





# Alabama Baptist.

MONTGOMERY, ALA., MAR. 30, 1903.

## RATES AND INFORMATION.

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Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

Did you ever enjoy the company of a grumbler? Have you ever seen a constitutional grumbler? I guess you have. Run over the list of your acquaintances and count them up, and see how many are found under the head of "grumbler." How many are there? Quite a number, did you say? We thought so. This would be a much happier world if we had fewer grumblers, and more thanksgiving, contented Christians. It is related by some one, that at a love feast, a good-hearted man had been drawing out a long complaining strain of experiences about his trials and difficulties in the way to heaven. Another, of a different spirit, followed, who said, "I see our brother, who has just sat down, lives in Grumbling street. I lived there myself for some time, and never enjoyed good health. The air was bad, the house bad, the water bad; the birds never came and sung in the street, and I was gloomy and sad enough. But I fluted." I got into Thanksgiving street; and ever since then I have had good health, and so have my family. The air is pure, the water pure, the house good; the sun shines on it all day; the birds are always singing, and I am happy as I can live. Now I recommend our brother to "flute." There are plenty of houses to let on Thanksgiving street, and I am sure he will find him self a new man, if he will only come, and I will be right glad to have him as a neighbor." There is good, old-fashioned religion in this advice.

The S. S. Times, commenting upon this subject, very aptly says: We are a great deal more ready to grumble over a matter that God has control of, than over a matter for which we are ourselves responsible. A hundred men will say, on a stormy morning, "This is a wretched day," or, "This is horrible weather," where one will say, "I'm in a most disagreeable mood this morning," or, "I am more ungrateful than usual to-day." Yet a complaint of the weather is a complaint over God's ordering, while a complaint over one's own mood or spirit is a complaint over one's fault. It would seem as if God could be trusted to give us such weather as is best for us, and for others, even though we cannot trust ourselves to be wise for our fellows or for ourselves. "This is a dark, cloudy day," writes a true hearted child of God, "but it is a good day, for he made it, and it is full of him. I don't believe in speaking of bad weather; it is all his, and must be just the best kind for us and His world at the time." Our nearness to, or our remoteness from, God is indicated by our comments on the weather. Are we willing to be judged in this way? Not my will, but thine be done, for he doeth all things well.

On last Sabbath it was our pleasure to worship with the Baptist church at Georgiana. This was our first visit, and a delightful one it was. As previously arranged, we lectured at 11 a. m. and 4 p. m. Congregations good. We also attended the Sunday-school, and gave the children the best talk we could. This congregation has an excellent church building, a good organ and good singers. These brethren are in advance of any church in the state, so far as we know; it has two pastors—Rev. J. E. Bell and Rev. B. H. Crumpton, D. D., neither of whom is assistant pastor. One preaches on one Sabbath, and the other on another. This was Bro. Bell's Sunday, so we met him here. Everybody loves Bro. Bell. He is a favorite with everybody. It was our delight also to meet with Rev. A. T. Sims, who, in days passed, has done so much and effective missionary work all through the southern country. We were sorry to know that for several months he has been suffering from nervousness and dyspepsia, so much so that he had to desist from preaching. We trust he is now improving and will soon be in the field again. Bro. U. C. Vinson is the faithful and efficient superintendent of the Sunday-school, and his devoted Christian wife is the organist for the church. Her health has been poor, but she will soon be herself again. We would like to mention other good sisters and brethren by name, but it would extend this notice too long to the good people make it so. No whistly sold here, for which let us thank the Lord, and the true Christian men and women.

Leaving Georgiana at 6 p. m. we reached Fort Deposit at 7, and here were met by Bro. Bishop, who carried us to his hospitable home, gave us supper, and by 7:30 we were at the church. To a crowded house we lectured. The music was excellent. They have a number of fine voices in the choir, and hence the singing is charming. We tried to put in a full day's work for the Master's cause, but whether we accomplished anything, we don't know. But one thing we do know, we did the best we could. There is one thing we wish to say: at all the services there was a number of young men and boys in attendance, and not one left the church at any of the services. This shows that precept and example have been thoroughly instilled into the minds of these young men and boys.

