

Alabama Baptist
MONTGOMERY, ALA., AUGUST 14, 1920.
Address all correspondence to
HARRIS & POPE,
Montgomery, Ala.

The curriculum of the Judson is now such that a young lady can take as thorough a course of instruction as can be gotten in almost any college in the United States. The president is a Christian gentleman, he is aided by a board of first class teachers, and you may be assured that your daughters will have the best of advantages under their attention.

Last Friday the angel of death visited the home of Rev. J. F. Purser, of Troy, and bore away his infant son, aged three months. How often has he shed the sympathetic tear, and now we trust the grace of God may sustain him and his companions in this great sorrow. Experience in suffering puts us so much nearer our people, and may God bless this brother's sorrow to the good of others.

No father or mother should consent to his or her daughter riding in a buggy with a negro driver. Such is frequently the case on the streets of Montgomery. Not knowing where such a thing will lead, it is better to keep yourself free from any adverse criticism arising therefrom. We know none of the parents personally, but would advise them here and now to exercise care in this direction. It is unwise, unsafe.

In speaking on education, Col. Murfee criticized some who advocate sending girls from Alabama to Kentucky, Virginia, and other states north of us because of climate. We get the climate at the wrong time. The winters, the time the schools last, are too severe for our Southern girls. If I was looking to the health of my daughter, I would take her to the springs in Virginia during the summer and put her in the Judson during the school term. That is about what he said, and it is sound reasoning.

One of the improvements in the management of Howard College for next session is the addition of a dairy and truck farm. A splendid man has been engaged who will have the management of the cows and the garden. It is believed that some \$800 or \$1,000 will be saved by this plan, besides giving the boys good butter and fresh milk in abundance. This improvement of table fare, and then the placing of the best class of beds and bedding in the dormitory, should of themselves draw increased patronage to the Howard.

That was a quaint expression used by a Protestant Methodist minister in an adjoining county. In speaking of the tendency to take members at revivals with out exercising all necessary precaution, he said: "Yes, you take in members now, horns and all, and when winter time comes they will look out." He evidently meant that when the season of festivities—Christmas, New Year, etc.—comes, many who have been taken in without exercising all necessary precaution, will look out. There is a great deal of truth in his remark.

We have enjoyed an editorial in the Western Recorder concerning "Babes in Christ." The expression, "Men are not born again full grown, but babes," is worth frequent pondering by Christians, as we forget at our conversion that we are not fully developed Christians, having full power to combat all sin. It will do us good always to recollect that we are but babes in Christ, and we should desire "the sincere milk of the Word," that we may grow thereby into the full stature of men and women in Christ. How many bitter pangs we suffer from our constant fall, just because, like the boy, feeling himself "most a man," breaks off from his father's care and direction and goes it alone! As the boy has nothing to do but to grow, so Christians should feed on that food and exercise on those things which will give him most growth in grace and in the spirit of Christ.

The anti-lottery league met in convention in Baton Rouge, La., on the 7th inst. There were between four hundred and five hundred delegates present, including delegates to the Farmers Alliance, Mayor Shakespeare, of New Orleans, and Governor Nichols are pronounced against the lottery. "Committees were appointed on resolutions, on address to the people of the United States, on memorials to the president and to congress requesting the enactment of legislation against lotteries, and on the establishment of an executive committee of twenty-nine to conduct the anti-lottery campaign."

"President Adams, of the State Farmers' Union, being invited to a seat on the platform, briefly acknowledged the compliment. He said that it was the fundamental principle of his order that honest men should rule the state. God never intended that anything in the shape of a lottery enterprise should manage her affairs. The Farmers' Union stood squarely shoulder to shoulder with the anti-lottery league in its fight and would stand in line, no matter where the blow fell. Our order has unanimously passed a resolution endorsing the expressions in my message on the lottery question and we will stand true to our colors to the last."

Alabama enjoys a good military service. There are three regiments. The First has its annual encampment at Mobile, the Second (heretofore at Montgomery), at Birmingham, and the third, at Selma. They are all in a flourishing condition, and take to a right prosecution of law in their respective sections. We note that the Third Regiment, under command of our old friend, Col. W. W. Quarles, has enjoyed an unusual degree of prosperity in the last two years. By constant watchfulness over his companies, he has built them up stronger than they were in former years, and their membership has steadily increased till they double their former number. When he was elected colonel, he was only twenty years of age, and is probably the youngest officer with that title in the Southern States. He has an abundance of energy, push and pluck and possesses no small amount of that essential to success in life—"stick-to-itiveness." He is now city attorney of Selma, colonel of the Third Regiment Alabama State Troops and legislator from Dallas county.

Here is an instance of what a young man can accomplish, who is lively, energetic and painstaking, and who honors those who honor him.

"THE 'BOOMING' BUSINESS."—When the day of enlightenment comes to the rest of the world, it may show the overwhelming fact that the "booming" business, carried on by the frenzied ambition of individuals in churches, has been more destructive of the growth of God's dear garden than have all other influences put together.

