

## ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## NOTES AND COMMENTS.

The Roman Catholics have recently inaugurated a movement to form a Union of Catholic Societies in the United States of America for the purpose of an organized and common action in promoting and defending Catholic interests on religious, social and civil lines. The Baptist and Reflector says: "These are the people who were so violent in their opposition to the A. P. A. Society organized some years ago, and who claimed that a society of the kind was un-American." The Roman Catholic church has far too much influence upon the government of our country already.

The Mississippi Baptist is urging the importance of raising an endowment for Mississippi College. It argues that as the purpose and method of education have made great changes in recent years the successful college must have an equipment to meet the growing demands. We should realize this in our own State. Howard College must have an endowment. It can never reach the highest point of effectiveness without it. The competition of the State schools is becoming stronger every year, and the college that has to depend upon tuition fees for paying all its expenses will be left hopelessly behind in the race.

For unadulterated nonsense this eclipses anything we have seen lately. "I think it's a pretty come ashore when teachers deny their text books. That's one reason I never would consent to be set apart to the full work of the ministry." The danger is in falling into and getting mixed up with unions, boards and the like, sinking your identity in a union, losing your individuality in a board, till your finer sentiments are destroyed in system and the better part of your religion is crushed under the wheels of superb organization." This choice bit was found in a recent newspaper article whose most noticeable characteristic was its painful effort to be funny. It is worthy of a certain belligerent sheet in the northwest.

Nothing is more blatant than ignorance. In the leading article in one of our exchanges we find these words: "All higher critics stand on a common level in at least two most vital particulars: they all deny inspiration and put evolution in its place; they all deny the final authority of the Bible, except in those parts which suit their critical judgment. Is that a fact? It is a fact." It would be difficult to frame a more misleading statement. Of course the veriest tyro in Biblical criticism knows better. Has the writer ever heard of W. H. Green and Howard Osgood? The moment a student begins to inquire into questions of authorship, date, etc., confining himself to internal evidence, he becomes a higher critic. And the writer who ridicules the distinction between radical and conservative criticism simply exposes his ignorance.

Immediately after writing the above paragraph we found the following in the editorial column of another exchange: "It is impossible to write of higher critics as a class when treating of their attitude toward Christianity and the effect of their theories on faith in the Scriptures. They are not all animated by the same motives or guided by the same spirit. Some are reverent, some are irreverent."

For the Alabama Baptist.

## HOWARD COLLEGE.

An Appeal to Baptist Ministers and Other Friends of the College.

F. M. ROOF, PRESIDENT.

This is not an appeal for money, but for co-operation. The college is in the middle of a very prosperous session. The dormitories are fuller than they have been at this season in four years. But we are fitting up more rooms and preparing for the new students who will enter the first of February. The second term opens on that date. Many who cannot enter at the beginning of the first term enter at the beginning of the second. We want to make the entrance for the second term this year surpass that of any previous year. In this effort our alumni, ministers, trustees and other friends can greatly assist us. In fact, we cannot succeed without their assistance.

I do not say that all young men ought to go to college. Some would be failures themselves, and would corrupt others. But there are hundreds of young men in Alabama that could be, and ought to be in college, and the reason they are not there is because they do not understand the benefits of a college education, and no one has taken the pains to enlighten them. In other words, they have not been imbued with a proper appreciation of the thing. They want to do what is best for themselves; this is human nature the world over. Some feel that they cannot spare the time. They want to hurry into business. Others feel that college education is a matter of sentiment, and only for the wealthy. They count the cost and time, and decide to go on adding a little to the little they have, instead of preparing for bigger and better things. Many a man has been a failure all his life because he inherited a little piece of poor land, and felt that in order to save his inheritance he must stay on it and work it. If he had sold it and invested the proceeds in the preparation of himself for life, he, in all probability, would have been able to make more money in one year after finishing his education than his little place was worth; and this in addition to his increased culture and power for usefulness to the public.

If all our young men who ought to be in college, could have the matter properly presented to them by people in whom they have confidence, the colleges would soon be full to overflowing, and their faculties would not be compelled to spend all the summer vacation soliciting patronage, when they ought to be studying and informing themselves so as to do better work in their classrooms. No teacher's education is a finished product, and he must study or stagnate. Now, so far as the Howard faculty is concerned, we are willing to work all the time at whatever is best for the college, but when the summer has been spent in canvassing only a comparatively few men have been seen, and at this time it is impossible for any of us to leave college. We, therefore, call upon our friends to help us.

Many of our largest American colleges and universities are denominational, and they owe their success and prosperity to the zeal and loyalty of the denominations behind them.

Do we, as Baptists, here in Alabama, believe in Christian Education? I know that many do, for they have shown their faith by their works; and the fact that we have established colleges would indicate that the majority do. But do we believe in it strong enough to do something to help it along?

We have in Alabama over 1,300 Baptist ministers. What a powerful influence have these, scattered all over the State, as they are! If we could secure the full and hearty co-operation of all these, what a wonderful impetus it would give to the Howard in this early dawn of the new century!

I have faith in mankind, especially in my Baptist brethren, and I take this occasion to beg of every Baptist minister engaged in active work, who

reads this, that he will urge the importance of Christian Education between now and the first of February, for the purpose of inducing the members of his congregation, women and men, to use their influence to send young men to Howard on the first of February.

Brethren, will you help us? I know that our ministers, as a class, are busy men, and have many things to look after, but we need your assistance, and if you will give it right now you can do your college great good.

If you will do this, then see the young men in your community who ought to be in college, and talk with them, or have others do it, and then send us their addresses, we will send literature and write them personal letters.

Many of you, when we have called upon you in the past, have responded nobly. We have tried to turn the assistance you gave us to the best advantage of the college, and we hope and believe you will help us now, and that others who have not helped in the past will choose this time for a good New Year's beginning.

For the Alabama Baptist.

## BROTHER CRUMPTON'S NOTES.

The storm-swept churches on the coast of Texas must be helped. Read the resolutions of the Board printed last week. Alabama is urged to give \$2,500 of the \$75,000. We have probably given one-half that sum. Let the money be sent here, I will account to the Home Board promptly for it. Would be glad for the churches which have already contributed, to let me know the amounts they have given. Let it be put this off later than Feb. 15th, or it will get in the way of other matters.

A sister writes for Missionary Catechisms to use in the Woman's Society. "It is the very thing we need," she says. "You are right; but do you know there are a lot of our pastors who have never read it? I am begging the pastors to send for them to put in the hands of their members, but very few of them write. Maybe I am mistaken as to its value; if so, my judgment is getting out of plumb."

Brother I. A. White, out of the sorrow that overwhelms him, says, in response to words of comfort written him: "It was like soothing balm on an aching wound. We are accustomed to say that mere words of human sympathy, at such times, are of little worth. I shall never again speak so, or undervalue them. God bless you for your thoughtful interest." Ah, how many sad hearts we could comfort if we would let our pens say the words we feel!

How dull the times are about the office! Work, yes, lots of it—more than I can do; large mails, but so little money in my letters! But I live in hope. The army of Regular Baptists is constantly growing, and they will be heard from.

The fifth Sunday in March is to be made memorable among Alabama Baptists. Brethren are writing: "Send us your strongest man." There's the rub! The "strongest men" we can command are not numerous enough to go round. I want the pastors to help me harness one hundred strong men who are not preachers. We must have them for one week in March.

The Home Board needs money for its mission work. The Women's Societies make up boxes for the frontier Missionaries; that is all right, but that don't pay the salaries of Missionaries. Money given to rebuild Texas churches don't pay Missionaries. Contributions given to help Brother Moseley build in New Orleans don't pay Missionaries. Let all these be looked after, but, brethren, don't count it as Home Mission contributions, unless you are going to give that much extra; if you do, Home Missions will greatly suffer from the

special appeals. This we ought not to allow.

State Mission contributions ought to come in lively until March 1st. Then for two months we must lay ourselves out for Home and Foreign Missions. The figures are far below what they ought to be for those Boards.

I have so often wished that God would give us a consecrated Medical Missionary from Alabama for China. I have been on the watch for a dozen years among the young doctors. I see now my mistake. God has called a consecrated man of experience; a young man would not do. In Dr. T. W. Ayers we have a man exactly suited for the work. A skilled physician of long experience and a consecrated Christian. Heaven bless him!

"Send all mission money to this office." I wrote that in these notes a few weeks back. A good sister thought it was Maj. Harris writing, and sent him the money. The office of the State Board of Missions was the one referred to.

The monthly reports have gotten far behind. The October report will appear next, and then we will catch up and always be on time hereafter.

A brother sending a contribution from his church, adds \$5 from "your humble servant," and adds: "I have been practicing the tithing system one year, and find that after contributing at my church collections and for benevolent purposes generally, more than ever before, I have to make a special remittance occasionally in order to dispose of the Lord's money, and yet I have more left to my share than ever before, thanks to His holy name." "Bring ye all the tithes into the storehouse \* \* \* and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"My soul doth magnify the Lord, for he is giving me the desire of my heart. I have longed to be pastor of a church that would support a missionary in the foreign field, and the Central Decatur church will do it this year. Monday night we had Brother Willingham with us to aid in the ordination of a deacon (one of his nephews) and when this was over, he spoke on Foreign Missions. I asked the brethren to join me in the support of a Missionary (over and above what we have already agreed to give for the year). We raised \$384, with some of our best givers yet to hear from." So writes W. Y. Quisenberry, of New Decatur.

Sunday week was a great day at Anniston. Parker Memorial pledged for all our Boards for the year \$2,500, which will be increased. The First Church pledged \$300 for Foreign Missions alone. Oxford, Oxanna and Glen Addie will be heard from in greatly increased contributions. Blocton church, J. M. McCord, pastor, joins the Regulars. Concord church, H. C. Sanders, pastor, joins the R. B.'s too.

Brother Booker, of the First Church, Phenix City, writes: "Brother Lamar Jones, of Hamilton, Ga., has been with us about three months, and has begun his good work with bright prospects." Glad to welcome Brother Jones to Alabama. The Board expended a considerable sum years ago to help the First Church. Don't let them forget us, brother. W. B. C.

My experience of life makes me sure of one thing which I do not try to explain—that the sweetest happiness we ever know comes not from love but from sacrifice, from the effort to make others happy.—O'Reilly.

Be loving and you will never want for love; be humble and you will never want for guiding.—Dinah Maloch Craik.

For the Alabama Baptist.  
FROM THE FIELD.

J. A. HOWARD.

Bro. W. A. Parker has been in bed with gripe. Yet he gladly received me into his pleasant home, where I was cared for by his kind wife. She knows how to care for a travelling preacher and nurse a sick husband at the same time. Bro. Parker is one of our best preachers and is greatly beloved by the Thomasville people, among whom he has lived so long. He is a good yoke-fellow for his pastor, Bro. J. F. Savell, and only a short time ago did the preaching in a great meeting in his home church. These saints believe in Parker. They also gladly follow their under-shepherd, Bro. Savell, who is doing a good work. Earnest and consecrated, he is a useful pastor and his work prospers. He preaches at Thomasville and Grove Hill.

Bro. J. I. Kendrick has taken charge of a field made up of Safford, Catherine and Pine Hill churches. We hope this will prove to be a fit. Kendrick is a strong man and has a fine field. He follows Bro. B. F. Roden, and that means he must do something, but he is equal to the task.

Down in Mobile, Bro. H. H. Shell is happy and growing fat. Yes, Shell is really fattening. He says he now has a wife to take care of him. She helps him, too, in his work. Shell is too modest. He ought to tell more about the good work he has been doing all these years. He is now rejoicing as he preaches to his people in a beautiful new audience room. His church is finished at last, but his work is not finished. It is now on a high tide of prosperity.

Bro. Cox is "the right man in the right place" at St. Francis Street church. One of his members says he is "an old-fashioned Baptist preacher." He is wide-awake and interested in his association work and in our State enterprises. I think we can count on him at all times and expect much from him.

Another great success has been achieved at Brewton by Bro. J. W. Kramer. In some way he has succeeded in leading his people to realize their strength and they have done grandly. He ought to send to the Baptist a cut-off that beautiful house of worship. It is one of the prettiest and most complete in the State. Yet, while they have been engaged so earnestly in home work, they have given very liberally to outside objects. Kramer is a wise leader and his people readily follow him in great undertakings.

Bro. J. G. Dickinson married a wife and did go. He has gone to Gadsden. He has left a field large enough for two men. We wish for him as great success in his new field as he had in his old.

