

CONVENTION ISSUE.

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

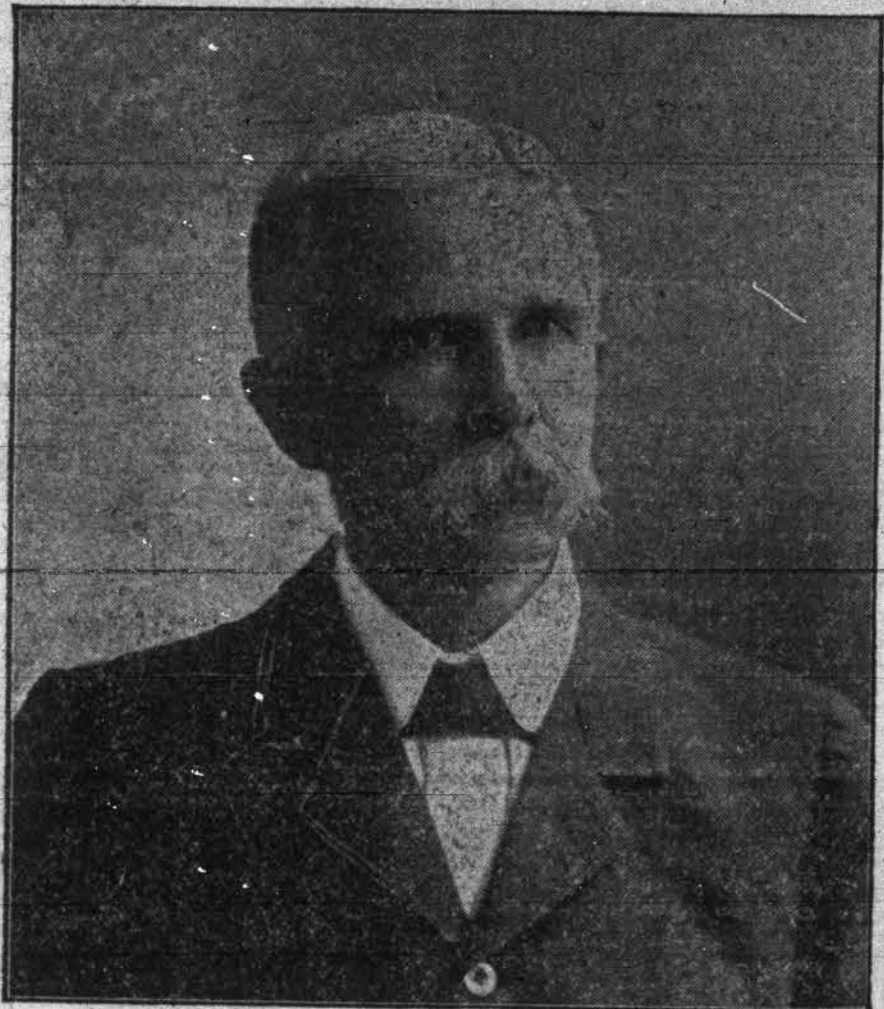
"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

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HON. H. S. D. MALLORY, Selma; President Alabama Baptist State Convention.

Alabama Baptist Convention.

The Alabama Baptist Convention was formed in October, 1823, at Salem church, near Greensboro, chiefly through the instrumentality of the Rev. J. A. Rondalson, who came into the state from Louisiana, and afterwards returned to that state. At the organization of the Convention messengers were present from every mission.

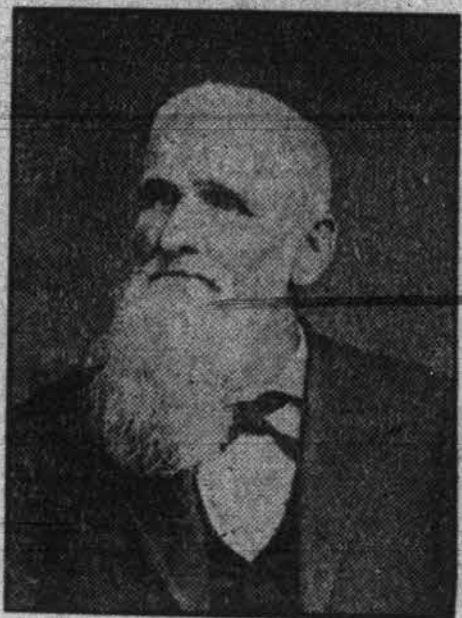
spirits who were every way worthy of their high calling—men who confronted the enemies of missions and every other enemy, and laid the foundations of our state enterprises deep down on the solid rock. Such were Hosea Holcombe, Alexander Travis, J. McLemore, D. Winbourne, S. Blythe, C. Crow, A. G. McCraw, J. Ryan, and a number of others who might be gratefully mentioned here.

Baptist Convention; and in their day a number of others, scarcely a whit behind them, lived in Alabama, and regularly met in the councils of the Convention. And besides these many wealthy planters, intelligent merchants, and distinguished lawyers gave the meetings of the Convention their presence, their counsels, and their money. This happy state of things continued until it was stopped by the coming in of the late war between the North and South. After the failure of the manual labor school, the Convention returned for some years with increased purpose and energy to the work of state evangelization, and to assisting young men to obtain an education in any school that they might enter to make preparation for the ministry. It was about the year 1842 that the Convention entered on the incipient work which finally resulted in the establishment of Howard College and the Judson Female Institute. After the organization of the Southern Baptist Convention, and the location of its Domestic Board at Marion, Ala., the Convention discontinued the work of State evangelization, except that it supported the work as carried on by the General Board at Marion. Thenceforth it was an important part of the State Convention's business to foster the boards of the

During the years 1879-80 it had in the field constantly about twenty able and efficient evangelists. The Convention of Alabama has again become a very able body of Christian men; with a powerful ministry, it has present every year a number of the leading merchants and farmers, and some of the most distinguished lawyers and civilians of the state, and never fails to make a first-class impression on the community at large. So far as can now be ascertained the following have been the presidents of the Convention: Rev. Charles Crow, at its organization; Rev. Daniel Brown, Rev. Lee Compere, Rev. J. Ryan, Rev. Hosea Holcombe, for six sessions; Rev. Jesse Hartwell, for five sessions; Rev. Thomas Chilton, for five sessions; Chief-Justice W. P. Chilton, Rev. H. Talbird, D. D., for five sessions; Rev. W. H. McIntosh, D. D., Hon. J. L. M. Curry, LL. D., for five sessions; Rev. S. Henderson, D. D., for six sessions; Hon. Jonathan Haralson, now one of the Supreme Court judges, eighteen sessions; Rev. W. C. Cleveland, seven sessions, and in 1899 at Gadsden, Hon. H. S. D. Mallory was elected by acclamation, and is now the honored president.

Alabama Convention.

The first denominational convention I ever attended was the Alabama Baptist Convention at Greensboro, 1847. It met in the handsome new brick church just completed. The membership of the church was numerous and wealthy, having been gathered mainly under the ministry of D. P. Bestor. The Rev. Thos. Chilton



REV. E. B. TEAGUE, D. D., Harpersville; one of our oldest and most honored ministers.

listening at the Southern orator in a new state. C. C. Huckabee was just out of College at Chapel Hill, N. C., a few years, spicy, with good wit and inimitable anecdote, modest withal a favorite ever since with everybody.

The secretaries of the Convention, M. P. Jewett, of the Judson Institute, and Platt Stout, father of the well known "John Stent," of South Carolina, and of a group of the noblest daughters of the South—attracted a good deal of attention; the former by his tact and sharp wit, illustrated in his remark, after the Convention had gratuitously passed resolutions recommending him to turn over the ALABAMA BAPTIST to Mr. Curtis, that he was obliged to the Con-



R. E. PETRUS Esq., Huntsville, Ala.
Second Vice-President Alabama Baptist State Convention.

Southern Convention. This, with the absorbing attention which it gave to its own institutions of learning, and to the Southern Theological Seminary, comprised its business for the second twenty years of its existence. Howard College and Judson Institute are the property of the Convention, and have from their beginning occupied very much of its deliberations and liberality.

In 1871 the Convention formed a Sabbath School Board as a sort of compromise with those who were contending for a system of state missions. In 1875 this board was changed into a State Mission Board. In these directions it has done a vast work, which is joyously recognized by the brotherhood of the state. Through this provisional period the board was located in Talladega, with Rev. J. J. D. Renfro, D. D., as president, and Rev. T. C. Boykin as Sabbath school evangelist for the first eighteen months; after which the Rev. T. M. Bailey became evangelist and corresponding secretary, a position in which he maintained first-class efficiency. At this session of 1880 the location of the board was changed to Selma, because a more central place, and Rev. W. C. Cleveland, D. D., became its president. This board now has in charge the entire mission work of Alabama Baptists as auxiliary to the general boards, with an effort among the colored people, the work of colportage, and raising funds for ministerial education; all this in addition to its immediate work of state evangelization. Its work has taken a strong hold on the hearts of Alabama Baptists.

had laid aside a most lucrative law practice in which he "made money almost like coining it," to accept the pastorate of this church on a salary of a thousand dollars, then considered a good one. I think he was elected president of the Convention. After a little the Hendons and Huckabees, the soul of the church, removed to Newberne, and were organized, with others, into a new church. Mr. Chilton preached on alternate Sundays to each, for a time. He then removed to Houston, Texas, to occupy a wider field. The church at Greensboro, much weakened by the migration just spoken of, and farther by death and the removal of others to Texas and elsewhere, became very few and discouraged; and presently sold their house of worship to the county of Hale for a court house, divided the proceeds between the negro church and Howard College, and quit.

The Convention had no previously provided program, except a few important committee reports on missions, education, temperance, etc., to be introduced at the convenience of the committees. There were therefore no set speeches, but anybody who felt like it spoke on the spur of the moment, and everything was very spontaneous. This state of things continued for years. The inconveniences were, liability to overlook important matters, and the loss of time occasioned by frequent dead pauses in the business.

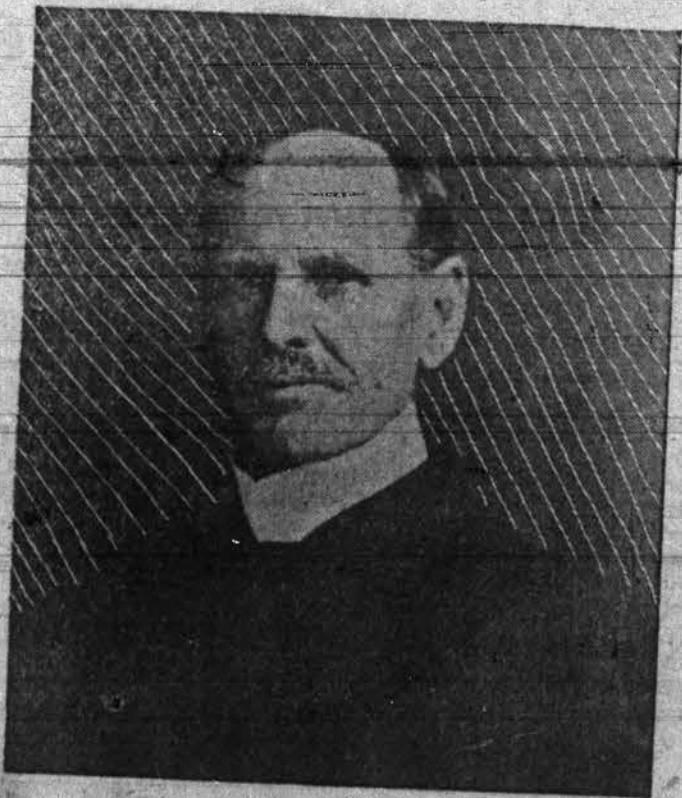
The speakers were few but animated.—D. P. Bestor, C. C. Huckabee, Rev. Mr. Haynes, and some others who only uttered a few sentences. Mr. Haynes, eccentric, fluent, and full of South Carolina sufficiency, represented the Southern Baptist Publication Society, Charleston, and in his advocacy eulogized some of its publications, American, especially Southern authors, as equal to the best productions of England. Whereupon Mr. Bestor ridiculed all such pretensions, singling out Robert Hall as eclipsing, not only all American but English authorship, combining the strength of Demosthenes, the sublimity of Homer, and the polish and splendor of Cicero. I shall never forget the astonished gaze, turned back from a seat in front of the speaker, of Rev. Thos. F. Curtis, a scholarly Englishman,

came to trading, he should use his "yankee ingenuity in driving his own bargains." The latter, by his kind and thoughtful interposition, frequently prevented any raw members from making themselves ridiculous.

