

ALABAMA BAPTIST

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Notes and Comments.

Such statements as the following from the Christian Work are very common just now: "The time when any leading divine can say that Christianity is a dogma to be believed rather than a life to be lived is very near its end, if it has not reached its end." Christianity is neither, exclusively. But who claims that it is merely "a dogma to be believed?" No more is it merely "a life to be lived." There is no sense in decrying dogma, though this is at present a fashionable pastime. Dogma is simply the statement of truth, and there is no Christian life that is not based upon the acceptance of Christian truth.

A recent dispatch from Mobile announces that "the annual festival of the Trinity Church Sunday school took place tonight and was largely attended. There was dancing and refreshments." And yet that church doubtless poses as having a superior order of piety. Is it any wonder that so many children and young people have no conception of a consecrated life? When a Sunday school goes into the dancing business, it is time to close its doors and cease calling it a religious institution.

The Rev. Joseph Jones, a brother of the well known evangelist, after spending some years in the Methodist ministry, recently joined the Baptist church at Cartersville, Ga. In his statement to the church he said: "I believe, just as firmly as I believe I am standing here, that Jesus was immersed." There are doubtless thousands in Pedobaptist churches who are convinced of this fact. Now what Jesus did in this matter is incumbent upon all his disciples. The word that describes his act is the word used in the command to them. If Jesus was immersed, it is the duty of all his disciples to be immersed; and it is pure assumption, to say the least, for anyone to assert that something else will do just as well as what our Lord commanded.

Dr. John Watson (Ian Maclaren) in his latest book comes out squarely in favor of believer's baptism as taught by Baptists. These are his words: "Without doubt the perfect idea of baptism is realized when one has come to years of discretion and makes his profession of faith in Christ, knowing what he has done and having counted the cost, and then is immersed in the waters of baptism." We fancy Dr. Watson's brother Presbyterians will not relish this plain declaration in favor of the Baptist position. But it is just the admission that is being forced from more and more Pedobaptists as knowledge of the Scriptures becomes more thorough and candid.

That is a strange argument advanced by the friends of the army canteen, who say that it should be continued because it decreases drunkenness! Is it possible that they have no better sense than to think people will be deceived by

such assertions? The canteen is a disgrace to our country, and is a matter of great regret that both the Alabama Senators voted for its continuance. Nevertheless, it was overwhelmingly defeated. It is to be hoped now that after this second emphatic declaration of Congress against the canteen, the Attorney-General will not try to override the will of the people again.

For the Alabama Baptist.
That Egyptian You Have Killed and Covered in the Sand.

Long centuries had come and gone since God had met with Abraham, Isaac and Jacob and promised to bring their generations out of the land of oppression wherein they were pilgrims and strangers. God will surely make good his promises, though they have grown old by the lapse of time. He appeared to Moses in the land of Midian, and called and commissioned him to go and lead that people out of Egyptian bondage to a land flowing with milk and honey, promised to their fathers.

At once Moses began to make excuses. First, he said to God: "Who am I that I should go unto Pharaoh?" He began at once to look at himself, his own fitness for the mighty undertaking, and ignored the Almighty that stood behind his commission. Just so now. You may ask some church members to go and do any given work for Christ, and they will begin to look at themselves and their own resources, as though they were to accomplish the work in their own strength. Another thing: If you will be careful to note the facts all along in connection with this interview of God with Moses, you will see that he does not tell God the main reason why he does not want to go before Pharaoh. It is perhaps the hardest thing in the world to get a man to be strictly honest in confessing his faults even before God, who sees and knows the heart. And yet, you cannot offer a greater insult than to question his veracity. Moses on this occasion did not tell God all the truth. There is something more underlying the whole matter, which we shall see before we close this article. Men will not always open wide the heart that God may see all the hindering causes to their doing the Lord's work.

Second excuse. "When I shall come to the children of Israel and shall say unto them, The God of your fathers has sent me unto you, and they shall say to me, What is his name? What shall I say unto them?" God had manifested his power unto Moses in flaming fire in the midst of the unconsumed burning bush, and said: "Go unto that land and bring that people out of bondage, and I will be with thee," and yet he parleys with God. The truth was, he did not want to go back to Egypt. He was afraid. God said to him: "I AM THAT I AM is my name. Say ye to the children of Israel, I AM hath sent me."

Third excuse. Moses says: "They will not believe me nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. God said unto him, 'What is that in thine hand?' And he said, A rod. Cast it on the ground. And it became a serpent," etc. "And the Lord said furthermore, Put thine hand into thy bosom," etc. God had now given him a set of unquestioned, unmistakable credentials, which was his authority to go and plead God's cause before the children of Israel and Pharaoh.

I do not believe that God has ever sent out one of his children to do his work, or ever will, without unmistakable credentials. To be sure, it is not the signs and wonders that Moses wrought, but the credentials of the Christ-life in the soul. It shines. Let a man who

exhibits this Christ-life in his walk locate in a community, loves the people of God and the services of the sanctuary, detests the idea of burying his church letter in his trunk, but seeks membership in the church; always greets his pastor and members of the church with warmth and cordiality; is liberal with his means,—such a man is a child of God, and these manifestations of it are his credentials. "All who behold him will take knowledge of him that he has been with Jesus." It is the life we live before men that shows what sort of authority or credentials we carry.

Surely Moses will go now and execute the Lord's work, having received his commission from the highest authority in the universe; but he urges the

Fourth excuse. "O my Lord, I am not eloquent; I am slow of speech and slow of tongue." He seemed to think his success depended on the man, his speech and his eloquence. I have this work to do, and I need to be eloquent; I need fluency of speech and glibness of tongue. That is the way with poor human nature till this day. God never told him to go and be eloquent, go and have fluency of speech and glibness of tongue. He told him to go and tell Pharaoh that thus saith the Lord, "Let my people go and sacrifice unto the Lord their God." The great difficulty is, too many people have too much tongue. They would accomplish more with more hands and less tongue. God informs Moses that he made man's mouth, and would teach him what to say to Pharaoh. But Moses offers the

Fifth excuse. "And he said, O my Lord, send I pray thee by the hand of him whom thou wilt send." You will see that these words were spoken in a half complaining, unsatisfied tone. He is going to bring this matter to a speedy close. He is going to let Moses know that he knows all about his dread of going and doing that work. God says to him, "Go, return to Egypt, for they are dead that sought thy life." That settles all the difficulty in his way. Moses had killed an Egyptian forty years ago, and ran away, and had been afraid ever since to go back to Egypt. Now, while God had been planning for him to go and deliver his people, he has been offering excuses. Why did he not come out and tell God all the truth?

Did it ever occur to you why so many of God's people are afraid to go about doing good, admonishing sinners and weak Christians? It is not alone because they are not eloquent and are slow of speech and slow of tongue. It is because of the way they have lived as Christians. They feel afraid and ashamed to say a word for Jesus. They have somewhere on the line of their Christian experience killed an Egyptian, and they have had him covered up ever since. In other words, have acted unchristian like, and when they go before God they have not been strictly honest. They have not told God all the truth. If God should say they are all dead that sought thy life; I have taken away all those sins that have rendered you so worthless as a Christian, then they could go joyfully into the Lord's work. God will clear the way if we are faithful and truthful in confessing and repenting and turning away from our sins. Let us rely not on our own, but on God's strength for success in his work.

My dear fellow traveler to the land of eternal day, turn away from your worldliness and sins which are keeping you from communion and a close walk with God, and consecrate yourself, time, talents and means to God's service, and under God's abiding spirit and grace you will finish your course with joy. God's cause needs and calls loudly for all your energies and powers. Your pastor, your church, your Sunday school and prayer meeting need your presence

and co-operation. Ask yourself this question: If all the Christians in Alabama had done no more for the Lord's cause for the last year than I have done, what would be the condition of God's Zion in all the State?

F. C. DAVID.
New Decatur, Ala.

For the Alabama Baptist.
Several Matters of Interest.

A. P. PUGH, UNION SPRINGS.

It was my misfortune to have been called away from the recent Convention in Tuscaloosa early in the session, before those splendid reports and contributions were made for the Orphanage and Howard College. But I wish to say to those brethren who are conducting these enterprises, that we are still doing the Lord's work in Union Springs, and that any appeals made to our people for help will receive our sincere consideration.

The most important interest that appeals to the Baptists of Alabama is the endowment of Howard College. In that splendid address made recently by Dr. J. L. M. Curry before the joint session of the General Assembly of Alabama, he brings out a fact which should stir all our hearts to support our denominational schools. Dr. Curry said: "Education has become, in late years a function of the State and the Government, and has passed very largely out of the hands of churches and of private individuals." Whether or not the Doctor intended to present this as a good omen, or only as a stubborn fact, I am not prepared to say. But it will be a sad day when education passes out from under the influence of Christianity. The education of the heart must keep equal pace with the education of the head, else it will become an engine for oppression and greed. Christ saves both the soul and the intellect, and this should be a pattern for our guidance. The Baptists of America believe this to be true and of paramount interest, seeing they have put, during the century now closing, at least thirty-five millions of dollars into their institutions of learning.

But if I have been rightly informed, Howard College has not a dollar of endowment. While this remains true, our professors must needs be poorly paid, the building will fall into gradual decay, and we shall signally fail to meet the competition with the other schools which are receiving continually large appropriations and gifts. It becomes the pastors and leading laymen of our denomination to give every encouragement to the Board of Trustees of the Howard, now since the debt has been removed, to go forward with all possible speed in the matter of permanent endowment.

I have just received Bro. Crumpton's letter in reference to holding a grand New Century meeting in each association in the State for three days, embracing the fifth Sunday in March. That is an idea which is broad in its conception and will result in great good. Under the leadership of Bro. Geo. Williams, the moderator of the Centennial Association and chairman of its New Century Committee, I have personally held five meetings. These were largely attended and their enthusiasm and inspiration were a delight to all present. Let our brethren and especially deacons and pastors appoint these meetings everywhere and at any time and hold them, carrying with them large numbers of Centennial tracts. But let us particularly heed the suggestion and earnest request of our secretary as to holding a great meeting beginning Tuesday before the fifth Sunday in March. I was disappointed that nothing was said by the Convention urging these meetings. It was my purpose to have introduced a resolution looking to this end; but

being called away early in the session was prevented from doing so. Some one present should have done so, seeing the matter is of such paramount interest. As to this subject we cannot do better than to commend and circulate Dr. F. H. Kerfoot's tract on "Organization Needed." This can be done by writing to our Sunday School Board at Nashville,—twenty cents per dozen. Dr. Kerfoot has made this subject a special study, which, in connection with his already broad views of our church organization, makes it a document of surpassing interest. In these New Century meetings we have a fine opportunity to speak of the importance of endowing our own college.—Howard College.

Dr. W. M. Harris, of Galveston, lectured to our church on "The Storm as Seen by an Eye Witness," and we gave him a handsome contribution. He charmed us by his address. It was a delight to have him as the guest in the pastor's home.

Our Sunday School, through our Secretary, Bro. S. P. Rainer, sent a check of \$20 as a Christmas present to the children of the Orphanage, that they may buy candy, nuts, oranges, etc., just as other children delight to do. May God graciously bless these little ones and those who have them in charge.

Union Springs, Jan. 4, 1901.

From Bro. Kallin.

Editor Ala. Baptist:

Your last issue was certainly excellent. I thank Bro. Foster for his sermon. Rev. P. S. G. Watson's book on the Prophecies gives a fine discussion of the same topic. To some of us it looks unscriptural for our Sunday school lesson helps to speak of Christ's crucifixion taking place on Friday. See Baptist Teacher for January, page 23. The first Sunday in January we occupied our church-house again. Our people appreciate the kindness of the Alabama brethren and sisters who have helped us in our time of need. May the Lord reward you with great blessings this year. I am now on a circuit. That means I am pastor of several first churches. The storm forced us to reduce time from every Sunday to two Sundays each month at Alvin. I have taken my former field—Angleton, Columbia and Velasco—for the other two Sundays. My wife is worried because I propose to walk fifteen miles from a morning to an evening appointment. I do not know that it will be necessary, but if so, I'll be there. There are so many discouragements in this coast country of Texas that very few preachers will stay here long. We need men like Elijah, who can live on little and do much running when necessary. When Alabama preachers write me about coming to Texas, I usually advise them to try the central and northern part of the State first. I am glad that we have two strong men, Drs. Harris and Riley, in our association. Like myself, they came straight to South Texas, and they are men to stay. We thank the Lord and the old State of Alabama for them.

Alvin, Tex., Jan. 11.

A bill before the Alabama legislature to appoint a committee to visit West Florida to consider the proposition to annex certain territory, seven counties west of the Chattahoochee river, to Alabama, was voted down, the opponents of the measure desiring to leave all negotiations pertaining to that question to Governor Samford. The question promises to become a very live one. Pensacola proposes to hold a public meeting with a view of calling primaries in the seven counties, at which the question of transfer will be submitted.