At Flomaton Bro. S. P. Lindsey is preaching, and the Sunday school is doing well. This is a very important but very difficult field. The L. & N. R. R. has many men residing or stopping over here. Yet, the "little church around the corner" does not seem to draw them away from the excitements of the depot. Bro. J. E. Holly is residing here and preaching to churches near by. He was not well, just recovering from a nervous attack.

My next stop was at Monroeville, with Bro. B. J. Skinner, another man who does not know when he has enough work. He is preaching to about six churches and teaching the town school. His own home furnishes many of the pupils. I always enjoy being with Skinner. He is giving his life to Monroe county, and his people appreciate him. He seems a fixture in that region. He doesn't even talk of leaving. Bro. J. S. Wood has just returned to that section and will soon have his time filled. He was a

(Continued on 8th page)



## B. Y. P. U. Column.



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

## AS TO FIELD NOTES.

We will appreciate it if the pastors throughout the State as well as the Young People's workers themselves, will let us know of any items of real interest to the work. Any happenings in B. Y. P. U. work in any locality is sure to be of interest to other young people. In this way we shall be able to give each week a bird's-eye view of our field through this column. Let us hear from you.

## A PRACTICAL SUGGESTION.

A really interesting idea, and one that is perfectly practical, which has been suggested by one worker, may interest Unions who feel the need of it. It is really necessary to have one business and social meeting of the Union each month, in order that reports from the different branches of the work may be heard, and the different phases of the work discussed, and also that the members may meet each other socially and have a good time. To make a meeting like this a success, it is necessary of course to have a full attendance, and the idea mentioned is one to aid in securing either the attendance of each member or his proxy. It is to send out return postal cards to each member, calling their attention to the meeting, giving time and place, and requesting that in case the member addressed cannot be present, that he or she write the reason therefor, if they care to give any, and also a verse of Scripture, with their name, on the return card, and mail it to the secretary in time for the meeting, so that when the roll is called, each absent member shall have sent an appropriate Scripture quotation to answer to their name. We think this plan can be used to splendid advantage in any Union. It is almost an ideal meeting of any organization, when every member is present or accounted for.

## OUR ACTIVE MEMBERSHIP.

What do we mean by "Active Membership" in the Union? What constitutes an honestly active member? Primarily the active member is meant to take the responsibility of the work, and to so carry it forward so as to draw the associate member into the church membership, and through that into active membership in the Union and active Christian life. The controlling element in any Union, of course, should be those who are members of the church in which the Union carries on its work.

otherwise it would never be certain what policy might be adopted; but this is not the real feature, or the real worth of the active membership. The active members should feel that they are an example for those who are not Christians, and should in their lives and their work seek to impress upon the associate members, among whom our first missionary work should be done, that it is Christ in the life that makes accomplishment possible. The associate member should be given work to do, and be encouraged in it, and the responsibility rests upon the active membership to help them in that, and to lead them to the higher plane of usefulness.

How much of the active membership in our local Unions realize the responsibility under which they are working, and who make an effort to meet this responsibility? True it is only the responsibility which every church member has, but it is emphasized by the Union work, although emphasis is not needed to make it real.

Let us think seriously over this matter, and in all our work let real missionary effort be one of our first thoughts, applied nearest home, in our own young people's household, that the associate membership may be gradually gathered into the fold, even as we reach out for more.

## THE B. Y. P. U. A.

We noticed some time ago in the "Debt Column" of the Baptist Union, that Alabama had at last been heard from with one dollar as a subscription to the debt fund. It is well that that much has been done, but that surely is not to be the extent of Alabama's liberality, especially to such a great work as this. When we think what the B. Y. P. U. A. and the Baptist Union, which is a part of the international organization, has done for our work, we feel that Alabama should raise its full quota to aid in lifting the burden that has been upon this work so long. Much has been accomplished. Marvelous indeed has been the actual work done, and still going on, but more wonderful will be the accomplishment when, rid of the encumbrance that has hampered the work for so long, our great organization shall enlarge its field of usefulness, and will do all that of which its past achievement is but a prophecy. Let all the Unions take up this matter and lend their aid in this great work.

For the Alabama Baptist.  
FROM BROTHER HUNTER.

I have been so busy all the summer, fall and winter that I have not found time to write much for your columns. I preach to five churches. I have held protracted meetings at all of them.

I did the preaching at Mt. Hebron and four were added to the church.

At Macedonia Bro. R. M. Hunter did most of the preaching and he did it well; all were highly pleased with his visit, and we have the promise of a two weeks meeting this summer. I baptized seven.

At Big Sandy Brother Hunter helped me by preaching nine sermons and did us much good. I did the rest of the preaching, except one sermon, which was by Bro. J. H. Curry, and all who heard him called it a fine sermon. I regret so much that Bro. Curry's health is not good. He is one of the best men I ever knew. We were sorry that he could not remain during the meeting, which continued twelve days and nights; two accessions to the church.

At Moundville Bro. Hunter preached six sermons. I did the rest of the preaching. The meeting lasted 11 days and much good was done. Any pastor is fortunate to have Bro. Hunter to help him in a meeting. He preaches Baptist doctrine just as the Bible teaches. He will strengthen our cause wherever he goes. I love to work with him. I have him en-

gaged for seven weeks during this year.

I have taken Centennial collections at all my churches and held meetings at three of them.

I did not have any help at Mt. Hebron and Macedonia, but we had a good meeting at each place. We were sorry that the weather prevented us from dedicating our church at Mt. Hebron on the fourth Sunday in November. Bro. W. B. Crompton was with us and preached two fine sermons, which we enjoyed.

At Macedonia we have some of the timbers cut for a new church, which we hope to build this year. This will make three new churches on my field. All my churches take monthly collections.

I attended the Central Liberty Association and enjoyed my visit. I represented the different interests and got a collection of \$3.30 from the association and 40 cents from Mt. Pleasant Sunday school for the Orphans' Home and some subscriptions for the ALABAMA BAPTIST. This association has fine material in it. I attended the Tuscaloosa association and represented the ALABAMA BAPTIST and Foreign Mission Journal. I enjoyed the meeting.

We had a fine Christmas and happy new year. We were well remembered, but these good people over here don't wait to send in on special occasions, but are constantly sending us something. H. R. SCHRAMM, Stewart, Ala., Jan. 12.

For the Alabama Baptist.  
WOMEN OF THE NEW TESTAMENT.

## H. Mary of Bethany.

BY DR. T. J. DILL.

The three other evangelists have recounted an incident which is in its general features, similar to that given by Luke. They represent a woman applying a precious ointment to the person of our Lord while he "sat at meat" at the house of one, Simon, the Leper. But in connection with this word Simon, there comes in a variation. He was distinguished by Luke as Simon, the Pharisee. Can this be the same individual? It is not at all likely. A further investigation and comparison demonstrates the fact that these are two events widely removed from each other in time and place. That described by Luke occurred in the first year of our Lord's public ministry, and took place in Galilee, not far from the sea of the same name. The transaction recorded by the other gospels was in Bethany of Judea, only a few miles from Jerusalem, near the close of the third and last year of our Lord's public ministry; indeed, but a few days before his crucifixion and death. This is proved by the fact that the woman's prodigality is justified on the ground that it was in preparation for his burial. Our Lord himself says: "She hath anointed my body aforehand for the burying."—Mark 14:8.

Having settled that we have two distinct occurrences we shall find that our most interesting and instructive lessons are drawn from the contrasts between them, which are as many and as marked as the coincidences. First, at the house of Simon the Pharisee, Jesus was honored (?) by a seat among Scribes and Pharisees and lawyers; at the house of Simon the Leper he was surrounded by his chosen disciples, and by his friends whom he had befriended by the exercise of his miraculous powers. There were there not only Simon the Leper, whom he had cleansed, and a man whom he had raised from the dead, but women who received their dead raised to life again; and men who were destined to be those who were tortured, not accepting deliverance, that they might obtain a better resurrection. We might note other contrasts, but we are most concerned in the difference between the two women who are the conspicuous actors in each case. We need not now draw the veil of charity over the name and previous life of the woman we are considering. There is not a word dropped which would even imply that she had at any time led a life which was in any respect respectable. On the contrary, our Lord himself has distinguished her above all her sex, inasmuch as he promised to her alone of women a world-wide immortality of fame. Matthew and Mark agree that our Lord said in reference to her, "Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial for her;" and he himself left the epitaph to be inscribed on her monument—those simple but comprehensive words—"She hath done what she could."

Now, who is this woman thus distinguished above her sex? What was her name, and who was she? We ask this question, not now prompted by that prurient curiosity which prompts the worldling to pry into every detail of some foul scandal; but with the honest, laudable desire to give tribute where tribute is due. Strange to say, Matthew and Mark give us little help here, and we have a striking illustration of the value to us of John's gospel which is distinguished from the three synoptic gospels as the fourth gospel, i. e., the supplementary gospel. With his help, we become more familiar with this woman than with any other in the New Testament. Her name was Mary, who lived with her sister Martha and her brother Lazarus, in Bethany, in a home of their own—a home of purity and piety, a household of faith, in which the members of the little family were loving and beloved disciples of Jesus. They were bound together, not only by the natural ties of affection, but by their common love of their common Lord. It is not surprising that this home was the favorite and favored resort of our Lord, to which he retired when he visited Jerusalem. Here, also, he performed his most marvelous miracle when he raised the brother, Laz-

rus, from the dead, and thus gave to the sisters, and to us, a living hope of that better resurrection.

Again, we may say of Mary, in no terms of exaggerated hyperbole, that her portrait deserves to hang next to Solomon's in the temple of fame; as he was the wisest of men, so was she the wisest of women, and for the same sufficient reason, for it was of her our Lord said, "Mary hath chosen the better part which shall not be taken from her."

Mary was indeed a most remarkable woman; she preferred to listen to one wise man who spoke as never man spoke, rather than herself to talk to a half-a-dozen fools. Let the fine woman of society, who stands in her drawingroom surrounded by a circle of admirers who hang upon her words, learn a lesson from Mary, and let all women learn that their best work is done in the home.

I have designated this remarkable woman as Mary of Bethany, to distinguish her from Mary Magdalene, i. e., Mary of Magdala, with whom she is here associated, because that they stand together on the same "bad eminence"—each in turn has been identified with the "unnamed woman," who was notoriously a wicked woman. But it would be quite as scriptural and more reasonable, and more suggestive to define this Mary as Mary the sister of Martha and Lazarus, to distinguish her from still others of that name—Mary, the mother of Jesus; Mary, the mother of James and Joseph; Mary, the mother of Mark, and Mary, the wife of Cleopas. It is fitting that chaste motherhood should be dignified and glorified in the scriptures by recording the names of those mothers in Israel, who, not only gave birth to, but trained up men destined to become great in the service of God and humanity. But it is pleasing to note also, that an honorable place has been reserved for the sister. It has been well asked, "What is home without a mother?" But we might also ask, "Is home yet complete without the daughter and sister?" How can we do without those sisters, who, not only bring sunshine and flowers into the earthly home, but also as Christian women, both point out and lead the way to our heavenly

## Central Committee Column.

## WOMAN'S CENTRAL COMMITTEE.

MRS. L. F. STRATTON, President.....	1705 Twelfth Ave., S. Birmingham, Ala.
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H. L. MELLE, Vice-President Ex. Com.....	Livingston, Ala.
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FLORENCE HARRIS, Leader Babies' Branch, 301 Sayre St.,	Montgomery, Ala.
GEO. M. MORROW, Treasurer.....	1711 Eighth Ave., Birmingham, Ala.
D. M. MALONE, Secretary.....	East Lake, Ala.

DEAR SUNBEAMS: I know you will be encouraged by this letter to do even more for our frontier missionaries than ever before.

MRS. HAMILTON.

Miss Annie W. Armstrong, "Dear Sister: Last week our hearts were gladdened and many of our needs supplied by a carefully arranged box from Sister Wm. A. Davis, and her little band of girls, Anniston, Ala. The packing of the box gave evidence of much thought and care. It furnished many of our most urgent needs. Dresses and warm underwear for wife, the little ones, two suits, an overcoat for our only boy, and an extra nice suit and overcoat for myself, besides many other much needed articles, and one of the most inspiring messages from her and the girls with their promise to continue their prayers for us, which did bring such sweet sunshine to our home and our hearts.

I do not know just how you came in possession of my name and work, but I do feel that God has made you and your great mission very helpful to us, not alone the intrinsic value, but the sweeter thought, others are interested in you and your work, give new inspiration, greater courage and zeal.

I have written sister Wm. A. Davis, expressing as best I could our appreciation of the box and the kind words to wife and children, but I felt just like my joy would not be complete until you should share it by knowing how precious the Lord was making your labor of love and good deeds to others; while we have never met and may never meet on earth, I do not feel that we are strangers. I feel we are very near sometimes, as doubtless we have gone at the same instant with the same dear object upon our hearts to our blessed Lord, and into his attentive listening ear we

have each poured out the great burden of our hearts to him who careth for us.