A. W. Chambliss, as agent for the Howard College, had secured in the last year forty-eight thousand dollars on the endowment fund. It may be well to say of Rev. Mr. Curtis, mentioned above, then pastor of the church at Tuscaloosa, the gifted author of "The Progress of Baptist Principles in the Last Hundred Years," the freshest, most original and fertile of the preachers of that time, afterwards professor of theology in Howard College and in Lewisburg University, that he gave up the evangelical faith in his later life, alleging in extracts of a book which he published on the subject, that I saw in Godey's Ladies' Book, that he had taught the "orthodox" faith as long as he could, conscientiously—that Paul reasoned well, for the most part, but was sometimes at fault; that the "allegory" of "the bondwoman" and the "free woman" as representing "the two covenants" of works and of grace, was far-fetched and absurd; that the pretended peculiar relation of the Jewish nation to the Almighty was a mere matter of national vanity; that there were men on this earth at least a hundred thousand years before Adam. I have heard it intimated that his mind was a good deal influenced in early years by Coleridge's writings. Dr. Basil Manly, Jr., visited him on a sick bed in Boston, shortly before his demise. He was much affected by the visit. He had been Brother Manly's pastor when a boy and youth at Tuscaloosa, and they were very much attached. He seemed scarcely to know what relation he then sustained to the church or the ministry. (His disease was perhaps softening of the brain).

E. B. T.

The bitterness which those who are connected with a denomination and yet do not hold its faith, show towards those in it who believe with their whole hearts what they profess to believe, is one of the strangest things of the day.—Western Recorder.



REV. J. A. DAVIDSON, D. D., Birmingham; First Vice-President Baptist State Convention.

this Convention. For the first fifteen years it was not very successful, and had to contend against the most serious hindrances that an extensive and fierce anti-missionary spirit could engender; a number of the strongest of our early ministers taking that side of the great question then in controversy, they hindered the cause very much. The great majority of the ministers who claimed to be Missionary Baptists were entirely neutral on these matters. But there were some giants in those days—noble

four delegates present, except those from the immediate vicinity, that the Convention took steps to start an educational institution—the Manual Labor Seminary—which, after absorbing almost the entire attention of the Convention, was abandoned in about five years. From this time onward for many years Revs. B. Manly, J. Hartwell, D. P. Bestor and J. H. DeVotie were the great preachers who constantly attended the Convention, and their superiors have never been banded together in any Southern



LOUISE SHORT WIDOW'S AND ORPHAN'S HOME, EVERGREEN, ALA.

Historical Sketch

Of Louise Short Baptist Widow's and Orphan's Home.

This sketch does not claim to mention all the forces that combined to bring into existence this institution. A few of the best known will be all that can be mentioned in this article.

Perhaps the real beginning was in the unwritten thoughts of some devout soul, who is known in this work only to Him who knows all things. I do not know what was done prior to fourteen years ago; but I know, that at least one advocate of such an institution joined the working forces of our state in 1886, with a burning desire that he might see such a work started, but instead of meeting encouragement, he heard only the pessimistic cry, "We can't; we have too many irons in the fire."

About this time this scribe published a note in the Alabama Baptist advocating the work, pointing the duty of the denomination, and urging the feasibility of the undertaking. The editor made kindly mention of the note, and sanctioned the suggestion.

In 1888 I deposited a small sum of money in a bank in Birmingham as a nucleus of a founding fund, and called attention to it through the Alabama Baptist, but no one seemed to notice it. All seemed to be dead, except the hopes of a few who dared to believe that the Home would some day be started.

When in November in 1890 the State Baptist Convention met in Mobile, new life seemed to spring into the subject. To this meeting Rev. F. C. Plaster made known the fact, that Mrs. M. L. B. Woodson, of Selma, desired to give all of her real estate to be available after her death, for the maintenance of a Baptist Widow's and Orphan's Home in Alabama. The convention appointed a committee to accept the property and advertise for bids for a location. Sister Woodson soon after this met this committee in the home of Brother Plaster, and in a deed written with her own hand turned over to Bro. Plaster her property, to be held by him until her death, when it was to be turned over to the denomination for purpose intended. In about one year the donor had her deeds returned to her and reconveyed to the denomination directly, this time to be held by a board of managers, whom she herself nominated, who were afterwards approved by the convention, and called trustees.

Now, it seemed that the way was clear for the denomination to go to work, but the convention was busy about other matters, and the year passed without anything being done. Another year dragged by, and the average of our people, if they thought of it at all, said, "It's dead." The zealous grew a little sick, but not faint. Hope kept alive. 1893 was now here, and the convention but recently held in Anniston declined to undertake to start the work. Again I ventured to print a note in the Alabama Baptist, this time saying, that until the denomination bestirred itself to its sense of duty it owed to the Orphans among us, any poor parentless child could find a home at my house. Some of my friends advised me against such a course.

Just here I wrote Dr. Geo. B. Eager, acting president of the board of trustees, asking him to call a meeting of the board. They met January 18th, 1893. There were present Brethren Eager, Elliott, W. B. Crumpton, Roby, and the writer. After the Brethren had spent some time talking about

how easy it would be to start the work if we had about two or three thousand dollars. Bro. Crumpton turned to me, and said, Brother Stewart, you have been studying this matter for several years, what do you think of it? I said, "I think, it is practicable to start an orphan's home in thirty days." Being asked to suggest a plan by which so much could be accomplished in so short a time, I said, "Locate the home temporarily some where where somebody will take an interest in it, and get some Godly motherly woman to be the matron, and pick up some poor child to be the beneficiary, and let the Baptists in the state know what you need, and they will do the rest."

Evergreen was chosen as the temporary location, and the present financial secretary was asked to take the responsibility of selecting a matron, and managing the local details. This he was to do without salary, and began the work. Mrs. C. W. Ansley agreed to become matron, a small house was rented, and on March 19th the first children were received. Their father was dead and their mother

came with them to do the cooking in the home. The Home had an humble beginning, and it has not been without its trials, but the blessing of the Lord has rested upon it.

In a few months we had more children than we could accommodate in the little house we called home, and a negro cabin had to be fitted up to hold the overflow.

Just at this time Mrs. Jones, who had been left with two small children to care for by the death of her husband, who fell at his post while pastor of the church at Brundage, came to seek shelter for her children, and asking to assist us in caring for our now large and rapidly growing family.

In November the convention met in Greenville, and the trustees on learning that we had twenty-two children, determined to locate the home permanently, and purchased property for it. The manager had at the suggestion of the trustees, advertised in the Alabama Baptist for bids for a location, and had received propositions from Greensboro and Evergreen. It was settled in Evergreen, and a desirable property purchased, and a debt of five thousand dollars assumed. The property consisted of eighty acres of land lying on Main street, with a ten room brick residence. One third of the purchase price was to be paid down, and two deferred payments in one and two years, with interest, promptly paid at maturity. Then where another building was added, and the former one remodeled, and renovated, till all became as if new. Water works and sanitation were provided, and about one and one-half miles of woven wire fence was made on the place, and put round the farm. All these improvements were paid for, and in October 1893, the Home was solemnly dedicated to the Lord.

The first death in the Home was that of Charles Prather, a poor sick boy who had been with us for several years. We were advised by the physicians that we might expect his death at any time. He was a very religious boy, and fond of reading his Bible. One day in the early spring he went with the other boys to see about his trap, but grew faint, and asked Ed to attend to his trap for him, and he returned to the house, went to the matron's room, and made a fire for her and then went to his own room, and in twenty minutes was found lying across his own bed. His spirit had passed out. His Bible had the book-mark at 4th chapter of Romans,

the selection in the Bible Readers Course for that day.

AUNT CLARA RESIGNS.

As the year 1893 began to draw to a close, Mrs. Ansley, who had been with us since the home started, gave notice that she would resign at the close of the year. She has done much faithful service in the work, and had entrenched herself deeply in the affections of the children, who were pained at the thought of Aunt Clara leaving them.

Mrs. Jennie M. Hardy, of Greensboro, was chosen to fill the place of the retiring matron. She brought to the position brilliancy, culture and executive ability, but remained with us only one year. Miss Sallie Stamps was elected as matron on the retirement of Mrs. Hardy. During the first year at the Home she has had a larger family than we have at any time had in the Home for so long a time.

Industrial life in the Home is about the same as it is in any other large family. We try to avoid having the children feel as if they were in a public institution, but had rather to have them feel as if they are in a home, hence a family.

The boys find plenty of work to do on the farm, and the girls do various kinds of housework, from the scrubbing of a kitchen to the making of a dress.

Certain ones work in the kitchen, some in the dining room, and some the sleeping apartments, so as to get all the routine work done in time to start to school soon after breakfast. In the laundry they spend about four afternoons each week, ironing the whole of a week's washing, which is usually between seven hundred and a thousand pieces.

While their physical and industrial life is carefully looked after, their religious life is not neglected. A firm, kind government is continually maintained, and at evening all are gathered in the family room for the reading of the Scriptures, singing, and prayer. All who can reasonably do so, attend Sunday school and church. More than a score of them have been baptized.

They have been spared any desperate illness this year, but have had several cases of bilious trouble, which lasted only a few days.

Their urgent special need is a new building so that the children can be properly cared for when they are sick, and isolated in cases of contagious diseases.

Ten dollars a day is hardly sufficient to give them a reasonable support. They have no income except the free will offerings of their friends. "Cast thy bread upon the waters, for thou shalt find it after many days."

JNO. W. STEWART.

There is a path in which every child of God is to walk, and in which alone God can accompany him—Denham Smith.

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A SURE MEDICINE.

HANDSON, Va., Dec. 31.
I have been suffering from female weakness for four years, and have taken many medicines, but Wine of Cardui and Back-Draught have done more for me than anything else.
MRS. CAROLINE EVANS.



WINE OF CARDUI

It is a mistake to take any and every kind of medicine when you are sick. There is danger in it. Most of the so-called cures for "female weakness," do nothing more than deaden the pain temporarily, and when the effect wears away the patient is weaker and sicker than before. It is never wise to take chances. You have only one life, and that is dear and precious. If you have any pain, ache, disorder or weakness in the female organs, nothing will help you like Wine of Cardui. It helps do away with morning sickness during the early stages of pregnancy, and modifies the pains of childbirth; recovery is rapid and future health is assured. The Wine is purely vegetable, being made of herbs whose medicinal properties act directly upon the organs of womanhood. It is a long-tried remedy, and has many years of success behind it. It is sure. Why take a chance medicine when you can get a sure medicine?

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W. W. CALDWELL, Chicago, Ill."

A. B. GIRARDEAU, Sole Manufacturer, SAVANNAH, GA.

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Half Tuition to Ministers' Sons. Terms Reasonable. The policy of the Howard is not to furnish the "Cheapest" instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done.

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NEXT SESSION BEGINS SEPT. 25, 1900.

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The Foreign Mission Board.

This branch of Baptist service came into being at the organization of the Southern Baptist Convention in Augusta, Georgia, in May, 1845. Dr. J. B. Jeter was its first president. On December 1st, 1845, Rev. James B. Taylor was chosen by the board Corresponding Secretary, and continued in office until Dec. 11, 1871, when he resigned on account of declining health. His death occurred on the 221 day of the same month.

The board on accepting his resignation made the following record:

"Rev. J. B. Taylor, D.D., has been the only acting Corresponding Secretary of this board. During the whole period of its existence, extending through twenty-six years, he has performed the duties of his office with a diligence, fidelity and disinterestedness never excelled, and with a judgment, prudence and efficiency rarely equalled. He has been in truth, the life and motive power of the board."

Dr. Taylor is one of the landmarks of our denomination. The fervor of his piety, the blamelessness of his conduct, the diligence of his labors, the symmetry of his character, and the benefits of his influence growing out of his great work are worthy of all commendation, and should be held up for imitation to generations to come.

When the convention met in Raleigh, N. C., May, 1872, Dr. H. A. Tupper was endorsed as the successor of Dr. Taylor, and at once entered upon the work of the office. Dr. Tupper threw his every energy into the work, with tireless assiduity, and he proved himself a worthy successor to a worthy predecessor. For over twenty-one years this faithful and efficient officer stood at the helm of our foreign mission ship and directed the great enterprise. At the meeting of the Convention at Dallas, Texas, May, 1894, the Foreign Mission Board, in its forty-ninth annual report says: "Rev. H. A. Tupper, D.D., the earnest, faithful and efficient Secretary, who had stood at the helm for over twenty-one years, and by his devoted consecration to the work had seen it quadrupled in workers and contributions, at the beginning of this convention year declined to continue longer as an officer of the board. Though unanimously re-elected, and urged to accept the position again, he persisted in saying that he was unable to change the deep conviction of his heart that he should retire. He was elected Jan. 26, 1872 while pastor at Washington, Georgia, entered upon the work Feb. 20, 1872, and served faithfully and well until his retirement, June 30, 1893."