One moment's sin may cost a lifetime's sorrow.

It is easier to do right than to undo wrong.

B. Y. P. U. COLUMN.

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



T. W. Ayers, President, Anniston, Ala.; P. F. Dix, 1st Vice-President, Montgomery, Ala.; Brinson McGowan, 2d Vice-President, Woodlawn, Ala.; F. M. Purifoy, 3d Vice-President, Tuscaloosa, Ala.; Gwylm Herbert, Secretary and Treasurer, Bessemer, Ala.

THE LORD'S BUSINESS.

It is to be feared that much of the failure of many of our young people's organizations in their purposes and work, is due to lack of practical, systematic methods of carrying on the work. We know that there is frequent, and in many instances, just adverse criticism of the adoption of a constitution, carrying with it regular forms and requirements, or of anything of a nature to bind a religious organization down to certain methods of procedure, that would necessitate the application of that regularity and system which is considered such an absolute necessity in secular business life. Any business enterprise in the world, which any man or set of men should undertake to run on the same business principles on which most of our churches carry on the Lord's enterprises, would be a most complete failure, and the men interested in it would be made the laughing-stock of the business world. Yet the business of the Lord is transacted by men, many of whom are highly successful in their own business, but who apply to the church business methods which they would consider ridiculous in any other line of work, as, gravely and as conscientiously as if they believed the Lord's business should be transacted as if on another planet, and must bear no resemblance whatever to secular business—that which is made successful. We all know this to be actually true.

The B. Y. P. U., conducted along right lines, can be used with perhaps greater force than any other available means, to change these conditions for the better. Our organizations, composed as they are of young men and young women, who are more or less engaged in business life, can be conducted on such systematic, practical, Christian business principles as to train the young people, those who are to take the places of those who at present manage the affairs of the churches, in a school the advantages of which no former generation has had. Do not permit the work of your young people's organization to be carried on in a

loose, slipshod manner, in any particular, but without being sticklers to form; regard the work seriously, as should be regarded the work of the Master, and transact His business with, if possible, more of system and despatch than you would that of any earthly employer.

There are many practical plans which can be and are being used by progressive young people in this connection. We shall mention some of them from time to time in this column, and will be glad to have expressions of the ideas of any of the workers in the State along this line. Let us know what you think about this important matter.

How about those New Year resolutions? We know that we could hardly expect many to want to publish any of them so early in the year, but we did hope that there would be some who would resolve strongly enough in the right direction to at least let us know what they expect to do and to see done. One of the good resolutions we hoped would be made on the part of a good many of the workers was to make the B. Y. P. U. column more and more useful to the work. Each one can contribute something to this end. Let us have reports of your work and your prospects; news of anything of real interest to the young people in their work, all of which will help you and some one else. Do enough work to tell something about it, and let us hear from you.

We trust that our State Secretary will have a hearty response from all Unions to his letter sent out recently, calling the attention of the Unions to the donation of 10 cents per member for the State work. The local Unions cannot invest this small amount to better advantage than by putting it into this work. The growth of the State organization proves something of what it can do, and if the Unions we have at present will co-operate as they should with the State officers, it will continue to grow. Let all who have not done so attend to this matter at once.

For the Alabama Baptist.

Mississippi Notes.

I throw we do not have in Mississippi just what your correspondent "Evangelist" seems to think you have in Alabama. It is quite likely we have "somewhat of such things," but I am sure it is the exception and not the rule, while he writes as if it was the rule and not the exception, with your people. I know a few of God's people in Alabama, and am bound to think that the great mass of them in the State deserves better of your correspondent.

We have just closed a ten days' meeting with our Meridian Baptist church, conducted by Dr. Broughton, of Atlanta, Ga. It may suffice to say that Dr. Broughton is a preacher of the Sam Jones type, though strictly original in statement and method. He is unsparing in his criticisms and denunciations of wickedness in both high and low places—in the church and society, business circles, politics and the slums. The people came in crowds and listened to the last. If I were to offer any criticisms upon the Doctor's methods, I would say that, in my opinion, if he would preach more about Christ, who and what he is, how he saves, and what it is to receive Him by faith, and per consequence a little less about the "power from on high" for Christians, and more of the Spirit's work in conviction and conversion. There might not be so many "confessions," but the proportion would be greater of those who afterward "confess" or profess Christ in baptism and walk

in the light of God's truth. I have learned that there were about 240 "confessions" reported and up to date 29 have applied for baptism. Of course others, and not a few are expected to join.

We are hoping that the "shaking up" we have had along the lines of church and public morals will bear good fruit in genuine reformation and correct living.

Our Baptist Young People recently held a good meeting at Clinton, the Baptist Athens of Mississippi. The reports show excellent addresses, clear discussion, great good fellowship and a good time generally.

As the old year drew to a close our people seemed to be closing in on their work perhaps better than usual. Mission collections show up remarkably well, churches paying up and the schools prospering beyond all precedent. We all, with one accord, "thank God and take courage."

J. A. HACKETT.

When we read the Bible, we must always remember that, like the holy waters seen by Ezekiel, it is, in some places, up to the ankles; in others, up to the knees; in others, up to the loins; and in some, a river too deep to be fathomed, and that cannot be passed over. There is light enough to guide the humble and teachable to heaven, and obscurity enough to confound the unbeliever.—Richard Cecil.

The indiscriminate lash will drive ten devils into the boy for one it drives out.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S. Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston; Mrs. T. A. Hammond, Leader Young People's Mission Work, Birmingham; Mrs. Florence Harris, Leader Babies' Branch, 301 Sayre St., Montgomery; Mrs. Geo. M. Morrow, Treasurer, 1711 Eighth Ave., Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

The Progress of Missions During the 19th Century.

[Paper read by Mrs. H. W. Provence, of Montgomery, at the Woman's Missionary Union at Tuscaloosa, Nov. 14, 1900.]

In order that we may fully appreciate the progress of missions during the 19th century, let us take a brief glance at the condition of affairs at the beginning of the century. Previous to 1792 but little had been done in modern times toward sending the gospel beyond the bounds of Christian civilization. It is true that here and there some earnest, consecrated soul, filled with a burning desire for the salvation of the world, had gone out into the darkness of heathendom to tell the glad news of a Saviour's love. But there was no systematic method of supporting them in the work and no organization of Christians to send them reinforcements. They were solitary lights shining in the dense darkness of a pagan night, while the civilized world cared little for their struggles and disappointments, and less for the souls they were seeking to save.

But the closing years of the 18th century saw a change—an awakening from the sleep of indifference into which the followers of Christ had fallen. A humble shoemaker in Moulton, England, as he plodded on at his daily task, had his mind filled with thoughts of the sad condition of the heathen. And as he worked and read and pondered there came to him an earnest longing to go and preach the gospel to a benighted people. Despite the ridicule of friends and relatives, and in the face of bitter opposition from leading men of England, William Carey talked missions and preached missions until he succeeded in gaining the sympathy of many and the support of a few.

In Kettering, England, October 2nd, 1792, a "missioners' meeting" was held and a "Baptist Society for Propagating the Gospel Among the Heathen" was organized, and subscriptions made amounting to £13.25: 6d. Truly that was the day of small things. But how mighty in its results! The following year Carey sailed for India and the work of modern missions had begun.

This, then, is the scene on which the curtain of the 19th century rises: In India, William Carey, assisted by a few other missionaries, is teaching, preaching and translating the Bible into Bengali. Seven long years he has labored, and at the end of seven years he has baptized his first convert. The first seeds of the gospel are being sown in India, but the rest of the heathen world is an unbroken waste, while the great mass of God's people are as indifferent to the condition of their benighted fellow man as if there had never been given to them the command, "Go ye into all the world, and preach the gospel to every creature."

The missionary spirit which animated Carey and sent him to labor in far distant India soon began to be felt in the hearts of many whom he had left behind. But this awakening was not confined to England. The influence of his example spread far and wide, and one after another the different leading denominations of other countries became interested in missions. Societies for the support of missionaries were organized, and men sent out into all quarters of the globe to carry the glad tidings of salvation. Christian America, too, was to have a share in the work of sending the gospel to the heathen. Early in the century Adoniram Judson heard and obeyed the divine call to go "far hence unto the gentiles," and in February, 1812, he sailed for Calcutta, accompanied by his young wife and Mr. and Mrs. Newell. The subsequent conversion of Mr. and Mrs. Judson to the Baptist faith, and the consequent resignation of their commis-

sion from the Congregational Board, led to the organization of the Triennial Convention by the Baptists of America. This convention at once assumed the support of these two missionaries, and rapidly became a mighty factor in advancing the missionary spirit throughout the country. It continued until 1845, when the Northern and Southern Baptists, seeing that they could do better work under separate organizations, formed the Missionary Union in the North, and the Southern Baptist Convention in the South. Thus, by systematic work and united efforts, the Baptists of the United States have done much for the cause of missions, sending missionaries into all parts of the world.

And what are some of the results of these efforts on the part of God's people? In the beginning of the century almost every door to the heathen world was closed against Christianity, the languages of the different pagan nations were unsolved problems to us, our Bible was to them a sealed book, Christian people were indifferent to their lost condition, while millions were perishing, without God and without hope. Today there are no closed doors, Thibet not excepted; the languages have been mastered; the Bible has been translated into almost every known tongue; the Christian world is becoming more and more filled with missionary zeal; while statistics tell us that nearly a million and a half of souls are members of churches in heathen lands, who have been saved through the instrumentality of foreign missionaries. In many a place where the odor of burning incense once rose from the altar of a heathen god a church spire now points to heaven. Where once could be heard the groans of the victims who were offered as a propitiation to the gods today there is borne to the ear the sounds of hundreds of voices singing praises to the Lamb that was slain.

And yet the question is still being asked, "Is foreign missions a failure?" A failure! When the success has been greater than we even dared hope for? Carey, toiling seven long, weary years in India without a single convert, prayed that he might live to see one hundred souls saved through his instrumentality. And God answered that prayer by giving him a richer harvest than he had even dreamed of. In 1853 Mr. and Mrs. Jewett, missionaries to the Telugus, visited for the first time the heathen town of Ongole. Sad at heart, almost discouraged in their work, they climbed a hill overlooking the town and there early in the morning knelt and prayed that God would send a missionary to Ongole. Did God answer that prayer? Go to Ongole, today, and instead of the one missionary there are half a dozen. A college, boys' and girls' schools, and churches are there. "Ascend this hill today, and look to the east, to the west, to the north, to the south, as far as the eye can reach, here, and miles and miles beyond, all over the vast plains, in thousands of villages, in tens of thousands of homes, Jesus is acknowledged to be the Lord's Christ, the Anointed One, the Saviour of sinful men. And this hill to the west of Ongole is known all over the world today as "Prayer-meeting Hill," and it is the property of the Baptists of America."

But we hear others saying, "Yes, the results are well enough, but the expense of foreign missions is so great." Oh, if the lives of all the missionaries that have been sent out by all denominations during the nineteenth century, all the thousands of dollars that have been given to the support of those missionaries, all the tears of self-sacrifice that have been mingled with the giving, and all the prayers of God's people that have gone up to heaven in behalf of this work had been the means of saving but one soul, and that were your soul, would you count the cost too great? Then when instead of one, more than a million and a half of souls have been redeemed through the blood of Christ, surely it is time for us to stop caviling about expense.

But what have the Christian women of the world been doing for missions during the 19th century? When, in 1812, Mrs. Judson left her native land and sailed with her husband as missionary to a heathen people, the social world was

amazed, aye, horrified, that a delicate, refined woman should be willing to give up the ease and pleasures and comforts of a civilized land, and spend her life amid the hardships and cruelties of a pagan country. But the soul of Mrs. Judson was too brave to be daunted by the sneers and ridicule of that social world, and amid all the trying experiences and sufferings through which she was called to pass in Burma her heart was ever in the work to which she had given her life. And wherever the name of Ann Hasseltine Judson is known today other women have been inspired by her noble example and have gone forth to carry the gospel to the perishing millions of earth. In the zenanas, the harems, and the heathen homes, they are reaching out a helping hand to their down trodden sisters and bringing light and hope into their darkened lives by telling the sweet story of Jesus and his love. Others who cannot go to the foreign field are helping on the work by talking of missions, giving to missions, and praying for missions; while the circles and bands and unions "are stirring up the sluggish churches, and by their constant gathering of many little rills of prayer and praise and liberality are pouring a perennial streams into the Lord's treasury."

Truly we have much cause for thanksgiving when we note the progress of missions during the 19th century. God has greatly blessed our efforts. But are we to stop here? If it is true that increasing opportunity brings increasing responsibility, then the dying century leaves us a legacy, a foundation for missionary work upon which God expects us to build a glorious structure. And with him working in us and through us, may we each strive for larger and yet larger results until the knowledge of Jesus Christ and his great salvation shall fill the whole world "as the waters cover the sea."