May God continue to make the Woman's Missionary Union a greater power for good in our land. I hope the day is not far distant when they shall be well organized in every State. May their helping hand be extended to many tired and weary pilgrims.

May the Lord graciously bless you.

R. B. DAY.

Penn. Texas, Nov. 18, 1900.

Dear Mrs. Hamilton:

As the leader (president) and so many of the members were gone, we just disbanded during the summer months. That is the reason I have not written to you before now. But we reorganized the first of November, and are now doing very well. We meet every Sunday afternoon. Each member pays as many cents, every month, as there are years in his or her age. We are going to send a box to the Orphans' Home Christmas.

Sincerely yours,

ADDIE ESTELLE COX.

Carrollton, Ala., Dec. 9.

Dear Mrs. Hamilton:

We have organized the Sunbeam Society in our church, and I have been appointed leader of the society.

The children seem very much interested in the work, and we would like to keep in touch with the Sunbeam work through you. Any advice or information you can give me concerning the work will be greatly appreciated.

Do you think it best for the children to work for a special object? If so, what work do you think is most needed?

Hoping you much success in your work.

Very truly,

ALVA MARTIN.

Greenville, Ala., Dec. 12.

home? This thought awakens in my mind tender memories. My wife and I have for nearly fifty years shared together a happy home; occasionally we enjoy a happy family reunion; but, when our four boys gather together around the family fireside, their sisters are sadly missed by them and by us. It affords us but little consolation to reflect that, by a premature death, they were delivered from many trials and sufferings; but we do derive great consolation from the Christian hope which rests upon Him, who, in the home of the bereaved sisters, proclaimed himself the "resurrection and the life," adding the promise, "He that believeth in me though he were dead, yet shall he live;" and then seals that promise by the miraculous resurrection of Lazarus. Thank God for the Christian belief that Rena and Katie are not "taken away," but only "gone before."

On Sunday, Jan. 2, Grace Street Church, of Richmond, Va., occupied their main auditorium for the first time. They have for some time been worshipping in the basement. It will be remembered that this is the second new house of worship which they have built recently, the first one having been destroyed by fire just as it was completed. The Religious Herald says that "their history during the past ten years has been notable for the burdens they have borne and the high and courageous spirit in which they have borne them." Dr. William E. Hatcher has been the pastor of the church for over a quarter of a century, and the Herald says that he is "stronger with them today than ever before."—Ex.

## HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.



For the Alabama Baptist.  
INSTITUTE WORK--No. 2.

## The Homiletical Feature and the "Anderson System."

L. O. DAWSON.

Beyond all question we have need of homiletical training in our Institutes. We may learn much about the general work of the churches, hear many stirring addresses, and in every way be willing to join in the forward movement of the times, but we need to know, when it is all over, how to make others see and feel as we have seen and felt. Above all, we want to know how to study God's Word and out of it draw sermons that will make the work more satisfactory to the pastor and more helpful to the people.

It is idle to claim that a full course of homiletical training can be given in a few days, or even in a few weeks. But much can be done in even one lecture to impress the chief principles of sermonizing. Laws can be stated and useful hints given that will always help the hearer. Dr. Gray delivered three lectures in our Northport Institute a year or two since that did me great good.

In the Summer Institute which we must hold next summer, a short course could be mapped out and exercises given that would do much more than is stated above. With a strong man in charge of this particular line of work, the great principles of the Science of Homiletics could be mastered by diligent students, who in all their after preaching could put them into practice.

It is not necessary to make the students stand examinations on any particular book, but the great laws that are common to all Bible preaching could be dwelt on to the great benefit of all who did the study. This is one reason why I so earnestly urge that at least four weeks (six would be better) shall be given to our great Summer Institute, and that whatever money is needed to secure the best of teachers shall be liberally provided by the churches.

It is scarcely necessary to ask if any particular system of sermonizing is necessary to the life of the work. Scores of successful institutes have been held in which no one man's system was taught, but in which some capable man set forth the fundamental principles that underlie every sound treatise on homiletics.

It is quite possible, however, to include in a book of small compass such an outline of the science as could be gone over in a few lessons, and that could be used as a guide thereafter in further study; a sort of standard by which the student could test his sermons in the future.

Is the "Sermon Science" of Bro. Anderson such a work?

I am going to give my candid opinion. Mark you, it is only an opinion and I make no claim to infallibility. If it is to be helpful it must be candid, and I must be allowed to speak without reference to any brother who may or may not be sensitive about it. The book lies before me as I write, and just as it presents itself to me, I write it down.

All must acknowledge that it has done a great deal of good. Brethren who have studied it and applied its principles testify in strong terms to its value in their work. Whether something else might have helped them more, may be held as a theory. This, however, is a fact, and for whatever help it has rendered to any one we should be and are truly grateful.

If it were only claimed that the system has done some good, much good, that it contained many excellent points, it would be better for all concerned, but the claims of excellence made for it discount themselves by their very largeness. Where so much is claimed, even what is due will be frequently withheld. The author in telling what his system is, says "It is Rhetoric, but more than Rhetoric." "It is Logic, but more than Logic." "It is Philosophy, but more than Philosophy." "It is Theology." "It converts these four into one and gives the preacher the law of his Lifework." The book is in the preface "laid at the feet of the brethren, of Christianity and the world with no misgivings as to its future triumph in giving caste to the thought of mankind."

It is nothing against an author that he believes in the truth of his own convictions; but the world must not be censured if it takes the author's

testimony as not altogether final proof and looks for further light.

Those of us who hold the writer of this book in highest esteem must not let our partiality blind us to the fact that it is lacking in accuracy of scholarship, that in places its treatment of subjects is incomplete, and that its arrangement is wholly illogical and consequently at times painfully confusing. It is not my purpose to point out the specific points—I am not reviewing the book. I am expressing merely an opinion formed after careful study.

It is said the "System is Philosophy—a method of philosophy—more than philosophy." I think I know what is meant by this statement, but just on the face of it it seems strange that it should be a thing and then a method of that thing! Theology is set down as an art! The atmosphere is said to be composed of hydrogen and oxygen! The elements of discourse are said to be eight, and are declared to be the "basis of science"—whether of generic or some specific science no one knows. The "fifth element" of argument is said to be "poetry," and so on to the end where we are warned of "giving loose reign to effort," etc.

The lack of uniformity in notation and the illogical arrangement of the subject-matter of the book makes it difficult at times to follow the author's thought. On page 35 the Roman numeral "III" seems to co-ordinate with the preceding Arabic "1" and "2." On the same page the illustration of the acorn is evidently responsible for obscuring the logical connection between the "classes of elements" therein set forth.

"Section One," containing the "First Process of Science," "Discovers the Elements," and Chapter II, which by its heading promises to "Analyze the Elements," gives a number of rules to be observed with reference to the "Text," and says nothing of the remaining seven elements. We "discover" another "element" in Chapter III, while the others are to be found in various portions of the book. An example of the defective notation which appears throughout the book can be seen in Chapter II, where each of the nine points are made co-ordinate without any regard whatever to their logical affinities. Note the arrangement on pages 76 and 77. Where is the companion of that Arabic "11"—that points out "Positive Arguments?" etc., etc., etc., etc.

I do not care to enter into a discussion of the subject-matter of the book, but only point out a few things that are likely to confuse the average reader, nor do I mention these things in a captious, critical spirit.

The book has one great, glowing, blessed virtue that well nigh atones for its defects. It insists upon a just interpretation of the text. Whatever it may do or fail to do, if it compels us to "stick to the text," its value will be incalculable. What I deem to be the heart of Bro. Anderson's "Discovery" is what he calls the "Object," which he defines as "the Basic fact which antedated, absorbed and inspired the thought of the text." To discover it we must ask concerning the text, "What was the speaker thinking, and talking about?" How the author can claim that this cardinal principle in all just exegesis and interpretation "is absent from Homiletics" is a thing I make no attempt to answer, but it is a blessed thing that in all his teaching Bro. Anderson lays splendid emphasis on this fundamental and all important matter. If this is well grounded in the student, almost any thing else may be forgiven.

The book abounds in helpful suggestions, e. g. See pages 38, 39, 80, 81. The full treatment of this book would demand an examination of what may be called the "Anderson Sermon," but this, as well as a critical analysis of the thought of the book, time forbids. Briefly, however, this seems to be the plan: The object and the subject ("which is the fruit of the object and the dominant impulse of the speaker") are given. The object is analyzed. "The proposition comprised of the object and subject" is then stated and sustained by various arguments. Answers to objections follows, the "means of attainment" stated and the application made. Just how much of this skeleton appears in the delivery of the sermon will depend, I imagine, upon the individual preacher.

Of course, no infallible analysis of texts can be made, as the examples given by the author in his book plainly show. He seems to me often mistaken in the "object," "subject," "theme," and intent of the sacred writer or speaker, but he insists that "in prayer we shall seek divine guidance as to the true meaning of the scripture," and that is a shining virtue.

It is not exactly, but it is approximately true that each "Anderson sermon" contains "a Textual sermon" (the analysis of the object) and a "Topical sermon" (the support of the proposition). Dr. Young, who writes the Introduction, assures us that the fear of undue length in the "Anderson Sermon" is unfounded, but I suspect that the blending of these two sermons into one will oftentimes prove him to be mistaken, and the preacher, through devious paths, may lead his people to the land of Nod.

The Anderson System has done much good. It can do more. Many splendid pastors are doing excellent work with it. Its brief compass would make it a good text-book for our institutes if it were only accurate in definition and logical treatment, but it is not essential to our work and that is the point I desired to impress.

The examination of a book does not mean criticism of its author. I thank God for all our dear brother has done and will do for the glory of the Master's name. I only point out a few things lying on the surface in plain view, indicating how God multiplies examples to show us that no one man's work is essential to the progress of His cause.

Let us all stand by the Institute Board, and whatever its plans, let's help to make them succeed.

## For the Alabama Baptist.

## FOUNDERS' DAY AT THE JUDSON.

January 7, 1839--January 7, 1901.

The many friends of the Judson will be interested to know that the Sixty-Third anniversary of the Institution was celebrated last week in the beautiful Judson Chapel by the school and its resident friends.

The order of exercises was as follows: Mrs. W. A. King, the accomplished organist, played several beautiful and stirring numbers, closing with a march from Mendelssohn, to the measure of which there appeared, headed by Dr. Patrick, Mr. John Trotwood Moore, the poet of the day, the Trustees and Faculty, the long and beautiful line of Judson girls, linked together by streamers of pink and white ribbon, the college colors. The girls passed down the aisle and then crossed the rostrum, wreathing the portraits of Milo P. Jewett, the first president of the Judson, and General Edwin Davis King, the first president of the Board of Trustees, with the ribbons, mingling them at the same time with the ferns and other decorative plants banked about the easels.

When all were seated, President Patrick requested the audience to join in singing the Doxology. This he followed by a most fervent prayer of thanksgiving for the many blessings showered upon the grand Institution in the past, and for its present great prosperity.

The following stanzas composed by Miss Gabriella Knight for the occasion were read by Dr. Patrick:

Our Alma Mater, we  
Our voices lift to thee.  
Thy praise to sing,  
Till from our hearts we wake  
Music for thy loved sake,  
In one glad psalm make  
Thy name to ring.

O day of days, when light  
Broke through the gathering night,  
And thou wert born!  
Great souls have lived for thee,  
Great souls have died for thee,  
Shall not each year for thee  
But brighter dawn?

Then let us one and all  
Answer the stirring call,  
Judson, arise!  
Bring from a near and far  
Lives that all loyal are,  
To make her the brightest star  
In college skies.

This was heartily sung by the entire audience to the inspiring tune America.

In the absence of Dr. Paul V. Bomar, who was to have made an address, the President read several interesting extracts from Miss Manly's history of the Judson, which is soon to appear in book form. Among the many interesting things brought out was the fact that of the nine pupils present on the opening day, Jan-

uary 7, 1839, five are still living, two of them in Marion, Mrs. M. A. Tarant and Mrs. E. H. Bernhard, the latter also being present on this occasion. These ladies have been through all the years enthusiastic and loyal Judson girls and are an inspiration to those in charge to-day. Long may they live.

