

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## \*ALABAMA BAPTIST.\*

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### THE GERMS OF A GENUINE REVIVAL.

In our younger days, when it was a function of ours to make fires for the house on cold mornings, we found that the philosophy of success in fire-making was that of getting the coals and chunks together as a beginning. Lying apart, with remnants of slumbering fire in their charred places, they tended to coldness; brought together, they blended their heat, transferred warmth one from another, and the result was soon a heathful glow, then a bright glare. This rude figure not inaptly represents the philosophy of a church revival.

The tendency of contact with the world is to deaden spirituality. This opens the door to slight departures from duty. This induces to sin, which blinds the judgment and deadens the spiritual sensibility. The members fall apart, their ties become loose, their hearts grow cold, and they need the stimulus which comes of close contact.

A revival is not a meeting or series of meetings for an ingathering of new material. This should not be the primary, but the secondary aim. The purpose is to arouse, the church, and reinstate it to a condition of normal spiritual life.

fort to procure more material is to graft a new branch into an old stock that perhaps has not sufficient vitality to give it fruit. For it is perhaps an invariable principle that members received into a lukewarm or indifferent church regard that as the standard of piety, and usually assume themselves just this condition. In other words, a new member rarely rises above the spiritual condition which he finds existing in a given church of which he becomes a member. Of course this is not an invariable rule, but it is nevertheless a general one. The obligation of the Christian is to advertise Christianity. His duty is to let his light shine not only, but so shine as to lead others to Christ. It goes without saying that the world measures the merits of Christianity by the walk and conversation of its adherents. Men and women are under obligations not only to bear their own individual burdens, but to share in the burden-bearing of others. A united church, therefore, one blended together by the mighty cohesive power of grace, is a vital advertisement of the power and sacredness of God's truth.

The writer knows of a church in which there has been a low state of piety for many years. It is an inactive church; it is a church of discordant elements; it is one in which members walk disorderly, and around the church there have grown up not a few bold disbelievers. It is not claimed that the church has been the sole cause of such results, but when we associate the two the inference is a very strong one.

It boots but little to hold an annual meeting and listen to preaching for a week, and strain every energy to bring the unbelievers in, when these unbelievers have a concrete illustration of the ineffective-

ness of grace in the lives of many around them who have the form of godliness, but deny the power thereof. Then where is the use of such meetings, if the members attend with half-heartedness and after their close lapse into the same condition as before? Revivalism does not mean a mere spasm for the moment; it means an up-lift to a higher plane which fits for subsequent steps upward to still loftier planes of spiritual life. In order to a revival there must be life in advance—not a professed life, but a possessed life. It means not a temporary spurt, but an elevation already acquired. This is the only kind of revival consistent with a profession of genuine piety.

### INSTITUTE AT FLOMATON.

A ministers' and deacons' Institute will be held at Flomaton, beginning Sunday, June 18, and continuing five days. The lengthy program was received on Tuesday last, which was too late for insertion in this paper. We can therefore make only the announcement of the meeting, and the names of those who are expected to speak, or preach, viz: J. E. Deer, W. B. Crumpton, W. C. Crumpton, J. F. Jones, G. S. Anderson, J. S. Lambert, M. F. Brooks, C. S. Rabb, B. H. Crumpton, G. A. Hornady, J. W. Stewart, B. J. Skinner, Jean Vane, E. C. Clayton, A. J. Thames, L. M. Bradley, Rev. Jones, of Pensacola, J. W. ...

he said was the suggestion that this society establish a Museum of Art in the Judson, the pictures the work of former pupils. This was a most admirable suggestion, and one which I hope will be put into immediate effect. Let Judson girls everywhere express themselves on this subject, and may a plan be inaugurated at an early day.

The work of the Alumnae Society was reviewed by Miss May Murfee, and it is interesting to note that these noble women are assisting in the education of two worthy young ladies at the Judson.

Tuesday afternoon was our opportunity to see the Judson. Two young ladies kindly conducted us through the building, and we found it a model of convenience and comfort.

The department of Music was greatly improved during last session by the addition of twenty-one Starr pianos and a Concert Grand Chickering.

### BLOUNT SPRINGS.

This justly famous watering place was opened to the public on the first day of the month, under the management of Mr. Thomas H. Mabson, once the well known owner and manager of the Mabson Hotel in Montgomery. See advertisement in another place. Mr. Mabson is a gentleman worthy of the confidence, respect and patronage of all people. He is generous, accommodating, pains-taking, and watchful of the interest and comfort of his guests. No watering place in the South, or perhaps in the United States affords a greater variety of healing mineral waters. Many ailments known to man will either be cured or benefitted by the use of these waters. We can endorse Mr. Mabson as a faithful, honest, cultured gentleman, and the waters as thoroughly curative in these properties. If you intend going to any watering place this summer we recommend Blount Springs.

He prayeth best who loveth best.

The mayor of Bowling Green, Ky., has attracted public attention by sentencing a young reprobate "to attend Sunday school and church at the Disciples church every Sunday for eight weeks, or go to jail for twenty days." This opens a new field of usefulness for the Sunday school. The notion of using it as a penalty for the violation of the law is, so far as we are aware, entirely original with the mayor of Bowling Green.—Religious Herald.

But it is degrading the Sunday school by making it a sort of penal colony or Sunday chain-gang for young offenders. The Disciples church should assert its dignity and protest against the mayor's action.

For the Alabama Baptist.

### The Judson After Fourteen Years.

Monday evening, May 29th, found me at the Judson, after an absence of fourteen years. I was prepared to see improvement, of course, but the reality was a revelation to me. The occasion was the Annual Concert, and it remains for others more competent than this writer to give a description of that grand affair.

Tuesday morning I attended a meeting of the Alumnae Society—the first since I was presented, with eleven others, to this organization by Dr. Frazer in 1885. This to me was the happiest occasion of the week. We enjoyed the rendition of an interesting programme by members of the society, and a helpful and inspiring address from Rev. A. J. Dickinson, of Selma.

he said was the suggestion that this society establish a Museum of Art in the Judson, the pictures the work of former pupils. This was a most admirable suggestion, and one which I hope will be put into immediate effect. Let Judson girls everywhere express themselves on this subject, and may a plan be inaugurated at an early day.

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The department of Music was greatly improved during last session by the addition of twenty-one Starr pianos and a Concert Grand Chickering.

They have a well-equipped gymnasium and a new bowling alley.

The Conversation Club has a newly furnished parlor in which they hold their meetings. The Judson has never been in a more prosperous condition than at present, and this happy state of affairs is due, in a very great measure, to its excellent President. Business management and executive ability, combined with elegance of manner and thorough kindness of heart, make him the "right man in the right place."

I came home on the same train with the girls, and it should be a gratification to Dr. Patrick and his co-laborers, and to the parents of these young ladies, to know that their department was most exemplary on this occasion, and was a very clear reflection of the training they have received. I am inclined to say, with the memory of similar occasions before me, that this was the most ladylike, dignified party of school girls on their way home I ever saw. They had a good time, too, and it was pleasant to be there and watch them.

So much for the Judson as it is to-day.

A few thoughts, now, of the hallowed memories of the past. The very atmosphere of the lawn seemed

charged with a current of former associations—dear to the heart of every Judson girl—unchanged by time, and fresh alike at sixteen or sixty. As my thoughts dwelt upon the happy scenes of other days, there came to me the old song, often heard, but never so sweet as when sung by our "Judson song-bird" of '84: "Where is now the merry party I remember long ago." Just here think of my friend in Japan, who has wandered further perhaps, than any, but who is very near us still.

I realize that they have, indeed, "dispersed and wandered far away—far away," not only across our own broad country, but to foreign climes,—and some have entered the heavenly land.

For the Alabama Baptist.

### The Seminary Commencement.

On Tuesday, May 30, at 8 p. m., in Norton Hall, the first event in the usual Commencement exercises took place. Dr. Geo. B. Eager was the speaker of the occasion.

After responding to the graceful introduction by Dr. Whitsitt, Dr. Eager delivered a most excellent address before the Society of Missionary Inquiry on the Perpetual Apostleship.

[We cannot find room this week for the good and extended synopsis of Dr. Eager's fine address.—Ed.]

### THURSDAY MORNING.

In spite of threatening weather, a fair audience assembled in Norton Hall on Thursday morning, June 1st, for the second stage in Commencement exercises. After a song, and prayer by Dr. Warner, diplomas in separate schools and in the special departments were conferred.

In the special departments were conferred. In consequence of the new rule that a fee is to be paid for all diplomas received, only about sixty men applied, though 163 have graduated this year in the separate and in the special departments.

After another hymn, Dr. Whitsitt arose and in cordial words presented Dr. Wm. E. Hatcher, of Richmond, as the "greatest and wisest leader of this generation." Dr. Hatcher read 2 Kings 6:1-7. He began by saying "I have before me the modest task of speaking of the four actors in the Drama of the Axe."