There is no question but that "the booming" business, in churches as well as in towns, has too often been overdone. When this is the case it has proved sadly hurtful to the true interests of both. Some churches, like some towns, have had vitality enough to survive it and build up on "rock bottom." But others have succumbed completely, or stand to-day as monumental warnings. Moral: Beware of the "booming business!"

A FEMALE COLLEGE AT EAST LAKE.

Plans are on foot for the establishment of a splendid female college at East Lake, to be presided over by Maj. Sol. Palmer, present state superintendent of education. The enterprise is under good headway and numerous friends of education are enlisted in the work. It is to be located within half a mile of Howard College, in a beautiful section of country.

Having traveled all over the state, and then deciding to select this spot as the most desirable for a female college, means a great deal for the proposed college. It will thus be seen that he has the utmost confidence in the citizens of that section.

Then again, the college will be in one of the most populous regions of the state. It will draw its support largely from territory around Birmingham, and the fact that Birmingham and its adjoining towns will continue to increase in population assures the friends of the school that their enterprise will soon be on a paying basis, and permanent.

Maj. Palmer is thoroughly alive to educational matters and that he will push his enterprise successfully through we have no doubt. He is an old educator and his going to East Lake will be for the good of the general cause of education.

AN EXPLANATION.

To a question that has caused considerable comment in some sections, the Western Recorder goes on record in the following style:

We wish to give a little information to some of our Methodist exiles. Recently two Free Will Baptist preachers joined the Methodists in Arkansas and their children sprinkled. We take it for granted that the Methodist editors are too honorable to be guilty of an intentional suppression of truth and suggestion of falsehood, and hence that their publishing that two Baptist preachers had joined the Methodists arose from ignorance of the relation of the Free Will Baptists to the Baptists.

The Baptists are Calvinistic, the Free Will denomination is Arminian, as its name indicates. The Western Recorder, the Arminian, says that a great, if not the chief, distinction between the two bodies, they are open communion, we are closed. They receive sprinkled members into their churches without baptizing them. We do not.

So far from recognizing their churches as true Baptists, our churches recognize their members who come to us and re-baptize them. Hence it is unfair and misleading to call them Baptists without giving them their full name, in all sections of the country in which we are so much the most numerous that to call them "Baptists" will be to mislead them. It is the honesty of those Methodist preachers which have said "two Baptist preachers" joined the Methodists, to make the explanation that they were Free Will Baptist preachers.

WHAT THE MAYORS SAY.

The recent decision by the supreme court of the United States, known as the "original package decision," has caused drunkenness to increase in Kansas. The Voice of New York, publishes letters from the mayors of the towns and cities of a few of which we reprint:

A. D. McQuaden, mayor of Garnett, says: "Two original package saloons have been established and another will be opened soon. It affords the worst phase of whiskey drinking that has ever been in this state. Boys who never saw a saloon have been carried home drunk. * * * Not since the days of border ruffianism have our people been so greatly agitated as they are about the 'supreme court saloons.'"

R. McKibben, mayor of Conway Springs: " * * * We have arrested and fined some under the city ordinance. One has given bond, and says he will carry it out. Others have left, and the U. S. Government has arrested one for selling without a license. It is hard to get a trial that will convict with some of these state officers."

J. L. Leonard, acting mayor, of Grant: At first they sold on the premises, and the result is, two of them are in jail for sixty days each, and have to pay a fine of \$300 each with not any show of getting out. They are very careful now. The majority of the citizens are strongly opposed to these houses, and are watching them closely, and any attempt to violate any law on which they can be convicted will be promptly enforced.

E. J. Thayer, mayor of Iola: One "original package" saloon has been established here. Our town abhors the saloons three years before the adoption of the prohibitory amendment, and nothing for the past eleven years has so aroused the people. There have been more arrests for drunkenness during the past five days than for a whole year before.

UNIFORMITY OF ASSOCIATION MEETINGS NEEDED.

The Kentucky General Association has appointed a committee, whose business it is to seek to bring all the associations to meet with geographical relations and uniformity of time. Last year Bro. Crumpton initiated this question for the associations of Alabama.

So many of them meet at the same time that it is impossible for brethren who represent our general cause to reach many of these gatherings. Now, since we are working to enlist the sympathies of the masses in our mission, educational, and college enterprises, and since it is readily granted that our visiting brethren add greatly to these gatherings, would not much more be accomplished if these workers could be at nearly all the associations? Speaking from an experience of three years' hard work along this line, we believe the Master's cause demands that a change be made. Most of the associations convene during September and October. We believe a committee should be appointed by the State Mission Board, or by the convention, similar to the Kentucky committee, and let them work earnestly with the brethren, so that the associations may meet in July or August and run regularly through until the first of December, or middle of December, as for that matter. A practical arrangement can be made, and we ask the brethren to think about it.

THE LOTTERY QUESTION.

No one has doubted for a moment that votes in the legislature and senate of Louisiana were bought when the recent lottery bill was up for discussion. The lottery company has such a hold on the people that Christians (so-called) were sometimes found among the most ardent supporters of this stupendous fraud. The following will be of interest to our readers and they can thus see what an evil the lottery has become.