In all, it was a delightful day for us, and the enjoyment will ever be remembered. We said a few words for the ALABAMA BAPTIST, and the response as to the friendship for the paper was all we could ask.

## UNDER GOD.

There are men who consider shrewdness, skill, watchfulness, the best equipment for the emergencies of life, its heart-aches and its heart breaks. Trusting self, they discard all theories of help from above, as being based upon superstitions that must vanish before the light of advancing knowledge. Like Browning's materialist, they are of the earth, earthy, feeding "on clay instead of Adam's corn and Noah's wine, and are filled up to the throat with clay." But their glory is their shame, and they are doomed to overthrow at last.

Not the man who is the shrewdest schemer, and who is most watchful and self-reliant and energetic, but the man who is nearest to God by faith is best equipped for life and for death. There are difficulties which no watchfulness can foresee and no skill evade. Says the apostle: "We wrestle not against flesh and blood, but against principalities, powers, spiritual wickedness, rulers of darkness." And against such foes carnal weapons can not avail.

We have the key to success in these telling words: "I can do all things through Christ who strengtheneth me." He comes not in the majesty which no man can see and live, but in his human form; and in the simplest words of human speech he invites the weary to come to him for rest. "Ye are of more value than many sparrows," God cares for his people. They are the sheep of his pasture. Their steps are directed by him. They abide under the shadow of the Almighty.

## REV. A. E. BURNS.

Our pulpit is occupied this week by the subject of this sketch. He is a native of Bibb county, Ala. His father died when he was an infant, thus leaving the baby boy and an elder brother to be brought up by a mother's exertions. She was faithful, however, and trained her boys in the nurture and admonition of the Lord, exerting a mother's instinct and ingenuity, not only to teach them how to work, but also to love industry.

Being brought up in the country, our subject had few opportunities for acquiring knowledge in boyhood. He was apt to learn and ambitious to excel, and his thirst for knowledge was insatiable. He read with avidity everything he could get his hands on; borrowed books, and after having worked hard all day, would sit up at night and read until his mother would drive him to bed.

He was born again and baptized in childhood, and in his nineteenth year, his elder brother having come to manhood, his mother gave him also the liberty to go out into the world and educate himself for his life-work. At this critical juncture, God, in his providence, threw him across the path of that prince of preceptors, Col. R. H. Pratt, president of Six Mile College, a man who has done more for the youth of Bibb and adjoining counties than any other two men in all that region. Working, going to school, and teaching by turns, he continued with Col. Pratt five years, until he mastered the course; after which he went to Jemison and founded a high school which he conducted successfully for four years, and which is today the most flourishing school in Chilton county.

In '84 he began preaching, (though he did not give up teaching till three years later), and was ordained in August of the same year by a presbytery consisting of Elds. G. T. Lee, J. M. McCord, and R. M. Honeycutt. His work in the pastorate has been uniformly successful, never having had a charge that did not prosper under his ministrations. During seven years' labor in Central Alabama, he baptized over four hundred souls. His principal charges have been Jemison, Mulberry, and Clanton, in Chilton county; Six Mile, in Bibb, and Wilcoxville, in Shelby county. A little over a year ago he accepted a call to the care of Tusculooa and Sheffield churches, where he has succeeded beyond his own most sanguine hopes. The sermon we publish was delivered on the occasion of his first anniversary, the first Sunday in March.

If you are looking for a school teacher who is a regular graduate, write to Prof. John L. Ray, A. B., Box 208, Guntersville, Ala.