He then gave a "four-headed" address on the Young Prophet and the Axe.

[This remarkable address must also be deferred for lack of space.—Ed.]

### THURSDAY EVENING.

An immense audience gathered in Norton Hall at 8 o'clock for closing exercises. After singing, and prayer by Dr. Geo. B. Eager, the diplomas were delivered; first to the English graduates, 24 in number, Th. G.; then to the Bachelors in Theology, 6 in number, Th. B.; then to the full graduates, Th. M., 19 in number, addresses being delivered by four of this number—Messrs. Farthing, Knight, Pendleton and Tralle. After these addresses four students were awarded Th. D. diplomas—Messrs. Weaver, Hambleton, Gwatkin and Kaserman.

Dr. Whitsitt then delivered very forcefully his farewell address. He reviewed briefly his long service with the Seminary, spoke of its glorious work, plead for orthodoxy, and then, with an earnest request that we stand by the Seminary, he bade us farewell. His speech was most beautiful in spirit, portraying his love for the Seminary, and no tinge of animosity toward anyone. His last words were, "And now, brethren, with malice toward none, and charity for all, I bid you farewell."

Dr. Hatcher then spoke a few words as to the Seminary's future, expressing the belief and hope that Dr. Greene would accept the presidency, but bidding us be of good cheer in either case, as our capable

faculty would keep things in order if necessary. He then turned and fervently addressed to Dr. Whitsitt an affectionate farewell.

With the singing of the Seminary hymn, and the benediction by Dr. Eager, the session was formally ended. It has been a happy and prosperous year, sending forth into the Master's vineyard a larger number of graduated laborers than any previous year of the Seminary's history. W. A. TALIAFERRO.

### Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. D. M. Malone, Secretary, East Lake, Ala.; Mrs. T. A. Hamilton, Leader of Young Peoples Sunbeam Work, Mrs. G. M. Morrow, Treas., 1711 8th Ave., Birmingham; Mrs. H. L. Mellen, Vice-President Ex. Com., Livingston.

### JUNE.

Study Topics.—Colored population in the South. Organized or co-operative efforts. Need of personal work. What we can and should do to help the colored people.

Italy.—"So must thou bear witness also at Rome." S. B. C. Mission opened 1870; missionaries, 1; native assistants, 25; churches, 21; out-stations, 15; membership, 481; baptisms, 55. Contributions, \$695.40.

Study Topics.—Education and illiteracy and literature. Chief forms of opposition. General character of church members. Need of chapels.

### ROMANISM LOSING GROUND IN AMERICA.

According to the census of the United States for 1890, the total

were distributed as follows: 5,794,000 non-Christians of various sorts, 7,193,000 Roman Catholics, 49,630,000 Protestants. We have read in Roman Catholic newspapers and in reports of Roman Catholic meetings statements to the effect that if Rome had only been able to retain in the United States the children and the grandchildren of the Irish and other Roman Catholic emigrants from Europe, her adherents today could not number less than 25,000,000, and probably many more. Instead of gaining in the United States, as journalists so vainly imagine, Rome is today poorer by at least 20,000,000 as the result of the existence of the vast Protestant community. Indeed, Romanism is losing ground in America so steadily that during the twenty years her adherents decreased from 12 per cent. of the population to 11.5 per cent. So manifest is this that not many years ago a Roman Catholic layman in Boston said: "We shall hold our ground for a while, but we understand that in the fight of a hundred years we shall be whipped."—Methodist Times.

### THE GOSPEL AND FREEDOM.

The Italian Evangelical church has been actively at work since 1870, its organization, at least outwardly, being contemporaneous with the establishment of Italian unity and freedom. There is accordingly a semi-political ideal connected with the church work of this body, which dogmatically and in doctrine is heart and soul with the Waldensians. Only formal reasons have prevented the proposed union of these two native Protestant bodies in Italy.

The country is divided into ten districts, which report perhaps fifty congregations and a membership of 1,047. Like the Waldensian, this church too makes excellent use of its schools, reporting a total attendance of 1,230.

These are good beginnings made in the evangelization of Italy, but the progress is comparatively slow. One reason for this is the determined opposition of the Roman Catholic clergy; the other, the general religious indifference of the country at large.—Translated for The Literary Digest.



## Department of STATE BOARD MISSIONS.

W. B. CRUMPTON, Editor, Montgomery,  
To whom all communications for this  
Department must be addressed.

STATE BOARD OF MISSIONS.  
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North Perry Street.  
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urer; P. O. Box 768, Montgomery.

### Gave One Hundred Cash and Got a Beating.

Our missionary, Mrs. McCloy, tells this touching story:  
"While we were anchored near a town one of our Christians came a good many miles to get some medicine from Dr. McCloy for his little child. He had such a bright face and looked happy. I was struck with him and thought the sisters in the home lands might like to hear about him. He is a poor man going about the country selling vegetables, barely making enough to support himself, wife and family. He 'entered the faith' some years ago. His wife was very much opposed to his doing so, but he said he must give up worshipping the idols, for they could not help him and he wanted to worship the true God. His wife was very much displeased with him, scolded him a great deal and one Sunday at the chapel there was a special collection and this poor man gave 100 cash (10 cents) a day's wages, and when he went home and his wife found it out she gave him a scolding and finished up by giving him a good beating, but through all he has gone on right steadfastly, is always bright and happy, and when we asked him about his wife and if she had 'entered the faith,' he said no, but I am still praying for her and she does not persecute me so much as she did. There are so many cases that are a great deal worse than this one."

### Instructing and Feeding the Poor in China.

BY W. W. LAWTON.

The winter schools which we have been conducting for the poor people's children closed last Friday. Our books show a total of 13,725 meals as given out to these poor children. The time we had them extended over a period of four months of the coldest weather. Friends in China contributed \$383.05 Mexican (about half that amount U. S. currency), for this work, besides sending in old clothes, etc., which were valued at \$19.30, Mexican. Some friends from Pennsylvania, who heard about the work, sent Mrs. Lawton \$12.00, Mexican. These voluntary contributions covered all expenses and left a credit balance of \$60.61, Mexican, in the treasury. This balance has been divided among the missionary benevolent institutions of Chinkiang, ten dollars and sixty-one cents coming into the treasury of our "Workman's Refuge." Most of the children while in these winter schools learned to repeat the Lord's Prayer, about six passages of Scripture, a small catechism and four Sunday school hymns. Of the whole number who studied (about one hundred and seventy-five) not a dozen had been in school before. The teachers reported more than twenty to have died during the four months. Many immediate relatives died of starvation, cold and the terrible famine fever. The schools were day schools. No provision was made for night lodging. Had we lodged them the death rate could not have been so great. Their matting huts cannot be compared to even the poorest negro cabin I've ever seen in America. The girls' school teacher caught the famine fever just a short time before the school closed and died in a week's time. His son, the assistant cook, was sick with it for one month, but finally recovered. The food given was three small bowls of rice to each child with a little watery cabbage. The children sat at the same tables for studying that were used for dining. The tables approximated four feet square. One table could seat as many as ten by crowding. After returning thanks, the children would seem to run a race at emptying bowls—most of them emptying down their throats, but not a few into bags or aprons or hats to take home to their more hungry relatives. This running race business was remedied much before the close, but like the same game in some American colleges,

seminaries or universities, it was hard to stop.

One of the boys has been taken into the Chinkiang Institute where he will be well cared for, clothed, fed and taught free of all charges until he graduates. One of the girls has been taken into the Methodist girls' school where she is to remain for seven years. During that time all of her expenses will be met by the school board. One of the boys has been sick in the Workman's Refuge for about two months. Poor little fellow! As I saw him today with his eyes swollen so he could hardly see through them, and his whole body swollen, I felt so sorry for him! No father, mother or relatives to care for him. Just a little forsaken boy in this world.

Chinkiang, April 7.

### Chinese Social Life.

The most powerful institution in China is the family, and the most remarkable thing about the family is that it is able to exercise judicial powers over its members. If a Chinaman committed any minor offense, it was not the magistrate who adjudicated on the matter. The family compensated the injured man and punished the offender by flogging or imprisonment. It was only in graver offences, such as murder, that the culprit was handed over to the judicial authority. The Chinese family maintained its power, because it was inalienably bound up with the land. There were no landlords in China. The land was the property of the state, and the occupier paid a small tax—the only tax which existed—to the state for the land which he occupied. But as this tax had to be paid whether the land was cultivated or not, no one ever took more land than he could cultivate, and the state reserved its right, where the occupier did not use his holding, to take it from him and let some one else have it. The tax varied from 6d. to 1s. per acre, and the size of the holdings was, on an average, about nine acres. Besides this land every family possessed a holding which could not, under any circumstances, be alienated.

and upon it the family house was built. This would remain in the possession of the family to the remotest generation. So as every Chinaman was a member of a family, and every family had a home, there was no necessity for a poor law. All that men who failed in the towns had to do was to return to their ancestral homes and resume work upon the land, and the respect which was paid to the aged insured that the old people had the best rooms in the home and were given the best the family had. This was no fancy picture of some ideal dreamer, but a state of civilization which had existed for many hundreds of years, and from it perhaps some lessons could be learned which would be of service to our own country.—Sir John Gorst, in The Baptist Missionary Magazine.