Mr. John Trotwood Moore, of Columbia, Tenn., who was most happily introduced by Dr. Patrick as a former "Judson girl," read the following poem written for the occasion:

## THE BUILDERS.

They built for the rugged century—  
shall we build less than they,  
Those sturdy men of brain and brawn  
who long have passed away?  
They raised these towers to the skies to  
catch the light sublime.  
They sunk these pillars deep in earth to  
stand the weight of time.  
They delved, they built—the straw, the  
brick, the unresponsive clod—  
They worked and prayed—were not  
afraid—they struck and left to God.  
With square and trowel broad and true  
they reared with faith and prayer,  
Till from the rugged Ashler grew this  
polished pile and rare.  
They built for the coming century—aye,  
little did they dream,  
The harnessed lightning of its light  
would strip the steeds of steam;  
That, farther than the peering stars  
flashed o'er their vision's ken,  
Aye, farther than their lengthening  
light, would leap the thoughts of men.  
They wrought and reared and never  
feared, they gave their goods and gold,  
They sowed to reap the coming years,  
And not the husks of old.  
And, quickened by their spirit great,  
that burst the Age's ban,  
They reared a broader, sweeter creed—  
the brotherhood of man.  
They built for the unborn century—  
bend low, bend low thy head—  
Let Reverence raise the sacred shaft of  
memory to the dead—  
The woman who within these walls Atala-  
nta's race outran,  
Yet gave her golden trophies to uplift  
the ranks of man;  
For mightier than the thunderbolts that  
now pulse through the wave,  
And subtler than the secret things that  
science ever gave,  
And purer, brighter for the dross of  
Time and Tide withstood,  
Is this great jewel of the age—en-  
lightened womanhood.  
Then let us build, and, building know  
that grand as is our own,  
The tower of our age will be the next  
one's paving stone—  
Yet he who builds right earnestly by  
faith through many woes,  
Will rear a structure that shall last—  
builds better than he knows.

Mr. Moore is the well known author of the popular book "Songs and Stories of Tennessee," and is a son of whom Marion is justly proud. The enthusiastic applause accorded Mr. Moore was only equalled by that accorded Dr. Patrick when he proclaimed Founders' Day to be perpetually a Judson holiday.

At 2 o'clock in the afternoon the audience again assembled on the Judson campus for further ceremonies. The battalion of cadets of the Marion Military Institute were lined up on one side of the large tree in front of the Judson parlor, while opposite to them stood the girls in green. One of them told how years ago a flag made by Judson girls was presented to a company of Confederate soldiers under this tree, in memory of which the Judson girls of today christened it "Confederate Oaks." Now that no barriers divide the boys in gray and the girls in green from the boys in blue all joined in the grand old hymn, "My Country, 'Tis of Thee," the girlish voices ringing clear and sweet in the open air.

A magnificent California redwood tree in the campus, donated years ago by Mrs. Porter King, was christened "The King Tree." Then the procession filed over to the Judson's new possessions on which the new Auditorium will stand and planted, with appropriate ceremonies, a fine tree to be known as "Founders' Oak."

So was ended a happy day, devoted to the memory of the noble leaders of the past, whose unselfish lives were given to the cause of Christian education. It is a good thing to look back and honor the early builders, but the grand old Judson is still in process of construction, looking to yet greater things, and many felt it in their hearts to speak of the successful work of our present builder, Dr. R. G. Patrick, who has crowned the past five years with unprecedented prosperity.

## For the Alabama Baptist.

## A BAPTIST PROPOSITION.

The Baptists of Alabama have done many good things for their fellowman as well as for the Master, and there are among the Brotherhood many big-hearted brethren who have given freely of their time and

means for the uplifting of humanity, both spiritually and financially. There is one thing, however, that we are sadly behind on and a matter that should sink deep down into the hearts of those who can not fill the place of pastor. Steps should be taken at once looking forward to the building of a permanent home for the old "soldiers of the cross" who have worn out their lives, their lungs and their substance in the work of the Master, and who, in their old and last days, need help. As long as our preachers are able to preach and can secure labor, they manage some way to eke out an existence; but when all is gone, they have to do the best they can, and many of them suffer. Do you know of any old and infirm minister, who need any of the necessities of life, and, if so, how many, and are they worthy of your help?

I know that the Baptist people have several enterprises on hand that call for large sums of money, and many of us are hard pressed, but there is no act of mine that gives me more real pleasure than in doing something for an old, needy preacher.

The writer proposes to take the initiative in the building up of an enterprise for the sole purpose of aiding our old, retired preachers, and the building of a permanent home for the needy ones. This is my proposition: Buy a good farm, in some good locality, suitable for the raising of stock, bees, grain, vegetables, fruit, watermelons and poultry. Stock it, give employment to needy Baptist people, when possible, and the profits of the farm give to our "old soldiers of the cross," who are worn out. Eventually build a good home on it for the accommodation of all who need it and will enter. Can this be done successfully? I think it can. The writer knows of a very desirable place for such a farm, located on a navigable river, and within one mile of a railroad station, which can be secured. There are over 1,200 acres, all in a solid body, and the owner of this property will take at least \$3,000 stock or interest in said property if the Baptists of Alabama will raise five or six thousand more. In addition to this, the owner will donate at least one-third of the profits on his interest each year to the use of the home. The other stockholders (and the enterprise should be incorporated into a stock company) giving, of course, the entire profits of their interest. In addition to the raising of such crops as are necessary to keep up the farm, such things as meats, honey, hay, rice, tobacco, fruits, vegetables and watermelons can be raised successfully as money crops.

If the Baptist Brotherhood of Alabama will consider this proposition seriously, they will not be very long in deciding that something of this kind ought to be done. If done, it should be done at once, if anything is made on the farm this year. The first of the year is the time to start out right. If any big-hearted Baptist desires to become a stockholder, let him write to Bro. J. G. Harris, editor of the ALABAMA BAPTIST, stating the amount he will take, and Bro. Harris will publish same, if the subscriber so desires. Remember, brethren, that if at least five or six thousand dollars worth of stock is taken, you get an interest in a valuable piece of land worth today not less than six thousand dollars. When this amount has been subscribed, Bro. Harris will notify us of the same and all other details can be arranged.

May the Lord, in his tender mercy, bless the Baptists of Alabama and protect the "old soldiers of the cross" from the hardships of a pitiless world.

## A BAPTIST.

P. S.: Those interested in the matter are hereby referred to Rev. A. J. Preston, of Prattville, Rev. P. L. Moseley, of Enterprise, Rev. H. H. Shell, of Mobile, Rev. J. F. Register, of Geneva, and to Maj. J. G. Harris, of Montgomery, as to who "A Baptist" is, as he is too timid to seek notoriety in any shape. Let Bro. Harris know what amount of stock you will take and let's get down to business at once. He will place your name and amount on a subscription list and publish it, if you will let him hear from you. Any amount will be accepted.

From David learn to give thanks in everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving.—Jeremy Taylor.



## Alabama Baptist.

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

Requests are being sent out from this office asking our subscribers to please send in their renewals, if it is convenient to do so, as we have made heavy expenditures of money recently in the purchase of new type. This is not a dun, but simply a request.

In the death of Bro. Hatcher one of the old landmarks of Alabama Baptists has been transplanted from earth to heaven. He was a man of strong and abiding convictions, pure in life, always standing by our doctrines. He was a strong man. He will be missed. He was widely known in southeast Alabama. We commend his life and virtues to those whom he has left behind.

VICTORIA, Queen of Great Britain and Empress of India, died at Cowes, Isle of Wight, on the 22d. She had been failing in health for some time. The Prince of Wales, the Emperor of Germany, and all the royal household, were with her in her last moments. The Prince of Wales now becomes King of England. The good Queen had reigned 63 years. The new King, Edward VII, is about 60 years of age.

This issue is printed on our new type. Our readers will note the difference. As the type is used the print will improve for a time. We now make one more pledge, and it is this: In the future, or as soon as we use up the supply of paper we now have, we will enlarge the size of our pages, which will then make the paper, we trust, all our subscribers can ask at the present price, \$1.50. When we shall have done this, then we will have fulfilled all our promises, and we trust our friends will be patient until this is accomplished, which will be in the near future.

## THE FATHERHOOD OF GOD.

The word father has various uses. In certain circles where the prohibition of the Scriptures (Mat. 23:9) is not regarded, a priest is called father. For a hundred years Washington has been regarded as the father and founder of a great republic. Morse is called the father of the telegraph, and Howe of the sewing machine. Homer is called the father of poetry, and Herodotus of history. Roman senators were called fathers, and Paul making his defense from the castle stairs, opens his address, "Men, brethren, fathers." The term is applied also to remote ancestors, as the prophet asks, "Your fathers, where are they?" By pre-eminence the first person in the triune godhead is called the Father; and eager disputants have ranged over the field of usage without stopping to define their terms. Under the plea of a broader charity on a larger hope, they have perpetrated a good deal of nonsense.

Father and son or daughter, or sons and daughters, are correlative terms, the one implying the other,

and the only way to clear up the subject of God's fatherhood is to note the different senses in which the Scriptures call him a Father. The angel said to Mary "That holy One that shall be born of thee shall be called the Son of God;" and Jesus persistently claimed the relationship. The letter to Hebrews opens with the sublime declaration that God who at sundry times and in divers manners spake in time past by the prophets, hath in these last days spoken by his Son. In this strict and natural sense God is the Father of Jesus Christ as he is not the Father of any creature. Unto which of the angels said he at any time, "Thou art my Son? Of what other being could it be said that God gave his only begotten Son?"

The Scriptures speak of God as in some sense the Father of all created beings. He formed the angels of light, and he regards them as his own. To frail man he says, "Where was thou, when the morning stars sang together, and all the sons of God shouted for joy?" He created man in the divine image, breathed into his nostrils the breath of life, and made him a living soul. Over His human creatures He exercises perpetual care; but not exclusive care. He giveth also to the beast his food, and to the young ravens when they cry. The birds of the air sow not, neither do they reap nor gather into barns, yet he feedeth them. As for the stork, the fitress is her house; the high hills are a refuge for the wild goats, and the rocks for the conies. He giveth food to all flesh, and openeth His hand to supply the wants of every living thing. As Creator, Preserver, He is the bountiful Father of all; but in no other sense is He a universal Father. This universal Fatherhood includes beasts and birds and reptiles, as well as ungodly men.

Spiritually considered some persons are not children of God. To the Pharisees in the temple, who claimed special relations to Jehovah, Jesus said, "If God were your Father ye would love me, for I proceeded forth and came from God. Ye are of your father, the devil, and the works of your father ye will do." Again he said, "The tares are the children of the wicked one." At Paphos, Paul denounced as a child of the devil the sorcerer who tried to turn away the deputy from the faith. And the aged John gives assurance that the children of the devil are made manifest in their works.

By nature man is a child of disobedience and wrath, alienated by wicked works and essentially hostile to the divine will. That which is born of the flesh, and the children of the flesh are not the children of God, but the children of the promise are reckoned for a seed. Those who receive Jesus as Lord are given power to become sons of God. By faith they become something that they were not. It is the transition of a new birth. The mystery by which the transition is wrought belongs to God. Enough that he has declared the truth, and has sent forth His Spirit to take the inscrutable things of Christ and show them unto us. Doubtless, O Lord, thou art our Father, though Abraham be ignorant of us, and Jacob acknowledge us not.

Bro. L. O. Dawson writes on "Institute Work." "Judson" gives a splendid report of "Founders' Day at the Judson." "A Baptist" makes "A Baptist Proposition." Bro. Briscoe tells about "The Baptist Situation in North Alabama." Bro. Schramm tells the news from his field. The B. Y. P. U. and the Central Committee Columns are always good. Dr. Dill's second letter on "Women of the New Testament" is an excellent one. Read these and all others.

## FIELD NOTES.

The Talladega bishop writes the news from his field.

It's all right, brethren, let the news items come in. Don't forget that this is a newspaper.

If you send the news, we will print the news. We want it fresh and crisp.

How do you like the new "head-gear" of the paper? The sisters will answer this one.

Rev. S. O. Y. Ray has been called to the pastorate of Rutledge church for two Sunday evenings in each month in connection with his work at Luverne. Rutledge is a town of 400 inhabitants.

Rev. D. W. Bosdell, Meridian, Miss.: I have entered upon my new field as pastor of the 41st Ave. Baptist church of this city. Please change my address from Whistler, Ala., to this office.

Brethren D. L. and J. A. Lewis with \$1,000 for Foreign Missions! Sycamore has the right ring about it. Zaccheus did some good climbing, while these brethren are doing some good contributing.

Read Prof. Roof's earnest appeal to the Baptists of Alabama. The communication should have appeared last week, but it dropped in just too late. You have seven days in which to work. Now get at it, and do your best for the college.