For the Alabama Baptist.

From Bro. Curry.

I am now living in the country, eleven miles west of Tuscaloosa, in the community known as "Fosters." I moved out here to curtail expenses, and, if possible, improve my health. I have a very comfortable home, surrounded with good and thoughtful brethren and sisters. These Grant's Creek people are a noble and great-hearted people. We are reminded in a substantial way of their thoughtful and tender care. Turnips, potatoes, chickens, eggs, butter, milk, backbones, spare-ribs, sausage, etc., from the older brethren and sisters, and birds and squirrels from the boys add much to our comfort and happiness. They do not know how much we appreciate their thoughtful interest in our welfare, nor how much joy it brings to our hearts. We have no words sufficient to express it. May the Lord bless them all, and make them to enjoy that blessedness of which our Savior speaks, when He said: "It is more blessed to give than to receive."

I received not long since a most hearty and unanimous call to Beulah church, not very far from me, and began my work there the first Sunday in this month. This is a grand body of Christian workers and I am hopeful and much encouraged with the outlook. There seems to be nothing in the way of a successful pastorate, except it be my feeble health. These two churches take half my time, which is all my physical strength at present will allow, and perhaps more.

The last issue of the ALABAMA BAPTIST was especially good. I always read Bro. Crumpton's notes with pleasure and profit. Bro. Campbell gave us some things of importance, not only to think of, but to act upon. His suggestions are practical and no doubt will result in great good. Indeed, there were several thoughtful and interesting articles.

J. H. CURRY.

Fosters, Ala., Jan. 10, 1901.

Dr. Josiah Strong puts these questions: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purposes of missions enthroning Jesus Christ in the hearts of men?"

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R. CURRY.
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For the Alabama Baptist. Women of the New Testament.

BY DR. T. J. DILL.

I. THE UNNAMED WOMAN.

Luke 7:36-50.

This woman appeared as the most conspicuous character in the incident referred to. The passage ought to be familiar to us all, as it was selected for one of the international series of lessons, and was studied in the Sabbath Schools of England and America in the first quarter of this year. She was there presented in striking contrast to Simon, the Pharisee. And while Jesus sharply reproved the stunted hospitality of the proud, self-righteous Pharisee, he highly commended the loving prodigality of the humble penitent. Thus he revealed himself unequivocally as the friend of sinners.

No doubt, many other incidental lessons were drawn from this passage; but I would call attention to one which, perhaps, escaped the notice of many. The name of the Pharisee, Simon, was given and emphasized by repetition, while the name of the woman was withheld. This discrimination was not accidental. The name of Simon was, no doubt, a familiar household word in every home of the city; and he was everywhere spoken of with admiration and respect as a righteous observer of the laws of Moses, even in the most trivial details. On the other hand, it was no unimportant part of that infinite mercy accorded to the woman, that the name upon which she had brought reproach and infamy was permitted to sink into oblivion and was never to appear upon the pages of sacred history. This seems to me a special application of the Golden Rule, and has been illustrated by the example of Jesus and of the sacred writers, who record his words and deeds. Let us, then, regulate our speech by this law. When we hear of a highly meritorious act, performed by our neighbor, let us take delight in repeating the story, and in giving the name of the individual who merits the praise: "Honor to whom honor is due." On the contrary, when we hear of a criminal act committed by another, especially when that act has been followed by its just penalty, even in this life, we might be permitted to tell the story for the warning of others; but we should refrain from giving the name of the offender, unless justice to others or some other sufficient reason demands that it be given.

As remarked before, this example does not stand alone. I will mention one other case which is the more striking because, in a parable, no names need to have been given; yet, we find that in the parable of the rich man and Lazarus, Lazarus was given as the name of the beggar who, after his death, was carried by the angels into Abraham's bosom. But no name was given to the rich man, who was not awakened to the conviction of his own guilt until, "in Hades, he lifted up his eyes, being in torment, and saw Abraham afar off, and Lazarus in his bosom." But note the perversity of the carnal heart. We see this distinguished as "the parable of Dives and Lazarus;" and the careless reader will be surprised to find that the name Dives does not appear in the English Bible. The word Dives, indeed, has been transferred from the Latin *vulgate*, and there appears as the Latin word for "the rich man."

Similar has been the conduct of mankind towards the unnamed woman. They have sought not only to revive her name, but—

"Oh, the rarity
Of Christian charity
Under the sun!"

They have sought to exaggerate her guilt. By an inference most natural, only because most uncharitable, they have concluded that, among "her sins, which are many," was included that sin which, in the case of a woman, is regarded by mankind as the unpardonable sin. How different the reasoning suggested by that charity which thinketh no evil. We might argue that the Searcher of hearts knew all the sins of this woman, as he manifested that he did in the case of the woman at the well of Samaria. We are therefore restricted to the alternative;—Jesus failed to

mention this serious offense, either because it existed only in the vile imagination of the reader, or, because he would not, by a word of his, direct the finger of scorn towards the unfortunate woman. He saw, indeed, in her, one of that miserable class whose wrecked lives might be written in two words—"ruined" and "ruining." He, therefore, saw in her "a lost sheep" whom he came from heaven to earth to seek and to save.

How different the treatment accorded by men to the unnamed woman! Failing to discover her name, since Luke alone of the evangelists has recorded this incident, the Christian nations of western Europe and America have united, almost with one consent, to identify her with one of the women best known to the readers of the Bible. As envy and calumny, like death, "seek a shining mark," they have sought to fix the stigma of her shame upon a woman who enjoys the most enviable reputation. First, with some degree of plausibility, they settle upon Mary of Bethany; but, failing to prove the charge against her, they have, with more success, but even with less reason (I might say, without a spark of evidence,) agreed upon Mary Magdalene. These women shall be taken successively as the subjects of the remaining numbers of this article.

We will, then, take leave of the unnamed woman, carrying this lesson with us: We shall, in future, not indulge the carnal heart in evil surmisings in reference to the crime of greatest enormity which may have entered into the dark catalogue of her sins. Let us rather remember and emulate her one great merit—her great love; and let us accept the verdict of her Lord: "She loved much; but to whom little is forgiven, the same loveth little." Let us believe that her gratitude and love for the Saviour in whom she trusted, was proportioned to the depth of sin and degradation out of which she had been lifted by the arm of that almighty Saviour. And let us ask ourselves Is our love proportioned to that which we have received?

For the Alabama Baptist. Winterboro-Envelope System.

After two months' use of the pledge card and envelope system at Winterboro, I am glad to give it a hearty endorsement. We, like most other churches, have been getting a mere pittance in the regular monthly collections, making it necessary to put on a high pressure just before the association in order to make a decent showing in the minutes. But by use of the envelope system we have already raised more since the association than we did all last year. The collection now shows up over eight dollars monthly, which, in 12 months, will be about one hundred dollars; or four times as much as we "sent up" last year. But last Sunday our contribution was twenty dollars, as one of the brethren handed in privately eleven dollars to be divided equally between Home and Foreign missions and the Orphans' Home. We also remembered the Home with a neat little contribution on Thanksgiving Day.

I would advise all the brethren to adopt the envelope system in their churches, and I think it not impracticable even in the remote country districts. You will find, however, if you undertake to be your own committee for working the matter up, as I did, that some hustling is necessary. I am persuaded that in many cases it will be better for the pastor to visit the members individually with the Pledge Cards than to send an inexperienced committee of young people. The plan once inaugurated the committee can assist in distributing the envelopes, etc.

I must not fail to add that one of my brethren from Mt. Ida drove up to my house last Saturday with a load of good things for the inner and outer man.

By kindness of our friends my whole family have recently been supplied with new suits of clothes as well as many good things to eat. The Lord be praised for an appreciative people.

I am persuaded that no one appreciates the paper more than I do. It is a sweet visitor each week.

J. R. WELLS.

Alpine, Dec. 24.

For the Alabama Baptist. Our New Institute Work.

Heretofore, our institutes have been conducted by Dr. G. S. Anderson. The institutes were of one week's duration. Sermon building was the attempt of the meetings. Now, Dr. Anderson retires from the superintendency of the work, and it will therefore be entirely new work. It is, therefore, thought necessary to call your attention to it in its new form and under its new management.

The Baptist State Convention, at its late session at Tuscaloosa, directed the Institute Board to hold institutes whenever the churches and pastors wished and would prepare for them. We were directed to conduct institutes by voluntary laborers, paying their traveling expenses, etc., but nothing for services. Our Board recognizes that the Convention is competent to instruct its Boards, and we accept our instructions and will attempt to obey them.

You perceive, therefore, that our preachers and churches now have an opportunity to do a grand work for the Baptist cause of Alabama. Many of us have said for years that our great want, in order to general co-operation, is the better acquaintance and broader fellowship of our preachers. Now, by the instruction of the Convention, we are put on our mettle, as God's servants sent to lead his people. If there is anything in us, we have come to a time when we may prove it. Is there anything better for us to do than to unify and organize the forces of our Lord? Is there anything which we can do to this end, equal to unifying and organizing our leaders? I think not. Then let us make the attempt; let us make it earnestly and prayerfully. Oh, that the Holy Spirit may lead us!

In this great work we shall need many, many of our pastors. We need the very strongest and wisest of them. We cannot do the work without them. They are to organize and hold the institutes according to their own plan, and when they choose, and for such length of time as they may please, whether two, three, or four days. We have no superintendent of institutes, and the whole matter will be with them. Success or failure will depend upon them. See?

Now, a word just here to our churches. If you demand that your pastors shall not leave your home work for a few days, now and then, you may thwart the whole work.

Dear churches: Allow me to suggest that you stand a back of all our work, and you should be heroic when necessary in special work for the cause of the Denomination at large. We are brethren, and we should be generous to each other. We think that it is important to hold an annual summer institute at Howard College, if arrangements can be made for it. We think that this institute should have a duration of about one month, and that absolute effort to teach along all the lines of ministerial needs and work should be attempted. Perhaps the institutes held at Howard College some years ago, under the late lamented Dr. D. I. Putney, would be a pattern for the annual institute that I have spoken of.

Brethren, notwithstanding most of the work contemplated is to be done by voluntary workers, still, if there is much volume to the work, the traveling expenses, etc., will amount to a considerable sum. We cannot hold these institutes without some money. Then we have a debt of year before last that should have been paid before now, and that we must now pay before we can proceed with our work. Our office Secretary and Treasurer's salary of \$400.00 belongs to our responsibilities. Also, some office and traveling expenses of necessity. Then the great summer institute must be provided for, if we hold it. I suppose the work will need \$2,000 or \$2,500. We are attempting the greatest economy possible. Our first need is about \$650 to pay our debts.

Direct all communications and contributions to

JNO. P. SHAFFER,
Sec'y and Treas.,
Camp Hill, Ala.

Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Prof. Drummond.

Pastorium, a Pastor's Home.

This word has been admitted into the Standard dictionary, but under certain restrictions. We quote the words:

"Pastorium [Southern U. S.] A parsonage. Coined recently after the analogy of auditorium."

It seems, then, that the word has not a rightful place in our language. It is standing at the door and knocking for admission. It will be in order, then, to examine its credentials. It is sanctioned by a usage that is not yet general, even in the "Southern U. S.;" and, I hope, never will be considered reputable since it is unscholarly. I, myself, would file a bill of injunction against its admittance under the following pleas:

1. It is found as a pure Latin word even in classical Latin. We find it there as the neuter of the adjective *pastorius*—a, um, signifying of or belonging to a shepherd, not a pastor. I will not give any time to the discussion of this word, for I feel assured that neither he who coined the word *pastorium*, nor his followers, had in mind this adjective. I doubt whether they even knew of its existence.

2. It is evident that *pastorium* was supposed to be formed by adding -ium to the English word *pastor*, signifying a preacher of the gospel. This is all right, provided that it is framed according to the analogies of the Latin language. These analogies have been formulated in what are called rules for word formation. We find no difficulty in determining the rule which applies here. We quote Allen and Greenough:

"Sec. 163, f. -ium, -tium, added to noun, and perhaps verb—stems, forming neuter abstracts, which easily pass into concretes denoting officers and groups."

As an abstract noun it would, therefore, signify *pastorship* or *pastorate*; as a concrete, the ministry (Latin *ministerium*). It should follow the analogy of *ministerium*. This is formed from the Latin word *minister*, which in English assumes the signification, a servant of the people, as *pastor* is a shepherd of his people. But when -ium is added, it denotes, not the home of the minister, but, in Latin, service; and the English word ministry, either service, as in the phrase "The ministry of angels," or as "a group," men engaged in the sacred calling, as used above. It will be seen, then, that *pastorium* thus formed cannot have the signification attributed to it.

3. It will be more scholarly to suppose that *pastorium* was formed from *pas*, the root of *pascere*, to feed, and the compound suffix, -torium, denoting "place of action." The rule will then be, in Allen and Greenough: "Sec. 164, i, 5. -torium (sorium) (regular), place of action (with a few of more general meaning)." This comes under a more general rule by which the compound suffix -torius is added to verb-stems.