### An illustration.

Among our party in Mammoth Cave last week was Dr. J. J. Porter of Jerseyville, Ill. When we had come out of the Cave at 9 o'clock at night he was nowhere to be found. A searching party was instituted, and it was discovered that he had unintentionally got switched off with another party which was going into the Cave just as we came out. We had taken the long route, they took the short route. The following facts with reference to the matter furnish rather a striking illustration of the sinner's condition. We are sure that Dr. Porter will not object to our using him for this purpose. 1. Instead of turning to the right he turned to the left. 2. He followed an unknown guide. 3. His path led downward. 4. He was discovered and rescued on the verge of the "bottomless pit." 5. He did not know that he was lost. He supposed that it was his own party he had been following, and was surprised to learn that he had been regarded as lost. 6. He was found and rescued by loving friends. 7. He was brought from darkness to light. 8. There was great rejoicing over his return. We do not know a better illustration of the sinner. We give it for the benefit of pastors, who are at liberty to use it in their sermons next Sunday if they wish.—Baptist and Reflector.

### For the Alabama Baptist. The Pastors of Alabama and the Alabama Baptist.

Although the ALABAMA BAPTIST is private property, yet as far as the interest of our denomination is concerned, it is practically our own. The worthy and honored brother who sits upon the editorial tripod and wields the pen of a ready writer has plainly told us again and again that anything germane to our work will meet with ready acceptance and find a place in the columns of the paper. What more could be asked than this tender of the use of this "free horse"? The pastors should do a little more riding under such favorable conditions, and, of course, should gather as large a crowd as possible to see their dextrous performance. Or, to drop the figure, we ought to give as wide a circulation for the paper as possible. Whenever we wish any denominational interest specially fostered, the most natural tendency and first inclination is to fly to the columns of the ALABAMA BAPTIST to give publicity and favor to our plans.

Then, too, the paper is our friend in a personal point of view. Our own special work may be, when judiciously presented, advocated and advanced by means of the paper. The editor has kind and encouraging words for us. He endeavors to do us all good. See how forcibly, and yet discreetly, he advocated that the churches pay the expenses of their pastors to the Southern Baptist Convention. This suggestion doubtless led a number of churches to do so. Whether from this cause or not, the church at Union Springs did pay, and more than pay, the expenses of her pastor to Louisville. This may have resulted from the usual good spirit which this church has shown her pastors in the past, and continues to manifest to the present one. But the attention of the church was called to this by the ALABAMA BAPTIST, and the suggestion was regarded as a wise and helpful one.

The paper is our friend, it is the friend of our work, a friend of our denomination—a helpful friend. Let us support it by paying for it our share, fully and also by

extending its circulation among our people. A. P. PUGH.

Union Springs.

### Christians Outside the Church.

All enterprises, of whatever sort, of necessity demand associated effort. To this rule the Church of Christ is no exception. It is the agency of the greatest of all enterprises—the evangelization of the world. It is rightly composed of baptized believers in and followers of the Lord Jesus Christ. As established by Christ and his apostles, it is an organized society. Through its instrumentality, by the power and grace of God, the world's redemption is to be accomplished. It has, therefore, a rightful claim on all who profess to be Christ's disciples. No one of them can stand aloof from it without violating his duty. It is not enough to declare one's sympathy with its objects. A profession of sympathy, without co-operation, when co-operation is possible, belies itself. We may passively sympathize with the woes of the unhappy Armenians, because, individually, we are powerless to do more. But active sympathy alone will relieve the case of destitution on the back street. For a Christian to say that he believes in the church, while he refuses to help its work, is mere self-stultification.

Moreover, the church has positive claims upon Christians if they would be good citizens, for it is the most effective guardian of society. The earliest colonization of our land teaches us, in direct harmony with the history of Israel itself, that "righteousness exalteth a nation." It was not until the church was erected in the Virginian wilderness that the colony began to prosper. Religion very distinctly appears amid those primitive conditions as the saviour of society.

Nor is it difficult to see how, in the more complex social relations, the virtues of ordinary life are fostered and maintained by it. It is the foundation of all healthful moral and social sentiment. Without belief in God and the restraints that our obligation to him imposes, society would speedily relapse into anarchy. Conscience would become powerless, for its motive and support would disappear, and human

benevolence would be palsied by the conviction, always dominant when life is divorced from religion, that self-interest is the chief end of man.

It may well be doubted, indeed, whether free institutions can exist apart from Christianity. Certainly, equal rights and impartial justice have never been enjoyed where it has not prevailed. Its principles are those of freedom. It recognizes the essential equality of mankind, and represses those ambitions and rapacities that lead the strong to oppress the weak and the many to coerce the few. Of those principles Christianity is the conservator; and of Christianity the church is the custodian.

Above all these considerations, however—the finality to every true disciple of our Lord—is his implied command, and manifest intention, that every Christian shall belong to the church. Every dictate of religion and intelligence, therefore, is hostile to the attitude of those who, claiming to belong to the kingdom of Christ, hold aloof from the body which is that kingdom's visible representative.—The Examiner, New York.

### Welcoming Strangers.

We have a right to expect of a church that it shall do "as advertised." If, for instance, it advertises a cordial welcome to strangers, it ought to deliver the goods. But there are thousands of churches that don't deliver. They may have the goods in stock, but they are careful to keep them out of sight. This evil is not confined to the cities. There are country churches in every section where the only attention a stranger gets is a where-did-you-come-from stare. But in the city it is a matter of greater moment, because the stranger is more in evidence, and because he is apt to come with a certificate of membership in his pocket. We complain that our church loses hundreds of members annually through the failure of our people who move to town to deposit their certificates. But the carelessness is not all on one side. People like to connect themselves with the church in which they will feel most at home,

For the Alabama Baptist.

### Notes from Bro. Appleton.

I have just completed my work for the month of May. The second Sabbath was spent with Pleasant Valley church. After the regular services on Saturday a large crowd assembled to decorate the graves of those buried at and near the meeting house. Among them is the grave of the venerable Josiah Brock, and as I laid a wreath on his grave, many pleasant associations were recalled, he having been one of the promoters of my early ministry.

The third Saturday I supplied for Bro. Culberson, our pastor at Collinsville. Bro. W. Y. Adams was with us on Sunday and preached two helpful sermons. After the morning service the Lord's supper was administered.

The fourth Sunday and Saturday before found me at my regular appointment at Brandon. It is always pleasant to meet with that church. Though the church is small as regards numbers, yet they are fruitful in good works, and according to numerical strength lead all the other churches of the Cherokee association in the matter of contributions. They pay their pastor handsomely and regularly, and raise their mission money without any great parade. They set their figures, and never fail to come up to the mark. This church and Pleasant Valley are the only churches that I am supplying this year, and my declining strength admonishes me that I will soon have to retire from active service in the ministry; yet I love and enjoy the service of my blessed Master as well as I did in my youthful days; and as the shadows lengthen the day of perennial rest seems to invite to higher aspirations even in this life. Brethren, pray for me, that I may be faithful unto death.

I am pleased with the new form of the paper, and it is always a welcome guest in my home. May the Lord guide you in your noble work so that the BAPTIST may be a continual benediction to every home it may visit. J. B. A.

Homer, Ala., May 30.

### Criticism Not Fault-Finding.

Criticising is not fault-finding.

Fault-finding is more generally not even in the line of criticising. Criticising is the passing of an intelligent, discerning judgment on a piece of work under examination. Unless a man is competent to discern the excellences of the thing passed upon, and to point them out intelligently to others, he is incapable of being a critic. Merely pointing out defects and flaws is the lowest test of capacity; it is a power often possessed by those who neither are nor can be critics. Yet many a man whose spirit and nature impel him to see faults rather than commendable points in a worker or a piece of work commented on, is likely to say, as if in justifiable pride of his habit, "I am of such a critical nature that I naturally first observe the defects in anything I examine." If, on the other hand, this man saw and knew himself as he is, he might more properly say, "I so lack an appreciative nature, and have so little of the Christlike spirit, that the good things before me are lost sight of in comparison with anything that can be found fault with, and that can be used to turn away attention from the good." A chronic fault-finder can never be a true critic. A true critic is sure to recognize that which deserves commendation, where the fault-finder would pass it over without notice. It is the eagle eye and mind that discern good game; the turkey buzzard can scent and see carrion in an out-of-the-way corner of any landscape.—Sunday School Times.