In the report of a lecture by Dr. W. L. C. Hunnicutt, president of the Centenary College, at Jackson, La., he said that Gen. Early and Beauregard were "the two deadest men alive."

People outside, said he, can form no idea of the bitterness and corruption due to that fight. Before that Louisiana had the lottery, the question was, Did the lottery have Louisiana?

So fearful were the best people of the state of the political corruption that would result to follow a victory for the lottery that many of them made preparations for leaving the state. Had the lottery triumphed its money would have controlled the politics of the state. Not only that, but they would have become, in their own defense, a factor in national politics.

That they did not triumph was due to a purely providential cause—the death of one man, without whose vote neither promises nor money could do that bill.

Now it is the next year. The charter under which the lottery is run now expires in 1920. It was chartered for twenty-five years.

The constitution of 1878 forbids the rechartering of that or any other lottery. They have paid the state \$400,000 annually, giving that amount to the charity hospital in New Orleans.

The constitution forbids the rechartering of the lottery, they set about to amend the constitution. That's a big thing for a private business enterprise to undertake. They have spent millions to spend money on the politics of the state.

First, by a two-thirds vote of the legislature the amendment had to be referred to the people. Their first step, then, was to secure two-thirds of the legislature.

The campaign of corruption began. Members of both house and senate were bought, and it was generally known, so open was this dicker, how much had been paid for each vote. Most of them ranged from \$100 to \$500.

The bill was passed. The legislature of the state of Louisiana, then, was a body of men who were instructed to vote against the bill changed their votes for and gave their full name, in all sections of the country in which we are so much the most numerous that to call them "Baptists" will be to mislead them.

They first offered that money to the governor, and he refused to take it for the state. They have given to schools, built houses, given to the charities, and in short, have almost bought up the whole people as well as their representatives.

THE PROPOSED BILL.

In the bill which they are trying to have submitted to the people, the lottery offers \$1,200,000 yearly to the state, to be donated, in a fixed ratio, to a number of public educational and charitable institutions, and to the levees.

Just think of the difference. They have been paying \$400,000 a year. The offer now is \$1,200,000. That shows the enormous amount of money they are making. There is no estimating it. They have spent money like water, and they come from a seemingly inexhaustible supply.

that state is without a parallel in the political history of this country. The high-lifted lawlessness and rampant corruption of reconstruction were the results of war—the shadow of the day—yet even in those days the average citizen of the state was recognized in the halls of the legislature.

In Louisiana the house of representatives and the senate were so completely controlled by the Louisiana State Lottery.

This was done openly. The lottery advocates bartered for men like sheep or horses, and laughed at the suggestion of state sovereignty.

It was beyond all question, the most audacious and audacious plan of corruption ever witnessed in this country.

A private business enterprise openly measuring its motives and strength against the patriotism and the manhood of a free state, trading in broad day for the honor of representatives chosen by the people!

SELMA ASSOCIATION.

The Selma association met with Shiloh church, August 5th.

The introductory sermon was preached by Rev. W. D. Gay, from Lamentations 3: 30: "Turn ye again to the Lord." We arrived too late to hear all the sermon, but were much impressed by what we did hear.

THE AFTERNOON SESSION.

was opened with devotional exercises, by Rev. D. I. Purser.

The reading of the letters showed that good work had been done during the past year. An advance in contributions was reported from nearly every church.

Bro. H. S. D. Mallory, was elected moderator; W. F. Moseley, clerk, and J. F. Ellis, treasurer. For the past year Bro. A. D. Lawson has acted as moderator, and fully filled the office, but asked this time that the brethren do not re-elect him.

Brother W. B. Crumpton reported for the State Mission Board, D. S. Anderson, financial secretary, and B. F. Riley, president, for Howard College, S. W. Averett for Judson Institute, Col. Murfee for Marion Military Institute and C. W. Hare for the Alabama Baptist.

Delegates were appointed to the State Convention, which meets in Mobile Nov. 7th, 1920.

The moderator announced that the meeting was open for anything pertaining to the "good of the order," and your secretary announced that he knew nothing which would better advance the interests of the association than for every Baptist family to read the ALABAMA BAPTIST.

Bro. Crumpton thought matters would be helped for everybody to take the State Mission Quarterly and read it. Bro. Mallory never before knew Bro. Crumpton to get through speaking in so short a time, and gave him further opportunity. He then told of his visit to Winston county, the condition, outlook spiritually, etc.

Bro. Fortune read the report on missions—State, Home and Foreign—which was laid over until Thursday.

WEDNESDAY—MORNING SESSION.

Devotional exercises were led by Rev. J. M. Smoke.

The special order for 10 o'clock was the report on education. Bro. M. A. Keith read a good report, emphasizing Christian education, and commending to Baptists the necessity of more work in behalf of ministerial education.