"Sec. 164, h. -arius, -torius, (-sorius), belonging to, making many adjectives often fixed as nouns."

These two rules are very important in the English language. They have contributed hundreds of words, almost every Latin verb-stem furnishing a corresponding verbal-adjective; also, many nouns signifying the place of action. These in English will properly end in -tory, the Latin inflection for declension being dropped and the final i changed into y according to the laws of the English language.

The editors of the Standard dictionary have correctly stated that the word *pastorium* is formed after the analogy of *auditorium*. The latter is not in English formed from the English word *auditor*, which signifies not a hearer in the original sense of the Latin word, but a financial officer, whose business it is to vouch for the correctness of accounts rendered. The word, therefore, is not used to designate the home of this financial officer, but the place where hearers in the general sense of the word listen to a public speaker. After this analogy, then, *pastorium* should signify not the home of the pastor, but the place where he, under figure of a shepherd, feeds his flock with the Bread of Life, which is the word of God. The place of action is, therefore, not his home, but the auditorium of his church.

4. Furthermore, I protest against

any alien word being admitted into our language until it has submitted to our laws of speech, which require as seen above, that -um, the suffix of declension be dropped and final i changed into y. If the word comes into our language, it should be under the form *pastory*, of which we can form a regular plural, *pastories*. I protest against *pastorium* because I will be always perplexed to know whether I should speak and write *pastoriums* as an English word, or *pastoria* as a Latin word.

I have now completed my brief and am willing to turn the case over to judge and jury without argument. But I have been told that it has been argued by the opposing counsel that the word *pastorium* has been justified by the analogy of *prætorium*. This is a shrewd trick, since *prætorium* is both obscure in its etymology and variable in its signification. It is believed by scholars that *prætor* is formed from *prae-i*, the stem of the verb *prae-ire*, "to go before or lead." It, therefore, signifies originally "a leader." But in course of time, the letter i was dropped. Therefore, *prætor*, without the i, signifies a leader who has lost an i (eye) and can see only on one side of himself and the object viewed. You will not be surprised, therefore, to learn that the word *prætorium* varied much in its signification. First, it denoted the tent of the *prætor*, his headquarters. Secondly, a council of war which was held at the headquarters. It afterwards was taken to signify the *prætor's* residence, not because he ate and slept there, but because there he performed his official functions. It must be further added that the military leader had become a civil officer, a judge. It seems, then, that in all the changes the word -torium preserves a trace of its original meaning—"The place where" the officer performed his official functions, not the place where he sat down to rest and to eat or laid down to sleep. Even this word, then, does not justify or even excuse the erroneous use of the word *pastorium*. But I must close with an anecdote that the boys may recognize in this old professor. During our civil war a Yankee general (I think it was Pope) sent a dispatch to Washington closing with the words, "Headquarters in the saddle." A Johnny Reb, reading this in a newspaper commented in these words: "Boys, would you believe it? The Yanks are so bad off in their supply of officers that they have put at the head of their army a general who does not know the difference between his headquarters and his hindquarters."

DR. T. J. DILL,
East Lake, Ala., in Howard College.

Looking Beyond.

In that surpassingly beautiful description of the New Jerusalem with which the book of Revelation closes, it is said that God shall there "wipe away all tears" from the eyes of His people. There will be tears then, to wipe away. Many believers will pass out of this world with their eyes still full of these waters of sorrow. The troubles which afflict them will last as long as they are in the body. Down to the very latest hour of their probation they may expect to encounter opposition, to bear burdens, to feel the sting of inward grief. There is no way of escape from such things. To look for anything of the sort is to waste time and energy. But in the better life there is perfect release. The good Father, with the gentlest of hands, will himself wipe away the bitter tears from our eyes, and thereafter "there shall be neither sorrow, nor crying, neither shall there be any more pain."

No one can adequately conceive the felicity of that state, but thousands look forward to it as the consummation of all their hopes and desires. It is the folly of the pulp in the present day that it has largely ceased to concern itself about the future. A greater mistake could not be made. The future is the fulfillment of the present, and out of it are drawn all the highest and most commanding motives that can affect human conduct.—Christian Advocate, Nashville.

The modesty of true worth is only equaled by the worth of true modesty.

Alabama Baptist

MONTGOMERY, JAN. 17, 1901.

EDITORIAL.

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

PARENTAL AUTHORITY.

Among the serious signs of our troublous times is that of a relaxation of parental authority. We live in an age when a maudlin sentiment calls for softness and gentleness in the administration of authority. Men commit crimes for which they should be duly punished. They are lodged in jail and forthwith a sentiment begins to grow in their favor. They pose as victims of persecution and at once flowers and delicate viands are sent to their cells. Interviews with these violators of the law are paraded in the columns of a sensational press, and sympathy takes the place of condemnation. This sentiment has come to possess our people in all spheres. But its most serious expression is found in the home—in the home which is the fountain source of the church, the nation, the world. Divest the home of these salutary influences that naturally attach to it, and the whole framework of society becomes rickety.

We cannot be too emphatic in insisting upon the exercise of parental discipline. It has largely departed from our midst. An old-time parent that duly administers discipline to his sons and daughters is rated a tyrant. He is at once pronounced to be behind the times. He finds it not an easy matter to stem the conditions prevailing about him where his neighbors are lax in their discipline while he is firm in not sparing the rod.

An idea is prevalent that the age has outgrown the rod. Not infrequently is a teacher denounced as cruel when he indicates his authority by judicious chastisement. In not a few communities such a procedure produces an uproar. This is all aversive to nature, and more, it is aversive to the principles of Scripture. We should deprecate cruelty either in the home or in the school, but if it be necessary it should be administered. What is the result of this laxness? It produces insubordination, which passes from the home into society and the church. It prepares for a refractoriness that creates disturbance in the after life of the unfortunate child. Habits have been bred that tend to the disruption of all law and order. Dispositions have been begotten that set at defiance authority, no matter whence it emanates.

Two elements should enter into the administration of the discipline of every home—firmness and love. It is destructive not to possess the first, it is an error to exercise the latter only. It is a mistaken affection to yield entirely to the whim of a child. We do not contend that the exercise of proper discipline, by involving the elements already named, insures future correctness of life. One may disregard these and wilfully despise them and go on to destruction; but if the combination of these will not suffice, certainly the neglect of them will not avail success. In his responsible position the parent must be judgment to the child. With unformed judgment he does not know what is best. He cannot

afford to be left to choose for himself. His will must be subordinate to the wise will of a directing parent. To abstain from the enforcement of such will with firmness, tempered with kindness, is criminal. A worse lot cannot befall a child than to throw the reins over the neck of indulgence and leave him to do as he wills. So long as the child is immature, he should be wisely directed, and if refractory should be compelled to obedience. No duty is more clearly set forth in the Word of God than that of parental authority.

SOCRATES, the Grecian philosopher, in discoursing upon human vices, said: "Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormenter of virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver which consumeth the flesh, and dryeth up the marrow of the bones." Can there be any meaner vice than envy? We find it in Cain, the first murderer. We find it in the dark and revengeful spirit of Saul, who plotted for years the murder of David. We find it in the king of Israel, when he pined for the vineyard of Naboth, and had him slain to gain it. It was envy that perpetrated the darkest crime the world has ever witnessed, when the Sun refused to look and Nature gave signs of abhorrence by the rending of the rocks—we mean the crucifixion of Christ; for the evangelist tells us that, for envy, the Jews delivered up our Lord. Envy and revenge are twin vices, and go hand in hand. Beware of these deadly sins.

CHURCH discipline is essential to church life and progress. Paul, writing to the church at Corinth, said: "Let all things be done decently and in order." This admonition carries with it system and method, and a proper spirit. Church troubles oftentimes spring out of bad temper and loose tongues. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Loving one another in sincerity and in truth, is the royal law. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." Listen what the Scriptures say: "This wisdom descendeth not from above, but is earthly, sensual, devilish." Let us not be guilty of these things.

FIELD NOTES.

The Central Committee has a splendid paper in this issue—by Mrs. H. W. Provence, of Montgomery.

Rev. R. H. Long has moved from Briarfield to Six Mile, Ala., and requests correspondents to so address him hereafter.

You love your friend here—do you love him well enough to desire to have him with you in the world to come?

Bro. H. R. Schramm, of Stewart, informs us of the death of Bro. S. A. Sharp, of Big Sandy church, who has been quite ill a long time.

Whose name was written in the Lamb's Book of Life through your influence last year? The question comes to every Christian.

Bro. Shaffer writes on "Our New Institute Work," and Bro. L. O. Dawson on "The Institute Work." Read these articles carefully. There will be others.

W. B. Crompton, East Lake, Jan. 14: Parker Memorial yesterday raised \$2,500 as its general mission fund for 1901. First church raised \$300 for Foreign Missions.

Thanks to Sister W. P. Stallworth, of Cuba Station, for a "club of three." A kind deed is recorded in the following note: "One dollar is for our new minister, who is from Mississippi—just moved

into our town and State. I want him to be an Alabama Baptist, so please send the paper to him."

The secular papers in the State are unanimous in their desire for the very best men for the constitutional convention. Let the best, and the best only, be selected.

Brethren Curry and Hackett tell what is going on in their fields of labor. Bro. C. says Dr. Campbell's suggestions are "practical, and no doubt will result in great good."

Bro. J. R. Wells adds his testimony to the good of the pledge card and envelope system. Bro. Crumpton will find Bro. W.'s letter in this issue a good one to go in his scrap book.

The ALABAMA BAPTIST will be just as good in the future as the brethren will permit it to be. Send us the news, and the brethren shall know of the work in every section of the State every week.

"Pastorium, a Pastor's Home," gets no word of encouragement from Dr. T. J. Dill. He would file "a bill of injunction" against the word. It is a very, very interesting article. You will find it in this issue.

Dr. T. J. Dill, that able, staunch, "old-line Baptist" (the best) begins a series of articles on the "Women of the New Testament." He writes in his usual interesting style. Do not fail to read this and the other articles to follow.

"Backbone—what is it?" is a good subject for "The Evangelist" to discuss, and we suppose he will do so some time in the early future. A great many Christians and church members need to be enlightened on this subject.

The B. Y. P. U. workers have a faithful one in Bro. Paul F. Dix, who has been writing up "the column" for these many days. Why don't the young brethren and sisters over the State assist him? His name is at the mast head, but you ought to help him.

Bro. R. M. Hunter, of Avondale, enjoys the distinction of having performed the marriage ceremony of his mother a few days ago. Our congratulations to Mr. and Mrs. J. W. Bickerton (formerly Mrs. V. A. Hunter), of Carbon Hill, Ala.

W. L. White, Northport, Jan. 9: Sunday was a good day with us. An old-fashioned covenant meeting at 11 a. m. Six received by letter. Dr. M. C. Hickman, a promising young physician, was licensed to preach. A good service at night. Sermon to men. Organized B. Y. P. U. at 3 p. m.

S. O. Y. Ray: Bro. Crumpton has been down amongst us recently, both at Inverness and Elba, and at both places gave us an uplift that will do us good for many a day. If you can get him to visit your church, brother, do it. He will leave a spirit for good among your people that will be a perpetual blessing.

The Montgomery Advertiser has been doing valiant service in bringing to justice the gamblers in Montgomery. The work being done by that paper in bringing to light the hold during robberies in this city in the recent past deserves the approval and encouragement of every lover of morals in the community and in the State.

Bro. W. T. Foster, of Notasulga, writes: The pastor and his family were remembered by Loachapoka church, who sent us some nice presents and a turkey. I give the sisters credit for these. Concord also presented us with a nice four dollar rocker for a new year's gift. God be praised for these tokens of love.

J. D. Trammell, Bay Minette, Jan. 8: A young man came to me yesterday and said: "Doctor, I am out of work and paying board. I want to come here and work for you until I can find a job. I am willing to do anything about your farm, and will try to please you." He got a "job" and I thought showed "grit and gumption."

W. P. Lovell, Seddon, Jan. 11: We dedicated at Seddon last Sunday the new church. It is an honor to the beautiful little town of Seddon and to the Baptists. The brethren and friends at Seddon deserve the congratulations of the Baptists of this State for their zeal

and liberal contributions. There is no debt hanging over the church—the last dollar is paid. The dedication sermon was preached by the writer to a large and attentive audience. May the Lord bless the brethren and sisters of Seddon, and may they do a greater work for the Master in this new year than ever before.

The annual report of the Clayton Street Baptist church, made last week, shows that during the year 1900 the church raised for Foreign Missions \$225.28, for Home Missions \$126.72, for State Missions \$122.88, for Education and Orphanage \$114.00, for home purposes \$1,427.00. The church starts upon the new year with bright prospects and full of hope.