C. C. Winters, East Florence: Two excellent services at East Florence Baptist church. New century meeting. Some excellent talks were made. Large, enthusiastic crowds. A collection of \$15.00. Two joined the church by letter: 134 in Sunday school.

M. M. Wood, Huffman: I am rejoicing with the other brethren over good things received, i. e., an overcoat and a turkey from the good women of New Prospect, and two turkeys, flour, canned goods, cheese, cakes, etc., from Trussville members. God bless them every one.

One of our best pastors and one of the best friends of the Orphanage said to Bro. Stewart: "Why don't you come down to see us? We would give you a collection that would scare you!" "Why," replied Bro. Stewart, "I've gotten a good many of that sort." Reading between the lines makes a difference.

Tuscaloosa, Jan. 15: Fourteen new students at the Central. Nice Christmas. Pastor Dawson has held no meeting, but has baptized nearly all the girls who were not members of the church when they entered college. No happier crowd of girls can be found anywhere than the students of the "Old Central."

Not anticipating spring so early in the season, however, but the ALABAMA BAPTIST smiles at its readers in a new dress today. From head to foot it's all new—except a few ads—and appearances will improve from week to week. A new newspaper dress is a little stiff or "starchy," and will improve on wearing a few times.

W. A. Jackson, Notasulga, Jan. 17: We cannot very well get along without the paper. We look forward to its coming as an expected letter from a dear friend. Send it to Notasulga instead of Gold Dust. We have a good school here, presided over by Prof. Holston, an old Howard boy, who still praises the Howard.

The Baptists in Alabama are a great host, and have undertaken a great work at the Howard. Let none feel that he has no influence, that he is not needed, that the work will go on as well without him, or that he will be as happy for having no part in the great harvest which is sure to follow this casting in of mites by the many at seed time.

In a private note from Dr. Eager at the Seminary, he says: You may well imagine I have been a very busy man here thus far. This intermediate examination season has given me my first breathing spell. My class in Biblical Introduction (70) stood their test in Biblical Geography and Biblical Antiquities yesterday admirably. The class in Pastoral Duties stand theirs on the 25th.

This is from the "Weekly Calendar" of the First Baptist church in Montgomery. It is mighty good reading for you, brother: "I shall

not pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it nor neglect it; for I shall not pass this way again."—Drummond.

The meeting at the Baptist church, on Sunday last, in the spirit that prevailed and in the great things done, showed the membership to be composed of good material, and it was also a tribute to Pastor White as a leader and a unifier of the Lord's people. Such things would not have been done if the church had had a different kind of pastor.—Dothan Home Journal.

Drs. Kerfoot, Willingham and Shaffer were present at the Bible Conference in Anniston last week. We received a communication from a brother at Anniston, concerning the work done, and publish same in this issue. Writing to Bro. Crumpton, Rev. A. A. Hutto says: "I feel that the Bible Conference was a great uplift to this city and section, and is only the beginning of better things yet."

R. M. Allen, Emuckfaw: On Christmas night the church and Sunday school at Zion Hill had one of the finest Christmas trees ever seen in that community. It was my pleasure to be with them. It was a pleasant time. The old people were happy and glad, because the children were so proud and glad of their presents. It was pleasant for both old and young. Misses Sallie Smith and Mollie Ingram and Messrs. J. L. Purcell and Ed. Lindsey were at the head of it.

If our Baptist ministers, alumni, Christian women workers and other friends will speak a word of encouragement to all young men in their communities who could be, and ought to be in college, and will send the addresses of all such to Prof. F. M. Roof, East Lake, he will take it as a great favor; and will send literature and write letters. Reader, will you not do this much for your college, denomination, and the young men of your acquaintance?

A. L. Blizard, Fitzgerald, Ga., Jan. 16: I have accepted a call to the First Baptist church at this place, am now located here, and have entered upon my work with bright prospects for the future of our church. I am located here for full time. Please change my paper from Lumpkin, Ga., to Fitzgerald, Ga., and request correspondents to address me here. God bless the ALABAMA BAPTIST; it is better, brighter and newswier than ever.

A. J. Preston, Prattville, Jan. 14: Yesterday was a good day with us. Fine congregations at both services. Brethren Robert Anderson, J. S. Thompson and Will Anderson were set apart to the office of deacon. Rev. J. R. Caldwell offered the ordination prayer and delivered the charge to the church and new deacons. There were about 200 in Sunday school. We hope to pay off our old debt by the 15th of February. Dr. Foster's sermon should be put in tract form.

Jos. Shackelford, Trinity, Jan. 14: There will be a fifth Sunday meeting held with the Trinity Baptist church commencing on Thursday night, March 28, 1901, and continuing until Sunday afternoon. The church has appointed Jos. Shackelford, H. T. Life and T. Williams as a committee on program, which will be published soon. The church invites every minister in the Muscle Shoals association to be present and as many of the brethren as can come. We wish this to be a grand rally for missions and education. The church will also be dedicated at that time.

The second term of the Howard begins February 1st. There are many young men in the State who found it impossible to enter college last fall, but can do so at the beginning of the second term, and will, with a little encouragement from some one in whom they have confidence. Many of them will, perhaps, never do so if left to themselves; for the first course of instruction is the inculcation of a college sentiment—the desire to get an education. The friends of the Howard can be of great assistance in this matter, both to the College and to the young men who ought to be educated.

A brother gives us the following bit of financiering, which we commend to the consideration of those who are behind with pastor's salary.

He said: "Two deacons of my church took a two-mule wagon and went from house to house, taking such things as corn, meat, molasses, lard, chickens, eggs, money, etc., and by 12 o'clock the wagon was full, and by night every cent was paid and a handsome sum besides, to pay interest." He says: "I dare any set of deacons, or any other stirring member of the church, man or woman, to try this plan. I am almost tempted to say I'll vouch for what is left unpaid, if the plan has a fair trial."

J. G. Lowrey, Warrior, Jan. 18: Last Sunday was my day at Sycamore, and it was a good day. We raised for Foreign Missions \$1,100. Brethren D. L. and J. A. Lewis gave \$1,000 and other members of the church gave \$100. We are now supporting three missionaries on the foreign field. Brethren Lewis are supporting Bro. J. E. Hamilton and wife in Brazil, and the other members are supporting a native helper. What a glorious work this! Many of our churches could support a native helper at a cost of \$100 if only they would. We will not neglect other interests. Brethren, let the new century be marked by a forward movement. I trust Bro. Crumpton's March meetings will do great good.

Reader, Flint, Jan. 17: I can hear of church members attending parties, some making music for dancing. I pray God to send some warning to such church members. It gives the devil a strong hold on them. I would to God that parents who are church members would be more particular with their children, as to the company they keep. We need more earnest, fervent prayer to God to guide us in the way we should go. We need some of the fathers to come to Sunday school and quit looking after so much business on the Sabbath. The boys are keeping up a prayer meeting. May God bless them in their efforts. I am glad I can drop a sympathetic tear with Bro. T. U. C., who has my prayers.

Those who know this grand old man will read the following from Birmingham to the Montgomery Advertiser, 21st, with sorrow: "Professor Thomas J. Dill, one of the best known educators in the State, is dying at his home at East Lake. Professor Dill is 75 years old, and has been engaged in teaching the youth of Alabama for fifty years. He taught for a number of years near Selma and for thirty years held a professorship in Howard College, filling the chair of Latin and Greek. Last June he retired to private life. Professor Dill is a leading member of the Baptist church and is widely known all over the State. He is the father of Hon. Henry R. Dill, member of the Alabama House of Representatives from this county; Rev. J. S. Dill, of Fredericksburg, Va.; Professor J. M. Dill, of East Lake, and W. Y. Dill, of East Lake."

W. M. Hestle, Buena Vista, Jan. 16: I love the dear paper, and think it should be in the home of every Baptist in the State.—The young men's prayer meeting of Concord church is still in progress, and has been for the past seven or eight years without any intermission, except during the severe winter months; and even this intermission has not been observed for the past three winters. This meeting is composed of consecrated young ladies and gentlemen who are working to develop their Christian characters, and for the upbuilding of the Master's kingdom. We have secured the services of our beloved pastor, Dr. D. W. Ramsey, for the ensuing year; under his wise and efficient administration, our church expects to accomplish much good for the Lord. Dr. Ramsey has a strong hold on the affection of this people, who would be loth to give him up.

Greenville: The "Southern colored religious man," we are quite sure, in his own inimitable manner, had the unique, perhaps the typical, watch service. Over on a southern hillside on the last evening of the old century there they gathered; and at the stillly mid-night hour, while all were kneeling in silent prayer, the bell tolled the solemn death knell of the dying century; then, with the dawn of the new century, in quaint negro version, they "told their determinations." On a recent Sunday morning, when "She hath done what she could" was the beautiful lesson text, the little Primaries "told their determinations," also, to do all they could



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during the week following, for the Master. The next Sunday, as 44 bright, happy children gathered in the class room, a sweet "experience meeting" was the result. Little lips could not move fast enough, telling of all that had been done. An old, old lady had received good things from a number of tiny hands, food had been carried to the prisoners and lovely flowers to a lonely sick man, and to a stranger. How beautifully do these little acts blend with a thought in that day's lesson, "The praise of children is the perfection of praise."

From a sister at Buena Vista, Jan. 15th, we received the following: We are still an organized body, in sympathy with all our institutions, and trying to put on new zeal in our church work. We have an evergreen Sunday school and prayer meeting. Our much loved pastor, Bro. D. W. Ramsey, is feeding our flock with pure gospel truth and is not forgetful of the finances of the church. I felt like giving Bro. Elliott a warm hand shake for his timely sermon on family government. The beautiful poem suggested to Bro. T. L. Bailey from reading that sermon, is worth treasuring. I wish every father and mother could read them. I have both filed away. You are truly giving us a fine paper. The one of January 14th was especially fine. I am so pleased to see in last week's paper your article "A Secularized Religious Press." You surely have the true idea of what a religious paper should be, or what I want my religious paper to be. I am rejoiced in the fact that most if not all our ministers are realizing that "the old, old story of Jesus and His love" is what the world most needs to hear from the pulpit. I enjoyed very much Bro. T. U. Crumpton's letters each week. Indeed I am always glad to read from any one of the Crumptions. Noble men of God they are.

C. J. Bentley, Ashland, Jan. 17: I have wanted to thank you for the good things in the paper ever since the New Year issue. I was stronger, and I trust better when I had read it. The Ashland people spent the last part of the old year until past the coming of the midnight hour in a profitable service at church. Song, prayer, Scripture reading and recitations, and speeches were had to the interest of a large congregation. We try to begin the new century with faces toward our Master's work. Mt. Olive celebrated Christmas with a Sunday school Christmas tree and some good work for the Orphans' Home was carried forward by the good sisters. I record with interest the marriage on Christmas day of Prof. Kimbrough, teacher at Mt. Olive, and Miss Bertie Newman, daughter of our brother, W. I. Newman. On first Sunday also, at residence of brother J. J. Brown, brother L. A. House was married to Miss Eva Brown. Each of these, except Prof. Kimbrough who is a Methodist, is a member of Mt. Olive church. Milltown made their pastor proud and did honor to the worthy efforts of the sisters by a good exercise on Christmas day at church where they finished a noble work by counting more than thirty (\$30) dollars cash and some nice quilts for the Orphans' Home. They have thus already paid their share into the building fund for the new buildings, which Bro. Stewart asked for at the convention. Within the last two months I have changed my work a little by resigning dear old Providence and accepting a call to Rockford, county site of Coosa county, my old home and my mother church "where I first saw the light" eighteen years ago when that good old preacher, Bro. W. Wilkes, was pastor. Many hallowed memories come crowding upon my mind as I return to preach the old, old story to many who are now new people to me. Many of those of long ago, with father, mother, relatives and friends, lie hard by the church where they sleep till Christ shall come again. May the Lord guide us into fields of usefulness this new year and century. Success and much good work do I wish for the ALABAMA BAPTIST.

#### A Strengthening Tonic, Horsford's Acid Phosphate.

Especially recommended for the relief of nervousness and exhaustion so common with the grip patient. Nourishes and strengthens the entire system by supplying the needed tonic and nerve food. Induces restful sleep.

#### For the Alabama Baptist. "SANTA CLAUS."

Yes, "Santa Claus," he may be fiction, or he may be fact. No child cares which, neither do I since he does real things. In fact, what "Santa" cannot do no other myth need presume even to try. He quickly catches an idea.

The thoughtful editor of the ALABAMA BAPTIST may not have a patent on "Suggestive Therapeutics," but he certainly has one on "Suggestive Santaology" and on "Suggestive Laymenology." For just preceding each Baptist Convention he simply suggests to the laymen to be certain to buy their pastor a suit of clothes, and then pay his way to the gathering of the Baptist hosts.