At a meeting of the board on the 3d of July following the committee to nominate a corresponding secretary reported progress and asked for further time. Dr. H. H. Harris, president of the board, at the suggestion of the committee, was appointed secretary *ad interim*. On July 23, 1893, Dr. Robert J. Wilkingsham, then pastor of the First church, Memphis, Tenn., was unanimously chosen as Dr. Tupper's successor, and on Sept. 1st of the same year entered into office and began his labors. Dr. Wilkingsham is now filling the secretary's office. Perhaps no man in all the land could have been found who would have entered into the service with more devoutness, more dependence upon the help of God, and more determination to do his whole duty. Devoid of selfishness and personal ambition; with wisdom and sound judgment; all aglow with pious enthusiasm and yearning for the salvation of souls, he goes among the brethren as an inspiration sent of God. He is loved and honored by the denomination, and is ever faithful to the trust reposed. The mantles of Taylor and Tupper have fallen on the right man, whereof we are glad.

The question may be asked, What territory does the foreign field cover? For the information of the young, we give the following: Italy, Brazil, Mexico, which are Catholic countries; Japan, Africa, China, which are Pagan nations—idol worshipping people. The Foreign Mission Board publishes the Foreign Mission Journal, a monthly periodical that is full of facts, figures and matter which all our denomination should read. We sincerely hope our pastors will urge upon their people the impor-

importance of taking it, that their families may know something about the magnitude of the work done and the good accomplished. It costs but little, and is valuable as an educator.

Our Foreign Mission work is ordained of God, and our blessed Master commanded us to go and carry or to send the gospel to every quarter of the globe. If we fail to execute this command we will be derelict in duty and in Christ-likeness. Listen to the command:

Go, therefore, and disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I commanded you; and behold, I am with you always, unto the end of the world."

The President of the Seminary.

We clip the following from the Seminary Magazine of November concerning the President of the Seminary.

E. Y. Mullins was born in Franklin county, Miss., January 5, 1860. He was graduated from A. and M. College of Texas. He was ordained at Harrodsburg, June, '88, and served the Harrodsburg church from June, '88, to September 30, '88. While at Harrodsburg he more than doubled the membership, baptizing sixty at one time. The contributions to missions were increased more than 100 per cent. He was secretary to the Mission Board at Richmond for a year. He was pastor of Lee street church, Baltimore, for seven years, during which time he baptized every year between forty and a hundred. Most of these conversions were under his own preaching; only twice did he have assistance from any evangelists. He was pastor at Newton Center, Mass., for about four years. In one year the church gave for all purposes nearly \$30,000; and the remarkable thing about it was, they gave over \$20,000 of this for benevolence. They gave more than \$8,000 to foreign missions in one year. Dr. Mullins was elected President of the Southern Baptist Theological Seminary in 1889, and has filled that office with dignity and honor. He has the sincerest love of every professor and of every student.

The Baptist Young People's Union.

The growing sentiment in favor of the young people's work, which had expressed itself in interdenominational organizations among the young people, soon reached such proportions that the majority of the Baptist leaders decided that a denominational organization was a necessity. After several conferences this idea resulted in the calling of a convention of the Baptist Young People at Chicago in July 1891, which was attended by about 2,000 persons, and at which was organized the Baptist Young People's Union of America, with Jno. H. Chapman, President, and Dr. F. L. Wilkins, General Secretary. Immediately after organization the paper which is now the Baptist Union was purchased from the American Baptist Publication Society. This paper has since been the organ of the National organization and has been a great success, it having now the largest circulation of any Baptist paper published in the world. Education, or "Culture for Service," has been the distinctive feature of the B. Y. P. U. A. from the first. At the Convention at Detroit in 1893, the plans which have been enlarged into what is not the Christian Culture Courses were presented and adopted. Annual conventions have been held regularly, some of them going as high in attendance as 10,000 to 12,000. This organization now includes all of the United States, Canada and the Maritime Provinces. Nearly every state in the Union has a regular state organization, and is represented at the International Conventions. The present officers are Jno. H. Chapman, Pres., Dr. E. E. Chivers, Gen. Secretary and Editor-in-chief of the Baptist Union, and Mr. W. H. Merritt, Business Manager. Every section of the country is represented in the list of Vice-presidents, Executive Committee, or the Board of Managers.

In our own state a regular organization was effected early in the history of the movement, but progress has been slower than in the International organization. The work in this state, however, is gradually growing, the number of local Unions having increased to between seventy-five and one hundred.

Space does not permit of hardly a bare outline of what this great

organization has done and is doing in its National and State work. It has made wonderful progress, and is destined to accomplish great things for God.

The Sunday School Board.

The Sunday School Board was organized in 1873, C. J. Elford, Corresponding Secretary, 1863 to 1875; Dr. John A. Broadus became Associate Corresponding Secretary of this Board in 1863, with the understanding that he should devote a limited portion of his time to the duties of his office. 1865-1868 Dr. C. C. Bittling was Secretary. During all this time the Board was located at Greenville, S. C. In 1868 the location was changed to Memphis, Tenn. R. V. T. B. Kingsbury, Secretary. He was succeeded in 1869 by Dr. T. C. Teisdale. In 1873 it was merged into the Domestic Board under the title of the Domestic and Indian Mission and Sunday School Board. In 1891 at Birmingham, Ala., after much discussion, the present Sunday School Board was organized and located at Nashville, Tenn. Its Secretaries have been Dr. J. M. Frost, 1891 to 1893, and 1885 to the present time; and Dr. T. P. Bell, 1893 to 1895.

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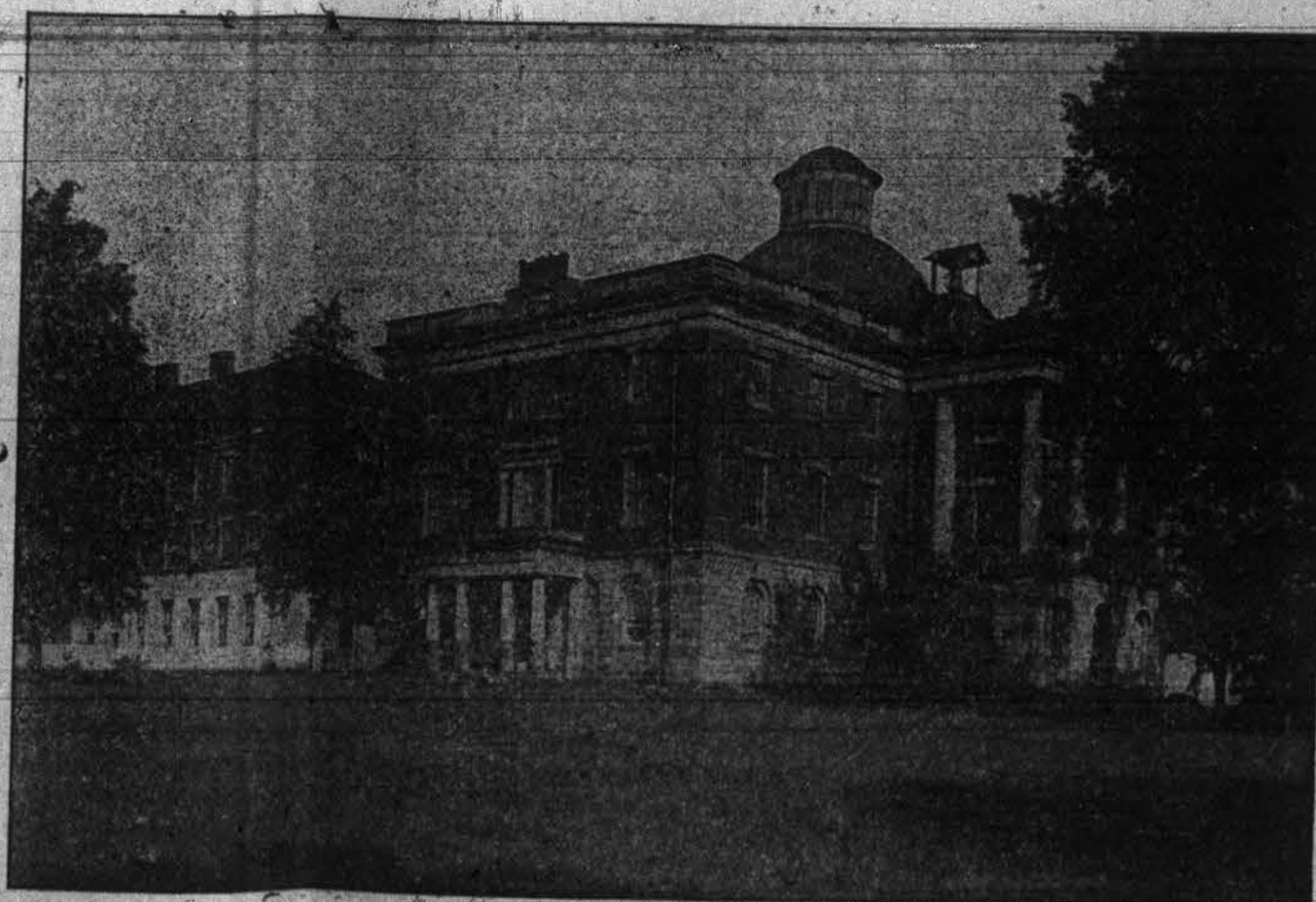
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Alabama Baptist

MONTGOMERY, Nov. 15, 1900.

EDITORIAL.

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people.—Resolution adopted by the Baptist State Convention at Gadsden, Nov. 10, 1899.

HISTORY OF THE ALABAMA BAPTIST.

Very few, perhaps, of our readers know much about the struggle and discouragements attending the publication of the ALABAMA BAPTIST, and hence, with great care, we have examined old records and various convention proceedings, in order to give an accurate history.

In the year 1841 Rev. M. P. Jewett and Rev. J. H. DeVotie established the old ALABAMA BAPTIST in Marion, under the editorial management of Mr. Jewett. He was succeeded as editor by Rev. J. M. Breaker and Rev. A. W. Chambliss. Dr. Chambliss filled this position for several years with rare ability, and changed the name of the paper to that of SOUTHWESTERN BAPTIST. In 1852 it was placed under the editorship of Rev. S. Henderson and published in Montgomery one year, when it was moved to Tuskegee, where Dr. Henderson was pastor, and issued from that place until the close of the late war, when Dr. Henderson, by Federal authority, was placed under a twenty thousand dollar bond not to publish it again. It had been a strong secession organ. This bond led to its consolidation with the CHRISTIAN INDEX, of Atlanta, Ga. From time to time Dr. Henderson had the editorial assistance of Rev. Albert Williams, Rev. J. M. Watt, Rev. J. E. Dawson, D. D., and Rev. H. E. Taliaferro, the latter for seven years. It was a paper of great

ability, reached under Dr. Henderson an extensive circulation, and wielded a leading influence. After it was merged into the CHRISTIAN INDEX that paper was for eight years recognized as the organ of the Alabama Baptists. But it could not be made to subserve the wants of the denomination in the state.

At the Convention held at Tuscaloosa in November, 1873 it was determined to have a denominational organ published in Alabama. The Board of Directors of the State Convention were placed in charge of the enterprise, and instructed to prosecute the work. Arrangements were made, and Dr. W. W. Wilkerson and Capt. J. B. Lovelace, members of the board, became the managers and provided the funds, and on the 17th day of March, 1874, the ALABAMA BAPTIST was issued at Marion. Doctors E. T. Winkler and E. B. Teague, J. J. D. Renfro and D. W. Gwin became editors without pay. The paper was hailed with delight and enthusiasm by the progressive Baptists in the state. The price was \$2.50 a year.

At the session of the Convention of 1874, held at Marion, Dr. Wilkerson submitted the report of the managers, which was very encouraging. This report was submitted to a committee of which Dr. Joseph Shackelford was made a member. Dr. Shackelford read the report of the committee, in which occurred this resolution:

Resolved, That the Board of Directors of this Convention be and are hereby instructed to provide for the continued publication of the ALABAMA BAPTIST, in such way as they may deem best, provided they shall not involve the Convention in any pecuniary liability.

This report was adopted.

In July, 1875, at Huntsville,

Brethren Wilkerson and Lovelace made their report on ALABAMA BAPTIST as managers, stating that since last report Rev. D. G. Lyon had been connected with the paper as mailing clerk and financial agent. They further say in their report:

"The management and disposal of the BAPTIST, for the time to come, is with you (the Convention)." This report was submitted to a committee, of which Rev. W. C. Cleveland was made chairman. Dr. Cleveland read his report, in which was this resolution:

Resolved, That the Board of Directors of the Convention be and are hereby instructed to provide for the continued publication of the ALABAMA BAPTIST in such way as they may deem best; provided, they shall not involve the Convention in any pecuniary liability.