H. A. Wolfeohn, Atlanta, Ga., Jan. 10: I have accepted the charge of the music of the First Baptist church in Chattanooga for the winter months, but will continue my work as a gospel singer, aiding pastors in special meetings again in the spring. I am also getting out a gospel song book, the best in the country and the best for Baptists.

Addressing Maj. J. G. Harris, Rev. S. P. Lindsey, of Bellville, writes: Our hearts are still sad because of the death of our precious little boy, S. P. L., Jr. We were praying for you in your affliction when we were called upon to pass through the same, except that ours was lighter, in that he was only two years of age, whereas your child was many years old. You know that we can sympathize with you, and I beg to assure you that we do. It is all for the best though, for God thus willed it. God bless you, dear brother, and God bless the dear mother, your wife, in this your heavy affliction.

Subscriber, Mountain Creek: Our Christmas exercises began with a school concert, which, in its entertaining nature and originality, showed talent in both our teacher, Prof. Walter L. Slaton, and pupils. A series of singing exercises were conducted by Rev. J. L. Long. Thus we rallied till new year's eve. This night was one to be remembered, for the church room was filled with vigilant fathers, mothers and children, whose purpose was to bid adieu to the old year and welcome in nineteen hundred and one. As the second hands made their last round, the citizens of Friendship were on their knees in earnest prayer.

S. O. Y. Ray: I have been more impressed with the statement made by brethren Underwood and Campbell relative to that "two and two" trip to the churches in their association, "preaching without money and without price," than anything I have read lately, and I want to join in this movement in our association. Why can't we do this thing all over the State? There are men enough that are willing, and the churches will be delighted to relieve them if we can get it fairly before them. Who will join in this apostolic way of doing the very things we are needing so much, at this time? All who will join the movement—speak out and let us organize the work at once.

The following telegram to the Atlanta Journal from Birmingham is of much interest to those who love law and order: Chief of Police C. W. Austin, who was recently re-nominated for chief of police and has made himself famous in Birmingham by his war on the gamblers, "touts" and violators of the Sunday law, has given notice to the sports, who have no visible means of support, that they must be out of town by tomorrow morning or stand the consequences. He says he is determined to rid the city of them and that they must either go or do the city good service on the street gang. The re-nomination of Chief Austin was a great blow to the sports, and a large number of them have already gone, not waiting for the word.

L. M. Bradley, Greenville, Ala., Jan. 14: We were never treated better than we were Christmas. Perhaps not less than forty of our good people and some from other denominations, remembered us very kindly and substantially, and if I were to try, I could not tell you the many valuable articles and good things we received. Also, Class No. 8, from the Sunday School, was not unmindful of the comfort of the pastor and his fam-

ily. But, to cap the climax, just in the closing hours of the old century, the good sisters surprised us by gathering in our dining room and serving a bountiful and most delicious spread. After all had partaken and spent a few social hours they departed, leaving many good things on the table and in the pantry. Such gifts are to be appreciated for their intrinsic value, but we prize most the noble spirit that prompted the good deeds.

Jno. P. Shaffer, pastor: I was considerably pounded, but not hurt. It was this way: On the 5th I moved to Camp Hill, and the brethren and sisters began to pound us—that is what they called it—and they kept on pounding, and have not quit yet, and today is the 11th. I never heard of such a pounding before. I have heard of a fellow being pounded a few minutes, but when it comes to five or six days, and still pounding him, all record, so far as I know, is broken. But, I have not been hurt up to date, and am in much better condition than when the thing begun. Really, I like it, and have lost all fear of being pounded to death; it is a pounding unto life and not unto death. The whole affair is like my Camp Hill people, of whom I spoke in your paper last fall. I hope that there are many churches in Alabama like Camp Hill, but if so, I know where only a few of them are. God bless and prosper them, and he will.

W. T. Foster, Notasulga, Jan. 11: I have made no change in my work; my churches are much better prepared for mission work than last year. Notasulga, Elam and Concord painted their houses, and Concord put in new seats which are very nice. We are out of debt, but it seems hard to get the spirit of missions stirred within the hearts of all the members. I have just received letters and tracts from the secretaries of the Foreign Mission and Home Mission boards and Woman's Missionary Union, all asking for co-operation. As I look out upon the needs of the work, the possibilities that lie out before us, the indifference on the part of so many of our members, my heart is stirred within me. But I thank God for the leaders in our denomination, and the great host who are following. We thank God for the ALABAMA BAPTIST and its influence. I have no trouble in getting members to fall in line who take and read it. Please send me some sample copies of the paper and I will continue to send subscriptions.

J. Bunyan Kilpatrick, Beatrice, Jan. 12: In our young town (one year old) our great school building is amply large for the fine school now in progress and for Sunday school and church purposes. I am preaching almost every Sunday. Bro. Ramsey, our beloved pastor at Pineville, preaches for us at Beatrice in the afternoons on the Sundays of his regular appointments. We have a thriving Sunday school. A few Sundays ago we received a pleasant surprise in the form of a nice little purse of cash. On both Thanksgiving and Christmas some of these great-hearted Christian sisters remembered us kindly by sending us fine turkeys ready dressed, hams, butter, confections, etc. One good sister said that she acted upon your suggestion in the BAPTIST to remember our pastors Christmas. Our hearts were made sad when Bro. John T. Sims and his princely wife left us for Seagriff. God make this a crowning year's success to our dear paper and put it into all our hearts to do grand and new things for Him in this ushering in of this new century, by all ways and everywhere "doing with our might what our hands find to do."

L. N. Brock, Mobile: Some changes have occurred here of late. Bro. Bordell resigned at Whistler and Union to accept Forty-first Avenue, Meridian, Miss. The writer has been called to Shady Grove and Union. This will necessitate my removal to Grand Bay, where I resided and served these churches when ill health compelled me to give up the work eighteen

Over-Exertion of Brain or Body Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

climax, just of the old cen- surprised us dining room ful and most after all had a few social leaving many ble and in the are to be ap- trinsic value, e noble spirit d deeds.

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k, Beatrice, g town (one ool building fine school for Sunday oses. I am y Sunday. oved pastor for us at oons on the ar appoint- iving Sun- undays ago- urprise in tle purse of- giving, and these great- rs remem- ending us- sed, hams. One good d upon your rist to re- Christmas. ad when his princely ight. God ear's suc- and put it grand and this usher- tory, by al- doing with nds find to-

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months ago. Whistler and Theodore are still pastorless. In the city our cause prospers under the ministry of Cox and Shell. Brother Shell moves steadily onward, and though many years pastor of the Palmetto people, he is still the most popular preacher in the State with them. Dr. Cox is more and more loved by his people, by all the people, in fact. His increased congregations and increased salary attest his popularity. Additions to his (St. Francis St.) church by letter and by baptism, almost every service, testify to the earnest, evangelical work of the pastor. He is an organizer, builder and soul-winner. The contributions of this church last year for all purposes, were over nine thousand dollars. Last Sunday Bro. Cox preached a sermon on Foreign Missions that rekindled the fires in every heart, and the collection amounted to four hundred and twenty-five dollars. Dr. Carter Helms Jones is expected in February to hold a series of meetings.

Missionary Service: A missionary service, which promises to be an unusual event in the Baptist circles of our city, will be held at the First Baptist church on Sabbath evening, 27th inst., at half-past seven o'clock, the pastors, members and congregations giving their presence to the sacred occasion. The service will be one of greeting to Miss Willie Kelly, the consecrated, Christian woman, who, for four years, has been faithfully and successfully engaged in mission work in China, until recent developments and unsettled conditions necessitated her return to this country; and one of farewell to Doctor and Mrs. T. W. Ayers, the former a physician of eminent ability, who received his first inspiration from Dr. Chas. A. Stakely, that he was called of God to foreign mission work, and has unreservedly consecrated himself to medical missions—the latter a cultured, devoted wife, who will accompany and assist her husband in his work, they having been appointed by the Foreign Board to mission work in North China, and will sail from this country the first of March. The members of the Central Committee, Birmingham, the noble band of godly women who yield such a mighty power in mission work in Alabama, will also be in attendance. An informal reception will be held at the residence of Doctor and Mrs. C. A. Stakely, Monday afternoon, the 28th of January, from 3 to 5 o'clock, on which happy occasion the women of the Baptist churches and congregations of the city will meet Miss Willie Kelly, Doctor and Mrs. T. W. Ayers, and the Central Committee. The service and reception will be given under the auspices of the Woman's Missionary Society of the First Baptist church, acting with Mrs. C. A. Stakely, President Woman's Missionary Union, auxiliary to Southern Baptist Convention, and Dr. C. A. Stakely, the distinguished and eloquent pastor of the church.

We extend sympathy to our brother and sister, Dr. and Mrs. W. C. Bledsoe, of Lafayette. The following item is gleaned from correspondence to the Montgomery Advertiser of the 14th inst: "Dr. and Mrs. W. C. Bledsoe received a telegram Sunday morning from Dawson, Ga., announcing the death of their daughter, Mrs. Riordan. They left for Dawson immediately. Mrs. Riordan was reared in Lafayette and was much loved for her many virtues. She leaves a husband and a little boy."

MACBETH'S "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred. They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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

Foreign Mission Notes.

The table below shows the receipts of the Foreign Mission Board from each state to January 1st, 1900, and also to Jan. 1st, 1901, as well as the comparative decrease or increase as the case may be. The figures have been carefully compiled. The net result is an increase in contribution by the churches, societies, etc., sufficient to stimulate all to immediate and hearty effort. By vigorous work from now till April 30th, we can greatly enlarge our work. Let us do so. Remember that even now receipts do not keep pace with expenditures by about \$20,000, and that we are to greatly enlarge our work this year. Let us all work and pray towards that end.

| State. | | Receipts, Foreign Mission Board, Compared. | |
|-------------------|------------------|--|-----------|
| | To Jan. 1, 1900. | To Jan. 1, 1901. | Decrease. |
| Alabama | \$3,612 34 | \$3,772 60 | \$160 26 |
| Arkansas | 692 12 | 742 01 | 49 89 |
| District Columbia | 441 01 | 351 66 | 89 35 |
| Florida | 278 70 | 128 43 | 150 27 |
| Georgia | 8,209 32 | 8,012 42 | 196 90 |
| Kentucky | 5,091 32 | 5,700 90 | 609 58 |
| Louisiana | 771 95 | 708 61 | 63 34 |
| Maryland | 2,471 78 | 2,558 57 | 86 79 |
| Mississippi | 3,774 36 | 3,230 10 | 544 26 |
| North Carolina | 3,373 64 | 3,279 48 | 94 16 |
| South Carolina | 3,373 64 | 2,867 55 | 506 09 |
| Tennessee | 3,273 59 | 3,550 71 | 277 12 |
| Texas | 3,273 59 | 3,550 71 | 277 12 |
| Virginia | 2,643 47 | 10,447 09 | 7,803 62 |

The appointments of recent months have been from the very best of our young men and women. Dr. T. W. Ayers and wife, resident in Alabama, but natives of Georgia, will sail from New York to China about the first of March. Bro. W. F. Hatchell and wife will soon go to their field in Mexico; and Bro. D. G. Whittinghill, recently pastor at New Orleans, La., and Bonham, Tex., is preparing to leave soon for his work in Italy. The blessings of God be upon these noble brethren and sisters. May they soon be followed by others.

There has been no change in the situation in China. Several of the brethren are back at their posts, but for the most part active work awaits a settled condition of the country. Bro. W. N. Crocker has joined Bro. M. W. Lawton and family at Chinkiang-Chinkiang, whence a few months before, he had fled with his young wife, now sleeping in her grave in Japan. Let us pray for him and all the missionaries. Let us pray, too, for the people of China.

Bro. Geo. F. Hambleton will not go to Japan alone! He was married on Wednesday, January 9th, to Miss Elizabeth Spaulding, daughter of Mr. and Mrs. L. T. Spaulding, at the home of the bride's parents in Springfield, Ky. Mr. and Mrs. Hambleton expect to sail for Japan on February 1st, from San Francisco. The best wishes and prayers of many friends will follow them.

Dr. Geo. B. Taylor, of Italy, is no longer alone. Brother C. J. F. Anderson has already arrived in Rome, and Dr. Whittinghill will follow soon. Reports from Italy are encouraging; one station reports twenty baptisms at one time.

Since the Convention at Hot Springs, the Board has appointed sixteen new missionaries. Others are applying. Let us enlarge our work.

Reports from Brazil indicate that our cause is prospering. Brother Ginsburg has written of forty baptisms at one time recently.

A correspondent of the Southern Home, writing from Cuba, says that the "Holiness" people are at it early and late; and that "in their zeal and obedience to the command, 'Pray without ceasing,' some of them spent the entire night in prayer, not leaving the church until five o'clock the next morning."

Pertaining to the Galveston Churches.

To prevent confusion by so many appeals being made by different churches, the State Mission Board of Texas asks that this appeal be met by the whole denomination, South and North.