## BAPTISM OF THE SPIRIT.

In the Scriptures the baptism of the Holy Ghost is mentioned only by John the Baptist, or by others who referred directly to his use of the words. The four evangelists record John's testimony that the expected Messiah should baptize the people with or in the Holy Ghost, and later (Acts 1:5, 11:16) the matter is mentioned as one of the experiences to be expected in connection with the establishment of the new kingdom.

In every reference to the subject the word baptism is necessarily used in a figurative sense. The Holy Spirit, as the third Person in the adorable Trinity, is not a substance into which people are plunged, much less is he a liquid to be sprinkled or sprayed upon men. Holy Ghost baptism is always a figurative baptism. An examination of the record shows that John first used the expression in connection with the administration of the ordinance of baptism. And yet as a figure of speech in the mouth of John, and those who repeated him, the baptism of the Holy Ghost meant something.

Probably most commentators consider the Pentecost scene recorded in the second chapter of Acts as the specific fulfillment of John's prediction: "He shall baptize you with the Holy Ghost and fire." The opening of the door of faith to Gentiles, as recorded in the tenth of Acts, is like it. In both cases the baptism of the Holy Ghost resulted in wonder working power. At Pentecost they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Peter and his Jewish brethren at Caesarea heard Cornelius and his friends, who had received the Holy Ghost, speak with tongues and magnify God.

Taken as an illustration of what John meant by the baptism of the Spirit, these cases indicate that it was the bestowment and display of those supernatural powers which in the early days of Christianity were needed to give credibility to the testimony of the apostles. It was the coming of the Holy Spirit in power and demonstration, like the rush and roar of the storm, bringing tongues of fire and imparting power to speak in unstudied tongues, so that the children of the dispersion from many lands might hear of the wonderful works of God. In this sense the baptism of the Spirit is not to be expected at this age of the world. Indeed baptism, as a specific and short continued performance, is not what we need in reference to the Holy Ghost, but rather the enjoyment of the larger promise: "He dwelleth with you, and shall be in you."

The Spirit in his distinct operations is the last and highest manifestation of God. Over against the dumb and heedless gods of the heathen, Jehovah is revealed as a God of consolation, who rules over men and reigns in them. In the earlier records of revelation he comes into companionship with his creatures, talking with Adam, warning Noah, calling Abraham, comforting Jacob, sustaining Joseph, inspiring David and all the prophets. As the God of a nation he dwelt in the tabernacle and ruled through the priesthood. In the fulness of the time he came in human form, and looking upon Jesus of Nazareth men exclaimed in rapture, "We have found him." His name is Emmanuel. God is with us. Yet to the dazed and doubting disciples he said, "I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come, but if I go I will send him." This is the last manifestation of God.

This very true believer may enjoy it is written: "Keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world can not receive." The presence of the Holy Spirit to comfort and sustain men, to help their infirmities and make intercession for them, is promised to all who in loving obedience strive to do the Master's will. This is the Holy Ghost baptism which we all need. For this let us ever pray.

COLERIDGE says that Martin Luther did as much for the Reformation by his hymns as by his translation of the Bible. There can be no doubt of the potency of this statement. These songs of the reformer were the battle-cry and trumpet call to action. "Children learned them in the cottage, and martyrs sang them on the scaffold." The history of many of our hymns is full of touching paths, and profound theology. Singing the songs of Zion in times of peril produces a sensation and impression that language can never describe. We who heard them just before the battle, or just after the battle, will carry the memory thereof with us until the last moment of being. How impressive was the singing on board of the storm tossed ship off the rocky coast. A Christian captain, who had a Christian crew, was caught in a terrific storm. They were being driven rapidly toward the rocks, when he ordered the anchor cast. They did so, but it broke. The second was cast, but it dragged. He then ordered

them to cast the third and last. This was done, while the captain was in his room to pray. He fell on his knees and said, "O Lord, this vessel is thine, these noble men on deck are thine. If it be more for thy glory that our vessel be wrecked on the rocks, and we go down in the sea, 'thy will be done.' But if it be more for thy glory that we live to work for thee, then hold the anchor." Conscious of duty done, as he ascended the deck he heard a chorus of voices singing—