Following this report was a strong and exhaustive speech by Dr. B. F. Riley. He has traveled extensively over the state, and is sure that there is a great revival in educational matters. Better school houses are being built and a more competent class of teachers employed.

Dr. Averett, president of the Judson, is a practical educator and presented some helpful ideas on education. "Sad as the picture is, it is the only thing that we can do to protect ourselves from the machinations of designing men." He has not much faith in specialists, for it is often the case that that is the only thing they can do. The necessity for a broad foundation in educational matters was urged. There are people who cannot, by force of circumstances, take a regular course, and must therefore select some line for which they are best suited. People want to take short cuts, except young men and their sweethearts when out riding.

and discoveries, he believes God has more to do with it than man. Railroads and telegraphs bring the world close together, and all these things are being used to the advancement of Christ's cause. Some say the heathen are being too slowly converted. Why, the work is proportionately larger among the heathen. One great encouragement in mission work is found in the increased number of men and women who are anxious to go the uttermost parts of the world. When we talk about missions we too often think only of the money given to us to associate our means and prayers.

After an earnest prayer by Bro. Crumpton, he asked for a collection for the general cause of missions. About \$60 were given. Representatives chosen by the people!

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WEDNESDAY—MORNING SESSION.

Prayer meeting conducted by Dr. Ramsey. The temperance question being still before the house, remarks were made by Bro. G. S. Anderson, and the report, which speaks in no uncertain sound, was adopted.

Bro. Gay offered a resolution condemning the morphine habit, which was adopted.

The report on religious literature was read by Bro. Marion Traylor. The importance of sound reading, good libraries for children, the ALABAMA BAPTIST, Kind Words, and the mission journals were most heartily recommended.

Bro. Miles Hardy, Jr., read the report on indigent ministers. This association has none of this character, but it was recommended that we help those of other associations.

Mr. Gilead church was selected as the place for the next meeting.

The special order for missions having arrived, Bro. W. B. Crumpton made a practical speech on "what the money goes." A few remarks were made by the writer on the needs of state missions and the success that has attended the work.

Rev. G. S. Anderson spoke specially for home missions.

Bro. Fortune represented foreign missions. He said many good things in a long speech.

AFTERNOON SESSION.

Bro. S. J. Catts reported on the state of religion in the churches. All the churches, except one, have Sunday-schools. There is a general advance in most of the churches. Pending this report Bro. A. D. Lawson made an earnest appeal for increased activity by every lover of the Lord Jesus.

Dr. J. T. Murfee, superintendent of the Marion Military Institute, was determined to keep young and the best way to do that was to associate with the young. One not in the field cannot conceive of the advance made in educational matters in the past thirty years. Briefly he alluded to the condition of the university thirty years ago and now. When he first began to travel for Howard College it was difficult to interest, now the college is close to the hearts of our people. His students are in the lead wherever they go. We have a Sampey in the Southern Baptist Theological Seminary, and a Lyon in Harvard. He is thankful to God that he has been allowed to live to see the change. Teachers are building up towns all over this country. A good man goes to a school crossing, builds his school house, and the people move in. The reason you have not a fine school system in place is because the teacher doesn't stay long enough. It is our duty to find the need and to provide for the future of our educational interests. He has made his fortune out of the Judson; his daughters were educated there. He paid the highest tribute to Dr. Averett. Some people ask him of great schools in other states, and his reply is, "While we have the Judson why should you send anywhere else? We have nothing better." If our girls should only get the grace and manners given by the Judson it would be time and money well spent. It would have a son and money spent. It would have a son and money spent. It would have a son and money spent.

FIELD NOTES.

Bro. G. D. Stanton is holding a meeting with Central church (Argo), on the A. G. S. R. R.

The pastor of Talladega church is expected to enter upon his duties on the 1st of October.

Bro. G. D. Stanton, of Woodlawn, sends a good list of subscribers, for which he has our thanks.

The Age Herald reproduces in its columns Dr. Hiden's article, which appeared in this paper last week.

The Pied Baptist denomination came out of Rome, but Rome didn't entirely come out of them.—Dr. Gumbell.

Rev. J. H. Foster, of Union Springs, Prof. W. M. Webb, of Brundidge, and Dr. Lee of Evergreen, called in to see us on Tuesday.

A protracted meeting is in progress at the Baptist church. The pastor is assisted by his father, Dr. Hornady, of Georgia.—Turkey News.

Rev. J. H. Foster, of Union Springs, preached at Greenville last Sabbath. Bro. Fortune's pulpit was occupied by Bro. Kallin, of this city.

I will begin a series of meetings at the Apple the third Sunday in this month, and will be assisted by Bro. L. A. White, of McKinley.—W. J. Elliott.

We intend to visit as many associations this year as possible. There will be three of us in the field and the whole state will be covered, or nearly so.

Dr. J. C. Wright preached an excellent sermon at the Adams Street church last Sabbath morning from the text, "Who shall declare his generation?"

Our abiding place during the session of the Selma association was at the home of Mr. Jeff Johnson and of brothers and sisters, wherever they were.