The State Board of Texas takes \$15,000 as its part, besides supporting the pastors of the wrecked churches until they can get on their feet; the Northern Baptists will be asked for \$30,000, and the Baptists of the South a similar amount (\$30,000). Of this Alabama is asked for \$2,500. We have raised probably \$1,000.

Let all the churches which have not given take a special collection at once. In two weeks we can get up the balance and have it out of the way. Don't let this lessen by one cent our regular mission collections.

W. B. C.

RESOLUTIONS PASSED BY THE HOME BOARD.

Resolved, That this Board has heard with great interest and sympathy the appeal by the State Board of Texas that this Board co-operate with the State Board of Texas in trying to raise thirty thousand dollars in the rest of the South, outside of Texas, for restoring the injured churches in the storm-swept district.

Resolved, That we undertake to apportion the amount requested among the proper States, and request the various State Boards to co-operate with us in this work.

Resolved, That we earnestly request that every church in the South take a special collection for this purpose, not later than the first Sunday in February.

RESOLUTIONS PASSED BY THE ALABAMA STATE BOARD.

1. That we heartily commend Dr. W. M. Harris, of Galveston, Texas, to the Baptists of Alabama, and bid him godspeed in his work among us in the interest of the stricken churches in his city and section.

2. That this Board is of the opinion that the raising of the \$75,000 needed to restore the Baptist churches destroyed in Galveston and vicinity by the storm of September 8th, should be made a denominational matter, as it relates to a denominational calamity; and that the desirable way in which to do this work is by the active co-operation of the State Mission Board of Texas, the Home Mission Board of the Southern Baptist Convention, and the Home Mission Society of the North.

3. That this Board stands ready to co-operate in raising whatever amount may be agreed upon as Alabama's part of the total amount to be raised. What is done should be done quickly.

The Greensboro Watchman says that corn (Western, we suppose,) is being hauled out of the town by the wagon load. Years ago that section produced thousands of bushels, above home use, and sold it at 25 cents a bushel in trade. How times have changed!

WHY DO YOU SCRATCH?

When you can cure yourself for fifty cents? All skin diseases, such as Tetter, Salt Rheum, Ringworm, Eczema, etc., can be surely cured by an ointment called Tetterine. Nothing else is as good. Unless your druggist has it, send 50 cents in stamps to the manufacturer, J. T. Shuptrine, Savannah, Ga., for a box postpaid.

ALABAMA NEWS AND NOTES.

Internal revenue receipts in Alabama for the first half of the fiscal year, which began on July 1st last, were \$320,663.12. The receipts for the fiscal year ending June 30th, last, were \$538,816.17.

The Leath printing bill, which becomes a law, provides that all State printing shall be done in Alabama. This alludes to the four classes, contracts for which are let by the Secretary of State.

President and General Manager Chas. A. Wickersham, of the Western Railway of Alabama, has made the following changes and appointments: The office of Superintendent, now held by Mr. G. F. Huggins, has been abolished and he is appointed Consulting Engineer with headquarters in Montgomery. Mr. D. C. Bachelor, late Assistant Superintendent in Mr. Huggins' office, is appointed Train-

master, his former office being abolished.

"This superintendent asserts that he can manage the mill in no other way than by the infliction of capital punishment," says the Mountain Eagle relative to the running of a factory at Fayetteville, N. C., by the negro proprietor. This in reply to the charge of the flogging of negro operatives at the mill. We don't believe in "capital" punishment because of the insubordination or disobedience of operatives. The law ought to get after that superintendent, even if he kills only one operative.

Writing to Mrs. R. D. Johnston, president of the Alabama Industrial School, Birmingham, Chief Gerald, of the Montgomery police department, says: "During an experience of twenty-five years as a police officer, 75,000 criminals have passed through my hands, many of whom were vicious and depraved youths of an age too tender to be consigned to the penitentiary or coal mines and too young to be held legally responsible for their acts, necessitating their release—with only a reprimand for punishment—free to repeat the offense or to commit one of greater magnitude. * * * If I place them in the station house or jail, they are compelled to associate with and are thrown in company with some of the worst of mankind, and by the time they have worked out their sentences, they are steeped ten times deeper in vice and sin. Their stock of knowledge in crime has been increased by hearing the experience of their elders, and they go forth ready for almost any depths of wickedness and villainy." Then what an institution of blessing the Alabama Industrial School can be made!

"He is wearing his life out for his churches," says a brother. If that is the case, will he not come into the Kingdom "bringing his sheaves with him?"

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

Minutes Received.

I have received the following list of minutes:

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

Huffman, Ala.

FAT REDUCTION.

Mrs. M. Dumar studied the reduction of human fat for over 20 years, with the greatest specialists in Europe and America. Over 10,000 grateful patients attest her success. Her treatment is not "Banting," nor starvation diet. She protests against the "Free Trial Treatment" fraud, so often advertised. Her's is no "Monthly Payment" scheme. Mrs. Dumar's treatment is endorsed by the Colleges of Physicians and by "The United States Health Report." Her total charge is \$4, which pays for prescription, for medicine sold in all first-class drugstores, full instructions as to the treatment, and everything necessary to reduce one pound or more a day. No extra charges. No medicines and no injury to health.

FROM NEWSPAPER EDITORIALS. The patients of Mrs. Dumar are legion, and all of them are her friends.—Weekly Tribune and Star.

Twenty odd years she has spent in serving her sister-sufferers, and all have benefited by her treatment.—Family Physician Magazine, N. Y.

For many years this successful specialist has been curing excessive fat, and we (acknowledged to be the highest American authority on all matters pertaining to health, sanitation and hygiene) feel authorized to recommend this treatment.—United States Health Report.

If you find this treatment not based on common sense, and find it doesn't work, she will send you \$1 back. If you question the value of this treatment, ask any proprietor of a first-class newspaper. They all know Mrs. Dumar and what she has done. She has not published a testimonial in years. She does not need to. Her work is too well known.

If you are interested in reducing flesh and believe that a sure, guaranteed reduction (as promised above) is worth \$1 to you, mail that sum in bill, stamps or Money Order to

MRS. M. DUMAR,

15 West 28th St., New York.

3-13tw

DROPSY

Treated Free.

We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DAYS treatment FREE. DR. H. H. GREEN'SONS, BOX K, ATLANTA, GA.



To produce the best results in fruit, vegetable or grain, the fertilizer used must contain enough Potash. For particulars see our pamphlets. We send them free.

GERMAN-KALI WORKS,
93 Nassau St., New York.

MAGNETIC HEALING.

EVERY KNOWN DISEASE CURED WITHOUT MEDICINE OR SURGERY.

It matters not with what disease you are afflicted, you can be cured at home through our system of Magnetic Healing. We have prepared a Practical Course of Instruction which will not only enable you to cure yourself, but those around you as well. Anyone who can read can master our Course and become a Healer. The complete and entire course is embraced in eight private lessons (typewritten), all of which we send to any address upon receipt of price, \$3.00. If you are sick or in bad health, through our Course of Instruction you can be cured; or if you are in the enjoyment of good health, and desire to enter the best paying profession of the age, now is your opportunity. There is no disease that will not yield to this magic wand—this marvelous, subtle, unseen power that enables you to banish sickness, suffering and ill-luck. It has no connection with Christian Science; it is simply a knowledge of the most modern and advanced stage of science, a thorough and complete understanding of nature. NOT A THEORY, BUT TRUTH, and the marvelous cures accomplished by it astound the world.

Learn this wonderful art as taught by us, and you will find yourself coming into a new life and power, and will know that this power is able to add unto you all you need, all you can desire, all that you know how to enjoy. Write at once to

The Broadax Institute of Healing,
AMERICUS, GA.

3 4t

Public School Teachers of Alabama.

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

The Alabama Normal College, of Livingston, offers special rates, and a special course from January 1st, 1901, to May 29th, for teachers desiring to prepare rapidly for the summer examination.

For further information address,
Miss Julia S. Tutwiler, Principal,
LIVINGSTON, ALA.

1 4t

NOTICE TO NON-RESIDENT.

Emma Reynolds vs. Sedler Reynolds, City Court of Montgomery, In Equity.

In this cause it is made to appear to the Court by the affidavit of Emma Reynolds, that the defendant, Sedler Reynolds, is a non-resident of the State of Alabama, and resides at New York, in the State of New York; and further, that in the belief of said affiant, said defendant is over the age of 21 years.

It is therefore ordered by the Court that publication be made in the ALABAMA BAPTIST, a newspaper published in the City and County of Montgomery, and State of Alabama, for four consecutive weeks, requiring the said Sedler Reynolds to appear and plead to or answer the Bill of Complaint in said cause by the 22nd day of January, 1901, or in thirty days thereafter a decree pro confesso may be rendered against him.

A. D. SAYRE,
Judge of the City Court of Montgomery.

51 4t

Wonderful Grate. Heats two rooms. Saves 1/2 in cost of chimney, and 1/2 the fuel forever. Address BURNHAM GRATE CO., HUNTSVILLE, ALA.

THE BOY DISARMED BY A BIRD'S SONG.

A merry boy one summer day
Within a garden fair was found;
His heart was full of childish play,
While sunshine beamed on all around;
When o'er his head a bird he spied
Alighting on a branching tree,
And picking up a stone he cried,
"Now swift and sure my aim shall be!"

Just then there came a gush of song
So sweet, the boy grew hushed and still;
He heard the notes so clear and strong
Which seemed the summer air to fill.
His arm fell down, his heart was stirred,
He felt he could not harm the bird.

—Selected.

What Some Birds are Called.

"Listen," said Ned, as he stood
In the farm-house door with Uncle Horace.

It was an early autumn morning.
A rim of light frost sparkled on
The still green grass, and the woods
Were gay with their leaves of red
and gold. Across the field, clear
and cheery, sounded once and
again the whistle of a quail.

"Do you hear that?" asked Ned.
"That is an old quail who has
raised her family in the north
pasture this summer. There is quite
a flock of them now—little
speckled beauties; and father has
put up a sign that hunters must
keep off the place, for we don't
want our little 'Bob Whites' killed.
Hear them now!" as the call rang
out again on the quiet air.

"If you were a French, instead
of an American boy," said Uncle
Horace, "you would speak of the
quail as 'the bird of prophecy.'"

"What would I call him that
for?"

"Because in France they think,
or at least they say, that the num-
ber of calls of a quail foretells the
price of wheat."

"What a queer idea!" exclaimed
Ned. "What makes them believe
that?"

"I don't know. But they say
that, if the quail calls twice with-
out resting, the farmer need expect
but two francs (about forty cents)
a bushel for their wheat; but, if he
calls four times, it will be twice
that."

"How very odd! Do you be-
lieve it?"

Uncle Horace laughed. "I don't,
Ned, any more than I believe that
the white rooster which is crowing
so loud on the fence there is 'the
bird of ill-omen.'"

"Why do they call it that?"

"You will remember that the
cock crowed when Peter denied his
Lord, and there is an old legend
that he crowed for joy at the time
of the crucifixion."

"Is not that what they call a su-
perstition, as is the Swedish one
about the turtle-dove?"

"What is that?"

"They look upon it as sacred,
and call it 'God's bird' and 'Noah's
bird,' for they believe that it is the
same kind of dove that Noah sent
out of the ark at the time of the
flood, to bring him a sign whether
the water had gone down."

"That is certainly a very pretty
superstition or fancy," said Ned.

"If Bob White is a prophet, I hope
nothing will happen to any of our
'birds of prophecy.' Now I am
going to the barn to get some
wheat to feed my 'birds of ill-
omen.'—Sabbath-School Visitor.

Tiny Weather Prophets.

Insects are the most reliable
weather prophets to be found, and
their habits and instincts are most
interesting to study.

Children who live in the country
know this better than those who
live in cities, where there is little
opportunity of studying insects' habits.

Bees are known to be excellent
weather prophets. There is a com-
mon country saying that "a bee
was never caught in a shower."

When rain is coming bees do not
go far afield, but buzz about close
to their hives. There is an old
rhyme which tells us that,

"When bees to distance wing their
flight,
Days are warm and skies are bright;
But when their flight ends near their
home
Stormy weather is sure to come."

Just before the rain the bees will
be seen to enter the hive in large
numbers, while none come out
again. And, again, when bees are
seen hard at work early in the
morning, unsettled weather may be
expected later in the day. The
weather instinct of the little crea-

tures urge them to make honey
while the sun shines.

Wasps and hornets, whose fa-
vorite nesting places are on the
banks of streams, are still better
weather prophets than bees. When
they build their nests high up on
the banks it is always taken by the
country people as a sign of a wet
season, as the nests are placed high
to avoid floods, but when the nests
are near to the level of the water
they foretell a dry and warm sea-
son.

When ants are found at midsum-
mer enlarging and building up
their dwellings, it is said to be a
sign of an early, cold winter.