Then when Thanksgiving day draws nigh the suggestive rattling of his press starts the turkeys to gobbling, and before one knows it the pastor's yard is all a-strut with turkey Toms, and the good wife is giving the porter an order for cranberries and celery. And then that same old suggestive, patented press starts again its rattling, which in turn starts "Santa's" sleigh-bells, and when Christmas reaches the preacher's front door Santa is ringing his bells and blowing his horn at the back door, while the reindeer are snuffing the frost and pawing the snow.

A voice within: "Who is that?"  
A voice without: "Come out and see, Doctor, here am something for de parson."

"Why! who sent this here?"  
"Dis am Santa Claus, sar, who am Mr. S. W. Neighbors, Mr. T. B. Smith, and Cap'n A. T. Killian, sar."

"Are you not mistaken?"  
"No, sar, I is not. Dis am de place, an dese am de circumstances, sar: Mr. Stonewall Neighbors seed in de ALABAMA BAPTIST whar de editor sugges to de members dat dey giv de preacher a Crismas gif."

"Is that so?"  
"Yas sar, dat am de truf. So dese tree brudders form deyself a committee, and git up de money mong de members of de church, and den dey goes to Mr. Loverman and Joseph's and buys dis here constraption, sar, for you!"

"Well, that is good," exclaimed the preacher. "So roll it in!" And, sure enough, I am writing today on something I have needed ever since I have been in the ministry—a first-class roller-top writing desk!

Our Baptist editor may not be a "Brick Pomeroy," but when it comes to building a chimney for Santa Claus' entrance to a preacher's home, he is "a thousand bricks."

Not long since I offered my resignation to the church, but I was requested to withdraw it by a church with 310 members—all for me except about five—ten have joined since then. And with tokens like this, along with many others, have caused me to reconsider, and withdraw my resignation.

The first Sunday was a great day with us. The church came with new pledges and covenanted with the pastor to be more faithful in the future. So, I feel impressed not only that it is "Vox populi vox Dei," but that it is "Vox Ecclesie Vox Dei."

Does God not speak through his churches in calling their pastors? Possibly our churches do not let God speak through them in every instance in calling a pastor. May he guide us by his Spirit, and then bring us to himself when this fitful, fevered life has ended—bring us to realize the truth of heaven's golden dream.

R. M. HUNTER.

Avondale.

#### PLEASE, BRETHREN.

I need to complete my file the following: Antioch, Big Bear Creek, Bessemer, Cherokee County, Cedar Creek, Cherokee, Clay, Cleburne, Clear Creek, Conecuh, Geneva, Missionary, Harmony, Macedonia, Mt. Moriah, Mud Creek, Mt. Carmel, Randolph County, Sardis, Southeastern, Sipsey, Warrior River, Yellow Creek, Weogufka.

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

W. B. CRUMPTON.

Montgomery, Ala.

#### FOR OVER FIFTY YEARS

MRS. WINSLOW'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.

#### MOZLEY'S LEMON ELIXIR.

##### A Pleasant Lemon Tonic

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

For sleeplessness and nervous prostration.

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

##### From a Prominent Lady.

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

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

##### At the Capitol.

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

J. H. MCKINCH, Attorney,

122 1/2 F. Street, Washington, D. C.

##### Mozley's Lemon Elixir

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

##### Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Jan. feb '01

#### 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 \$1, 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 wrinkles 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 25th St., New York.

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All package seeds sold for 2 1/2 cents a package—same quantity you have always paid 5 cents for. Write for

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DR. LONG & COMPANY, ATLANTA, GA.

Ref.: Capital City Nat'l Bank, Atlanta.

Wonderful cure. Heats two rooms. Saves 1 in cost of chimney, and 1 the fuel forever. Address BURNHAM GRATE CO., HORTSVILLE, ALA.

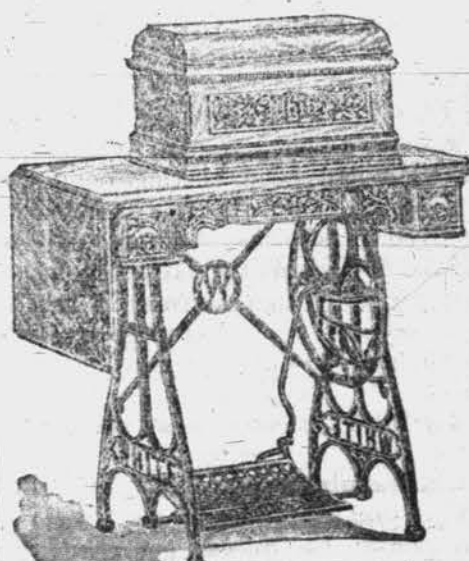
## FOR BABY'S SKIN SCALP AND HAIR

### Something for Mothers to Think About

EVERY CHILD born into the world with an inherited or early developed tendency to distressing, disfiguring humors of the skin, scalp, and blood, becomes an object of the most tender solicitude, not only because of its suffering but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available.

That warm baths with CUTICURA SOAP to cleanse the skin and scalp of crusts and scales and gentle applications of CUTICURA OINTMENT to instantly allay itching, irritation and inflammation and soothe and heal, to be followed in the severest cases by mild doses of CUTICURA RESOLVENT are all that can be desired for the alleviation of the suffering of skin-tortured infants and children and the comfort of worn-out worried mothers has been demonstrated in countless homes in every land. Their absolute safety, purity and sweetness, instantaneous and grateful relief, speedy cure and great economy leave nothing more to be desired by anxious parents.

\* Millions of People Use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for beautifying the skin, for cleansing the scalp and stopping of falling hair, for softening and whitening red, rough and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath and nursery. Millions of women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative antiseptic purposes which readily suggest themselves to women, especially mothers. Thus it combines in ONE SOAP at ONE PRICE, viz., 25c., the BEST skin and complexion soap, and the BEST toilet and baby soap in the world. Sold throughout the world.



## Repair Department.

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

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

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

### R. L. PENICK,

119 DEXTER AVENUE,

MONTGOMERY, ALA.

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J. M. FROST, Corresponding Sec'y.

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

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167 North Cherry Street, Nashville, Tenn.

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Send for FREE TRIAL TREATMENT of the "Sana-Cura Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared especially for each individual case, and sent by mail FREE. Write at once and give your symptoms. All sufferers are invited to test the merits of this great treatment. Address, DR. W. BEATTY, 322 West Ninth Street, Cincinnati, Ohio.

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## 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,  
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## ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

FROM THE FIELD.  
(Continued from first page.)

valuable helper in my work, and proposes to put the paper into the homes of his people. He will live at Monticello, and his sister is to live with him.

Pine Apple was reached next, and Dr. Ramsey was looking for me, and his wife had a good supper waiting. This is one of my resting places. The Doctor ought to be happy. He certainly has a wife who knows how to take care of him and the wayfarer too. They make me feel that they are glad I came, and I am glad to be there. I could not work much for the rain. It poured, and poured, and poured. Rain means something in that region. Pine Apple is alright if you are there and don't need to get away. You ought to go in the fall and stay till spring. Don't try these roads in the winter. There were three Baptist preachers at the depot for several hours trying to get to appointments. Two got there, for they practiced final perseverance. The other tried.

Bro. Huckabee and Bro. Ramsey are doing good work on their fields, and are not without encouragement. They were both grunting some. Bro. Ramsey was troubled with his heart and Bro. Huckabee with his head. It's bad to be out of plumb in either of these organs. Most of us are deranged in both. How is it with you?

The L. & N. R. R. will soon have a branch out to Camden. I hope to go by rail to the capital of Wilcox to fill my monthly appointment in March. I am trying to serve two churches down there, and it is no small task to go and come. We ought to have more preachers in that part of our State. Hard work would tell there. Wilcox and Monroe have excellent people and many of them are Baptists, but Baptist preachers are scarce. It is rumored that the field left by Bro. Henry Crumpton is looking toward the Seminary for a leader. Bro. Taliaferro is winning his way to the hearts of his people. I thought he would. I did not have time to finish my work and have not courage to go back till spring.

As we walk to and fro in the earth in 1901, we will take notes and the BAPTIST will print them.

For the Alabama Baptist.

SEVERAL THINGS.

A. A. Hutto.

Our Bible Conference, the program of which was published in the ALABAMA BAPTIST, has not yet been closed. It opened on the 8th and closed on the 15th inst. There were in attendance 25 preachers, some of these were present only a part of the time. The secretaries of our State, Home and Foreign mission and Institute boards were present and rendered valuable services. Also, Rev. C. W. Pruitt and Miss Willie Kelly, missionaries to China, added much interest by their work. We were not able to carry out the entire program, as some of our leading speakers failed to come.

The attendance was not as large as we had hoped, but being the first meeting of the kind in this section we think it quite a success. I am sure that those who attended were much benefited. A fine spirit pervaded the services and the work was of a high order. Dr. T. W. Ayers, who will soon go as medical missionary to China, was chairman of the Conference. A noble man is he.

Rev. D. C. Robinson, of this city, has been called upon to go through some trials of late. He has buried three children and a wife in less time than one year. Also, he has a daughter sick quite ill. Bro. Robinson is one of our most pious ministers. Brethren, pray for this brother and his family.

I note with interest what Bro. Wells said about the "Pledge Cards."

believe it will awaken an interest in missions more generally and more rapidly than any other means. Of course not all will adopt the system at once, but the most of our people will fall in line by degrees. I am working the system with a good degree of satisfaction. I believe the scattering of mission literature, the holding of "Century meetings," etc., now going on are the forerunners of a great awakening on missions. I hear people say they are just beginning to know something about mission work and needs. A brother said in our prayer-meeting last Wednesday night, that he was ashamed that he had never cared anything about missions before. And next Wednesday night the subject of our prayer-meeting at Glen Adie is missions. Three brethren have agreed to talk on different phases of the subject.

I know many brethren who, ten years ago, were anti-missionaries who are now enthusiastic supporters and advocates of all our mission work. Let the people know the real Scripture teachings, the needs and methods and results, and their hearts and purses open.

For the Alabama Baptist.  
BIRMINGHAM CHURCHES.

[This report was received too late for last issue.—Ed.]

First Church—Large congregations at both services. Four additions to the church. Pastor Gray preached in the morning on "More Religion in Business and More Business in Religion." Prayer meeting larger than usual. The B. Y. P. U. is doing well—outlook for the new year good.

Southside—Annual business meeting Wednesday night was full of encouragement. Pastor preached at both hours Sunday. Morning subject, "A Contrast—Paul and Judas." Matt. 26:15, and Phil. 1:21. Night, "A Refuge in Trouble," Acts 24:4. Four received by letter.

Avondale—Sunday school increased very much. Congregations good at both services. Pastor Hunter preached morning text, "Your House is Left Unto You Desolate," evening text, "There is No Difference." Eleven accessions in the last two weeks—three for baptism, two of them Presbyterians. The good Lord's blessings are clearly with us.

Woodlawn—Two good services. Pastor preached at both hours. Subject for the morning, "Christian Transformation." Subject for evening, "The Penitent's Prayer," 208 in Sunday school.

East Lake—Largest Sunday school for a year. Pastor preached at 11:00 a. m. from Luke 15:29. At the evening hour the text was Luke 16:31. One addition—a good day.

Second Church—Pastor, Hollen, preached at both hours. Text in the morning, Ps. 126:6, evening, 2 Cor. 4:3, 4. Large congregation. Ninety in Sunday school. Have recently repainted our house. Outlook bright.

### NOTICE

At the present session of the General Assembly of Alabama, upon its reconvening, will be introduced a bill to prohibit the sale, giving away, or disposition of malt, vinous, spirituous or intoxicating liquors, east of Lawrence street, within 700 feet of Dexter Avenue Methodist Episcopal Church South, in the city and county of Montgomery, Ala.

Dec. 31, 1900. Itf

### MORTGAGE SALE

Under and by virtue of a power of sale contained in a certain mortgage made by Mitchell McDade to Chas. E. McDade heretofore, I, said Chas. E. McDade, will proceed to sell for cash, at the Artesian Basin in the city of Montgomery, Ala., on the 19th day of February, A. D. 1901, at 12 o'clock, the following described real estate in the county of Montgomery, Ala., to-wit: 20 acres of land in west half of Section 16, T. 16, R. 20, known as the old Mitchell Plantation, now occupied by Mitchell McDade and known as his place.

CHAS. E. McDADE, Mortgagee.  
HILL & HILL, Attys. for Mortgagee.