At the Convention held in Montgomery in 1876 Messrs. Wilkerson and Lovelace, as managers, submitted their report on the paper, in which they state that Rev. D. G. Lyon (then a Howard student) had been employed as assistant editor. The report was very encouraging and was received with great delight. This report was referred to a committee of seven, to-wit: W. C. Cleveland, E. F. Baber, W. B. Crumpton, T. M. Bailey, E. T. Smythe, J. O. B. Lowery, A. J. Waldrop. This committee of seven, to whom was referred this report of the managers, made their report, in which they offered the following resolution:

Resolved, That the Board of Directors of the Convention be and are hereby instructed to provide for the continued publication of the ALABAMA BAPTIST, in such a way as they may deem best; provided, that they shall not involve the Convention in any pecuniary liability.

The minutes do not show that this report was ever disposed of. It may have been referred, with all unfinished business, to the Board of Directors.

In 1877, at the Convention in Gadsden, held in July, the Board

of Managers made a report, giving the Convention notice that the "ALABAMA BAPTIST" had been transferred to Rev. Jno. L. West. This report was referred to a committee of five, viz., Joshua H. Foster, I. T. Tichenor, J. O. B. Lowery, W. C. Cleveland, R. B. Kyle. The committee, after much discussion and conflicting opinion, endorsed the transfer to Jno. L. West, with the provision that the Convention should hold the control and proprietorship, with J. L. West as publisher, E. T. Winkler editor in chief, and J. J. D. Renfro and Jno. L. West associate editors. This report was adopted, but not without some conflicting opinions, out of which friction began. Each member of the Convention had an ownership in the paper.

In July, 1878, at Talladega, the Convention was again confronted with the perplexing question of ownership of the ALABAMA BAPTIST. Controversy had grown warmer and warmer. There seemed to be a desire on the part of some to get into the editorial chair. Jealousies and heartburnings were seen cropping out, even some bitterness. But the wise and prudent leaders saw the bone of contention, and hence they determined to rid the Convention of the annual recurrence of this harassing question. A committee of seven, to-wit, Joshua H. Foster, Levi W. Lawler, J. B. Hawthorn, A. P. Bush, J. H. Hendon, G. R. Farnham and Porter King were appointed to consider the "paper question" in all its bearings and submit a plan of procedure. This committee, composed of nine wise, prudent men, business men, laymen and preachers, had a difficult task. Much feeling was exhibited in some quarters,—in fact, the climax had been

reached. This committee of seven made their report, submitting the following:

1st. That the editorial and business management of the paper, heretofore annually provided for by the Convention, shall now be permanently transferred to Rev. E. T. Winkler, D. D., and Rev. J. L. West, on these conditions: That the paper shall be faithfully employed as an agency for the dissemination of Baptist principles and the support of Baptist influences and interests in every part of Alabama.

2. That in case of a proposed sale in future, the Convention shall have the refusal as purchaser at the rates of any bona fide offer made by another party.

This report and recommendation were adopted, and the paper for a time dropped out of the consideration of the Convention. Drs. Winkler and Renfro assisted Bro. West in the editorial department until April 28th, 1881, when Dr. W. C. Cleveland purchased a half interest from J. L. West. He and Bro. West became the editors, and John L. West & Co. publishers. Drs. Winkler and Renfro retired.

In his words of farewell Dr. Renfro said: "I retire from editorial responsibility with great satisfaction." Dr. Winkler, in his valedictory, says: "The editorial tripod which the scribe has occupied so long, cannot be renounced without a blended feeling of relief and regret." Dr. Cleveland, in his salutory, said: "We are gratified to be able to state, in the beginning of the new administration, that the subscription list is now sufficiently large to justify the reduction of the subscription price to two dollars a year." The paper did not contain any more reading matter than it does at this time. Dr. Cleveland continued with the paper until March 13th, 1884, when he sold his interest back to John L. West.

On March 27th, 1884, the following appears at the head of the editorial column: "Jno. L. West & Co., publishers. Jno. L. West, Editor; Renfro, B. F. Riley, Office Editor." On May 29th Dr. Riley's name disappears from the editorial department, and it is announced he will take the field for the paper.

On January 1st, 1884, Jno. G. Harris bought a half interest in the paper, but Jno. L. West continued to edit and publish it. On June 4th, 1885, Jno. G. Harris purchased the entire plant, paying full price for the same. He it remembered that the Convention absolutely gave the paper to Jno. L. West, in order to get rid of the constant recurring annual trouble about the editorship and management.

On July 30, 1885, Maj. Harris assumed entire control of the paper as editor and owner, with Dr. S. Henderson associate editor. On Sept. 18, 1885, Wm. A. Davis purchased a half interest and the plant was moved from Selma to Montgomery. In Sept. 1886, Bro. Davis sold back to John G. Harris his interest and moved to Anniston. On Sept. 2, 1886 Dr. J. J. D. Renfro assumed entire direction of the paper as editor, with Jno. G. Harris as owner and publisher, and with Dr. S. Henderson as contributing editor. This arrangement continued until Jan. 27, 1887, when C. W. Hare became business manager. On Feb. 10, 1887, after a three months trial, Dr. Renfro withdrew to again enter the pastorate, having been called to a church in Birmingham. When he retired he said to the owner, "I am satisfied now that I am not suited to the newspaper business."

The management of the paper now was Jno. G. Harris Editor and Proprietor; S. Henderson D. D., Associate Editor; C. W. Hare, Business Manager. This arrangement

continued until June 9, 1887, when the paper was leased to C. W. Hare, with Rev. Jos. Shackelford D. D. and C. W. Hare editors, C. W. Hare Manager; Dr. Henderson retiring. In August, 1888, C. W. Hare associated J. C. Pope with him as a partner, and on Oct. 4, 1888, Dr. Shackelford retired from the work as associate editor. On April 16, 1891, Prof. J. M. Dewberry became associated with Messrs. Hare and Pope. These parties conducted the paper until Nov. 26, 1892, when the lease was canceled. Some friction had arisen between the editors and the Colportage Board at Opelika, and the brethren in that part of the state were displeased and were favoring another paper.

In 1892, when the Convention met at Anniston, several of our strong men, true and noble men from East Alabama, went to this Convention to fight the present management of the ALABAMA BAPTIST. Before, however, the Convention met, the owner of the paper secured the cancellation of the lease and met the brethren at Anniston with all the amendments that they could ask. This trouble was brought up by the owner of the paper, and the Convention was asked to assume control of the paper if it so wished. A committee was appointed to consult and bring in a report. Here is the report:

"Your Committee on Paper would report that on Dec. 1, the lease of the ALABAMA BAPTIST to Hare, Pope & Dewberry will expire. The proprietor of the paper, Bro. Jno. G. Harris, agrees, if the Convention so desires, to see that the paper is ably edited, that it is conducted in the furtherance of all the interests of the denomination, and to do what he can to make the paper acceptable to Alabama Baptists. Your committee believes that nothing better can be done than to leave the matter in all its details to Bro. Harris, who fully realizes that the success of the pa-

per depends on its being ably and wisely conducted; in sympathy with and to the upbuilding of the denomination in the state. We commend him and the paper to the brotherhood.—Jno. F. Parser, J. B. Graham, W. C. Ward, and A. E. Burns."

This report was unanimously adopted, save one negative vote. In 1894 Rev. W. B. Crumpton purchased a half interest in the paper, but at the end of a year re-sold it to the present owner.

In 1895 Rev. E. F. Baber was editor and publisher, the proprietor being only nominally the editor. This arrangement continued only one year.

In November, 1895, at Selma, the committee on ways and means appointed by the Convention, of which Dr. Z. D. Roby was chairman, among other recommendations submitted the following: "That the Convention relinquish any right or title to the ALABAMA BAPTIST, and hereby transfer said newspaper absolutely to John G. Harris, and the Board of Directors is instructed to convey the same to him in fee simple."

This was unanimously adopted. Immediately on the adoption of this recommendation John G. Harris tendered the columns of the paper to the Convention, to be used by it in any way it might see proper, absolutely free. Bro. H. H. Brown then offered the following, which was adopted:

"Resolved, That the Convention gratefully accept the generous tender to the Baptists of Alabama by Bro. J. G. Harris of the columns of the ALABAMA BAPTIST for the discussion of questions pertaining to the interests and work of the churches of the state; and

"Resolved, That we heartily commend the said ALABAMA BAP-

tist to the earnest consideration and support of the denomination, and urge that it should be in every Baptist family in the state."

These resolutions were adopted without a dissenting voice.

On the 22nd day of February, 1896, the Board of Directors, with Wm. C. Cleveland D. D. as President, executed a fee simple deed to Jno. G. Harris, and that deed is now on file in the Probate Court of Montgomery county.

At Gadsden, Nov. 1899, a committee on denominational literature made two reports; the majority recommended that a committee of twelve, naming them, be instructed "with discretionary powers to organize a stock company to endeavor to purchase the ALABAMA BAPTIST and operate it as the organ of the Baptist State Convention, or to make such other arrangements as may seem best for the interest of the denomination of the state." The minority dissented from this report, and recommended "that the paper question be referred to the State Board of Missions and the Institute Board, 'with discretionary power to act, as these boards may deem wise.' After a full and free discussion, Rev. Arnold S. Smith offered the following as a substitute for both reports, to-wit:

"Resolved, That we heartily endorse our state organ, the ALABAMA BAPTIST, and earnestly recommend it to our people."

This resolution was adopted by a unanimous vote—save one.

We have always been willing for the Convention to own the paper, if that body in its wisdom so desired. Further, we have never prevented the denomination from free use of the columns without charge. It is a recorded fact that when the Convention did own the paper it was such a source of discord and annoyance that it was actually given to Jno. L. West in order to remove the bone of contention. We wish to say, however, that the present owner, when he purchased the

paper, paid for it its full value. We paid the price and have always held it for the use of the denomination. While living, we are determined its columns shall be devoted to our Baptist cause; and should our connection be severed by death, our representatives have been instructed in writing to consult with the Board of Directors of the Convention and take such course as will be satisfactory to all parties concerned.

We have given a correct and impartial history of the paper question, quoting from Convention minutes and announcements made from time to time in its columns.

We may state in closing, that the outfit of the paper has been twice destroyed by fire, but it still exists, and today has the largest list of subscribers ever before in its history.

Concluding, let us say that so long as we direct the columns of the ALABAMA BAPTIST, it shall be true to our doctrines, conservative in tone, impartial in conduct, free from bitterness, and gentle in spirit.

CONFIRMATORY NOTE FROM JUDGE HARALSON.

MONTGOMERY, Nov. 9th, 1900.

Maj J G Harris:

DEAR BROTHER—You asked me to read your article on the history of the ALABAMA BAPTIST, and to state my recollection as to its correctness. Concerning the beginning and early publication of the paper, I cannot speak of personal knowledge, but from information I have no doubt your statements are substantially correct. Of the statements you make of its history from 1873 till the convention met in 1892, I was personally cognizant of most of the facts you relate. Furthermore, your quotations of the resolutions of the Convention, verify most of them. The cause which led to turning the property and control of the paper

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over to Rev. Mr. West, and finally to the relinquishment of all claims of the Convention on it, or responsibility for it, are well known to the survivors of that period. It became the subject of irritating and distracting controversy amongst us, producing divisions and, in some instances, alienations between brethren. To get rid of these evils, the Convention sought to eliminate their occasion by abandoning connection with the paper and entrusting it to private enterprise. The real trouble was, as generally believed, that there were brethren,—and I would not impugn their sincerity and honesty, for they may have been correct in their belief,—who questioned the conduct of the paper in its business and editorial management, and believed it could be better done either by themselves or others; and to remedy the evils, the matter found its way into the Convention, with the consequences and results stated. I have simply stated facts, without comment on them, as I witnessed and understood them, and the impressions they made on me and others, at the time. Faithfully,
JON. HARALSON.
Montgomery, Ala.

THIS BEING a year in which a "campaign of education" is being conducted by Southern Baptists, we thought it wise and proper to give our readers a condensed history of all the enterprises and connections fostered by the denomination in this state as well as the Southern States. Hence we have dedicated this issue and set it apart to this purpose. We do not claim to give a specifically detailed history, nor are we absolutely certain that our history in all things is correct; yet we are sure that in the main every statement is correct as to figures and facts as taken from the records.

We intend this issue to be educative. If our readers will study each article closely they will get a clearly defined idea of our work, its origin, scope, aims, and progress. File this issue away for future reference, or lodge the facts and figures in your minds, so that you can give an intelligent statement of the work of the Baptists in Alabama. Every Baptist ought to be fully in-

formed as to the enterprises of his denomination.

Place of Next Meeting of Convention.