"Lord, I am thine."  
It seemed like an angel song. Reaching the deck he found his brave men standing with their hands on the cable, that they might feel the first giving of the anchor, on which hung their lives, and looking calmly on the raging of the elements, they sang with the spirit and the understanding—

"Lord, I am thine." The anchor held till the storm was passed and they anchored safe in the harbor. Whether on land or on sea, in sickness or in health, in prosperity or adversity, God is our refuge and strength, our shield and our protection. Blessed are they that trust in him.

## FIELD NOTES.

Dr. J. R. Graves, of Memphis, is said to be in very feeble health.  
Rev. S. R. C. Adams, Ft. Payne: Please change the address of my paper from this place to Carrollton, Ga.  
Blocton Courier, 24: The Missionary Baptist have organized a church at Woodstock, and thirteen joined by letter the first day. They will build a church soon.

Tuskegee News: On last Sabbath Rev. G. A. Hornady delivered two very interesting and impressive sermons, morning and night, to deeply interested audiences.  
Union Springs Times 22: The projected meeting which will begin at the Baptist church on the first Sunday in April, will be aided by Rev. W. H. Smith, of Jacksonville, Ala.

In a private letter Col. M. L. Stanwell says concerning Dr. Riley and his work at Howard College: "Our denomination appreciates his efforts to build up the college, and will ever honor him therefor."  
Married—In the First Baptist church of Ft. Payne, March 19, Dr. W. F. Duff and Miss Lou Adams, Rev. S. R. C. Adams, father of the bride, officiating. May the blessing of God attend them through life.

A. J. Preston, Russellville: We are making an effort to repair our church house. The material is being laid on the ground, and we will begin work Monday 27th. We hope to have the house ready for use by the 19th of May.  
Dr. O. F. Filippo, of Virginia, will deliver his famous lecture on "Ice in the Pulpit, and Who put it There," in the lecture room of the First Baptist church of this city to-night (Thursday). Those who can hear him may expect a rare treat.

Rev. J. M. Kallin requests us to change the address of his paper from Citronelle to 306 Dearborn St., Mobile. Now that the young brother has gone to the great city, we hope pastors Shell and Taylor will take good care of him.  
The State Sunday-school Convention, of which brother T. L. Jones writes this week, may be of more importance than you would suppose it to be to those who are interested in studying the Bible, or in teaching in the Sabbath school.

J. H. G., March 27: Married—At the residence of Mr. J. N. Hords, Mr. J. G. Higfield, of Tennessee, and Miss Nettie Coleman, of Gadsden, Ala., Rev. J. H. Glazier officiating. May peace and prosperity attend them through all the trials and difficulties of life.  
The following brethren have been accepted as missionaries to foreign fields, and will soon leave for their chosen work: Revs. Joseph Aden, R. E. Neighbor and S. J. Porter for Brazil; Rev. Marion Gassaway for Mexico; Rev. E. Pendleton Jones for China.

Dr. Eager reports quite a pleasant visit to Talladega in the interest of the Centennial. The church there was pledged at the Convention for \$250, but the collection on last Sunday amounted to more than \$300, which is in addition to the regular mission and other contributions.  
If you propose to send for any of the books advertised by the Bible and Colportage Board, you should preserve the advertisement which appears in another column. It will not be published again soon. Send for the books at once; you need them, and the board needs the money to make more purchases.

Rev. B. J. Skinner, of Burnt Corn, has been in the city this week, and called to see us. He came to tell the proper authorities that his county affords the best location for the branch agricultural school, and he appeared hopeful of success. Bro. S. did not have his war paint on exactly, but he brought it along to be ready for any anybody said anything against Monticome county. We didn't dispute anything that he said about it.