### Marriages.

On the 9th inst., at the home of the bride's parents, at North Birmingham, Mr. William Martin and Miss Laura Bruce were united in matrimony, the writer officiating. Mr. Martin is a young man of rare traits of character, who has already made himself felt among those who know him. Mrs. Martin is an accomplished lady, who has been for some years a member of the Second Baptist Church of Birmingham, and is loved by all who know her. —L. C. Kelly.

At the residence of the bride's parents, near Akron, Ala., Mr. E. T. Elliot and Miss Mattie Seale were married by the writer on Thursday afternoon, January 10, 1901. I had the pleasure to baptize this young lady last year into the fellowship of Macedonia church. May peace and prosperity attend this couple through life. —H. R. Scramm, Stewart, Ala., January 12.

During the last month it has been my happy privilege to unite in the holy bonds of matrimony the following:

On December 12th, at the residence of John M. Sims, of Beatrice, his niece, Miss Mabel Adams, and Mr. Hampton Bales, who left immediately for Mobile, their future home.

On December 20th, Mr. Louis N. Lambert and Miss Maude Burns, at the home of the bride's parents, Mr. John Burns and wife. They left on next train for Montgomery and Mobile. Now at home in Beatrice.

On December 20th, Mr. J. N. Gaines, of Garland, and Miss Lizzie Stallworth, at the beautiful home of the latter, in Pineville.

On December 29th, Mr. J. N. Watts and Miss Minnie McPherson, at the residence of the bride's parents, at Pineville. J. B. Kilpatrick.

### OBITUARIES.

#### IN MEMORIAM.

On November 13, 1900, the death angel visited the home of Brother and Sister G. B. and R. A. Stephens, and took from them their son, Ewel, who had been suffering for three years with rheumatism. Bro. Ewel was born April 21, 1877. Professed religion and joined Liberty church at 19 years of age. He bore his long illness with that fortitude that characterizes the true Christian, and died in the full triumph of a living faith. His pastor, W. J. Nash.

#### IN MEMORIAM.

On the evening of December 11, 1900, the angel of death hovered over the town of Oneonta and the Lord called to himself Sister Fannie C. Russell. Sister Russell was born November 21, 1873; was the daughter of John A. and Lucy F. Dean, and was married to Thomas B. Russell, January 5, 1896. She professed religion and joined Liberty church at 19 years of age, and, indeed, did prove her faith by her works. In her death her husband has lost a kind and affectionate wife. Oneonta one of its Christian lights, and Liberty church one of its most zealous workers. But we are persuaded that our loss is not gain. Therefore, we should bow our heads in humble submission to Him who hath said, "I have loved thee with an everlasting love." Her pastor, W. J. Nash.

I believe thanksgiving a greater mark of holiness than any other part of prayer. —McLeod.

For the Alabama Baptist.  
HOWARD COLLEGE NOTES.

The professors and students are all busy finishing up the work of the First Term. So far the present session has been most successful and encouraging. Successful, not only because the dormitories are fuller than they have been at this season for many years, but because of the excellent spirit and manly conduct of the students and the character of work which they are doing. Their work in the class-rooms has been a source of delight to the teachers, much interest is manifested in the literary societies and Y. M. C. A., while the gymnasium work and field sports, under the training of Prof. Miles, is developing muscle and grace, and preparing the students for the coming field-day and athletic exhibition to be given during commencement week in June.

The boys were much elated by the prizes which they secured in the competitive drills at the State Fair last fall. The money was divided among the participants, and they have been drilling with a will since. The drills are often witnessed by visitors, especially the ladies. This, of itself, is of more importance than it would at first seem; for it puts the cadets on their metal, and brings out their best efforts.

Two members of the faculty live on the campus, and look after the comfort and health, as well as the conduct of the students, while Dr. Jones, our college physician, makes the rounds of the dormitories every morning, and oftener when necessary.

The dining hall (not a matter of least importance to college boys) has been so well managed under Mrs. Stone, as matron, Prof. Hogan, as buyer, Prof. Foster, as "master of ceremonies," and Sam Watson as chief cook, that I have heard not a single word of complaint.

Prof. Brand will soon begin the practical field work with the class in engineering. Prof. Ansley is putting into practice the matter and methods in Greek and Latin which he got at Cornell last summer, with Prof. Hood as a strong assistant, while Prof. Waldrop tells the boys they are the "finest fellows" he ever saw, but still threatens to "throw them out at the window" if they fail to know their lessons. F. M. Roof.

Love doesn't laugh at the minister, and he is love's locksmith.

Some men are so very good that it is a question what they are good for.

## Dr. Bull's COUGH SYRUP

Cures a Cough or Cold at once. Conquers Croup, Whooping Cough, Bronchitis, Grippe and Consumption. Quick, sure results. Dr. Bull's Pills cure Constipation. 50 pills 10c.

## What is Astigmatism?

I tell a good many people during the year that they have astigmatism. In fact, nearly four people out of ten are astigmatic to a greater or less extent. It is a condition in which the eye is in better focus in one direction than in another. A cross drawn on a paper and held at arms length would appear blacker and more distinct in the vertical than in the horizontal, or vice versa. The hands of a clock appear plainer when pointing in certain directions than when pointing in other directions. Astigmatism produces more headaches than all other causes combined. Lenses will entirely correct it.

## Squinting The Eyelids.

This is a sign of defective vision. If a person partly closes the lids in looking at objects, just as every one closes the lids in looking toward the sun, he needs glasses. It is a sign that the eyes are out of focus. The rays of light cause a diffused blur, instead of sharp, distinct vision. Squinting the lids is nature's way of partly shutting off the blur. Correctly fitted lenses will throw every ray to a perfect focus, and make vision clear and distinct.

H. RUTH, Optician,

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## SOMEBODY.

Somebody did a golden deed.  
Somebody proved a friend in need.  
Somebody sang a beautiful song.  
Somebody smiled the whole day long.  
Somebody thought, "Tis sweet to live."  
Somebody said, "I'm glad to give."  
Somebody fought a valiant fight.  
Somebody lived to shield the right.  
Was that somebody you?

## CIVILITY IS CAPITAL.

It pays to be polite. Even if the result of unmannerliness is never so serious as in the following from the Youth's Companion, yet from the standpoint of our own self-respect, it pays to be polite:

"Black neckties, if you please." Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said at last.

"Black neckties. Silk."

Drummond threw a box down. The customer opened it. "These are red—and not silk," he said, quickly.

"Nobody wears black silk now."

Drummond said, yawning, and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No! That kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railway boss, one a banker and the third a sugar man. All of them millionaires."

"A lucky family! How was it?"

"They all had capital to start with. The man with capital wins out every time."

"Perhaps you have a necktie, black silk?" the old man who had been lingering near, said to Sanders.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I am afraid I'm giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman, pleasantly. "I am sure I shall find them." The box was found at last and a necktie of the right width, chosen, wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words, "Civility and efficiency are capital as well as money. You will fail because you have neither."

"Who was the old bore?" demanded Drummond.

"It was John Colton, the silent partner of the firm," said one of the men. "Presbyterian."

## JUST AN ORDINARY ANGEL.

"An all-fired hot day, marm! Goin' fur?" said an old farmer, addressing a lady who sat at his side in a railroad station waiting for a train.

The lady drew away her rich silks impatiently, frowning as if to say:

"You're out of place, sir," but she made no audible reply.

"An all-fired hot day, I say, marm," said the old man in a louder tone, supposing that she was a little deaf.

"Are you goin' fur? Why," he continued, as no reply was vouchsafed. "I'm sorry you're deaf, marm. How long have you been so?"

"Sir," said the lady, rising, "do you mean to insult me? I shall complain to the police," and she swept haughtily from the room.

"Waal, I never!" exclaimed the old man, as he drew out his red handkerchief and mopped his forehead.

"Pretty tired, marm?" he continued, addressing a woman who had just come in, carrying a baby and a lot of bundles and with two small children

clinging to her dress. "Are you goin' fur?"

"To Boston, sir," was the pleasant reply.

"Got to wait long?"

"Two hours. O, children, do be quiet and don't tease mother any more."

"Look a here, you young shavers, and see what I've got in my own pocket," and soon both children were on his knees eating peppermint candy and listening to wonderful stories about the sheep and calves at home. Next he pulled out a string and taught them how to play "cat's cradle." They were soon on the floor happy as kittens.

"Now let me take that youngster, marm," he said, noticing that the baby wanted to be tossed all the time; "you look clean beat out. I guess I can please him. I'm a powerful hand with babies." In his big arms the child crowed with delight until he fell asleep.

"Tain't nothin' at all, marm," he said, two hours later, as he helped the woman and charges on board.

Buying a pint of peanuts from a little girl and paying twelve cents instead of ten, he munched in hearty enjoyment until his train was called.

"Lean right on me, marm," he said to an old lady, as he took her carpet bag. "I'll see you safe through."

"All aboard!" shouted the conductor, and the train started. "Something bright has come out of this depot, that doesn't come in every day," said one who remained—an honest heart.—Northwestern Christian Advocate.

## MY HOME SHALL BE MY CLUBHOUSE.

This was the language of a traveling man, acting as agent for a firm. He was still a young man and unmarried. He had been visiting one of his former friends, who was married and lived in a pleasant home. Almost the first words the latter spoke as his visitor seated himself in the parlor, was: "I want you to go over with me and see our nice new club-rooms."

"But I did not come to see them," was the reply. "I came to see you and your family."

"That you can do anyhow," was the response; "so please get ready and we will go over and spend the evening there with a nice lot of friends."

Further protest seemed ungracious, so the visitor yielded. Hour after hour passed by, and it was midnight before the visitor could induce his host, who was beginning to feel the effects of a night's drinking and revelry, to accompany him to his home.

In the morning the host, who evidently felt that nothing had transpired at the clubrooms that could be objected to, asked his friend: "Well, what is your opinion of our clubroom accommodations?"

"The rooms are very nicely furnished," was the rather evasive reply.

"But what I want to know is, how did you enjoy yourself in them?"

As further evasion was useless, the guest said: "You are asking me a plain question, and I will answer it frankly. I am a single man, and expect soon to get married. If I continue to prosper, I intend to settle down in a comfortable home and spend my evenings with my wife and my children. As for your clubrooms, if I wanted to neglect my family and my business, and perhaps go to ruin, I think I could soon bring about that result by spending my evenings in your clubrooms, and I am more resolved than ever that when I am once married my home shall be my clubhouse."

These are in substance the facts and the language as given by a man who had every opportunity of seeing the snares and pitfalls connected with club life. One of the greatest dangers that threaten to rob the home life of its pillars is the clubroom, and the age at which to warn against its pernicious effects is that of boyhood. There are many dangers threatening home life and sentiment and feeling, but the greatest of these is the clubroom craze.—The Lutheran.

The man who possesses a million is a capital fellow.

Every little vice is the subject of a lot of advice.

The baker may not want for bread, but he has his hour of knead.

When it comes to word painting the sign painter is at the top of the ladder.

## MIND OVER MATTER.

"I suppose it was wrong," said a well-known member of the Detroit bar, with a grin, "but I couldn't afford to let the opportunity pass. My wife has become a convert to the mind cure fad, and for the last month I have heard nothing but the power of mind over matter. I said little, hoping that she would tire of it and drop it. But I was doomed to disappointment, for the longer she harped on it the worse she became."

"This morning she discovered that a water-pipe was leaking, and she went at it with that universal woman's tool, a hairpin, with the result that she only made the hole larger and caused a small jet of water to be shot into the room. Clapping a finger over the hole to stop the flow of water, she called loudly for me, and when I appeared on the scene I took in the situation at a glance."

"What is the matter, my dear?" I asked.

"There is a hole in the pipe," she gasped; "get a plug while I hold the water back."

"There is no leak there if you will only think so," said I, soothingly.

"Put your mind on it and remove your finger."

"John Henry"—she began, but at that moment her finger slipped and a jet of water hit her in the eye, and the valuable remarks that she was about to make were lost for all time.

"John," she snapped, "can't you see that the wall paper will be ruined if I let go?"

"Well, my dear," said I, ignoring her question, "it is time I was going down stairs, besides, I am afraid that if I remain here I may interfere with the calm, reposeful working of your mind. Convince yourself, my dear, that there is no leak and remove your finger." With that I left her. I took the precaution, however, to send up a plumber, but from what I heard when I left, I am afraid that her mind was far from being in a reposeful mood.—Detroit Free Press.

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It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. Mere "coasters" will bring you coals, or such like ordinary things; but they that go afar to Tarshish, return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home deep laden with a golden freight.—Rev. C. H. Spurgeon.

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ZURICH, KAN., Jan. 31.

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F. M. ROOF, President, East Lake, Ala.