Hopefulness means fullness of hope. And the next thing after being full of hope is to run over with it. One of the best things about hopefulness is that it has some to spare for others; it is contagious. Genuine hopefulness is like a perennial fountain; it does not run today and go dry tomorrow, but, full to the brim, it moistens even the earth at its feet.

There are eighty millions of women who are confined in Moslem harems.

Among the missionaries at work in Wimpoo, China, five are children of missionaries.

It is said that out of 150,000,000 women in India not more than 1,000,000 can read.



## INSTITUTE BOARD DEPARTMENT.

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All funds must be sent to Dr. John F. Purser, Opelika.  
All articles for these columns must be sent to Dr. A. J. DICKINSON, Selma.

### Standing Announcements for Institutes to be Held During 1899.

The following Institutes will be held at the following times and places:  
Flomaton, June 18-23.  
Roanoke, July 2-7.  
Fackler, July 9-14.  
Albertville, July 16-21.  
Stanton, July 23-28.  
Delta, Clay county, Aug. 20-25.  
Etowah county, July 30 to August 4.  
Cherokee county, August 6-11.  
Lamar county, Blooming Grove church, August 13-18.

Each Institute will begin at 11 a. m. Sunday with a sermon by the Superintendent or some other appointee, and conclude on the following Friday.

### Convention Aftermath.

(Prepared for last week's Paper)

The recent session of the Southern Baptist Convention was in many respects different from any of its predecessors. There was not a single great speech, and yet every one seemed to have on his thinking cap. The brethren seemed afraid to allow themselves the liberty necessary to the great speech. Nor was there any action taken by the convention which could be considered of much moment. The brethren were afraid to try to do anything. All interest was centered on the Board of Trustees of the Seminary. They accepted Dr. Whitsitt's resignation and permitted him to retire from the Seminary. After he had resigned there was nothing else to do. The great mistake was in offering his resignation until the fight over the principles involved had been settled. It is now to be feared that with him goes the principles for which he stood, and the Seminary as a

seat of scholarship will for many years be discounted. Since the retirement of Dr. Whitsitt there is no one in the institution who ranks in the world of scholars. No one who appreciates scholarship will now look to Louisville for standards. Its working force now consists of two ex-pastors and a few promising young aspirants and a few learning, and they are almost afraid to think. But the fact that the institution is now taken out of the sphere of technical scholarship will not materially lessen its usefulness. Henceforth as a theological high school, training men for the pulpit and pastorate in the elements of theological learning, it can and will do a great work. Our young men will find good facilities for a primary and secondary course in Theology offered in its halls, and then they can seek more extensive learning at Chicago, or Crozer, or Rochester. So, by concentrating its course within the competency of its faculty, it can possibly reach more men, though they may not give such extensive culture.

But there are many of us who had our hearts set on our Seminary ranking high up in the world of religious scholars, and who hoped that even yet Southern Baptists would through it make a distinct contribution to the world's learning. So far, Southern Baptists have not been felt in the formation of learned opinions in the religious world. We have borrowed our Theology from the Presbyterians, and our Ecclesiology from Northern Baptists. We have followed in the foot-steps of Princeton and Newton, taking our formularies bodily from the scholarly output of these great centres of learning. Dr. Boyce left practically no distinct contribution to Theology. Though he could have done so, and did write MSS. of scholarly merit, yet for some reason they were never published. Dr. Broadus did affect the world of Homiletical and Exegetical learning in his two excellent books, but his lectures on the New Testament, probably his very best productions, I understand he ordered burned and forbade their being published. These were

his ripest and most scholarly productions. He knew too well that Southern Baptists were not hospitable to progress in learning. The ripest of all the scholars the institution has had was Dr. Whitsitt. Since the death of Philip Schaff he has been without a peer in the world of Church History and Comparative Religion. For over thirty years he had devoted himself to these lines of learning. Selected by Dr. Boyce because of his remarkable talents for such research, sent to Europe and taught by the world's greatest scholars of thirty years ago, being learned in every language in which scholars write, and familiar with the entire material for first hand research, he knew his department as no other can know without spending a lifetime to learn, it does look like a pity that he should be cast out of the synagogue when his learning was ripe because of little mistakes which are usually regarded as within the sphere of a scholar's license. But such is the penalty of aspiring after scholarly eminence among a people who are inhospitable thereto. So far as he himself is concerned he will suffer little, for already centres of learning are opening their doors to him. But we have read ourselves out of the temple of scholarship and put a ban on its pursuits. This, in our judgment, will be the effect of the retirement of Dr. Whitsitt, and was the end sought by his pursuers. His prosecutors have won a complete victory, and woe to him who hereafter ventures to play the role of scholar in that institution. He will be cast out of the synagogue.

But while Louisville is henceforth forbidden to attempt to set standards of scholarship, it by no means follows that the progress of Southern pastors in religious learning will be seriously checked. If we mistake not, Chicago will now enter this field without a competitor, and more and more our ideas will be moulded by that great center of learning. With its superior facilities for the dissemination of learning through the Biblical World, the American Journal of Theology and its Extension and Correspondence Courses, it will reach every man who appreciates scholarly learning and do a great work in him. But while we are friendly to that and every other

similar institution for the advance of learning, we believe the conservative type of scholarship about to be launched at Louisville when Dr. Whitsitt retired, and now effectually estopped, would have been a great blessing not only to the South but to the entire world. But it is useless to weep over spilt milk. Let us now make the Seminary a good high school, for it is all it can be under present circumstances.

No, we do not believe that the men who have been pursuing Dr. Whitsitt are satisfied with his sacrifice. We refuse to believe that they prosecuted this war and tore up our fellowship out of a spirit of revenge, or a desire to slaughter a man against whom they harbored hatred. They themselves repudiate this. They have more than this to gratify them. With his scalp goes also the hope of ever having the Seminary a seat of high-grade learning. It is this, in our judgment, which gratifies them. Is it not strange that not a single man at all acquainted with what may be called technical learning as represented in the Divinity Universities is to be found in their ranks? It is a fight to keep the South out of the ranks of scholarship, and they have won completely so far as Louisville is concerned. Now look out for a campaign against Chicago in the South. They have estopped us from producing a scholarship of our own, and will now enter on a crusade against our importing one. This is what satisfies so much, if we have read the signs of the times aright.

The new President and professor of Church History is probably the best man among us for the place. Next to Dr. Whitsitt he is the best learned man among us along this line. Of course no one who has not been a specialist can rank very high in these days of advanced scholarship, and in this department which covers the universe of nineteen centuries of Christian history. But our new professor is something more than an amateur, and will at least keep the course up to the level of the other depart-

ments. Under the new regime this is all that the people will ask. He is a man of lovely spirit and beautiful piety, but who being reviled will in a Christian way revile back again, and not keep his mouth shut as did his predecessor. He is a master in managing an institution of learning, and the Seminary will hardly lose anything by the change in this regard. Indeed, after the change of policy implied in Dr. Whitsitt's retirement, he is just the man for the place, and deserves and will receive the cordial support of Southern Baptists as the head of our High School of Theology. Now let all the associations which hitherto have resolved to withhold from the Seminary that which they had never previously given, resolve to give that which they professed to be withholding. Our new professor is "a sixteen and forty one," but of the milder type.

The Alumni Society, in view of the changed condition, resolved to make the Seminary Magazine a scholarly journal. It is hoped that since it is no longer expected to cultivate very much scholarship in the professors' chairs, there may be something done by the graduates of the Seminary and other scholarly men in our pulpits. The new regime makes the pastorate a much better place for the culture of learning than the professorship. It will be rather difficult for the reactionists to reach these bishops. This new movement is fraught with good if vigorously pressed, and may even yet save the Southern Baptists from elimination as a force in forming religious opinions. The brethren behaved beautifully and set a good example to those who have threatened to quit unless their behests were obeyed by the trustees. They accepted the situation, though not to their liking, as the decision of the constituted authorities, and proposed to make the best of it. Such is the effect of the actions there taken as we saw it.

### Harper vs. Kerfoot.

In the Seminary Magazine for April Dr. Kerfoot criticizes President Harper for saying in his article on "Shall the Theological Curriculum be Modified, and How?" that "The Seminary is not a place in which men are to learn certain

tain opinions; it is rather a place in which men are taught to think." Dr. Kerfoot answers to the contrary that "a seminary is pre-eminently a place for this very thing, that students may become thoroughly taught and furnished in the views and opinions which they are expected to preach." The man who is taught to think seems to me to be greater than the one who has simply studied "certain views and opinions which he is expected to preach." How many theological cowards (of course in the Methodist and Presbyterian denominations, not in ours) there are as the offspring of such tenets. When men endow institutions they give their money to encourage the research for truth, and Christ is the Truth. W. D. G.