In connection with the place for the next session of the State Convention 1881, Troy; about which the brethren have been writing, it is interesting and informing to read a list of the places where it has met during past twenty years. As far as practicable the meetings should be held as to reach all sections of the state in succession. The list is as follows: 1879, Birmingham; 1880, Greenville; 1882, Huntsville; 1883, Marion; 1884, Tuscaloosa; 1885, Tuskegee; 1886, Birmingham; 1887, Union Springs; 1888, Talladega; 1889, Selma; 1890, Mobile; 1891, Eufaula; 1892, Anniston; 1893, Greenville; 1894, Marion; 1895, Selma; 1896, Huntsville; 1897, East Lake; 1898, Opelika; 1899, Gadsden; 1900, Tuscaloosa.

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Dr. J. H. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility."

A full, mature life cannot be comprehended by a child. What we will be in heaven cannot be known to us now, but in Jesus we see that it is unspeakably good, and our highest desire is to be like him.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured) and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 835 Powers' Block, Rochester, N. Y.



REV. B. F. GILES, President Alabama Central Female College, Tuscaloosa.

From the Central College Issue.

Faculty A. C. F. C.

While conveniences that give rest and comfort to the body, and beauty of surroundings that appeals to and draws out is all that is esthetic in the soul are very desirable, there is a factor of still greater importance than these to the college that educates in the best sense of the world; that factor is a faculty in which the cultured mind is united to the consecrated heart. Intellectuality is, in itself, a great force, and of still greater power is an enlightened heart, but it is only by a combination of these that the best results can be obtained.

No Christian college can, without betraying the confidence of Christian parents, neglect the moral training of its students while the keen competition of state schools makes it necessary for it to keep abreast of the times intellectually.

Thus science and religion go hand in hand in the development of the students.

The result is, men and women who are blessings to family, church and country.

Convinced of this, the management of the A. C. F. C. has sought and obtained for every department talented, competent and Christian teachers.

As stated in another article, the

Central will make a specialty of its English department. We consider the perfect understanding and correct use of our native language the most indispensable part of a finished education. This will be in charge of President B. F. Giles, Dr. L. O. Dawson and Mrs. B. F. Giles. President Giles is a graduate of Howard college and the Southern Baptist Theological Seminary. He has also taken a special course in English at the University of Chicago. To knowledge thus acquired he has added that gained by many years of experience as teacher of English.

Dr. L. O. Dawson is a graduate of Howard college, full graduate and post graduate of the Southern Baptist Theological Seminary, and has taken special courses in English classics, Shakespearean Literature and Psychology at Columbian University. Extensive travel in Europe will enable Dr. Dawson to portray more vividly to the student the life, home surroundings and characteristics of the classic authors.

Mrs. B. F. Giles is a full graduate, post graduate and Excelesior medalist of Judson Institute. Although the Central makes a specialty of its English, this is not done at the expense of good work in the other departments. Each department is in charge of teachers equally competent for their particular line of work.

FIELD NOTES.

Geo. E. Brewer, Columbia: The Columbia association held a pleasant and well attended session last week at Ashford. White, Jackson and Forrester were re-elected.

not do its duty as a body of churches for the cause we profess to love. The church at Columbia did more than all the others together for our denominational work. It averaged nearly three dollars per member in its contributions. If all our churches would do as well, the work would go grandly forward. May they come to, and surpass it, ought to be our effort.

Wm. A. Davis, Anniston: The Baptists in Alabama are growing numerically more rapidly than the population. While the Baptists numbered 96,888 ten years ago, they now number 129,545, an increase in ten years of 32,657, or thirty-three and seven-tenths per cent. the population of the state gaining twenty and eight-tenths per cent. in same period. Only white Baptists are considered in this calculation, the figures for colored Baptists not being at hand. Query: Are we growing in other directions as well?

We have seen a picture of the incomplete church at Alabama City. As soon as a cut can be made it will appear in the ALABAMA BAPTIST. The Sunday schools, we are sure, will send the \$300 needed for the completion of that church.

In order to print this issue of our paper in time to have it ready for the meeting of the Convention it was necessary to have a quantity of type set outside of our office. In this type there are some errors which were marked when the proof was read in our office, but they were not corrected, and the meaning of the writer is sometimes obscured. We regret these blemishes.

When a man has not a good reason for doing a thing he has one good reason for letting it alone.

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The Institute Board.

The work of holding Institutes for preachers has been in existence only two or three years. It is located at Opelika, with Dr. Jno F. Purser as president, and Rev. G. S. Anderson as secretary and superin-

tendent of institutes. Bro. Anderson devotes his entire time to holding institutes in different parts of the state. The purpose of this work is to reach the preachers on the field who have never had any special training in the schools, and to deliver to them lectures on sermon building or sermon structure, and along all lines in which pastors are called to exercise wisdom and judgment and knowledge. The first report of this board was made to the convention at Opelika, Nov. 1898. In that report the superintendent stated that he had preached 83 sermons, delivered 53 addresses, held 9 institutes, and 133 preachers attended. He also reported amount—total assets from all sources—\$1,684.77. Total expenses—traveling expenses, circulars, printing and mailing sermonizer, postage, \$497.62.

We are not advised fully as to the success of this work. Evidently it is a fine work if so conducted as to instruct and educate the men who attend these meetings. We are not sufficiently acquainted with the method to pass judgment, and if acquainted with it our judgment would weigh very little, as we have no philosophical knowledge of sermon structure. Our convention certainly thought it a good service and a proper undertaking, as they would not have endorsed it by constituting a board to direct and control its operations. It perhaps has not been in operation sufficiently long to develop its great merits. As it now stands the convention is pledged to its operations and the pastors are virtually pledged to take collections for its support.

The man who imagines that all the world is under obligations to contribute to the gratification of his personal whims furnishes an amazing example of the extent to which self-conceit may go.

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GENERAL NEWS NOTES.

In the presidential election, last week, Mr. McKinley was elected over Mr. Bryan by a large majority. Congress is also largely Republican. The Democrats carried the Southern States. It is said that many Democrats North and South failed to vote for Mr. Bryan on account of his views on the money question and the Philippines.

Cul. Samford, Governor-elect of Alabama, has been dangerously ill for some days, but was improving at last accounts. It has been feared that he would die before the time came when he could take the oath of office, and unpleasant complications might follow.



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REV. W. B. CRUMPTON, SECRETARY STATE BOARD OF MISSIONS.

State Missions in Alabama

Began just twenty five years ago. Rev. T. C. Boykin for two years had been the employe of the Sunday School Board located at Talladega. On his resignation Rev. T. M. Bailey was employed and the scope of the board enlarged—it became a mission board. Bro. Bailey was peculiarly adapted to lay the foundations for a great missionary work. He had been a Moravian missionary from the north of Ireland to the island of St. Thomas. His first breath was in a missionary atmosphere, for the Moravians talk of missions in the home.

When this devoted Irishman, in his own peculiar style, advocated the mission cause, it was on no narrow platform. World missions was his theme throughout his ten years of labor in this state. The first two years of his labors he barely raised sufficient to pay him a modest salary and his traveling expenses. The great success of the work in Alabama since his day is largely due to the broad foundation he laid. After he retired from this work, to occupy a similar position in South Carolina, Rev. W. B. Crumpton was elected as his successor.

For ten years this relation continued, when he resigned and accepted work in Kentucky. Rev. W. C. Bledsoe became corresponding secretary Jan. 1st, 1896, which position he resigned on Jan. 1st, 1899, and Rev. J. L. Thompson was selected to occupy the position temporarily, with his pastorate in Montgomery, until the board could secure a suitable man for the position. In April of the same year Bro. Crumpton was called back

The Home Mission Board.

This board is co-existent with the Southern Baptist Convention. At the time of its organization it was called the Domestic Mission Board, but later on changed to Home Mission Board.

The home mission work of the Baptists of the South is mostly performed by state mission boards, or state boards of missions. A large measure of general evangelistic labor has been accomplished, and is still being performed by the Home Mission Board of the Southern Baptist Convention. This evangelistic labor may be divided into the following departments: 1. Home Mission work. 2. Indian Missions. 3. Chinese Missions in California. 4. Cuban Missions. 5. Work among the Negroes. The Southern states, properly speaking, are Maryland, Virginia, North and South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Tennessee and Kentucky. The Southern Baptist Convention and its two boards, Domestic (Home) and Foreign Missions, were formed at Augusta, Georgia, May 8th, 1845. The first officers of the Domestic Board, as it was then called, were Rev. Basil Manly, Sr., president; Rev. J. L. Reynolds, corresponding secretary; Rev. M. P. Jewett, recording secretary; Thomas Chilton, treasurer; and Wm. N. Wyatt, auditor. The board was located at Marion, Ala. Owing to the long distance from his home, Manly resigned, and Dr. J. B. Reynolds was chosen to fill the place. Reynolds also de-

from Kentucky, which position he now holds.

The work of this board for a quarter of a century can not be reported for a newspaper. The results cannot be put down in figures. For years almost every interest was committed to the State Board. Now it is the State Board of Missions, because all the mission interests, State, Home and Foreign in Alabama are committed to it—incidentally the cause of the Aged and Infirm Ministers is also made a part of its work. For the first year of the 20th century the 129,000 white Baptists are asked to give for State missions \$10,000, Home Missions \$10,000, Foreign Missions \$13,000, Aged and Infirm ministers \$1,000—a total of \$34,000.

This they can easily do if pastors and churches will co-operate with Secretary Crumpton. Our faithful and efficient State Secretary is doing the best work of his life. His constant efforts, enthusiastic zeal, conservative spirit, wise judgment and self-sacrificing devotion to the cause he represents, will bring things to pass. While Dr. Bailey did much in his day in Alabama, Bro. Crumpton has accomplished equally as much. To be Christ-like is to be saturated with the spirit of missions. As goes missions so

go all our other enterprises. Missions is the inspiring word and is the synonym, "Go forward." The people who are imbued with the power and principle of missions will always be found standing for God.

Let us then talk missions, preach missions, pray missions, sing missions and work at missions with all our soul, mind and purse; and God will bring great things to pass, and we will rejoice.

Rev. Russell Holman became Corresponding Secretary, and Wm. Hornbuckle was elected Treasurer, as Mr. Chilton removed from Marion. In 1851 Mr. Holman resigned in consequence of feeble health, and Rev. Thomas F. Curtis was elected Secretary. After two years of service he retired, and in 1853 was succeeded by Rev. Joseph Walker. In 1855 the American Indian Mission Association of Kentucky transferred its work to the Southern Baptist Convention, together with a heavy debt, which was promptly paid. At this time the board was denominated the Domestic and Indian Mission Board until 1874, when its name was changed to HOME BOARD.

This union and transfer gave a mighty impulse to the work of the board and a great enlargement to its field. At the close of 1856 Joseph Walker resigned the secretaryship, a position he had filled with eminent ability—and Rev. R. Holman was again called to the position; but after prosecuting his labors with much consecration he was compelled by ill-health to retire in 1862. Dr. M. T. Sumner, who had entered the service of the board in 1858 as financial secretary, succeeded Mr. Holman and conducted the affairs of the Home board with fine ability and success until 1875, when he resigned. Dr. Basil Manly, Jr., was elected to succeed Dr. Sumner, but declined, and Dr. Wm. H. McIntosh was elected to fill the vacancy, and entered upon his duties on Oct. 1st, 1875. In 1882 Dr. McIntosh was succeeded by Dr. J. T. Tichenor at the convention held at Greenville, S. C. At this convention it was

agreed upon and determined to move the Home board from Marion, Ala., to Atlanta, Ga., which was accomplished soon after the close of the session.

Dr. Tichenor threw his soul and zeal and wisdom into the work, and great progress and development were made. It was during his administration that Cuba came under the superintendence of the Home board. It was the child of his old age—the highest of his hopes. Priest-ridden Cuba, after it has thrown off the shackles of Romanism, and shall be clothed and in its right mind, will rise up as one man and bless the memory of Dr. I. T. Tichenor, the Christian statesman and diplomat of his time. After about 18 years of faithful, devoted, laborious service as Corresponding Secretary of the Home board, he resigned in 1899 and Dr. F. H. Kerfoot was appointed by the board to succeed him. Dr. Tichenor is still the corresponding secretary emeritus, and receives an income from the board.

Dr. Kerfoot, for many years one of the professors in the Baptist Theological Seminary at Louisville, is in zeal, wisdom and progressiveness, suited to the work. He is an eloquent speaker, captivating in manner and matter, and we expect great things of him.

The Home Mission Board has done and is doing a great work. It has sustained missionaries in every Southern State, has planted churches and fostered interests that needed support. Weak churches in most of the large cities of the South have been assisted by it until able to sustain themselves. Notably among these cities are Baltimore, Washington City, Richmond, Petersburg, Fredericksburg, Raleigh, Augusta, Atlanta, New Orleans, Galveston, Houston, Mobile, Birmingham, St. Louis, Memphis, Knoxville, Tenn., and many others. Young and growing cities on the frontier have contained its missionaries.