Why are more women converted than men? Perhaps it is because of the fact that there are more women out of state prisons than men.—S. A. Northrup.

"How shall we get the congregation to sing?" is the question for many churches. Some believe the only way is to have more vocal and less instrumental music.

Bro. W. B. Davidson conducted the gospel meeting at the First Baptist church last Sabbath. These services are very interesting, and those who go enjoy them.

Bro. Purser said nearly every woman who had given notes for Howard College had some brethren have not done so well.

It was said indeed to miss our old friend, Dr. W. W. Evans, on a visit to Union Springs recently. He has gone to his reward. We sympathize with the bereaved ones.—K.

Bro. J. L. Jones, of Oxonia, has our thanks for a club of ten subscribers. He is an earnest worker for the paper, and we appreciate the valuable service he is rendering us.

Indian Creek church, in Butler county, closed a good meeting last Friday, with fifteen additions—eleven by baptism, three by letter, one by restoration, and others expected to join.

There is little doubt but what the attendance for Howard College for next session will be larger than ever before. All over the state young men are making inquiries about the college.

To insure publication brethren must always sign their names to their notes or communications. If they desire, names will be withheld; but newspaper laws and usage demand the author's name.

Do not fail to read the advertisement of the Shorter Catechism in another column. This is one of the best of the kind in the South, and is presided over by an able president and efficient corps of teachers.

Shiloh church has been nicely painted, the grounds cleared off, and we met with a cheerful welcome. Then some of the clearest people of the state gave us Christian hospitality at their homes, and they felt that the Selma association never had a more successful session.

The Mr. Pleasant Baptist church, Monroe county, has just experienced a very precious meeting. Brethren A. T. Sims and J. F. Bruner were in attendance and did excellent preaching. The church was much revived and cheered by the addition of six by baptism.—J. E. Bell, Georgia.

An interesting series of meetings are progressing at Crawford Baptist church, Rev. F. M. Black, of Georgia, conducting the exercises. Five or six have joined by experience and the interest is unabated. Bro. B. is much loved by his church and seems to be doing great good.—S. R. B., Selma, August 8.

Brother and Sister W. M. Burr, of Columbia, Ala., passed through Montgomery last week enroute to Oxford, Miss., where they will visit relatives several weeks. They are charmed with the Columbia church and say the people there are "the best in the land." Now we will hear from others.

On the platform of a railroad car a man said to me: "You're a Baptist, aren't you?" "Yes sir." "Well," said he, "I'm a Baptist, too." "Well," said I, "I'm not a Baptist." "No," said he, "I'm not a Baptist either."—Dr. Harvey.

Rev. H. H. Shell, of Dothan, was ordained at Selma on the 1st Sabbath by the following presbytery: W. B. Crumpton, H. D. S. D. Stanton, A. J. Dickinson and R. F. Riley. Brother Riley preached the sermon. Dr. Stanton delivered the charge, Bro. Crumpton presented the Bible and offered the ordination prayer, and the benediction was pronounced by Bro. Shell.

Yesterday I baptized four converts—two for my church and two for Bro. Ayres. Our prayer meetings are held from house to house each week, and are well attended. This work is deserving of help. The people are indeed very poor. May God bless your efforts to give Alabama a paper that will educate the people to Baptist principles.—O. E. Conatser, St. Sheffield, Aug. 4.

Dr. Purser, who has aided Bro. Anderson at both Hayneville and Lowndesboro, says he thinks Bro. Anderson has done a truly wonderful work in those places. When he went there it was one of the most barren fields. The population was small, and other denominations already occupied the territory. Now there are two good churches and two well organized congregations.

I have just closed a very interesting meeting at Lebanon church, Talapoosa county. Four accessions by experience and baptism. Many other conversions. We trust they will unite with the church at an early day. Rev. J. L. Gregory did much good work during the meeting. Bro. T. B. Fargason also preached as one good sermon.—Geo. L. Bell, Jackson, Ga., August 4.

We have just closed a ten days' meeting at Fredonia, which we think resulted in much good being done for the Master. During the meeting four were received by letter and thirteen by baptism. We were assisted in preaching by brethren John Cumble, J. W. Hamner, A. S. Smith, T. B. Fargason, Dr. Stodghill and J. P. Hunter, LaPorte, Ala.

Baptized two at Daphne, August 4, and received one for baptism. We only lack about one hundred dollars having the money to finish our church at Daphne. Any one that can give ten cents or more can hand it to W. B. Crumpton, or to J. J. Taylor, D. D. S. O. Y. Ray, E. R. Quarles, W. A. Alexander or Judge R. L. Maupin. Help us.—Dr. R. Cooper, Missionary Mobile Association, Whittier.

Owing to the absence of members of the committee and inability to arrange some details, the program for our next convention in Mobile, will not appear for some weeks yet. The speakers, fewer in number than usual on account of having no other's meeting, have been selected, and will be most satisfactory. It is desired that the study of the work before us be not confined to appointed speakers.