When ants that have lived in
low ground are seen moving up
higher it is a sign of heavy rains.

An open ant hole means clear
weather, and a closed one means
that a storm is coming.

If spiders remain active during
rain, you can be certain it is only
a shower, and will very soon be
over. When they are seen
strengthening their webs it is a
sure sign of an approaching gale,
and if they mend their nest during
the evening there will be no rain
that night.

If goats form themselves into a
pillar in the beams of the setting
sun it is a sure token of fair weath-
er, but when the swarms are seen
sporting in the shade and under
trees, and when they sting vicious-
ly, you may be sure of rain.

When crickets make a great hub-
bub it is an insect sign of rain, and
when glow-worms shine brilliantly,
and especially after midnight, in-
stead of turning off their lights an
hour or two before, it will rain ere
many hours have passed.—Chris-
tian Uplook.

Do Your Best.

A minister tells how, when a
boy, he was a great whistler, and
sometimes whistled in unusual and
unseemly places. One day, not
long since, says an exchange, he
came out of a hotel whistling quite
loud. A little boy playing in the
yard heard him, and said:

"Is that the best you can whis-
tle?"

"No," said the minister; "can
you beat it?"

The boy said he could, and the
minister said, "Well, let's hear
you."

The little fellow began to whis-
tle, and then insisted that the min-
ister should try again. He did so,
and the boy acknowledged that it
was good whistling, and as he
started away the little fellow said:
"Well, if you can whistle better,
what were you whistling that way
for?"

Sure enough, why should not
any one do his best, if he does any-
thing? The world has plenty of
poor, slipshod, third-class work
done by people who could do better
if they would. Let every boy and
girl try to do their best, whether in
whistling, singing, working, or
playing; and whatever they do,
let them do it heartily as unto the
Lord.—National Advocate.

The following story comes from
England: It is related of a certain
evangelist that he was in the habit
of addressing his audience as "dear
souls," whenever he happened to
be conducting services. When he
was at Belfast, it was over and
over, "Dear Belfast souls," at
Dublin, "Dear Dublin souls," and
at Cork it was, "Dear Cork souls,"
in which his audience was over-
come with laughter before he knew
what he had said.

"He that is proud of heart stir-
reth up strife; but he that putteth
his trust in the Lord shall be made
fat. He that trusteth in his own
heart is a fool; but whose walketh
wisely, he shall be delivered."

Envy is the daughter of Pride,
the author of Murder and Revenge,
the perpetual tormentor of virtue.
Envy is the filthy slime of the soul;
a venom, a poison, a quicksilver,
which consumeth the flesh and
drieth up the bones.—Socrates.

Count no duty too little, no round
of life too small, no work too low,
if it come in thy way, since God
thinks so much of it as to send his
angels to guard thee in it.—Mark
Guy Pearce.

Virtue eventually manages to get
the laugh on those who throw mud
at her.

The oftener a man is in the
wrong, the louder he crows when
he happens to be right.

Collecting all the Facts.

When Peter the Great took a
census of Russia, he did not count
the women. In this country, the
Government not only counts the
women, but carries its inquiries so
far as to find out how many old
maids are in the land.

Our first official census—which,
by the way, required nine months
in the taking—covered only six
points, viz., the names of the head
of the family, the number of free
white males of sixteen and upward,
the number of free white males
under sixteen, the number of free
white females, the number of other
free persons, and the number of
slaves. Through the century the
census developed, until, in 1890, it
comprehended almost everything
upon the earth, beneath the water,
and in the air. The consequence
was a herculean task that extended
practically over ten years, and that
met the usual fate of trying to do
too much. This year better coun-
sels prevailed, and thus we have
the figures of population within a
few months, and the other statistics
are coming in.

There will be enough informa-
tion to show the greatness and in-
crease of the country. The figures
will be given to us from week to
week, and those that have been
already received show gains in all
directions. Every State has in-
creased in population, and the only
city which has apparently lost is
the one which padded its returns
ten years ago, and now suffers for
its folly.

The United States now has a
larger population than any Euro-
pean country, except Russia; and
the average of our wealth and pro-
ductive capacity carries us far be-
yond that kingdom in real great-
ness. Germany, among European
countries, comes next to the United
States, but it can show only a popu-
lation of 32,279,931, or about
two-thirds of our total. In area,
the United States, with its new
possessions, is about as large as all
Europe. In wealth, it is the rich-
est nation the world has ever
known.—Saturday Evening Post.

Figures are like hens—they nev-
er lie.

Some women would dye rather
than wear a wig.

A well filled cupboard is the best
board of health.

Some people speak only to de-
ceive, and listen only to betray.

Every time a man's wife looks
happy he flatters himself that he is
the cause of it.

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ventor of a sewing-machine that
will collect rents, repair family
breaches, and mend bad manners.

A set of false teeth is an emblem
of time.

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For the Alabama Baptist.
The Institute Work.

L. O. DAWSON, TUSCALOOSA.

Prescript.—I had it in my heart to write three articles on this topic. The first two I finished, and was preparing the third when imperative duties forced me from my desk for several weeks. On re-entering my study this morning those two prepared papers cannot be found. I cannot re-write them—and thus a merciful Providence has spared the readers of the BAPTIST. But I cannot permit them to escape entirely. Hence what follows:

In my first article I tried to call attention afresh to the urgent demand for trained pastors for all our churches, the greatest need for them being found in our weakest churches. Coupled with this is the alarming fact that our people seem to be losing interest in ministerial education. Certainly they are not as much alive to this all-important work as I have known them to be in the past.

In my second article I tried to show that even when we have done our best at college training, we could not, through the college, supply the need for trained men, and pointed out the duty resting on the local pastors everywhere, both in town and country, to do their utmost to better their equipment for service. Our papers, books, district and Sunday school rallies, associations and conventions can make a man thoroughly acquainted with the activities of the churches. No church ought to have a pastor who will not attend these meetings, and if necessary the church ought to make it possible for him to go by paying all his expenses.

Then there is the Institute work of which I want to speak in this paper. I am no recent convert to the cause. While yet a student at the Seminary I saw in the mountains of Kentucky what could be done in an institute. Not only the mountain preachers, but all the lecturers were wonderfully helped by one week's association together and the discussion of every phase of a pastor's work, not necessarily by learned men, but by men who knew what they were talking about. I still have the program of that institute, and it is full of rich things for practical use.

Whether we have employed the wisest methods in doing this work is a thing about which brethren differ, and no matter what method we try we will still differ. I voted against the formation of new machinery at the East Lake Convention, but under the circumstances the new Board was doubtless necessary to the life of the work, and I have tried to give it my loyal support ever since brethren established it.

This much is true, somebody must be situated so as to give time and thought to the work, otherwise it will be irregular for a while and then will die.

The pastors can do much, but not all. Here lies a letter saying the pastors must join in a voluntary missionary campaign. I rejoice at the prospect and long to take part in the work. Here are several letters saying "you owe it to this section to help us in a meeting." The Foreign Board says "such and such depends entirely on the pastors." Secretary Kerfoot reminds the pastors that they must permit his Board to use them. "There is no hope for the young people's work without the constant help of the pastors," writes another, etc., etc., etc., more especially this ever present etc., etc., etc., which has no name but demands time, time, time! Meanwhile local duties clamor for recognition day and night. Personally, I have not been able to get my meals regularly for some time past and I am no more pressed than other pastors in the State. Now comes the Institute Board and says "the Convention has instructed us to depend on the pastors for this work." If the office of Superintendent had been continued the same thing would still be true, but who is sufficient for all these things? Here are a multitude of things, each claiming to lie "at the very foundation of all our work," and for fear he will not do his duty "the quiet hour" for meditation and prayer; the silent appeal of the neglected study, the preparation of head and heart for pulpit ministrations must be neglected, while the pastor, whose

chief business it is to expound the word of God, gets out and "hustles things up."

Under our dear Bro. Shaffer's direction, with the active support of our prince of Secretaries on the field, we can hold many institutes at small cost. A salaried superintendent, with a helper, would be better if we could pay the expense, but for all that I could do, I could not raise a fair share of the money in Tuscaloosa. I believe I can rally my people to the work mapped out by Bro. Shaffer, but it is going to mean a world of work to him. For I repeat, the thing will not run itself. Bro. J. H. Curry gathered a lot of us together at Newport and had one of the best institutes I was ever in at a total cost of five dollars, but we have need of another, and somebody is needed to organize it, and so it all comes back to Bro. Shaffer again to get what force he can for this, that, and the other place.

The money he needs ought to be liberally supplied, and the pastors he needs ought to give their services, though that necessitates the neglect of something else that must not be neglected!

I am delighted with the idea of a Summer Institute at Howard College or some other central point. We can do much, but not what ought to be done in the shorter sessions "on the field." But in four or six weeks, with all expenses reduced to save cost, with as much voluntary service as we can get, with what aid we can secure from the Seminary and various college faculties, with the churches helping their pastors to pay railroad fare and the nominal cost of board at the institute, with all this and whatever else may be useful, we can have a summer school at East Lake that would help every church in the State from Tuscaloosa down, and that would be a blessing to every pastor among us, from the Tuscaloosa bishop up through the list. I earnestly hope Bro. Shaffer is ready to work on such a plan.

What can be done toward teaching homiletics at the summer school and the shorter institutes? As soon as I can find opportunity I want to have something to say about this, and at the same time give a candid review of Anderson's Sermon Science. I feel that it is due both to Bro. Anderson and to the churches that the matter shall be kindly and thoroughly set forth. The system is not worthless on the one hand, nor perfect on the other. Is it necessary to the efficiency of our Institute work?

These things need to be truly answered, or as nearly so as possible. A close study of the system will, I hope, enable me to help the brethren arrive at the truth. Meantime, I send to each and all the greetings of the New Century! How joyfully our souls should go forth to meet the light it will surely bring!

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| No. 86 | No. 78 | No. 58 | STATIONS. | No. 57 | No. 35 | No. 85 |
|--------|---------|---------|-------------------------|---------|---------|--------|
| 8:10am | 11:25am | 7:45pm | Lv. Montgomery, Ar. | 8:10am | 9:20pm | |
| 11:00 | 12:45pm | 9:45 | Ar. Troy, Lv. | 6:30 | 7:42 | |
| 1:05pm | 1:55 | 10:50 | Ar. Ozark, Lv. | 5:10 | 6:17 | |
| 2:00 | 2:30 | 11:35 | Ar. Pinckard, Lv. | 4:40 | 5:45 | |
| | 3:01 | 11:55 | Ar. Dothan, Lv. | 4:08 | 5:16 | |
| | 4:50 | 1:45am | Ar. Bainbridge, Lv. | 3:20 | 4:30 | |
| -32- | 6:00 | 3:05 | Ar. Thomasville, Lv. | 1:15 | 2:25 | |
| 6:15am | 6:10 | 3:15 | Ar. Thomasville, Ar. | 1:05 | 2:15 | -33- |
| 7:07 | 7:00 | 4:01 | Ar. Quitman, Lv. | 12:15 | 1:23 | 9:30pm |
| 7:42 | 7:34 | 4:30 | Ar. Valdosta, Lv. | 11:45pm | 12:50 | 8:35 |
| 8:35 | 8:25 | 5:15 | Ar. Dupont, Lv. | 11:05 | 11:59am | 8:00 |
| 9:45 | 9:30 | 6:15 | Ar. Waycross, Lv. | 10:15 | 11:00am | 7:08 |
| | | 8:30 | Ar. Jacksonville, Lv. | 7:45 | 8:00 | 6:00 |
| | 8:00 | 1:10pm | Ar. Jacksonville, Ar. | 4:55 | 4:30 | |
| | 10:30 | 3:00 | Ar. Palatka, Lv. | 3:00 | 2:35 | |
| | 2:10am | 4:40 | Ar. Sanford, Lv. | 12:25 | 12:20am | |
| | 5:40 | 8:40 | Ar. Lakeland, Lv. | 9:20am | 9:15pm | |
| | 7:30 | 10:00 | Ar. Tampa, Lv. | 8:00 | 8:00 | |
| | 8:30 | 10:30 | Ar. Port Tampa, Lv. | 7:30 | 7:25 | |
| 9:55am | 9:45pm | 7:45am | Ar. Waycross, Ar. | 8:10pm | 10:55am | 5:40pm |
| 12:10 | 12:10am | 10:15 | Ar. Savannah, Lv. | 5:00 | 8:10 | 3:25 |
| | 6:25 | 4:19pm | Ar. Charleston, Lv. | | 5:50 | |
| | 4:15pm | 7:30am | Ar. Waycross, Ar. | 9:45am | 8:00pm | |
| | 6:00 | 10:15 | Ar. Brunswick, Lv. | 8:00am | 5:45 | |
| | | 9:45am | Ar. Jacksonville, Ar. | 7:00pm | | |
| | | 12:02pm | Ar. Palatka, Lv. | 4:50pm | | |
| | | 2:15 | Ar. Gainsville, Lv. | 2:35pm | | |
| | | 3:10 | Ar. Ocala, Lv. | 1:45pm | | |
| | | 10:00 | Ar. Tampa, Lv. | 8:00am | | |
| | | 10:30 | Ar. Port Tampa, Lv. | 7:30am | | |
| | | 10:50 | Ar. St. Petersburg, Lv. | 7:15am | | |
| | | 10:25am | Ar. Dupont, Ar. | 8:10pm | | |
| | | 12:48pm | Ar. Live Oak, Lv. | 6:27pm | | |
| | | 3:40pm | Ar. Archer, Lv. | 1:50pm | | |
| | | 10:00pm | Ar. Tampa, Lv. | 8:00am | | |

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| | |
|--------------------|---------|
| Lv. Montgomery | 8:25am |
| Ar. Tuscaloosa | 12:18pm |
| Ar. Tupelo | 5:37pm |
| Ar. Memphis | 7:40am |
| Ar. Hot Springs | 5:30pm |
| Ar. Jackson, Tenn. | 9:12pm |
| Ar. Cairo | 1:56am |
| Ar. St. Louis | 7:44am |
| Ar. Chicago | 4:30pm |
| Ar. Waukesha | 8:25pm |
| Ar. Kansas City | 5:30pm |
| Ar. Omaha | 6:15am |
| Ar. St. Paul | 7:45am |
| Ar. Denver | 6:30pm |
| Ar. San Francisco | 11:45pm |

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OBITUARIES.