### New Orleans.

We are asked if the election of Dr. Greene to succeed Dr. Whitsitt was hearty, or was it simply acquiesced in for the sake of peace. This question is asked because the claim is made that one side "scored a victory" by the election of Dr. Greene. We are glad to say that the election of Dr. G. was most hearty and unanimous. He was not elected by a majority vote, which was afterward made unanimous. The first and only vote taken was unanimous and it was a rising vote, and every trustee present voted. There was no victory over anybody, because nobody was in opposition, and hence nobody was defeated. The only victory was the triumph of God's grace over the spirit of dissension.—Western Recorder.

When the church has the power which reaches the unsaved it is a church of Jesus Christ. What God touches he makes beautiful. Nothing can make a life so beautiful as the touch of the Son of God. It is impossible to estimate the change in man under the influence of the Spirit of God. Religion receives no proxies, accepts no substitutes.—Rev. F. T. Tagg, D. D.

There are about 425 millions of heathen women in the world.

For the Alabama Baptist.

### Unsound Teaching.

That is very unsound teaching which says that a Christian is a result of the re-moulding and development of the old things which were in him. Some preachers, who have been regarded as being among the most spiritual and evangelical, have taken the ground that what constitutes one a Christian is not the impartation to him of any new elements, qualities, or characteristics, but, rather, it is the bringing out from him into fullness and fruitfulness those germinal qualities and traits which one already possesses. This is Unitarianism. Some of my readers may be surprised at my saying that the late Bishop Brooks, strongly spiritual as he was, and evangelical as he seemed to be, taught such sentiments as I have referred to. In a sermon from the text, "How many leaves have ye?" he said: "An honorable love of truth, an unswerving business faithfulness, a keen, quick sensitiveness to the rights of others, a tender pity which leaps up at the sight of suffering. The Spirit finds these there. These, and what are they? They are not religion. O, no! surely they are not. . . . They are the material of the religious life. They are the part of your nature in which you may become religious. They are the stone in your nature out of which the temple may be built. When the temple is built out of that native stone, no less wonderful, indispensable and gracious will appear the skill of the Architect, without whom it never could have been." Other passages of the sermon also teach that it is out of the old material in an unconverted man, or the natural man, that the Christian life and character come. But the Bible teaches that the Christian is a regenerated man, that he is a new creation, so far as his real Christian personality is concerned. One does not become a child of God by a process of spiritual evolution. C. H. WETTERBE.

For the Alabama Baptist.

### The Trip to Louisville.

I enjoyed my visit to the Convention. It was a great meeting. I had not been to Louisville since I left the Seminary in 1888. I was delighted to see the additional

Alabama Baptist.

buildings. What a treat it was to go into the magnificent Library building containing so many volumes of books and glance through many of them. This splendid structure had been erected since I left.

The Norton Hall, which is also a grand piece of architecture, greeted my eyes for the first time. In this building are the recitation rooms and some of the offices.

The Levering Gymnasium is another building that had been put up since I was there. The building and apparatus cost \$10,000, which was given by that noble, consecrated man of God, Josiah Levering, of Baltimore. In this building are good bath rooms and appliances for different kinds of exercises for the physical development of the ministerial students.

Oh, how proud should all the Baptists be of the Seminary.

I took three meals in New York Hall, and did not have to pay for them by a speech. There were so many visitors that all could not speak, so I escaped.

The Young People's meeting impressed me most favorably. The church was full of listeners.

I had a good home with Bro. Whayne, where I fared sumptuously, and had the pleasure of being with one of my old class-mates of the Seminary, Bro. Gilbert Dobbs, whose company I enjoyed. He is a fine man and an able preacher.

I enjoyed the enthusiasm shown in Foreign missions, when so many voted to increase that work 25 per cent. Oh, how I do rejoice to see our people waking up on the duty of missions. I was delighted with Dr. Geo. W. Truett's powerful sermon because there was so much Christ in it. It was the only sermon I heard, as I was appointed to preach at one of the churches Sunday.

It was a pleasure to visit Cave Hill Cemetery with Bro. Oscar Haywood, now of Jackson, Tenn. That is said to be the finest cemetery in the South. It is a thing of beauty. I was made sad to see that Dr. John A. Broadus's grave was marked by no monument—

only a few roses at the grave. But on inquiry I learned that it was his request that there should be no monument over him. He desired to live in the hearts of his people.

Dr. Carter Helm Jones and his noble Broadway church deserve the highest praise for the excellent manner in which he and his faithful committee took care of the large delegation. I did not hear a murmur from any one, so it must be that they were all well cared for. Everybody seemed to be happy. Dr. Jones is well beloved in Louisville. H. R. SCHRAMM, James.

The report of the special committee whose report at Louisville was the occasion of so much excitement, to the effect that the status quo between the Seminary and the Convention remain as it now is, has probably raised in many minds the question, "Well, just what is the relation between the Convention and the Seminary?" And to answer that question it is needful to say that, according to the fundamental law of the two organizations, the Convention nominates a certain number of men out of whom the trustees of the Seminary must choose their Board, a certain number retiring and their successors being thus elected each year. And still further, the Seminary so lies upon the heart of the Convention that at least one hour of the meetings, sometimes more, is devoted to the interests of the Seminary, when a report is usually made, and an appeal is also made for funds for the support of students. Had the threat of Dr. Carroll been carried out, and a separation been effected, of course, the report and the appeal would not be, thereafter, in order at the meetings of the Convention. As things now stand, there is no probability that any separation will be effected. But, if a majority should at any time accomplish such separation there would be a strong minority which would prove much more profitable to the institution than the united body is now.—Journal and Messenger.

There is a text in the Psalms which uses the strange expression of "the gentleness" of God. We wonder sometimes when God is so great, so terrible in majesty, that

he uses so little violence with us, who are so small. But it is not his way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust. We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all—moulding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of his omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. God did not even speak to him. That one look laid a spell upon his soul which was more than voice or language through all his after life.—Henry Drummond.

INJURING A SOUL.—If you hurt a man's feelings, you can apologize. If you ruin his fortune, perhaps you can restore him fourfold. If you injure his health, you can send him a doctor. But if you mar a character, it will be as Adam Bede said to Arthur Donnithorne: "There's a sort of damage, sir, that can't be made up for." Care for life and limb, law and morals, join in enforcing; but, more important than these, God lays upon each one of us the care of souls.—Sunday School Times.

The Christian life is a going to the Father. Some travel swiftly, some are long upon the road, some meet many pleasant adventures by the way, others pass through fire and peril; but though the path be short or winding, and though the pace be quick or slow, it is a going to the Father.—Professor Drummond.

"He maketh the sun to rise on the evil and on the good." This beneficence to just and unjust alike was the proof, not of God's moral indifference, but of his measureless long-suffering and his passion to redeem.—David W. Forest.



# Alabama Baptist

MONTGOMERY, JUNE 8, 1899.

## EDITORIAL.

### OUR DEBT.

We are greatly encouraged. The effort in which we are now engaged is the most remarkable debt-paying movement we have ever known. Our people are in earnest. Sums from five dollars to two thousand dollars are being promised. Let every man and woman who can give any amount, however large or small, do so at once; don't wait longer. Let those who have promised to pay a certain sum get it ready and send it in right now, so that the aggregate amount can be paid. It is a privilege offered our brethren to help in this payment. When the amount is raised—and by your help it will be—we will be free from all debts. Brethren, in the name of right, in the name of the Baptist cause, in the great name of the Master whose we are, and whom we serve, we appeal to you to come forward now, one and all, and give something and we will be free from financial slavery.

Drs. Gray, Davidson and Crumpton are working faithfully, and the denomination is stirred as never before. OUT OF DEBT AND INTO FREEDOM, is the battle cry.

DR. EAGER's church last week passed unanimously strong resolutions protesting against his accepting the Presidency of the Girl's Industrial School and appealing to him to remain with his church. Up to this writing he has not made public his decision. It is sincerely hoped by not only his membership, but by the Baptist brotherhood all over the state, that he will remain in the pastorate.

We cannot agree with Dr. Dickinson in all that he says in his "Convention Aftermath" touching the Seminary. While at this time we shall not enter into any discussion concerning the matter, it is proper to let our people know where we stand. We are for the Seminary and the faculty. In so being we will not in the least disparage the great University at Chicago. Let it stand on its merits, and so with the Seminary.

We most sincerely thank Bro. Pugh for his words of cheer and encouragement. Our whole purpose is to hold up and advance the Baptist cause and do good unto the brethren. Our aim and desire is to serve the denomination in unity and harmony. The ALABAMA BAPTIST is truly, and strictly a State paper. We make no effort to extend its circulation outside of Alabama, although we have several hundred subscribers beyond the State line. This is a home paper, for home use by the churches, and boards and brethren.

Bro. Pugh spoke it truly when he said the paper is the friend of the preachers. Their interest is always watched by us and advanced as best we can. If our pastors—all of them—would stand by us as staunchly as we do by them, our list of subscribers would increase daily. Let us work together.