Cheering news comes in from various quarters concerning the interest and success of the Centennial meetings now being held over the state. Let the good work go on. Every church and Sunday-school in the state ought to be heard from before the first of May, and ought to make a thank-offering to the Centennial fund.  
Tusculooa Times: Rev. S. C. Clifton, D. D., pastor of the First Baptist church of Aniston, will preach the commencement sermon of the Alabama Central Female College on the 28th of May. Dr. Clifton is an eminent divine and a most engaging pulpit orator. The Central is to be congratulated upon having secured him to deliver its commencement sermon.

A Baptist Rally will be held in the Macedonia association, near Pine Bluff, Miss., beginning on Friday before the fifth Sunday in April, and continue three days. Brethren Ray, Kailin, Culpepper, Hamberlin, Causey and others, are expected to attend. An excellent programme has been prepared, and much good will doubtless result from this meeting. All are invited.

R. M. Hunter, Jasper, March 20: I have arranged with brother Crumpton to hold with our church a Centennial meeting Friday and Saturday, including the fifth Sunday in April. We all would be delighted to have our ALABAMA BAPTIST represented among the other important interests of the meeting. Will you come? Come from the fields of cotton to the fields of coal and iron.

Dr. Eager spent two days of last week in Mobile, addressing the Y. M. C. A. State Convention, and enjoying a brief reunion with his old friends there. He attended a few services at the St. Francis Street Baptist church, where an interesting meeting was in progress, and says he heard two strong, stirring sermons by Rev. Sam Frank Taylor, who was aiding Dr. J. J. Taylor in the meeting.

Brethren, is it not high time for us—all of us—to give our most earnest attention to Howard College? We have been engrossed with other things, and all the while the Howard has been appealing for, and deserving, our immediate practical attention. It is in order, we would suggest a Howard College campaign, to be organized just after the adjournment of the Southern Baptist Convention.

Although Rev. K. S. Steele lives at Hoke's Bluff, he doesn't talk merely for "bluff." He wrote us that he could and would send us a list of renews and new subscribers at his office, and sure enough he sends a renewal for every subscriber there, and adds new ones enough to double the list. If any brother wishes to take the banner from brother Steele he has our permission to do so, if he can.

Blocton Courier, 17: The ladies of the Baptist church gave a supper at Odd Fellows' Hall last Friday night for the benefit of the Baptist parsonage. The net proceeds amounted to something near \$75. The young ladies who presided at the different tables deserve great credit for their energy, and Miss Hattie Wallace deserves special mention for taking in more money than any of the others.

Extensive preparations are making for the union meetings to be held in this city April 16-30, under the leadership of evangelist R. G. Pearson. Union prayer meetings will be held the week previous in the Y. M. C. A. rooms, conducted by the pastors of the city. Numbers of pastors and people from the neighboring towns and the country round about are desirous of attending these meetings.

Yes, brother pastor, it is true that we do not give all the news from the churches, and it is in large measure because other pastors act just as you do. You have been for some time in your present field of labor. But you have never written one word of news, or persuaded any one else to do it. Others are imitating you, and yet you expect us to print what is taking place among the preachers and churches.

We take pleasure in commending the Memphis Commercial. It is an active political paper, and pays a great deal of attention to the news from all quarters, but it wages a relentless war upon gambling and indecency in private, and dishonesty and injustice on the part of public officials. Its editorials against these things are quite strong, but the language is not coarse and abusive. We need more political papers of the same moral tone.

Dr. Joshua H. Foster, of Tusculooa, who is so widely known and loved as a Baptist minister, and who for so long stood high as a professor in the University of Alabama, was knocked down and seriously hurt by a run-away horse. At first his injury was thought to be fatal, but the last we have heard from him was more favorable, and there was hope of his recovery. It is devoutly hoped by a great many people that he may be spared yet many years longer.

Pastor Preston, of Russellville, in writing about brother Whittle's lectures there, says that even the children understood them and enjoyed them, and are drawing maps of Jerusalem. He adds, "The children have driven me to my study by asking questions about Palestine, Jerusalem, and the things that he said about it."