Brother Anderson and Purser closed, on the night of the 4th, a most glorious revival at Lowndesboro church. There were fifteen conversions, and six additions to the Baptist church. Great interest was awakened throughout the entire community. The meetings were largely attended by saint and sinner and the baptismal occasions were deeply impressive. This marks a new era in the Baptist cause in that vicinity.

I have just returned from Union, where I held a nine days' meeting, with good results. Baptized nine, and two remain awaiting baptism; restored one. There were at least twenty conversions during the meeting. It grew in interest from beginning to end, but owing to pressure in business it was not expedient to continue longer. Owing to the meeting at Union there were no services in Clayton on Sunday.—Jas M. Waller, Clayton, August 4.

Bro. J. N. Stanford of Pine Apple, is a young looking man, and one would hardly think that twenty-five years of married life had passed over his head. He was a delegate to the state alliance, which met in Montgomery last week, and received the unanimous consent of the convention to go home when he informed them that Saturday, the 9th inst., was his silver wedding anniversary. Our best wishes are extended him and his wife on this happy occasion.

My meeting at Good Hope closed last Wednesday with nineteen additions to the church and the church very much revived. While I was at East Lake the church held their regular conference and resolved to pray for the success of the coming meeting, and the Lord heard them and gave them the desires of their hearts. Brethren Hendry, Dickinson and Martin were with us part of the time and rendered good service. The Lord be praised.—A. H. Creighton, Herb, August 9.

Again the little church at Clinton, Green county, Ala., has suffered a loss. Sister Augusta Eisman (nee Phipps) was called home July 24, 1920. Her life and death she illustrated the character of a Christian. All through her sickness her faith was "strong in the Lord." Without a murmur or complaint, she "crossed the river" to an eternal rest, bidding her husband to murmur not, for it was "the Lord's doing, and he doeth all things well."—J. G. Ayres, Clinton, August 8.

The Shelby association meets with Bethesda church on Wednesday after the 1st Sabbath in September. For the benefit of all who wish to come by rail, there will be conveyance at Wilsonville on Tuesday and Wednesday.—R. A. O'Hara, W. A. Dunham, Committee.

We have just closed a gracious meeting with the church at Long Branch, Conecuh county, embracing the 4th Sabbath in July. The church was revived and strengthened by the addition of five by baptism. We had the aid of Bro. A. T. Sims.—J. E. Bell, Georgia, August 8.

I've been asked to recommend anti-slavery pamphlets. I'll never put out a scrap of paper that everybody accepts, for it would not be true. What I want with the pamphlets, honey-dooley, has wood interpretations that everybody believes! Give me a commentary that will go down to the radical nerve of a people. I'll bid that commentary to my heart.—Arundel.

Since I last wrote two members of Mt. Pisgah church have fallen asleep in Jesus. Bro. O. J. Garrett and sister M. Gullatt. Both had suffered much and both were good, faithful members. Sister Gullatt was one of those good old mothers in Israel. Yesterday, thank God, six lovely girls were baptized into the fellowship of the church, with others to follow soon. So we see, while God takes some from the church on earth, he gives us others to take their place. Thanks be unto his holy name.—J. J. Benson, Pisgah, August 5th.

Recently the sisters at Ackerville church, Wilcox county, made about \$500 at a

NTGOMERY, : : : ALABAMA

Alabama Baptist

MONTGOMERY, ALA., AUGUST 17, 1890.

For the ALABAMA BAPTIST.
Kind Words.

I fear that I am like that Sockery who "set out to set a hen," and because he "set out to set a hen," he was a failure. I fear that I am like that Sockery who "set out to set a hen," and because he "set out to set a hen," he was a failure.

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers, and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitutes.

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SAN FRANCISCO, CALIF.
LOUISVILLE, KY.



REV. SAM. P. JONES
REV. J. B. HAWTHORNE
WHAT THEY SAY ABOUT
DR. KING'S
ROYAL GERMETUOL

The following is an extract from a letter written by the World Renowned Evangelist:
"I returned from Tyler, Texas, on the 13th inst. I find my wife has been taking Royal Germetol for the last few days. She has been cured of the chronic headache with which she has been afflicted for many years. She is now as healthy as a horse. I have never known her so well before. I have never known her so well before. I have never known her so well before."

Rev. J. B. Hawthorne, Pastor First Baptist Church, Atlanta, Ga., was cured of a long standing case of Catarrh of the Bladder, and the resulting PAIN, URINARY TRUBLES, etc., by taking Royal Germetol. He writes: "I have never known my wife so well before. I have never known my wife so well before. I have never known my wife so well before."

ATLANTIC GERMETOL CO., Atlanta, Ga.
Sole and General Agents for the South and West.
Sold in Selma, Ala., by Galt & Co. druggists.

HEADACHE!

DO YOU SUFFER WITH IT?

Then use the only tried and reliable remedy

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the plains of Kansas that I took my first temperance pledge. When I was quite a small boy my father settled in the western part of the state, but during the summer of the great drought we were literally starved out. Packing our few effects into the wagon we started back East. For days we traveled over the parched desert, through scorching winds and drifting sand, with scarcely water enough to moisten our burning lips.