The board, in connection with associations and State Conventions, has always labored most earnestly and energetically in bestowing religious instruction upon the negroes of the South. It has ever found Christian masters and mistresses keenly alive to the moral responsibilities growing out of their relations to their servants, and ever

ready to aid in giving them gospel privileges.

The close of the great civil war left the board financially bankrupt. But gradually it has recovered and enlarged its Home Mission work with marvelous success. It is one of the powerful agencies in evangelizing mankind. Our denomination should study the great benefits flowing from the operations of the Home Board; if they would do this and keep up with the work done, and the great good accomplished, they would never fail to contribute liberally for the extension of its operations.

Southern Baptist Theological Seminary.

This institution of learning was first opened at Greenville, S. C., the first Monday in October, 1859, with four professors—James P. Boyce (chairman of the faculty), Jno. A. Broadus, William Williams and B. Manly, Jr. Twenty-six students attended the first session, thirty-six attended the second session, but the civil war diminished the number during the third session, and the conscript act of the Confederate congress caused the suspension of the institution until the close of the war. Its property and a large subscription for its support were rendered almost valueless by the results of the conflict.

At the close of the war, on Oct. 1st, 1865, the Seminary was reopened with a full faculty and eight students. It was largely sustained for a time by the private fortune of that great and good man, Prof. James P. Boyce. In 1866 the institution, which had hitherto been under the board of an educational society, sought and obtained the fostering influence of the Southern Baptist Convention. From this period till 1871 no attempt was made to raise an endowment. The institution was supported by annual collections. According to a resolution of the board of trustees at that date, bids were received for a new location for the Seminary. The Baptists of Kentucky pledged \$300,000 for its location in that

state. The proposition was accepted, and Louisville selected for its home.

Nearly the amount pledged, which was to be supplemented by \$200,000 from the other Southern states, was raised in stocks and bonds and real estate, when a financial crash again blasted the prospective endowments, and the institution was saved from destruction only by a prompt subscription from various sources, in 1874, of \$90,000 to be paid in five annual installments for its current expenses. In 1879 the last of what was secured of this subscription was exhausted, and little of the remains of the prospective endowment having been collected, the Seminary was again brought to a great strait. But once more its advocates became aroused, and, encouraged by the endowment of a professorship by Gov. Joseph E. Brown, of Georgia, who donated on Feb. 11, 1880, \$50,000 for that purpose, the board resolved to put forth an earnest effort to add to this \$200,000 previous to June, 1881. George W. Norton, of Louisville, pledged \$10,000 of this amount, provided the whole amount shall be raised. The denomination set about this work in great earnest; brethren all over the country were appealed to; some brethren living in the North gave liberally; the two Nortons, George W. and William F. (brothers) and living in Louisville, gave of their means, and in about two years the \$200,000 was secured. From that day until this good hour generous-hearted people have donated at times of their means to increase this endowment fund. While this fund is not adequate to the great demand, yet it is the foundation upon which a permanent and sufficient fund will some day be placed. The institution is now, beyond all peradventure, a permanent and progressive agency for Baptist progress and success.

Dr. Boyce was made "Chairman of the Faculty" at the foundation of the Seminary, and remained so until May, 1888, when the name of this office was changed from that of Chairman of the Faculty to that of President of the Seminary. While there was a change of title, yet the institution remained under the control of the faculty, and such is the status at this time.

Dr. Boyce was president only

seven months, his death occurring in December, 1888, while in search of health in France.

In May, 1889, Dr. John A. Broadus was chosen president, and continued as such until his death, which occurred about the 23rd of March, 1895. At the Convention of 1896, Dr. Wm. H. Whitsitt, who had been a professor in the Seminary for several years teaching "Biblical Introduction and Polemic Theology," and later on "Church History," was chosen to succeed Dr. Broadus. As one evidence of Dr. Whitsitt's success, after two years of his administration the number of students in attendance reached 300. This was as large or larger number than ever matriculated in any one year.

While Dr. Whitsitt was President and teacher of "Church History" he gave out certain historical views and declarations not necessary to mention here, from which a large number of Baptists dissented. This divided the denomination into two parties, Whitsitt and anti-Whitsitt. Dr. Whitsitt seeing the trouble, determined to resign, which he did in May, 1898, to take effect at the close of the session in May, 1899.

When the Convention met in Louisville in May, 1899, the trustees of the Seminary accepted Dr. Whitsitt's resignation. At this time, however, they failed to elect his successor, but later on at a called meeting, held in Atlanta, Ga., if we remember correctly, Dr. E. Y. Mullins was selected as President of the institution, and at once entered upon the duties of the office, and is now the honored, loved and devoted chief of the school. He is comparatively young, scholarly, orthodox, persevering, wise and prudent; full of piety, and thoroughly devoted to the Seminary and all its cherished aims and purposes. May we predict a long and useful career? We think all the prospects and connections and relations and conditions point to such a result.

Every Baptist should be proud of the Southern Baptist Theological Seminary. It is a great force,

may we not say, the greatest force in all our agencies for the furtherance of Baptist views and doctrines. It is giving us men armed and equipped with Bible truths, capable of contending with any opposition. All over the Southland, and in much of the North and West may be found strong men, vigorous men, whose giant intellects are telling upon not only the religious world, but on the rolls of letters, art and science. Perhaps no institution of learning has met with more difficulties, discouragements and disappointments, and we might say back-sets. At one time Dr. Crawford H. Toy, who was Professor of Old Testament and Oriental Languages, and who had been in the school for several years, delivered a lecture in Greenville, S. C., in which he gave utterance to views that classed him as a "pronounced evolutionist and Darwinian." Later on he expressed views "in conflict with the full inspiration and accuracy of the Old Testament writings." Dr. Toy was informed by Dr. Boyce that the views he held were not Baptist views and could not be tolerated in the institution. So in May, 1879, he sent his resignation to the Board of Trustees at Atlanta, with a statement of his views, and the Trustees accepted his resignation. In parting with Dr. Toy, Dr. Boyce "throwing his left arm around Toy's neck, lifted his right arm before him and said, in a passion of grief, 'Oh, Toy, I would freely give that arm to be cut off if you could be where you were five years ago and stay there.'"

We give this incident to show that the faculty of the Seminary are watchful of the teachings in this institution, and have been, and we believe will ever be, true and faithful to sound Baptist doctrines; and being thus faithful, true, and loyal, we can render it our hearty support and influence.

Many books could not contain the history of this school in all of its departments. With such names as Boyce and Broadus, and Williams and Manly, and Whitsitt—together with younger men in the schools and pulpits—page upon page might be written. The lamented Dr. H. H. Harris was loved and lovable, ranking among the first of our scholars and educators; and while he did not remain a professor

in the institution very long, having been removed by death, yet he left a name that stands among the highest and best.

There is one noteworthy thought concerning the Seminary; it was the first Theological school known, where a student could secure a thorough theological training without being required to have taken a collegiate course. We regard this one of the strong points in the institution, and no doubt endears it to those who have not had collegiate training.

At this time the faculty is composed of a president and six professors, and the students number more than 200, of whom 17 are from Alabama. We are hopeful of the bright future that lies before it. The untold usefulness and great and lasting results will crown it with success. We regard it as called and qualified by our Divine Master as a missionary whose work is boundless and whose usefulness is beyond computation. Let us, then, as Baptists stand by the Seminary, cherish it, foster it, commend it, and donate to it some of our material substance, and ever pray for it.

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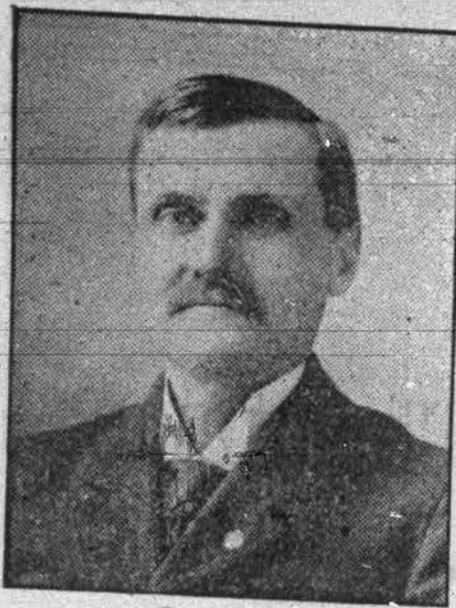
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we turn, looking up to the possibilities of moments and victories our fathers accompanied with their crude advanced resources, what share of us with our magnificent genius, our numerous inventions are we equal to the measure up to the situation somewhat, if we pare the limited and transportation of a huge when the custom of to put a bushel of corn sack and a huge rock the principal conveyance was on horse back. In modern times, whose sage in our magnificent our superb palace, cars on our journey with wind, and at the same comforts and luxury.

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Let us glance briefly tional problem. What revolution has come in educating and what are demands as they come? W threshold of a new age, demand a greater preparation to meet the opportunity in the past. Education and must strike deep, it cases be special. The r to success will not be "Jack of all trades," the one trade or one



Geo. G. Miles, President of the State Board of Missions.

The New Century Movement.

Paper read before Montgomery Association, at Prattville, by Geo. G. Miles, and printed by request of the Association.

Living at a time when one century with all its achievements are passing out, and the new one with all its possibilities is coming in, should thrill the heart of every thinking man. This is a period in the world's history which millions of its inhabitants who lived in the past never experienced. This particular period within itself, however, brings no new conditions, but is an epoch in the history of the present generation, that should cause much rejoicing, and furnishes food for serious thought as well. Every year of itself marks a century that has passed, but it takes ten decades to reach a mile post that reminds us that a hundred years have come and gone, which places us that much further from the time when nineteen centuries ago the blessed Christ came and dawned upon us the new life, and in his resplendent glory, brought the glad tidings of salvation.

Then is it not right and proper that stoep of the years that are past? That they have been full of rare blessings and golden opportunities, we are willing to admit; and that we do not fully appreciate the abundance of God's blessings that have been lavished upon us, is too appalling to admit discussion. As we now scale the heights of the old century, and glance back at the brilliant successes of our fathers, and bidding adieu with regret to our own short comings and failures,

we turn, looking upward and onward to the possibilities of greater achievements and victories in the future. If our fathers accomplished so much with their crude advantages and limited resources, what should be expected of us with our magnificent equipment, with our genius, our intelligence and numerous inventions. Ah, brethren, are we equal to the task? Can we measure up to the situation? To particularize somewhat, if you please, compare the limited and rude means of transportation of a hundred years ago, when the custom of going to mill was to put a bushel of corn in one end of a sack and a huge rock in the other, and the principal conveyance in those days was on horse back. How is it with us in modern times, when we take passage in our magnificent steamships, our superb palace cars, which carry us on our journey with the speed of the wind, and at the same time with the comforts and luxury of a king's palace.

In addition to this we enjoy most excellent carriages of every conceivable make, with and without the propelling power of the prancing steed. What a panoramic dream this would have been to our fathers of a century ago. Take into consideration also our most perfect system of conveying the news across the continent at an eye's twinkling, and giving to you the world's happenings in your morning paper for an appetizer for your breakfast. Our most excellent system of telegraphy and telephone is not only wonderfully convenient, but striding in its perfection. To be able to speak in natural conversational tones to friends and loved ones almost across the continent, belongs only to the closing period of the nineteenth century, and warns men that their liberties are not quite so broad as formerly, as without some precaution, wives might hear their indiscreet utterances, though they may be in a distant city.

EDUCATION.

Let us glance briefly at our educational problem. What a marvelous revolution has come in the methods of educating and what are going to be the demands as we face the new conditions as they come? We stand on the threshold of a new age, and the times demand a greater preparation now than in the past. Education must be broad and must strike deep, it must in most cases be special. The road that leads to success will not be found by the "Jack of all trades." The man with the one trade or one profession, or

better still one line of profession or trade, is the man who will tread the higher planes of success. Hence this idea will have to predominate in the ultimate aims of our education. Time will not permit a wider range in attempting every branch of profession or trade point is when the power is most felt. (Phil. 2-13) Paul said "this one thing I do, forgetting those things which are behind, and reaching unto, those things which are before,"—preach the gospel. No other preacher can do more. Education should have a wider scope in broadening the minds of our children. I believe that none other than a consecrated Christian man or woman should be allowed to teach in our schools. The opportunity is too apparent for sowing seeds of a discordant nature to take the risk. The ground work of education is too important to the child, for it to be otherwise than on the bedrock of Christianity. Switzerland claims that she owes her happy condition to her system of education. There every child is educated morally for the protection of the state. Switzerland has made perpetual peace treaties with every nation of Europe; she has the referendum by which the veto power is given to the people, and out of 85,000 heads of families, 65,000 own property. The money that in other lands goes to large standing armies, in Switzerland it goes to schools. The Swiss Republic gives employment to the poor, pensions her teachers, and views the making of the conscience as the first principle of the child's life. Brethren, I want a teacher of the highest type of Christian manhood or womanhood to teach my children. You want the same kind of fathers also. I believe more and more in denominational education. The day is not far distant, in my humble opinion, when our denominational pride and the law of self preservation will stimulate us to provide schools of our own for our children, and prompt us to better appreciate the magnificent institutions that we already have, and show our loyalty to them by equipping them, and making them equal to any in all this broad land of ours, and then patronizing them instead of sending them to other schools. I believe that if more care was given to the fundamental principles of education, there would be less crime in our country, there would be more thrift among our people, there would be a better citizenship, there would be more churches and better ones, and great would be the increase in the number of souls brought into the fold.