The March number of the Howard College Magazine is a very good specimen of its class. Indeed it is creditable to the institution from which it emanates, and to the young men who are immediately responsible for it. It shows the natural bent of the young men of the South in its tendency toward the girls and to politics, rather than to philosophy and moral abstractions. We are pleased with the style of writing which marks the articles that we have read, as being neither stilted nor low, but clear and sufficiently dignified.

G. D. Benton, Phenix City, March 21: I had with me at Mt. Lebanon, last Saturday and Sunday, brother N. C. Underwood. This brother came in the interest of the Centennial movement. He gave us two excellent sermons. I believe him to be a prudent, earnest and faithful preacher of the gospel. We spent two nights and the greater part of two days together. We learned to love each other as brethren. The collection and promise amounted to \$15.25. This is not a large sum, but the people are pressed. I left brother U. at O'wichee.

Bro. Beale of Northport, call pastor Townsend, of West Montgomery church, up before the house to explain more satisfactorily something which he was reported in these columns as having said in a sermon on "election." Bro. Townsend of course thinks he said what was true, and besides he used to be a lawyer, and is ready to explain and defend himself. We shall be pleased to afford him the opportunity, if he wishes it, provided he will bear in mind that our space is limited, and provided, further, that we do not have a protracted discussion.

Rev. M. H. Line, D. D., of Jacksonville, has been appointed by the board of trustees as agent for Howard College. It is hoped that he will be able to raise money enough to put the college in a comfortable condition, and also to turn toward it young men who may contemplate going to college next fall. We hope that Dr. Lane will meet with encouragement and great success, so that the Howard may move on without hindrance or embarrassment from any cause. Bro. L. is a fluent talker and speaker, and it would seem that he ought to be able to do a good work for the college.

W. C. Bentley, Piedmont, in renewing his subscription, writes: "I am a little late, but you must keep the paper coming. Times are hard now, you know, but I would take the paper and pay for it if I had to sell my old coat. Am I entitled to Home and Farm, or is it offered only to new subscribers? As I have quit railroad work and gone to farming, I think I ought to take some agricultural paper."—Yes, you will get Home and Farm, and it is a good paper for you to have; but you may need that coat next winter, if you follow the example of so many others in looking to the West for your meat and bread.

We learn from the Christian Inquirer that a "Covenant" which closes with an agreement that when the person assuming the obligation shall go out of the reach of the church, he shall take his letter to the church, which by reason of his location, he attends. That is to say, the person promises, when he joins that church, that he will take his letter, when he moves, and unite with the nearest Baptist church which he prefers to attend. This item may help along in the discussion of the subject of church letters, which was recently introduced in this paper by brother R. M. Hunter.

Yes, it is true, as brother Glenn says, that churches which have been planted, or largely served in their early days by missionaries, are the churches that do most to support the gospel at home and abroad. They were taught right at first, and now it comes natural and Scriptural to them. The most lifeless churches of our acquaintance—lifeless as to both spirituality and pecuniary liberality—are those churches that were planted or trained by preachers who said nothing about Christian activity or Christian giving, but contented themselves and entertained their hearers by the discussion of subjects which did not develop or stimulate the members.

Here is a letter from an express agent away out in Texas, containing two dollars to pay for the paper for that widow at Pine Mills, Texas. We are sure that good sister must feel very grateful for the practical sympathy that has been shown her, and there are other widows, too, who have reason to be thankful for that interest, because what was begun to be done for the Texas sister has extended to them also. Every week we receive one or more letters from widows expressing their sorrow, that poverty forces them to give up the ALABAMA BAPTIST; but the Christian liberality of some of our subscribers helps us to keep the paper going to some of those who are unable to pay for it.