"Finally we came to a house. It was only a poor little shack, but it was the home of the angel of our deliverance. A sweet girl brought out a bucket of water, and gave us all we could drink. I have been afraid since that it was all she had, and how often I have wished she could know just how much good her 'cup of cold water' did in our family. We held a praise meeting right there in the old wagon. My father threw away his whisky bottle.

"That is my thank-offering," he said.

"Mine," said my mother, "shall be my boy."

"I promised her then for the remainder of my life to be a soldier in the cold water army."

Rachel bowed her head to hide the tears that were coursing down her cheeks, and she heard the still small voice say, "Ye have done it unto me! Ye have done it unto me!"

Lately, a lady in Berlin sat to a photographer for her portrait. In the first proof her face appeared covered with spots. After having examined the sit, the operator saw nothing abnormal about her. He took another photograph with the same result. The cause of the blemishes in the picture was soon discovered, for the following week the poor lady died with the small pox.—*Figaro* (Paris)

The sun portrait disclosed the presence of unsuspected, latent disease, of disease with death in it, where the eye could trace none of its tokens. So, in the soul, evil, deadly evil, man be at work, making no disclosure of itself to the eye of our own consciousness; but let the Sun of righteousness shine, and let the Spirit give the portrait of the soul under his light, and the hidden malady appears, and disfiguring spots show themselves where all seemed healthful and fair to us. These Spirit portraits of the children of men are hung, page after page, throughout the sacred volume; and it is the work of that Spirit to make us see ourselves in them—see as our very own an "exceeding sinful nature" of which otherwise we have no thought or fear. Oh, let us look at our souls as thus divinely portrayed, and take knowledge of the evil that lurks in them unseen, and fly day by day to the Great Physician for healing, and wash in the only cleansing fountain of his blood, and be clean, and live!—*Christian Index*.

From the S. S. Times.

Frank's Victory—A True Story.

BY ROBERT EMORY.

"No," said Henry, who was fourteen years old and very thoughtful for his age, "those words of the Savior about turning the other cheek when you are struck in the face are not to be taken literally; they are like that other saying about the mountain being removed and cast into the midst of the sea. Our teacher told us, you remember, to get at the spirit of the words. You know yourself that no boy in our school could let himself be slapped in the face, and not strike back, without being thought a coward and a milk-sop. Could we follow that rule in our every-day life, pa?"

"You are certainly right, my son, in always trying to get at the spirit of the Savior's words. But if you and your brother can spare a few minutes from your lessons, I will tell you an incident that happened in my school when I was a boy, which may help us on this subject."

"One day we were practicing for a match game. I was in left field; game had been called, for some reason, and I was talking to the center fielder, when we heard Joe Harding's angry voice:

"You did."

"No, I did not," quietly replied Frank Talbot.

"I say you did, and if you say you didn't that's the same as calling me a liar, and nobody shall call me a liar."

Joe was a splendid looking fellow, the envy of all the boys; for he was the best base ball player in school. But he had a quick temper and it was very easy for him to get into a fight when he was angry. Some of the boys hinted that he didn't try to control his temper, because he knew he was the best fighter in school.

"He always manages to keep cool when Frank is around," said Big Tom. "Frank is his match; so we'll never see that fight," he added sneeringly.

But it looked as if we should see it now. Frank stood in the catcher's position, his black curly hair thrown back from his forehead, his fair face looking almost white as he tried to control himself. Joe, slinging his bat away, came toward him, walking on tiptoe and slightly sideways, with his fists doubled up. We knew what was coming next. Everybody had run in as soon as we saw that there was going to be a fight. But what Frank a coward! Not going to fight! There he stood with his hands by his side, saying as Joe rushed at him, "I never had a blow in the face that sent me reeling past some of the little boys that had gotten there. Frank recovered himself in time to take another blow, then another and another, saying merely, 'I did not call you a liar.'"

"Shame to hit a fellow that won't hit back," cried some of the big boys, and they caught Joe's arm and held him struggling.

And there stood Frank his face all bruised and bleeding, a sight I shall never forget.

"Why on earth didn't you fight him? You are his match, any day."

"No. I am trying to be a Christian," replied Frank; "and I don't think it's right to fight."

"You are a fool, that's what you are!" said Big Tom. "Are you going to let your face be battered up in that way by every bully that comes along?"

"I can't help that; but I have made up my mind never to strike back so long as I live."

That evening in Frank's room, you might have seen a sight that none of us would have thought possible, Joe kneeling to Frank, begging pardon for what he had done.

"Why, Joe! Get up this instant. Of course it's all right between us. And Frank lifted Joe up. As they shook hands, Joe said:

"But can I ever forgive myself for striking you as I did?"

"Joe is conquered for once," said one of the boys, at supper.

"I always said Frank was his match," replied Big Tom; "but I didn't think he was going to take that way to conquer him."