OPPORTUNITY.

When we come to contemplate the

opportunities and possibilities that are ours, as a people, and especially as a denomination, I confess that the responsibilities are likewise all powerful, and well we may fear that we "will be weighed in the balances and found wanting." So let us take courage and go forward with grateful hearts to God that it is our privilege to live in an age of golden opportunities, and while this new movement is on, we will line up our forces and make our influence felt as never before, through all the years of the new century that now dawns upon us. As a denomination, in my judgment, we have much to be thankful for. It will be borne in mind that one hundred years ago Baptists were nearly everywhere misunderstood, despised, and over a large part of the East persecuted. They were without prestige, wealth or powerful friends, except in the newly found American Unions, which under their strong advocacy had granted religious liberty to every body. In England there were 400 churches and one school, the first that the Baptists were allowed to have in the Old Country. In Wales there were 10,000 Baptists, in Ireland there was a small band. Carey had just begun his great work in India. Out of that came the influence that led Sir Henry Havelock to be a Baptist, and the present Lord Roberts served under him and was close to him, and we may reasonably attribute to Havelock and the Missionary forces in India, the influences that have turned Lord Roberts to temperance and to the Baptists. The Baptists have advocated the separation of church and state, and every church stands as an independent body, subject to no higher or sovereign power, thereby practicing the independent idea of religious liberty, and in this practice the Baptist church has not only been an example to, but the admiration of almost the entire world. Independence as a principle, appeals to the better nature or higher influences of all mankind, and the fact that as a denomination, we stand, and have stood, through the ages, although for a long time under the ban of persecution, but being on the side of truth, gives us prestige that no other denomination has. The Baptist principle of separation of church and state has gone even as far as Rome, and is rapidly taking the world. More and more the doctrine of taking the world.

Infant baptism is rapidly declining, and rapidly also has the doctrine of immersion spread. Thousands of people are immersed every year.

Hence we have the proof that the truth as we see it is prevailing. Taking in a scope 100 years past, we note a wonderful increase. In the beginning of 1890 there were about 100,000 Baptists in the United States, there were about 7,000,000 inhabitants, and now we have about 50,000,000 inhabitants; so it does seem that this should be a time for rejoicing, and we should as a denomination take courage, and wind up the last year of the old century with the best year's record in all our history, and enter the new century with an enthusiasm that will warrant the greatest victory for the Master, even with all our most wonderful possibilities could be conceived. As the open doors give us access to all heathen lands, and with our most excellent equipment, consisting of mission boards, with their systematic management, together with the religious and secular press, it seems to me that our possibilities for the spread of the gospel are without limit.

The Sunday School Board.

In the South Carolina convention last year, an honored layman introduced a resolution which was unanimously adopted, looking to a special service in the session at Greenwood in the interest of the "three mission boards, State, Home and Foreign." Knowing his interest in the Sunday school board, I ventured to ask why its omission from the special service. He was very kind and said the Sunday School Board had all it needed, was able to take care of itself and at the same time render help to others. This was high praise, and I appreciated his kindness, but it suggested the danger that comes from success and prosperity. I greatly desire to lay this on the hearts of the Baptists of Alabama, earnestly asking that they think of the Sunday school board as a mission power and the Sunday school board as a mission board. We make no claim for a position of rank with the others, but simply as to be classed among them in the support of our people as their helper and as moving all the forces of the board in the interest of education and missions. All we do is to mean to a higher end, and that higher end is evangelizing the world by making more efficient the agents for the furtherance of the gospel.

The wonderful success which has come to the board, strictly speaking, is a success not of the board but of the convention in a great achievement. It has been the achievement of the Baptist people of the South in a combined effort to advance a noble undertaking.

And it is remarkable how they have combined. Eighty per-cent of the white schools reported in the South are using the literature of the convention and in this way are supporting the convention in this undertaking as in the rest of its work.

In this tenth year of its history, this completion of its first decade, this year that marks the death of one century and the birth of another, the board is undertaking larger things and venturing to ask larger things of the people. Indeed the convention itself is asking for larger things for all its interests—two hundred thousand dollars for foreign missions, one hundred and fifty thousand dollars for home missions, and an increase of twenty-five per cent for its Sunday School interests. Six months of the convention year has passed, and our receipts are far in advance of the corresponding period of last year, with an increase in the whole volume of business and in every department.

The Bible work of the board is growing in public favor. Last year, in addition to other appropriations, the board gave away over eighteen thousand copies of the Word of God, with a money value of nearly four thousand dollars, while the contributions to its Bible fund aggregated less than fourteen hundred dollars. The Bible fund, however, for the year now current, from collections on our children's Bible day, in June, and from contributions that have come since and will yet follow, will be almost double what it was last year. This will increase the opportunity for sending Bibles and Testaments to destitute places. Cuba will feel its power, many thousands of immigrants landing in this country will through this channel find the Bread of Life without knowing whence it comes, many homes throughout the South will come within its scope and find here the leaves of the Tree of Life which are for the healing of the nations. This is the Bible work of the Baptists of the South, and every contribution to the Bible Fund of this Board entitles to representation in the convention and opens the way for larger usefulness.

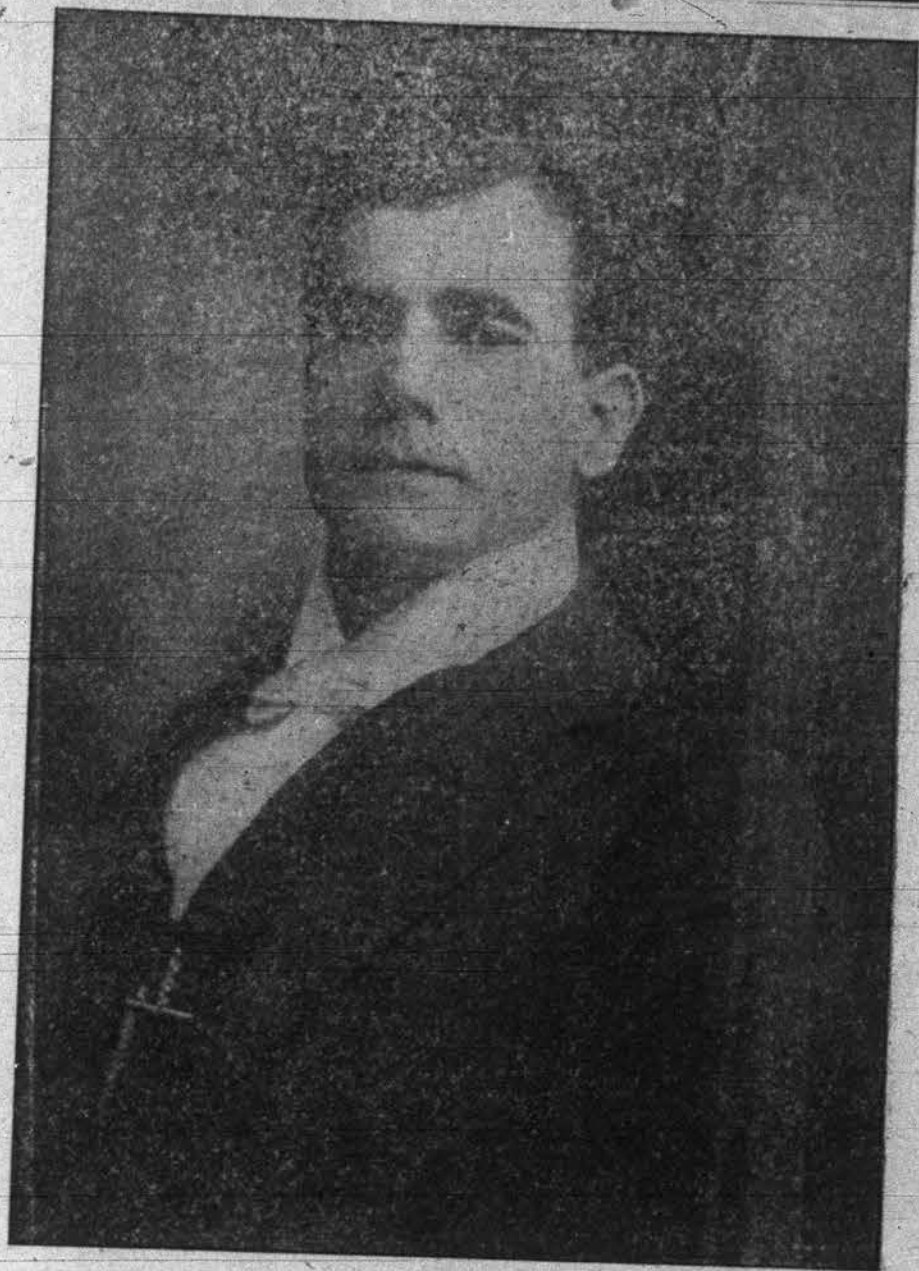
Many of the schools of Alabama have already made their contributions to the fund. Is it too much to ask that all the others will sometime during the year and as soon as convenient remember us with a special contribution?

This board stands for the convention's effort to improve its Sunday

school condition, to create its own literature, to make distribution of the Word of God, to maintain its own publication of books and tracts as a source of doctrinal instruction and education in missions. Here I rest my plea, sure of the high desert of the

noble work which I represent, and make no attempt to disguise my earnest desire to have every school in Alabama take hold of this part of the convention's work.

J. M. FROST,
Nashville, Tenn.



Prof. F. M. Roof, President Howard College.

Howard College.

Few of our brethren have anything like a just conception of the great work Howard College has done, is doing, and is yet destined to do in the future for our denomination in Alabama, and not for our own denomination alone, but for the general cause of Christianity and modern civilization. It is our own institution; it admittedly ranks with the best colleges in the country, and is deserving of

(ty.) with ninety students and about \$30,000 in school property and endowment, to two hundred schools, all told, with 40,000 students, and \$44,000,000 in school property and endowment, the division between the two being about equal.

Now the pressing need at the beginning of the new century is not the continued multiplication of Baptist schools, but the better equipment and endowment of those we already have. Other denominations are endowing; state institutions are increasing their

already large productive funds, and our own institution, which is to compete with these, must be endowed, if it is to fulfill its mission.

There is no use to lull ourselves to rest by saying, "we are the people," and are doing great things. We are doing nothing like what we ought to do and can do if we Baptists of Alabama will do our full duty.

We have the promise at this time from reliable sources outside of the state of one-third as much money as we raise in Alabama within one year from this date for the Howard endowment. Shall we let this opportunity pass? The college is now upon a firm basis, but we can only keep it there by doing greater things than we have yet done. The world moves, and we must move with it. Where can money be better applied than to the maintenance of Christian education? Where will it yield a greater or more lasting dividend than when invested in the mental, moral and religious culture of human souls?

So long as our Christian civilization lasts, just so long will there be a demand, and an ever increasing demand, for the Christian college; just so long will the Howard find an ever-widening field of labor. It is due to such facts as these that two-thirds of our American colleges and universities are denominational.

State schools are prohibited by law from giving any system of religious instruction, not because of the insignificance of such instruction, but because of its paramount importance. It is too sacred a thing to the people to be entrusted to public instruction. And so our Baptist people, like other denominations, prefer to maintain their own colleges, and in them a system of instruction which prepares the students not only for time, but for eternity as well, even though it cost money to do it. "For what shall it profit a man if he gain the whole world, and lose his own soul?"

F. M. R.

The meanest, most contemptible kind of praise is that which first speaks well of a man, and then qualifies it with a "but."

The way to avoid the imputation of impudence is not to be ashamed of what we do, but never to do what we ought to be ashamed of.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

Howard College.