DR. SANDERS, our State Health Officer; Dr. Glenn Andrews, City Physician of Montgomery, and other physicians, met in New Orleans last week to investigate and consider the case of yellow fever that had occurred there. They could not discover how it originated, and, as no other had occurred, agreed that there was no cause for alarm.

Great preparation is being made in Richmond, Va., for the B. Y. P. U. Convention.

REV. J. L. THOMPSON on the last Sunday in May preached his farewell sermon in Clayton Street church. He goes to LaFayette, to assume the pastorate of that church. With great reluctance the members of Clayton Street church gave him up; pastor and people were in full accord—not a jar between them; but Bro. Thompson was impressed that the path of duty pointed him to LaFayette. We sympathize with the Clayton Street church in its loss, and congratulate LaFayette in its gain. Not only is Bro. Thompson a loss to our city, but his noble, zealous, consecrated Christian wife is also a great loss. She possesses the tenderness of heart that wins people to her, and not only so, but she is a Baptist true and tried.

Our prayer is that God's choicest blessings may attend them, and that the union of pastor and people may result in great good to the Master's cause.

OUR Texas Baptist editors are having a big fight in the civil courts. We clip the following from the press dispatches:

DALLAS TEX., June 3.—The trial of the case of S. A. Hayden vs. J. B. Cranfill et al., suit for damages alleged to have been inflicted on the character and business of plaintiff by reason of publications in The Texas Baptist Standard, has ended. The jury returned a verdict awarding the plaintiff \$20,000 actual, and \$10,000 exemplary damages.

Dr. S. A. Hayden, editor of The Texas Baptist and Herald, filed suit against Rev. J. B. Cranfill, of Waco, editor of The Texas Baptist Standard, C. C. Slaughter, Dr. R. B. Buckner and twenty-eight other prominent leading Baptists in Texas for \$100,000 damages.

A motion for a new trial was today overruled and attorneys will press the case to the higher courts at once. The case has practically split the Baptists in Texas.

We deplore this condition of things. Evidently somebody is in the wrong. The spirit of fraternal love does not prevail. Blood is manifest. No newspaper or man has free license to defame or stigmatize his fellows. Do unto others as ye would they should do to you, and all will be well.

AMONG the items of news in the Montgomery Advertiser we find the following from Atlanta:

The committee appointed from the Home Mission Board of the Southern Baptist Convention at its session two weeks ago, met in the office of the board Friday afternoon. The committee consisted of Dr. W. W. Landrum, Dr. T. P. Bell, Dr. L. G. Broughton, Walker Dunson and B. F. Abbott, all of whom were present at the meeting. The principal work for the committee was its report on the election of two secretaries, one to be senior secretary to report to the board and to have the choice of duties. The salary of the position of secretary was fixed at \$2,000. The committee reported the election of Dr. Tichenor for the senior secretaryship, and Dr. F. C. McConnell, of Lynchburg, Va., for the junior position. W. W. Welch was re-elected assistant to the secretaries, and was also chosen for the first time the recording secretary of the convention.

It is stated that among several positions offered to Dr. W. H. Whittitt, late President of the Baptist Theological Seminary at Louisville, is a \$6,000 professorship in the University of Chicago.

### To Trustees of Howard.

The annual meeting of this body is to be held in College building, East Lake, on Tuesday the 13th inst., at 9 a. m.

Your presence is earnestly solicited. C. C. JONES, Sec'y Board.

### Minutes of the Southern Baptist Convention.

I have a great box full of them. I will distribute them at the associations. In the meantime if a brother wants one he can call at the office, or write, enclosing five cents to pay postage. W. B. CRUMPTON.

### Better than Bonds.

Thus we regard the subscriptions of our brethren to the Denominational Debt. We have taken their promise, but not their notes, and we believe they are going to pay their subscriptions. Now, let there be no slip, beloved brethren. The whole matter will hinge on the payment of these pledges. Let us make "our word better than our bond." And let the money be sent in at once to B. D. Gray, Birmingham. We are now on the home stretch, and expect to complete the subscriptions by June 8th. Could anything be more glorious than the victory that seems now just within our reach? Is there a Baptist in all the State who doesn't want to have a part in the work? Send in your money at once. G.

### Send in the Money.

The amount will soon all be subscribed. We are so near the end that we ask the subscribers to send in their money at once. Every dollar will be deposited, not to be disturbed until the whole \$38,000 is in hand. G.

### Let There Be No Mistake.

Although it has been published time and again, some do not seem to yet understand. The whole of the debt amounts to \$38,000, divided as follows: Howard College, \$34,300; the State Board of Missions, \$2,700; the Ministerial Education Board, \$1,000. G.

Dr. Gray is wondering if the next generation of Baptists will have anything to do. He says he never heard of so many church houses and pastorates being built, or getting ready to build. It looks as if they all took the notion at the same time. He thinks the rising generation will be well housed and have nothing to do but worship the Lord under its own vine and fig tree. Selah! G.

### The Crowning Day.

Speaking of the good day coming when the debts will all be off and the crowns bestowed upon those who have won them, a good sister said, "I think some of the preachers' wives who staid at home with the stuff and the children while their husbands were toiling at the debt, will be entitled to crowns, too." That is fact. I had forgotten it; but the Master in whose name the labor is performed, he will not forget the faithful, lonely soul at home with her burdens. C.

### Telling a Lie.

Bro. Rainer, of Union Springs, will forgive me for telling this on him. When it came his time to speak he said: "The only objection I have to you fellows coming round here is, you make me tell lies. I have said I would never give another cent to Howard College, but you have talked me into giving you a hundred dollars." Whereupon Gray replied: "Bro. Rainer, if a lie is ever justifiable it is just under these circumstances. That reminds me of an old brother in Mississippi. He was very much opposed to war; he believed the Bible was against it; but he said, 'When I looked at them sixty likely niggers that belonged to me, I thought if war was ever justifiable it was now.'" C.

### Who Killed the B'ar?

Everybody is familiar with the old story which suggests this caption. The brave old woman and the cowardly old man in the story represent two classes of Baptists now in Alabama. When we loaded our guns for b'ar and announced our purpose to go gunning for old bruin, the timorous soul said we wouldn't succeed. Some of us were none too certain ourselves; but now that the work has gone on and the old brute is on the run, the timid ones are taking heart, and some may venture into the swamp to see us hit the final blow; but it is going to be a great question among us in the future: "Who killed the b'ar?"

Certainly not those who heard our cry for help and heeded it not. They may be very proud of the victory when it is won, but I imagine they will hardly have the face to take any credit to themselves. There are some who were abundantly able to give liberally who gave sparingly. Well, they will not make much noise, of course; they are too modest for that. But

after all, it won't make any difference about who did it, just so the b'ar is killed. He is not dead yet, but his pestiferous old hide has been punctured by many a ball and he will tumble presently. If anybody is going to cry over it, he had just as well be getting his handkerchiefs ready; he sure will need them. But honest, now, brother; don't you think you will feel lots better if you give us one honest, manly lift on the debt? I know you will. Don't wait for any one to come to see you, but send it right along to Dr. Gray and say, "Here is my shot to kill the b'ar." When we have that grand jubilee in November, at Gadsden, you will feel awful lonesome, brother, if you don't help. C.

For the Alabama Baptist.

### The Darkness Breaking Away.

In one week from this day on which I write we hope and expect to be able to announce to our people and to the world that the Baptists of Alabama are out of debt. I rejoice in anticipation of the glorious day. It thrills my heart with joy as I contemplate the glorious work the Lord is doing through His people. Many of our brethren are responding nobly to the call of the Master in this great effort. I have always been a friend of the ALABAMA BAPTIST, and have encouraged my people to take and read it, but I have never before realized its importance as I have during this effort to remove our denominational indebtedness. Where our paper is read I have had no trouble in securing contributions. I found brethren informed and in sympathy with our work. On the other hand, where the paper is not read, I have had to talk, and explain, and persuade, and then in many instances it appeared to sound as an "idle tale." Our pastors can do no better work for their people than get them to take and read our paper. I found a few busy men who "take it for their wives." My impression is that the husbands need it as badly as their wives.

Now, brethren, let us improve this opportunity. We will never have another such opportunity to honor God and bless humanity as we have to-day. This is the critical moment. Let every one help now. The Lord is leading us on to victory. Under his guiding hand we must and will succeed. A glorious future is open to us. It is a privilege to be permitted to live at such a time as this. "The Lord is doing great things for us, whereof we are glad."

May His richest blessings crown our efforts. J. G. LOWERY.

Warrior, June 3.

For the Alabama Baptist.

### Mothers in Israel Passed Away.

On June 1st. Mrs. Mary Bledsoe, widow of Rev. J. F. Bledsoe, died near Eufaula, at the home of her daughter, Mrs. W. M. Dozier, and was buried at old Antioch, near LaFayette, in Chambers county, on Saturday, June 3d, the funeral being conducted by Rev. C. J. Burden. Mrs. Bledsoe was 71 years of age. She left surviving her the following children: Rev. W. C. Bledsoe, Rev. Jas. O. Bledsoe, Rob. H. Bledsoe, Prof. J. F. Bledsoe, Mrs. W. M. Dozier and Mrs. Fannie Ramsay. She was a devoted Christian, and died in perfect peace.