A few days ago, in this city, a negro was driving a horse along the street; one of the electric light wires had fallen from its place and was lying on the ground; the horse stepped on the wire and fell dead; a dog came up and touched the wire, and also fell dead; a man came up prepared to cut the wire, having long-handled shears, and gloves and rubber protectors, yet he was knocked down when the shears touched the wire. But nobody knows what electricity is, only that it is a mysterious and awful force which God has created, and which man has learned to make useful for his own purposes. And still there are people who propose to reject the Bible because there are miracles and so much else recorded in it which they do not understand.

W. B. C.: "Finding a Husband." I hope you will print the very excellent sermon on this subject recently published in the Texas Baptist Standard. Every mother and young woman in the state ought to read it. There is not a foolish sentence in it. It is an earnest presentation of a subject which is seldom touched upon by pastors. Most preachers "lecture" on the subject when they do touch it, and that gives them license to be funny." Yes, when we can find room for it we will publish it. In the mean time we would be glad to tell some of the good sisters what to do with the husbands they have already found. Some of them have husbands who won't go to church, or if they do, they care nothing for religion. Others have husbands who are members of the church, but they will give very little of either service or money to the Lord. We would be glad to help the good sisters in either case. But help others have husbands who are good, active Christians, and husband and wife are both happy.

Tremont Temple, Boston, was burned Sunday morning. This was Baptist headquarters for the Baptists of Boston and New England. Tremont Temple Baptist church is one of the largest churches in this country, and one of the largest congregations of any denomination. Years ago the Tremont People theatre was bought for a Baptist church. The original building was burned; a new building was erected at a cost of nearly two hundred thousand dollars. In 1879 this building was burned, and immediate steps were taken for the erection of another building, which surpassed the former buildings in dimensions, convenience and elegance. The main auditorium would seat several thousand. The property was estimated to be worth three hundred thousand dollars. The Tremont Temple Baptist church has enjoyed of late years the ministrations of such men as Drs. F. M. Ellis, Emory J. Haynes, Justin D. Fulton, George C. Lorimer. Dr. Lorimer is the present pastor.

In the Tremont Temple are the headquarters of the American Baptist Missionary Union, the New England departments of the Home Mission Society, and the Publication Society, the Woman's Baptist Home and Foreign Missionary Societies. It was the home of the Hutchinson, also, the old and able Baptist paper for New England.

Our Regular Offerings.  
Don't let the brethren forget the regular work of the boards.  
It has been understood from the start that the Centennial offerings were to be over and above our regular contributions. Let pastors see to it that this understanding is carried out. Some brethren express themselves as being afraid that the Centennial movement will upset everything. Well, brother, if you are afraid of that, put forth your efforts for the object you fear will suffer. Let us all work with a will, each in his own place and at the thing which suits him best. Just six weeks now before the books for the Home and Foreign Boards will close. How well Alabama stands? That depends altogether on how active and how liberal we all are from now till April 30th. We need not be behind one dollar, if we will all bestir ourselves. Let no church fail to get in at least one collection for the general work before the Convention.

W. B. CRUMPTON.  
Marion, March 16th.

## Score One for Anderson.

A brother, writing me about the reasons for his long silence and failure to stir up his people, assigns several good reasons among them the following: "Then another and a great trouble has been Bro. Anderson with his 'Dominant Impulse.' If you do not understand me, join his class, and you will know just what I mean. I am delighted with the exercise, and would not take fifty dollars for what I have learned from him and his book."  
What a day we live in! Here is a busy pastor, serving several churches, going to school to a teacher who is nearly a hundred miles away. This brother did not receive theological training, and is taking lessons by correspondence with Bro. Anderson on sermon making.

Let all our preachers who can, do likewise.  
To get the text for the sermon is not hard, but to get the sermon out of the text is the trouble. Bro. Anderson proposes to help you to learn how to do that. His charge for this service is very moderate. Write him at Auburn.