This is the Baptist male college for Alabama. It was founded in 1843. Prof. S. S. Sherman was its first president, and continued in office from its opening until 1852. Dr. H. Talbird succeeded Prof. Sherman, and remained in office until 1865. Hon. J. L. M. Curry was its president from 1865 to 1868, then came Prof. E. Q. Thornton from '68 to '69. From 1869 to 1871 Dr. Samuel Freeman was president. From 1871 to 1887, 26 years, J. T. Murfree, LL. D., was at the head of the institution. From 1887 to 1888 Prof. T. J. Dill, LL. D., was president of the faculty. From 1888 to 1893 Rev. B. F. Riley, D. D., was president. From 1893 to 1896 Rev. A. W. McGaha, D. D., was president. From 1896 to 1897 Prof. A. D. Smith became president of the faculty, and in 1897 Prof. F. M. Roof was chosen president, and has since that date filled the position with great success and with satisfaction to the board of trustees. Prof. Roof is a true and tried Baptist, a first-class scholar and efficient educator. Under his administration the college is doing a fine work and growing in favor with the denomination. We cannot now comprehend the incalculable good to our Baptist cause Howard College has done through its many struggling years. We rejoice to know that the day-dawn of greater usefulness is breaking in upon us, and within the next decade we shall see greater things for good as the result of the teachings in this college. The faculty is composed of young men, full of zeal and wisdom and enthusiasm; and possessing scholarly attainments that insure progress and success.

IT IS THE PLACE FOR OUR BOYS.

During the history of Howard College it has been burned down twice and removed once. In 1844 it was consumed by fire—by 1846 new buildings were completed at a cost of \$13,000. In 1854 it was again burned, but the session was continued in the Baptist church. Money was again raised and by 1858 the main building was completed, and soon after two dormitories were built. The cost of buildings amounted to \$45,000. In 1860 the trustees reported to the convention the value of the assets and property amounted to \$264,490.80. The close of the year destroyed the endowment fund, only the grounds and buildings remaining.

In July, 1887, the convention at its session held at Union Springs decided to move the college from Marion to East Lake. It was at a time when the boom was on in Birmingham. Many good and true men thought from the pledges made by the East Lake Land Company in lands, together with pledges from other corporations and individuals, that soon a fund would be realized by which buildings suitable could be erected and at the same time have a fine endowment fund. It was natural for men to think so. But the boom subsided, property went down and left the college in debt. Last year, however, by united efforts, every dollar of indebtedness was paid, and Howard College is free once more; never to be financially enslaved again. Hence we say, the college has set out on a firmer foundation than ever before upon which to build greatness and to send out into the world educated Christian men to do valiantly for our cause. Let us then stand firmly by Howard College, give it our prayers, our boys and our support.

Woman's Missionary Union.

In the year 1888, in the city of Richmond, Va., the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, came into being.

For some time the need of such an organization had been felt, and its coming was hailed with joy by many anxious praying hearts. State central committees had been asked to appoint three delegates each, who should attend a meeting in Richmond, Va., May, 1888, instructed to vote for or against a general organization. In response to this request 32 delegates came from 12 states. The states most cordially approved the movement as an advance upon the methods and as an aid to progress in mission work. A constitution and by-laws were adopted whose preamble showed the purpose of the organization, namely, to stimulate the missionary spirit and grace of giving among women and children, with collections to be disbursed by the boards of the Southern Baptist convention; its two objects, to distribute missionary information and to raise money. With Miss M. E. McIntosh, South Carolina, for president, and a vice-president in each state, and with an executive committee located in Baltimore, and Miss Annie W. Armstrong elected corresponding secretary, the work was inaugurated in conscious weakness even for its early requirements, and in utter ignorance of its wonderful possibilities for the future.

In the second year—1890—Alabama joined the organization and was welcomed, making a total of thirteen states.

Now, after twelve years of faithful effort, the contributions to home and foreign missions reported through the Woman's Missionary Union have amounted to \$616,238.69, making an average of \$50,000 a year. The past year has been the best in its history. The work is being better understood and more effort is being made to work in

harmony with the central committee. During years 1899-1900, \$33,266.73 was contributed in cash, box supplies and annuities. Surely, we can "praise God from whom all blessings flow."

But let us see what part of this grand total Alabama may justly claim.

In November 1899, when the state convention met in Greenville, at the suggestion of that wise and progressive friend of missions, Bro. John W. Stewart, now superintendent of the orphanage, the convention assembled deemed it wise to form a Central committee of Woman's Work, to be appointed and perpetuated by said State convention, and to be in every way obedient to the will of the convention as expressed through its boards. Thus was the Central committee of Woman's Work begun in Alabama.

The committee was located in Birmingham, consisting of the following officers: President, Mrs. T. A. Hamilton; Secretary, Mrs. I. C. Brown; Treasurer, Mrs. I. Y. Sage. The report as sent in to the Southern Baptist convention, which met in Fort Worth, Tex., showed the following amounts:

For foreign missions.....	\$280.37
For home missions.....	145.90
The report for 1900 reads:	
For foreign missions.....	\$1575.11
For home missions.....	2,655.66
Total.....	\$4,230.77

What a coming up in ten years time, from \$400 to \$4,000.

Any yet how much more can be done by Alabama women if they will only organize. The Central committee is still located in Birmingham, and having changed officers only once, stands today as follows:

President—Mrs. L. F. Stratton.
Vice-President—Mrs. B. D. G. Grey.
Secretary—Mrs. D. M. Malone.
Treasurer—Mrs. George M. Morrow.
Band Organizer—Mrs. T. A. Hamilton.

On the first Friday morning of every month you can find in the parlors of the Morris Hotel this band of five women earnestly at work, reading letters, counseling together, devising ways and means by which to extend the interest in missions.

Many earnest prayers are offered importuning wisdom from on high for the successful execution of the Master's work. It is desired to have an active vice-president in each of the 63 associations of the state convention, who will supervise her territory, and render quarterly report of the treasurer, Mrs. Geo. M. Morrow, at Birmingham.

I am sure that Alabama women gave more than \$4,000 to missions last year,

but if it is not reported properly, the dear unselfish brethren get all the credit.

It is the custom of the committee to arrange a program and hold annual meetings in connection with the state convention. So many of the dear sisters who attend the conventions seem to prefer the company of the brethren, and they miss the many good things prepared especially for them.

In the coming convention at Tuscaloosa let us have full meetings, that all may enjoy those rare talks delivered by our secretaries, Drs. Frost, Willingham and Kerfoot, and perhaps by another year we can report a large increase in numbers and contributions. Let all be done to the glory of the Lord and for the advance of His Kingdom.

MRS. B. D. GRAY.



R. G. PATRICK, D. D.,
President Judson Female Institute.

Judson Female Institute.

This institution for girls, and under control of the Baptists of this state, is located at Marion, one of the most healthy locations in all South Alabama. It was first opened for students January 7th, 1839, with the Rev. Milo P. Jewett as president—a position which he held for sixteen years with great distinction and constantly increasing fame. Indeed, it is not too much to say that to Prof. Jewett, more than to any other man, the Judson is indebted for its existence and for the solid foundation on which its celebrity

is laid. It is worthy of remark that the same distinguished educator was the first president of Vassar Female College, New York state. After Prof. Jewett came Prof. S. S. Sherman, who was president from 1855 to 1859. He was succeeded by Prof. Noah K. Davis, who remained until 1864. From this date until 1865 Prof. J. G. Nash was president. Prof. A. J. Battle, D. D., was president from 1865 to 1872. Prof. R. H. Rawlings succeeded Dr. Battle, and remained until 1875. Rev. M. T. Sumner was president in 1875-6. Rev. L. R. Gwaltney, D. D., in 1876 was elected president, and held the place until 1882.

Prof. Robert Frizer was selected to fill the presidency. In 1887 he resigned and Dr. S. W. Averett was chosen and remained president of the institution until his death, which occurred on the 20th day of September, 1896, at Marion. The trustees insisted upon Rev. R. G. Patrick, at that time pastor of the Baptist church in Marion, assuming direction and control of the institution, which he did until the trustees could find a suitable man to be made president. Dr. Patrick filled the place so well and satisfactorily that the trustees unanimously tendered him the presidency. With some hesitancy and misgivings Dr. Patrick assumed the duties of president, and after about four years of faithful work and unprecedented success, it is evident they made no mistake, but on the other hand, found the right man for the place. May constant success crown his efforts.

Dr. Patrick, in responding to our request for exact dates, adds a few lines, which we insert as properly belonging to this history. He writes:

"My formal acceptance of the presidency was on Oct. 15, 1896, but, as you know, I was acting president from the beginning of the session, Oct. 1. During these four years God's blessing has been abundant toward us. Debt have been paid; perhaps \$18,000 spent in permanent improvements; the faculty and patronage doubled and the course of study enlarged. The present session is already in advance of the total of last year. For

all of which we are deeply grateful."

No school in all the land furnishes such advantages in many respects as the Judson. It is no shoddy, "cheap John" institution. It is first-class in all its equipments, up-to-date in all the science of teaching, and, what is more, it is a Christian institution, where girls are taught, by precept and example, how to live a Christian life. No girl with force of character ever attended this school without being improved in all the relations of life, and made the wiser, the better, the nobler by having gone there. Every Baptist girl in this state, who can do so, should attend the Judson. Our people should patronize it, and thereby increase its usefulness and enhance its place among the first institutions of the nation. We regard it today equal to the best. Thousands of noble women have gone out from this school to bless and cheer the world and make it wiser and better. Let the good work go on until thousands more shall follow. Long live the noble old Judson!

Woman's Work in the East Liberty.

The East Liberty Association convened on the 9th of October with County Line church, Chambers county, and in connection with it the sisters held separate meetings in the interest of Woman's missionary union.

Mrs. J. M. Vernon, of Cusseta, is the vice president of the work in this association. She has been laboring faithfully for several years to get the women in all the churches enlisted in the organized work, believing that by this means they will be enabled to do better work for the Master.

In the afternoon of the first day, Sister Vernon called a meeting of the ladies at the stand in the grove. Mrs. Vernon presided, and requested Miss Fannie Bulger to act as secretary.

The meeting opened with devotional exercises by Rev. G. E. Brewer, after which he spoke words of encouragement to the sisters, urging them to continue in the good work.

Rev. A. G. Mosely, of New Orleans asked permission to address the meeting, and was allowed the privilege.

He made a plea for help to build a Baptist church in New Orleans. He showed how weak the denomination is in that place and told how his lit-

tle flock were struggling in the city to build a new house of worship, but were unable to do so without help.

He said that he had come back to his native state to ask the brethren and sisters to give the help that is so much needed.

Some contributions were promised by the different missionary Societies, to be paid not later than December 1st.

Then reports from the societies were called for and read. Those from Cusseta were especially encouraging, showing how much can be accomplished when the heart is in the work.

The Cusseta society reported having raised for all purposes during the past year, \$168.00.

MOZLEY'S LEMON ELIXIR.

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

Mozley's Lemon Elixir
Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir
Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed.
Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBBARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir
Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Christmas Jewelry Buying.

Don't put it off too long; come early to select your Christmas purchases; we shall be less crowded, and, better yet, our stock will be unbroken. While our line of Holiday Goods is yet complete, it must diminish very rapidly as Christmas approaches. Our latest novelties and choicest bargains will be first to go, and while we shall use every effort to meet all demands for duplicates, we cannot expect to secure them in many instances during the holiday rush. There is nothing to lose and everything to gain if you come at once. We shall look for you. We shall make you welcome. We shall take pleasure in showing you our brilliant display of latest attractions for Christmas. Do not fail to come. If you can't come, write, and your letters will receive our personal attention.

CRUTH & SON,
JEWELERS,
No. 15 AVE. DEXTER
MONTGOMERY, Ala.

This society is neither strong numerically or financially, but the good women composing it are rich in the Spirit.

They are indeed a noble band. The Lafayette sisters have two separate societies—an Aid and a Missionary.

The latter was organized only a year ago, and reported \$32.00 for missions, this amount having been divided among our three Boards.

The Aid society reported that during the past year they had raised about \$1200, which had been paid for a pastorium.

Truly these are workers. Oh, for such in all our churches! When all reports had been heard the meeting adjourned to meet in the church the following day, during the noon recess of the Association.

Promptly at 1 o'clock the next day the ladies assembled in the church. After singing and prayer, Mrs. Eliza, of Lafayette, read a paper on "How to accomplish the greatest good in the Woman's missionary society." Then came another song and prayer, after which Mrs. Lackey, of Dadeville, read a paper on "Woman's part in the great work of Missions."

Mrs. Vernon then called the list of churches, and handed to some sister, from each, a package of missionary literature, which also contained a letter from herself to the women of the churches, urging them to organize where they had no societies, and giving helpful suggestions as to how to carry on the work.

By this time the hour had arrived for the association to re-convene, and the ladies' meeting came to a close.

The interest in the woman's work in the East Liberty is increasing, for which let us thank God and take courage. Our brethren are beginning to recognize the importance of it also, for at this last session a splendid report on Woman's Work was read and adopted; which, so far as the writer is informed, was the first report of its kind ever made before the body.

FANNIE BULGER,
Dadeville, Ala.

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