Mrs. L. J. Woody died recently at the home of her son in Chambers county, aged 87 years. She was a daughter of Britton Stamps, who will be remembered by many of the older people of East Alabama. Mrs. Woody left a large circle of kindred and friends. Her long life was marked by a steadfast faith in her Savior and great loyalty to her church. She has entered into rest.

Mrs. Elizabeth Moore, a sister of Mrs. Woody, died last Saturday in Atlanta. She lived many years in LaFayette, and leaves many friends who are made sad at her loss.

Bro. Thompson's first services here yesterday were pleasant and helpful. He enters his new field under hopeful auspices. B. LaFayette.

The venerable father of Mr. Chas. H. Spurgeon is still living at an advanced age, hale and hearty. He was recently greatly afflicted by the death of his son, Dr. James A. Spurgeon.

### NEWS NOTES AFTER THE WAR.

#### CUBA.

The former Cuban soldiers are more inclined than at first to give up their guns and accept \$75 of our money. The trickery and dishonesty which has been so often remarked as a part of Cuban as well as Spanish character are shown in the applications for the money. Some men come to the paying officer with an old gun that is not worth its tax and give it up, hoping to get the money; but their names are not on the army roll, and no officer will certify that they were in the army, and the scheme fails. It is said that some officers require to be paid five dollars for certifying that a man belonged to the army, even when it is true, and that others would accept the money if it was obtained even when their certificate was not true. In different parts of the island the distribution of the money is progressing as the former soldiers get over their foolish notions, and in general the condition is fairly peaceful. Our authorities are considering the subject of affording assistance to the Cuban planters so that their farms may be supplied with whatever is necessary for the resumption of farming operations.

#### THE PHILIPPINES.

So far as the public can see the situation remains as it was last week diplomatically; but Washington dispatches say that lengthy telegrams from Gen. Otis and the commissioners, which are considered in secret by the government, indicate that an important change is pending. It is thought to be peace, but no one on the outside knows. In the meantime our troops are pushing the Filipinos all the time, and fighting goes on almost daily. Our soldiers excite the admiration of the world for the tireless energy and the skill and courage with which they press the enemy. Gen. Otis needs men to keep the country clear of insurgents after his army has passed over it. They return in small bodies and cut the telegraph wire, tear up the railroad and terrorize the peaceable natives.

For the Alabama Baptist.

### Preston's Paragraphs.

Dear Baptist: Please tell Bro. Huckabee not to render a bill against me for failing to meet my appointments in Monroe and Wilcox, for so soon as I found that I was unable to make the trip I wrote the churches that I could not be with them. I came home on Monday from Pine Apple and took my bed, and was unable to leave it for ten days. I am sure that no one more highly appreciates the noble sacrifices our good women make than I do. I am sorry that I could not meet my appointments in Monroe and Wilcox, especially since this was my first list in these counties. I have filled more than eight hundred appointments for the past two and a half years, and have missed very few.

Say to Bro. Hatcher that the Savior washed the disciples' feet before he instituted the supper, but on the same night.

Tell the brethren not to be so much alarmed about the Mormon elders. I have been in the evangelistic work two and a half years and have met only one Mormon elder, and I have not seen a single convert to Mormonism. There are many other isms in our state more to be dreaded than Mormonism. Any ism which causes a soul to turn from Christ to trust in good works or anything else for salvation, is as surely ruinous to the soul as Mormonism.

Montgomery. A. J. PRESTON.

James actually declares that if a man has perfect patience he has a perfect character. I wish I had a voice that could ring over our run-mad country in this end of the nineteenth century, when men are tumbling over one another, rushing after nothing and finding it. I would like to proclaim this lesson: Whoever has perfect patience has a perfect character.—J. A. Broadus.



## Alabama Baptist.

MONTGOMERY, JUNE 8, 1899.

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Nothing, says an exchange, is more beneficial to an old pasture

than to narrow it thoroughly every spring. A few roots may be broken off, but the stirring which the surface soil receives opens it to air and to receive the rains which will set them to growing more vigorously than before. Another good effect of the harrowing is to break up the excrement dropped by the stock the previous year, and scatter it so that it can fertilize a greater number of plants.

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Write to J. M. Dewberry, Manager of "The School Agency," 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. Sells and rents school property. Efficient teachers desiring information should write for circulars.

### FIELD NOTES.

M. M. Wood, Huffman: I should have acknowledged earlier in this way my indebtedness to the good women of my two churches for an enjoyable trip to that great gathering of God's servants in Louisville, the Southern Baptist Convention.

The Mobile Item reprints our paragraph about the election of Mayor J. C. Bush as one of the Trustees of the Seminary at Louisville, and gives credit to the Greensboro Watchman. But there's no harm done; the Watchman could have said it just as truly as we.

A. B. Campbell, Troy, Monday noon, June 5: Thus far we have received six members by letter and approved forty-four for baptism. Twenty-eight of these latter have already been baptized. The meetings continue with interest, and we hope for other accessions. Bro. Dawson is doing fine work.

Roanoke Leader, May 30: At the conclusion of the services at the Baptist church Sunday morning a surprise was sprung by the pastor, Rev. W. J. D. Upshaw, offering his resignation, to take effect next October. The church will take action on the resignation next Sunday. Mr. Upshaw has done a good work for his church and community during the three years of his pastorate here, and has impressed all with his goodness of heart and his zeal in the Master's work.

In looking through our State exchanges to learn the condition of the crops, so that we might give the information to our readers, we were surprised to find that so few of the county papers had anything to say upon that subject of vital interest to all of us. But there was no end of politics, both state and national. The query came up, Do the papers print so much politics because the people require it

or do the people read and talk politics so constantly because the papers press the subject upon them?

Rev. W. B. Carter died suddenly at his home in Birmingham on Monday last. The Age Herald says he had preached in the morning and became very warm. Going home at noon, he complained of feeling tired, and laid down to rest. In a short time he was stricken with apoplexy and died immediately. Bro. Carter was reared in North Alabama, but for some years he was pastor at Girard, Luverne and other churches in this part of the state. For the past few years he has resided at Birmingham and preached to churches in the contiguous territory.

Reports of the Judson Commencement show that it was a brilliant and attractive affair. Not only so, but it showed the grand old school to have had a most successful year. There were thirty-three graduates in all—six Eclectic graduates, six in Music (piano), one in Voice, two Excelsior Medalists, and eighteen Full graduates. This, we believe, is the largest list for one year that the school has ever turned out to bless and adorn the world. The demand upon our space which was made and which we thought might be made in the interest of the debt-paying movement prevented us giving an account of the commencement exercises more than is contained in the exceedingly well written article, "The Judson after Fourteen Years." We regret that the author did not sign her name to that excellent specimen of English composition, which concludes with such tasteful pathos that the reader is inevitably brought into tender sympathy with the writer. The Judson may congratulate itself on that graduate.

Rev. Henry T. Crumpton will make his home at Carlowville, Dallas county, and will be pastor of the church there, and also at Forest Home, Ackerville and Alenton. This will be the third generation of this Crumpton line to preach in that territory, the young brother's father and grandfather having preached there in the years gone by, and perhaps served as pastor of some of the same churches that he will serve. As the young man will be compared with the old men whose name he bears, he will have to "mind his p's and q's." But he will stand the test.

REV. G. W. TOWNSEND has just closed a very interesting protracted meeting which he has been conducting for two weeks and a half with the West End Baptist church of this city. He reports that there were about fifty who professed faith in Christ during the meeting. Nine or ten united with the church. This church was organized there a few weeks ago and immediately secured the services of Bro. Townsend to conduct this series of meetings. Bro. Townsend loves this kind of work, the conducting of revival meetings. He is deeply zealous and earnest, and has the winning of souls to Christ on his heart. If desired he will assist pastors in revival meetings during the summer.

J. E. Weaver, Somerville: Evangelist Paul Price has just closed a very precious revival at the Baptist church at Cullman. The services continued eleven days. There were four additions by letter and six by baptism. The church is greatly revived and the cause of Christ is wonderfully built up. The power of the Holy Spirit seems to accompany the words of Bro. Price. He presents Christ on the cross in the clearness and simplicity of the gospel. The lessons on Bible reading are attended with great interest. He gives a clear

unity to apply for each member understanding of the words, "eternal truth, and glorie only in the cross of Christ. Assured that the church will go forward from this good work to still greater activity, we would praise the Lord and take courage.