W. B. CRUMPTON.  
When it is seen that education is not a science, but an art, it is perceived why so many so called normal schools fail of their purpose, and why the educational journals which appear from time to time, only return to the silence from which they arose.

ing on the ground; the horse stepped on the wire and fell dead; a dog came up and touched the wire, and also fell dead; a man came up prepared to cut the wire, having long-handled shears, and gloves and rubber protectors, yet he was knocked down when the shears touched the wire. But nobody knows what electricity is, only that it is a mysterious and awful force which God has created, and which man has learned to make useful for his own purposes. And still there are people who propose to reject the Bible because there are miracles and so much else recorded in it which they do not understand.

W. B. C.: "Finding a Husband." I hope you will print the very excellent sermon on this subject recently published in the Texas Baptist Standard. Every mother and young woman in the state ought to read it. There is not a foolish sentence in it. It is an earnest presentation of a subject which is seldom touched upon by pastors. Most preachers "lecture" on the subject when they do touch it, and that gives them license to be funny." Yes, when we can find room for it we will publish it. In the mean time we would be glad to tell some of the good sisters what to do with the husbands they have already found. Some of them have husbands who won't go to church, or if they do, they care nothing for religion. Others have husbands who are members of the church, but they will give very little of either service or money to the Lord. We would be glad to help the good sisters in either case. But help others have husbands who are good, active Christians, and husband and wife are both happy.

Tremont Temple, Boston, was burned Sunday morning. This was Baptist headquarters for the Baptists of Boston and New England. Tremont Temple Baptist church is one of the largest churches in this country, and one of the largest congregations of any denomination. Years ago the Tremont People theatre was bought for a Baptist church. The original building was burned; a new building was erected at a cost of nearly two hundred thousand dollars. In 1879 this building was burned, and immediate steps were taken for the erection of another building, which surpassed the former buildings in dimensions, convenience and elegance. The main auditorium would seat several thousand. The property was estimated to be worth three hundred thousand dollars. The Tremont Temple Baptist church has enjoyed of late years the ministrations of such men as Drs. F. M. Ellis, Emory J. Haynes, Justin D. Fulton, George C. Lorimer. Dr. Lorimer is the present pastor.

In the Tremont Temple are the headquarters of the American Baptist Missionary Union, the New England departments of the Home Mission Society, and the Publication Society, the Woman's Baptist Home and Foreign Missionary Societies. It was the home of the Hutchinson, also, the old and able Baptist paper for New England.

Our Regular Offerings.  
Don't let the brethren forget the regular work of the boards.  
It has been understood from the start that the Centennial offerings were to be over and above our regular contributions. Let pastors see to it that this understanding is carried out. Some brethren express themselves as being afraid that the Centennial movement will upset everything. Well, brother, if you are afraid of that, put forth your efforts for the object you fear will suffer. Let us all work with a will, each in his own place and at the thing which suits him best. Just six weeks now before the books for the Home and Foreign Boards will close. How well Alabama stands? That depends altogether on how active and how liberal we all are from now till April 30th. We need not be behind one dollar, if we will all bestir ourselves. Let no church fail to get in at least one collection for the general work before the Convention.

W. B. CRUMPTON.  
Marion, March 16th.

## Score One for Anderson.

A brother, writing me about the reasons for his long silence and failure to stir up his people, assigns several good reasons among them the following: "Then another and a great trouble has been Bro. Anderson with his 'Dominant Impulse.' If you do not understand me, join his class, and you will know just what I mean. I am delighted with the exercise, and would not take fifty dollars for what I have learned from him and his book."  
What a day we live in! Here is a busy pastor, serving several churches, going to school to a teacher who is nearly a hundred miles away. This brother did not receive theological training, and is taking lessons by correspondence with Bro. Anderson on sermon making.

Let all our preachers who can, do likewise.  
To get the text for the sermon is not hard, but to get the sermon out of the text is the trouble. Bro. Anderson proposes to help you to learn how to do that. His charge for this service is very moderate. Write him at Auburn.

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