Boys, do you think Frank was a coward and a milk-sop? Why, we thought him the bravest fellow in school!

Joe never struck a boy after that. And what's more, it came to be considered a disgrace to get into a fight. And all because Frank believed in taking the words of the Savior literally: "Whoever shall smite thee on the right cheek, turn to him the other also."

From the Advance.

A Parable.

There was once a man who went to church somewhat irregularly. And when he did go he dropped into a seat very near the door. Then, as soon as the service was over, he took his hat and hurried out of the church and scarcely ever shook hand with anybody. After a while this man began to complain of that church for its coldness. He met another man on the street one day and began telling him about it.

"Why," said he, "it is the coldest church I ever knew" (he didn't say how few churches he really knew anything about). "Nobody shakes hands with a man. There is the minister he never shakes hands with me, nor the deacons, nor any of the leading men. They'll talk about it, but I'd like to see them do it. I believe in practicing what you preach. No, sir, I tell you it's the coldest church in this town."

And he really believed he was telling the truth. And his manner was so earnest that the other man was quite convinced, though he had never reported this fact to a third man, with some pretty severe criticisms upon church members not living up to their professions. Of course he told it to a fourth, and the ball went rolling.

Pretty soon quite a strong feeling was developed in various parts of the town, especially among those who did not attend church, that this church was very cold, "high-toned," "stuck-up," and "a sort of club for the rich folks, you know."

But, one day, the man who started all this talk got to thinking about it. Now, the fact was, that he didn't get to thinking very hard over religious matters. But this time he did. And the more he thought the more surprised he became at himself. For this was about the line his thoughts took. "Here I've been telling how cold the minister and the deacons and the leading men of the church were; but how do I know it's so? Have I ever given them a chance at me? No! I've just hurried out of the church and never let the minister get within fifty feet of me, nor the deacons within thirty or forty, nor any of them very near. Is it fair to say they didn't want to shake hands? No, it isn't! Suppose they wanted to shake hands, could they do it if my hand wasn't there to shake? Of course they could not. Now I believe I will just try them once. Yes I will!"

The next Sunday morning he just stood in his pew and faced the stream of people coming down the aisle. (He wanted to run, but he had just grit enough not to.) And really how pleasant they looked at him. First one man shook hands. And then a second gave him a grip and a "Glad to see you, John." Why, it was the very man he worked for! And then a lady wished him "good morning." (Bless her!) After her two men tried to shake his hand at the same time. And the rich Mr. B.—stepped up and gave him a cordial grip. How the blood tingled in his ears as he thought of the hard things he had said about Mr. B.'s stiffness and selfishness.

Soon the deacons and the minister came along and shook hands good, hearty, man fashion, and were real glad to see him. And how ashamed he felt when the minister said: "I've noticed your face frequently in the audience and wanted to shake hands with you and learn your name. But I never succeeded in reaching you, till now, before you got out of the church." So, of course, he had to tell the minister his name, and where he lived, and the latter said he would call on his family very soon. But, perhaps the best of all was to have an old lady with such a kindly face put out her hand and say: "I don't know your name, sir, but I've reached out to you at our church to-day. And wasn't it a good sermon?"

That man went home with his heart in his mouth. He told his wife all about it, and fairly cried when he acknowledged how he had misjudged those good people. And he wound up by saying: "Fact is, wife, it's mighty easy work to mis-judge people."

Then he went out and met some of his former friends and told them what an experience he had just had. "Why, to think," said he, "that I was such an idiot as to go around telling you that those church people were all cold and selfish, when I didn't know anything about it. Don't any of you ever tell anybody after this that I said such things about any of them. I was just you what I am going to do. I'm going to hire two seats in that church and be there every Sunday morning with my wife. See if I don't. And the minister is coming to call on us, and I'm going to get acquainted with him, and the rest of them. For I tell you, boys, I've just learned one thing, you can't get acquainted with folks, and you can't shake hands with them, if your hand isn't there to shake."

The unrest of this early world is unvoiced cry after God.—Munger.

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BAKING
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MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the United States of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or any other injurious substance. Sold in all parts of the world. Price Baking Powder Co., New York, Chicago, San Francisco, St. Louis.

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Belts of Pure Copper and Tin for Churches, Schools, and all other purposes. Also, Castings of all kinds. Catalogue sent free. VANDEUSEN & TIFT, Cincinnati, O.

Time Table.
Alabama Midland Railway Co.
TRAINS EAST.

	No. 2	No. 6
	Fast Mail	Accom.
Mo. Montgomery	8:00 a.m.	4:00 p.m.
Do. Snowdown	8:22 a.m.	
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TRAINS SOUTH-LIVERNE DIVISION.

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Arrive Sprague Junction	4:40 p.m.
Leave Sprague Junction	4:40 p.m.
Arrive Liverne	7:30 p.m.

TRAINS NORTH.

Leave Liverne	6:00 a.m.
Arrive Montgomery	9:30 a.m.

TRAINS WEST.

Leave Montgomery	8:00 a.m.
Arrive Jackson	4:00 p.m.

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