A Sad Day at the Howard

Was that when Brassfield Perkins died? I happened to be at home the last few days of his illness. I have known his father and mother for years, having served for a little while at McKinley as their pastor. I knew but little of Brassfield, but was much impressed with his noble, manly bearing when I met him at the college. His disease was pneumonia. For three weeks he made a brave fight, and the good doctor did his best, but the disease was too much for them. It was I who told him of his approaching end. He was not alarmed. Had no regrets except that the plans of his young manhood were to be frustrated. I learned from his father that he had written him only a few weeks before, that he had finally settled in his own mind his life work. He wished to dedicate his life to God, and if He willed so, he would be willing to go as a missionary. He sent messages to his school mates and his companions at home. "Tell the boys to live closer to God," was one of the messages. Prof. Roof and the students were faithful in their attentions to the last. The scene at the church was most solemn and impressive. I, with a few of his college mates, accompanied his remains to his home at McKinley. This is the third grown son that these devoted parents have had brought home dead. How my heart went out for them. Only a few days elapsed before I received a card from Pastor Perkins saying: "We buried sister J. B. Perkins today." The poor heart broke under the weight of her accumulated sorrows. May Heaven bless the lonely hearts in that desolate home! I should have written this earlier, but have been so much on the go I could not until now. W. B. C.

Miss Martha Robertson

Was born in Jefferson county, Alabama, December 9, 1837, and died October 11, 1900.

She was converted and received into the fellowship of Union Baptist church, now near Bessemer, at about sixteen years of age, and shortly after, with the rest of the family, moved her membership to the Sulphur Springs church, where it remained until that church dissolved to form the First Baptist church of Pratt City, when she moved her membership to the church at Dolomite, where it remained until her death.

She was a faithful church member, always in her place, and a liberal giver of money, which she made with her own hands. She loved God and His people, and sought always to lead sinners to Christ. Such people are always good citizens and true friends, and she was among the best. She will be greatly missed by old friends who were accustomed to meet her at church, at the associations and in the home of affliction. The sympathies of the writer, and of a host of other friends, go out to all the loved ones, but especially to her afflicted sisters, Mrs. Hodge and Mrs. Hughes, to whom she was a ministering angel, and to her nephew, Bartley Robertson, to whom she was as a mother. Thank God for such characters. M. M. Wood.

On November the 23rd, 1900, the soul of Bro. William Young Boykin took its departure from all that was mortal of him, and went out to meet his God. He was fully prepared for the change. This was evidenced by many expressions like these: "I am ready at any time. I am only waiting for the change. I am waiting God's time."

It was sad, yet peculiarly pleasant, to speak with him of the near approach of death. It was to him only a change. He was never known to utter an oath, nor to be under the influence of an intoxicant.

Bro. Boykin was born December 20th, 1850, being at his death almost 41 years of age. He joined McConico Baptist church in September, 1895, and was baptized by the undersigned. He afterwards united with Barbara Locklin church, Perdue Hill, and was a member there at his death. The cause of his death was consumption. He leaves a brother only, Bro. John D. Boykin, one of God's noblemen. The two were inseparable companions: they were brothers in a true sense. May God bless Bro. John, who is so lonely and disconsolate, having within the past few months, lost his only brother and sister. He will soon go on to complete the family circle in heaven. The Holy Spirit comfort and guide him.

S. P. LINDSEY,
Bellville, Ala., Jan. 2, 1901.

On the 24th of December, 1900, the spirit of Mrs. W. R. Thagard

"Passed away like a gentle breath,
And her eyes are closed with the sleep of death."

"The leaves will flutter and fall,
And the drifting snows will cover all.
But she will peacefully, calmly rest,
Forever happy, by angels blest."

Her task is done, she has given up the spirit of life. Then, truly,

"Tears are vain, when a soul so bright
Wings its way to the gates of light"

She was gentle, loving, wise and good. Only the angels know her worth, so they called her to the home in the beautiful beyond. The Baptist church has lost a faithful and consistent member, and the Aid Society a consecrated worker, cheerful giver, and one ever ready to respond to all benevolent calls. We will ever re-

member her devotion to duty, her many graces that made her character so beautiful. She was kind and pleasant, so free from ostentation, so thoughtful of the feelings of others, that wherever she went she won the esteem of all. She lived for the glory of God, but she has bid us adieu. "What matters it if she goes a little earlier or a little later?" It is only bidding adieu for a few days to meet forever in our Father's house.

"She has passed away,
But her sweet good will,
Like a fragrant odor lingers still.
The tender lesson that memory brings,
The memory of patience o'er us flings:
We learn to follow the path she trod,
To be more like her,
Who has gone to God."

Committee.
MRS. FLOWERS,
MRS. SATTERRWHITE,
MISS GEORGIA McMULLAN.

Faust's Ligon Catts.
Died, at Verbena, Alabama, of congestion of the brain, Sunday, January 13, 1901, Fausta Ligon Catts, daughter of John Smyley and Maude Mae Catts, aged ten years, five months and eleven days. "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven."

Little Gus Simmons.
The son of Brother and Sister C. W. Simmons, died at Elba recently. He was a bright and promising little boy of three summers. We shall miss the bright, sweet little boy from our midst, but "the Lord took him," and we bow to His blessed will. S. O. Y. RAY.

Asthma Can Be Cured.

Statement of a Noted Physician.

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

For the Alabama Baptist Seminary Notes.

We are glad to report that J. D. Ray is up and at his studies again. E. M. Stewart has been called and has accepted Knob Creek church till close of present session. S. H. Bennett has accepted a call to the church at Mt. Sterling, Ind.

W. A. McCain goes out to supply for Bro. Fancher at Meadow Lawn to-morrow.

D. D. Head has been elected chairman of the Alabama prayer-meeting. Our sweetest seasons of prayer are those in which the students from each State meet together for half an hour Sunday mornings after breakfast.

Dr. Mullins will be away for several days in Virginia and Maryland. He will preach tomorrow morning and evening at Norfolk, Virginia. He will visit Baltimore and several other points, returning next Friday. His business pertains to Seminary matters. He has not yet failed on any of his trips to arouse interest and enthusiasm for the Seminary. We predict that his labors will be rewarded at an early date with a liberal increase of the Seminary endowment fund. One of the students compared the preparation for Prof. Mc-

Dr. Bull's
Cures all Throat and Lung Affections.
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Glethlin's Church History examination to a man trying to carry an armful of saw-dust.

The students in Dr. Eager's Pastoral Duties class were favored this morning with a visit from Dr. Eaton, who gave us some helpful points about conducting a prayer-meeting, which was the subject of the recitation.

Dr. Sampey's practical lesson from the work of Nehemiah in rebuilding the walls of Jerusalem, is, "Cultivate sanctified common sense."

SAM COWAN.

Louisville, Ky., Jan. 12.

Please, Brethren.

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

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

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Mrs. Winstow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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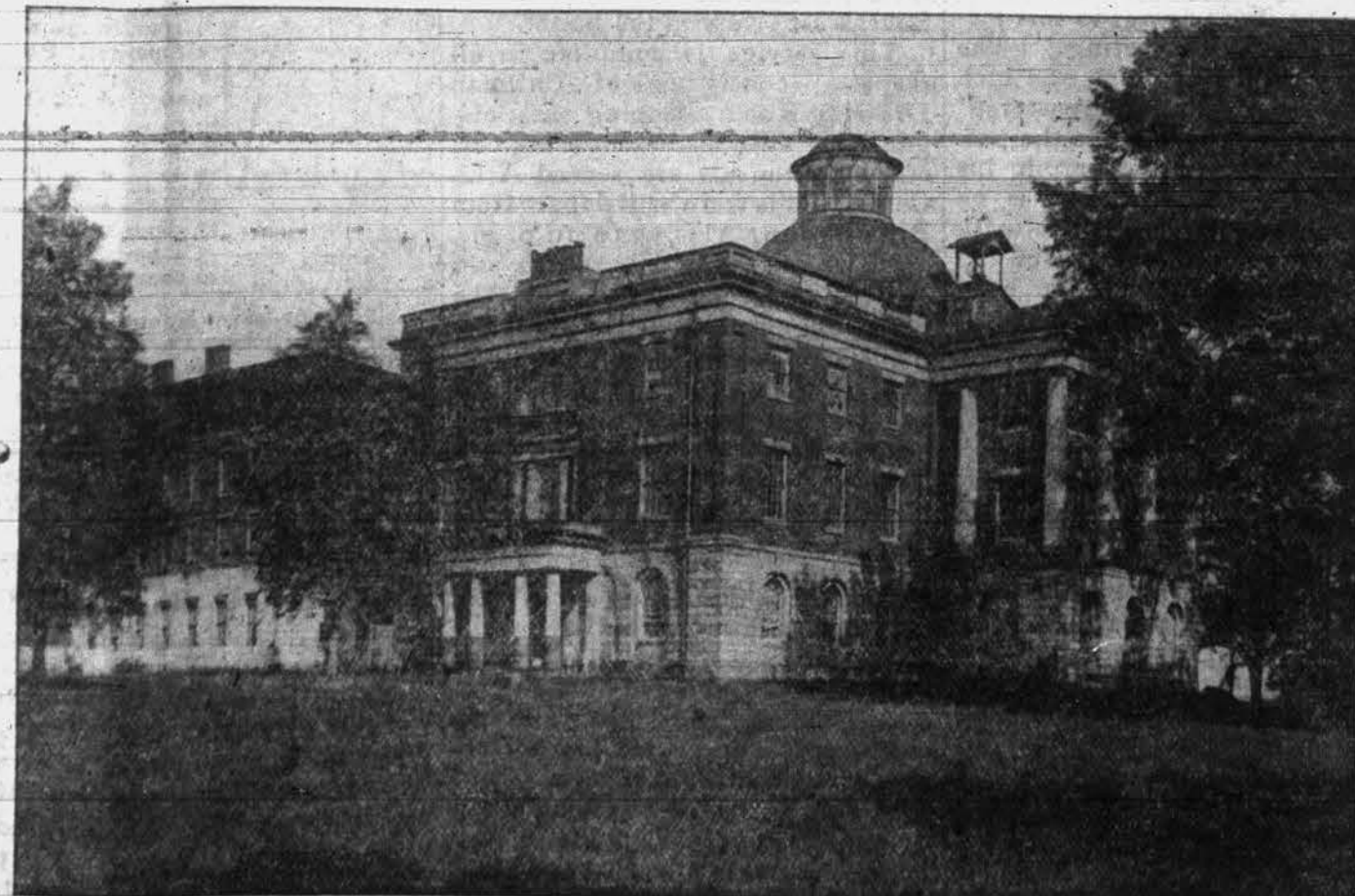
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While Marion can justly boast prosperity, and the whole county affairs are in good shape, there were more mortgages and notes filed during the past month than for several years. To be in debt seems almost second nature and people are not satisfied in any other condition. —Marion Standard. It is indeed a sad condition of affairs when people go in debt from habit. "Owe no man anything, but to love," should be the motto that controls men's lives.

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prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists. 50c and \$1.00 bottles. For biliousness and constipation. For indigestion and foul stomach. For sick and nervous headaches. For palpitation and heart failure take Lemon Elixir. For sleeplessness and nervous prostration. For loss of appetite and debility. For fevers, malaria and chills, take Lemon Elixir.

From a Prominent Lady.

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

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used. J. H. MENNICH, Attorney, 1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

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

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