We ought to have a joy in our heart as God's children which nothing can ever quench. There is a beautiful story of a golden organ in a monastery. Once robbers besieged the monastery to rob it of its treasures. The monks carried the organ to a river near by, and sunk it in the water to keep it from the robbers' hands. At certain periods—the old legend runs—the organ would rise out of the river and give forth such ravishing music as was never elsewhere heard by mortal ears. Such an instrument is a truly thankful heart—one in which is the joy of the Lord. The floods may go over it, but it ever rises out of them and sings its sweet songs. Nothing can ever check its praise. It sings in the darkest night, its music rolling out into the gloom to cheer the weary pilgrim. A thankful heart always finds something good, even when all things seem evil. A thankful heart finds roses amid its thorns, and rejoices, when the unthankful heart finds thorns amid the roses and complains.—Rev. J. R. Miller, D. D.

A schoolboy says there are too many switches on the road to knowledge.

It is the acme of impoliteness for ruin to stare a man in the face.



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## For the Alabama Baptist. CONCERNING The Baptist Situation in North Alabama.

A. W. BRISCOE.

I am profoundly grateful that so many of the brethren have turned their minds and hearts toward North Alabama. The question of North Alabama's "destitution" is becoming one of great prominence. So far, I have said nothing. I was born in North Alabama, in Morgan county, but at no particular place in the county, since the place at which my parents then lived is gone. Apple Grove was the place, but where Apple Grove was, there is nothing now; so I hope those who ask me where I was born, will be perfectly satisfied when I reply "In Morgan county." I could have been raised here if I had wanted to, but the trouble is I never would admit of being raised anywhere. I grew up here, however, and for most of the time have lived here, spending the last eight years of the time preaching. I, therefore, ought to know something of the situation.

Permit me first to say that the situation here is not so bad as a great many seem to think. It is bad enough, I'm sure, but the brethren's witticisms frequently remind me of the old Confederate lady who had never seen a Yankee. It was late in the conflict, and all the while to see a Yankee had been the chief desire of her soul. Finally the news came to her one day that the Yankees were on a raid and would pass her house in a few hours. She was both excited and elated. At once she began the work of barring up every door and window in the house, leaving only a very small hole through which she might gaze along the road which was soon to be thronged with Yankees. Here she took her stand, eagerly looking for what she had never seen, but of which she had heard volumes. Soon the Yankees came in sight and the old lady trembled with fear as they drew nearer. At last when they had come into full view, she broke the silence by exclaiming in astonishment, "Why, bless God! they are just like other folks!"

Now, whatever else may be said, "Bless God, the people in North Alabama are just like other folks." There are, to be sure, certain localities where "everything is at an extremely low ebb." There are also certain individuals to be found who claim to be "sanctified," and who evidence countless other absurdities. But it must be borne in mind that these are exceptions, and exceptions, too; that can easily be found in any section of country under the sun. But to make these exceptions the standard by which all are judged, is an injustice to the country, and is untrue to the facts. There is destitution in North Alabama, enough of it, but this is by no means saying that North Alabama is itself destitute. There are several destitute points, but so far as might be called a field of destitution, I know of only one. There is a portion of country between Russellville and Jasper that is really a field of destitution. The attention of the State Board has been called to this, and that something will be speedily done we doubt not. A place where people "could, if they would," I do not consider destitute. Aside from the place to which I have called attention, there are but few other places to be found where a gospel of some Baptist type is not preached, either Missionary, Anti-Missionary, Commissionary, Omissionary or some other "ary." But who is going to take the contract of reforming these "aries," or who will cast them out of the synagogue? These two questions are not to be overlooked while we are attempting to formulate a plan that will reach "destitution."

That this part of the State has been slow in developing, no one will deny. It has been painfully and shamefully slow. But we must not forget that there are reasons for this tardiness.

In the first place, the great center of denominational influence was first planted in Central and South Alabama. North Alabama had in the early days no Bestors, Holcombes, DeVoties, Talbards, Tichenors, Hendersons, and such illustrious names, to plant and foster Baptist principles. True, she organized, I believe, the first church in the State, nor is it to be forgotten that she had her Versers, her Shackelfords and her Lyons, but these were not numerous enough to constitute anything like a denominational force. It is but natural that

that part of the State in closest touch with the great denominational spirits would run ahead in progress.

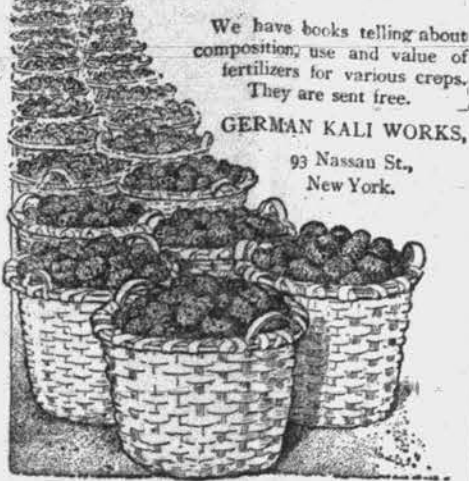
In the second place, it is well known that there was, as there still is, an anti-missionary sentiment in middle and southern Tennessee. It was from this section chiefly that emigrants to North Alabama came, while those to Central and South Alabama came from Georgia and South Carolina. That portion of North Alabama along the line of Tennessee, has, all the while, been the point at which the wave of missionary influence from Central Alabama has met the wave of anti-missionary influence from Southern Tennessee. This is beyond question the nearest thing to an "insurmountable obstacle coming in contact with an irresistible force," of which one could even think; and if, for a while, it should produce "compound stationary motion," I see no use for worry. Then, while I say it with becoming reverence to his illustrious name, and with loving regard for his sacred memory, yet a conviction of truth impels me to say that, in my opinion, the controversial influence of the sainted Dr. Graves has been a disadvantage to Baptist progress in North Alabama. I believe in being orthodox, and I believe in Baptist doctrine, but I believe that orthodox preaching is saying the right thing in the right spirit, and that the right thing said in the wrong spirit is just as unorthodox as the wrong thing said in the right spirit. That an influence of controversy caused many a good thing to be said in the wrong spirit, I doubt not. This influence for many years held strong sway in North Alabama; Immersion, Close-communication, and Final Perseverance, being the whole of orthodoxy.

In the next place, North Alabama was last to receive her industrial enterprises. This must not be overlooked as a reason for slow development with the Baptists of North Alabama. While it is true that Missionary sacrifice has always marked out the road for industrial enterprise, it is equally true that Missionary progress can only be made in connection with industrial progress; for Missionary sacrifice is in almost every case evidence of interest in, or sympathy for, its object, fostered by a distant or outside influence, while Missionary progress is evidence of self-support. There is no use becoming impatient and pessimistic because Missionary progress does not exist independent of industrial progress, for it will never do it. You need not even dream of a people who are alive to every Missionary enterprise and dead to every industrial movement; you will wake to find it "only a dream."

I write these things for the encouragement of those who are dealing with the Baptist situation in North Alabama. If we are in the least optimistic we beg pardon, and ask that it be charged up to a desire upon our part to avoid the awful calamity of entering the new century as pessimists. We try to steer clear of extremes, and to see the question as it really is. We have only to apply our consecrated efforts to the causes to see the trouble stop.

In my opinion, the situation in North Alabama is more hopeful than it has ever been before. There is now a chance to do something, and if it is not done somebody will be to blame. Enterprises of almost every description are springing up all around us, while our schools are constantly improving. Farmers are becoming more independent and progressive, while prosperity blossoms everywhere. Education is becoming the theme of many a once indifferent mind, while denominational pride is relegating the old log hut and erecting for country churches comfortable homes of worship. This section of country was never manned by as strong a force as it is now. There is Longcrier, Wear, Roberts, Lancaster, Winds, Hendon, Hall, Winters, Quisenberry, Lee, Spinks, Pettus, Rice, Stamps and Brett—all trying to bring something to pass. There are, as we said, some points of destitution that must be met, but, brethren, it's no time to take a pessimistic view of things. Let us cheer up and do like the old Irishman's turkey, "just spread out," and meet them. Let us give no room for being harmed by a spirit of dependence. There are three things for us to do, aside from preaching the everlasting gospel of the cross: Emphasize education, preach denominational pride, and inspire our people with hope. This done, the situation in North Alabama will be squarely met and victory will be ours.

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8 10am	11 25am	7 45pm	lv. Montgomery	ar	8 10am	9 20pm		8 10pm	9 20pm			8 10pm	9 20pm
11 40	12 45pm	9 25	ar. Troy	lv	6 30	7 42		5 00	6 12			5 00	6 12
2 00	1 55	10 55	ar. Oakark	lv	5 10	6 17		4 40	5 45			4 40	5 45
	2 30	11 25	ar. Pinckard	lv	4 40	5 45		4 08	5 16			4 08	5 16
	3 04	11 55	ar. Dothan	lv	3 20	4 30		3 20	4 30			3 20	4 30
	4 50	1 45pm	ar. Bainbridge	lv	2 15	3 25		2 15	3 25			2 15	3 25
-32	6 00	3 25	ar. Thomasville	lv	1 15	2 25		1 15	2 25			1 15	2 25
6 15am	6 10	3 15	ar. Thomasville	lv	1 05	2 15		1 05	2 15			1 05	2 15
7 07	7 00	4 01	ar. Quitman	lv	12 15	1 25		12 15	1 25			12 15	1 25
7 42	7 34	4 30	ar. Valdosta	lv	11 45pm	12 50		11 45pm	12 50			11 45pm	12 50
8 36	8 25	5 15	ar. Dupont	lv	11 05pm	12 10pm		11 05pm	12 10pm			11 05pm	12 10pm
9 45	9 30	5 15	ar. Waycross	lv	10 15	11 00am		10 15	11 00am			10 15	11 00am
	8 30	5 30	ar. Jacksonville	lv	7 45	8 00		7 45	8 00			7 45	8 00
	8 00	1 10pm	ar. Jacksonville	lv	4 55	4 30		4 55	4 30			4 55	4 30
	10 30	3 00	ar. Palatka	lv	3 00	2 35		3 00	2 35			3 00	2 35
	2 10pm	4 40	ar. Sanford	lv	12 25	12 20am		12 25	12 20am			12 25	12 20am
	5 40	8 40	ar. Lakeand	lv	9 20am	9 15pm		9 20am	9 15pm			9 20am	9 15pm
	7 30	10 00	ar. Tampa	lv	8 00	8 00		8 00	8 00			8 00	8 00
	8 30	10 30	ar. Port Tampa	lv	7 30	7 25		7 30	7 25			7 30	7 25
9 45am	9 45pm	7 05am	ar. Waycross	lv	8 10pm	9 40pm		8 10pm	9 40pm			8 10pm	9 40pm
12 10	12 10pm	10 15	ar. Savannah	lv	5 00	8 10		5 00	8 10			5 00	8 10
	6 25	4 10pm	ar. Charleston	lv	5 00	5 40		5 00	5 40			5 00	5 40
	4 15pm	7 30am	ar. Waycross	lv	9 45am	8 00pm		9 45am	8 00pm			9 45am	8 00pm
	6 00	10 15	ar. Brunswick	lv	8 00am	5 45		8 00am	5 45			8 00am	5 45
		9 45am	ar. Jacksonville	lv	7 00pm			7 00pm				7 00pm	
		12 02pm	ar. Palatka	lv	4 50pm			4 50pm				4 50pm	
		2 15	ar. Gainesville	lv	2 35pm			2 35pm				2 35pm	
		3 16	ar. Ocala	lv	1 45pm			1 45pm				1 45pm	
		10 00	ar. Tampa	lv	8 00am			8 00am				8 00am	
		10 30	ar. Port Tampa	lv	7 30am			7 30am				7 30am	
		11 50	ar. St. Petersburg	lv	7 15am			7 15am				7 15am	
		10 42am	ar. Dupont	lv	8 10pm			8 10pm				8 10pm	
		12 48pm	ar. Live Oak	lv	6 27pm			6 27pm				6 27pm	
		3 40pm	ar. Archer	lv	1 50pm			1 50pm				1 50pm	
		10 00pm	ar. Tampa	lv	8 00am			8 00am				8 00am	

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Ar. Memphis	7:40am
Ar. Hot Springs	5:30pm
Ar. Jackson, Tenn.	9:12 pm
Ar. Cairo	1:36pm
Ar. St. Louis	7:44am
Ar. Chicago	7:44am
Ar. Waukesha	8:25pm
Ar. Kansas City	5:30pm
Ar. Omaha	6:15am
Ar. St. Paul	7:45am
Ar. Denver	6:3 pm
Ar. San Francisco	11:45pm

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