J. F. Gable, Chattanooga, May 31: My church here, the Second, has just closed a protracted meeting which resulted in something of a revival. Nine additions up to date, and three or four more are coming in the near future. Nearly all are to be baptized. We are sustaining a branch work, Sunday school, etc., at Rossville, four miles away, where good work is being done among the factory employes, and we hope to see a church organized there before long. Have already baptized three, two more are awaiting baptism there, and about a dozen have been received by letter in the past few months.—I wish you all success in paying the denominational debts.—Have just received a telegram from our missionary appointee, Rev. W. W. Lee, asking me to meet him at the train tonight. I do not know where he is going.

For the Alabama Baptist. The Convention at Richmond.

The B. Y. P. U. Convention, to be held in Richmond, Va., July 13-16, should be largely attended by the young people from the South, as it will be held in a Southern city, and a city around which so much of interest clusters. This will be a fine opportunity to take a summer outing at a small cost, and any one desiring to remain for some time can get his ticket extended. Fare will be charged for one way only, and board can be had at very reasonable rates. I will be glad to give all who contemplate going any information in regard to the trip, etc. Let me hear from you.

L. W. TERRILL,  
Transportation Leader for Ala., Birmingham.

J. M. FROST, Corresponding Sec'y.

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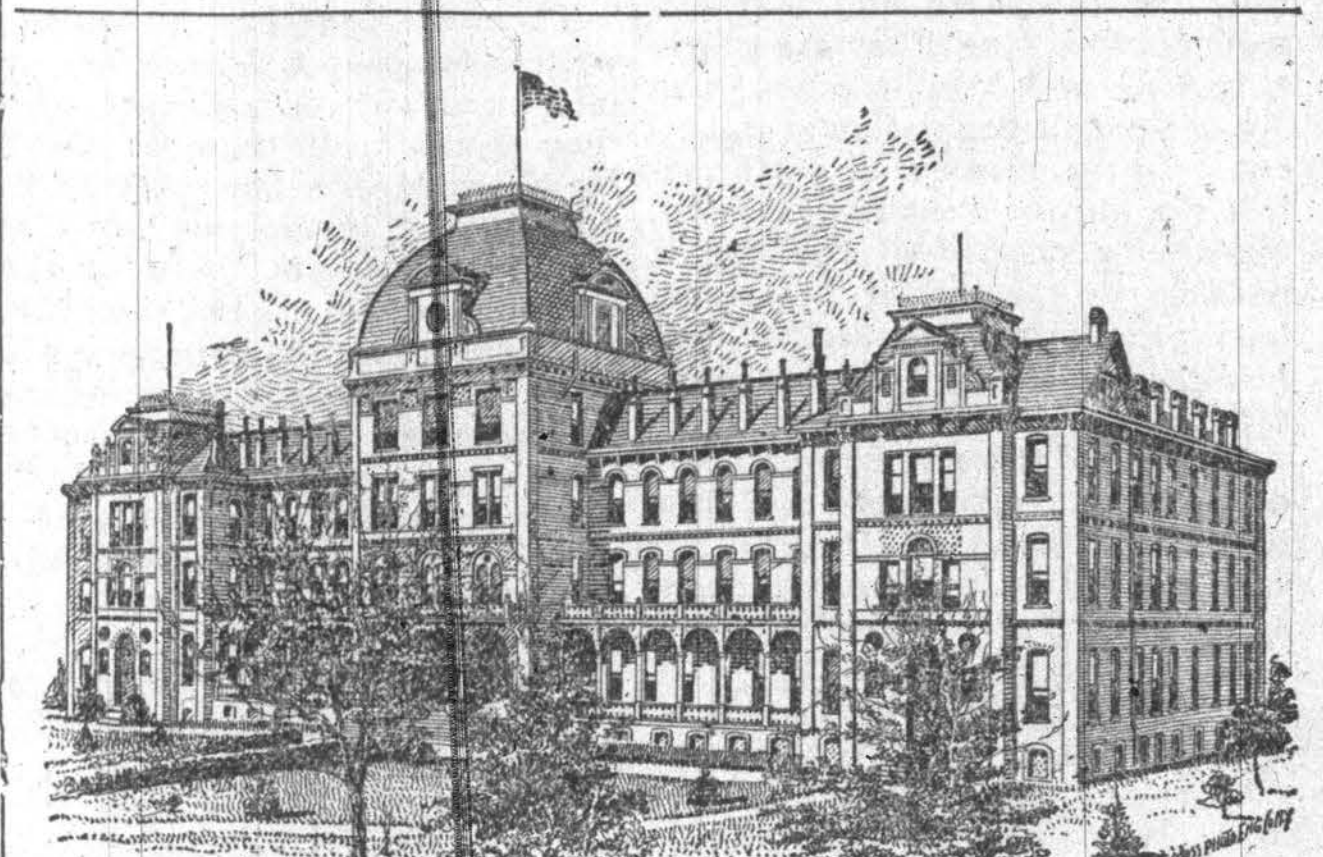
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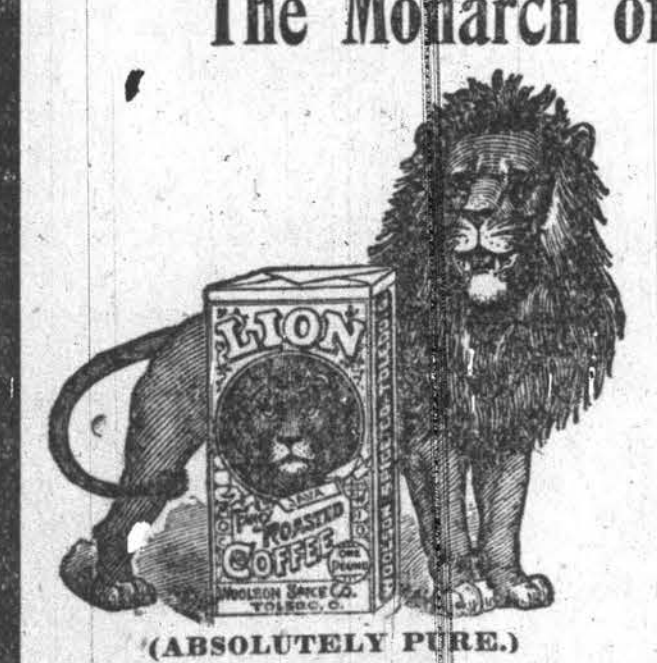
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Twenty-three NEW STARR PIANOS and ONE FULL CONCERT CHICKERING GRAND have recently been added to the Music Department. The large attendance of the present session has necessitated an increase in the Faculty.

Only a few Vacant Rooms. Those wishing to enter the second term will please give timely notice to **ROBERT G. PATRICK, President,** Marion, Alabama.

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Its strength comes from its purity. It is all pure coffee, freshly roasted, and is sold only in one-pound sealed packages. Each package will make 40 cups. The package is sealed at the Mills so that the aroma is never weakened. It has a delicious flavor. Incomparable strength. It is a luxury within the reach of all.  
Insist on "Lion" Coffee. Never ground nor sold in bulk. None Genuine without Lion's head.  
If your Grocer does not have Lion Coffee in his store, send us his name and address that we may place it on sale there. Do not accept any substitute.  
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## THE LORD'S APPOINTMENT.

I say it over and over, and yet again to-day  
It rests my heart as surely as it did yesterday;  
"It is the Lord's appointment,"  
Whatever my work may be,  
I am sure in my heart of hearts  
He has offered it for me.

I must say it over and over, and yet again to-day,  
For my work is somewhat different from yesterday;  
"It is the Lord's appointment,"  
It quiets my restless will  
Like voice of tender mother,  
And my heart and will are still.

I will say it over and over, this and every day,  
Whatever the Master orders, come what may,  
"It is the Lord's appointment,"  
For only His love can see  
What is wisest, best, and right,  
What is truly good for me.

## Burial Customs in Porto Rico.

The Porto Ricans are a dark-skinned, straight-haired and light-hearted race. They are peaceful and laborious. They are open-hearted and not resentful as many other people in warm countries. Family ties are very strong, and the most distant and poorest relatives are recognized and helped in their distress. Suicides are nearly unknown, and there are less than 100 insane in a population of 1,000,000. In the chamber of death, before the dread event has occurred, the family exhibit all the sorrow possible on the part of human beings. Once the spirit has fled, they give themselves up to bitter lamentations.

Because of the warm climate, the dead bodies can be kept but a few hours. I attended a funeral recently at 1 p. m., where the death occurred at 8 a. m. same day.

All bodies are taken to the graves in coffins or boxes. In the towns, coffins are used. In the country, such coffins as plain farmers can make, which are very crude affairs. For children and in rural places for adults no lid is used on the coffin. The face of adults is covered with a towel, while the face of children is exposed, and the body covered with flowers.

The body is commonly carried to the grave on a bier on the shoulders of four men, though hearses exist in larger towns. In the interior, no other means of conveyance except on men's shoulders is possible.

The women never, and often the men of the family do not accompany the body to the cemetery. I am not sure that even friends are always present.

At the entrance to the cemetery is a large hall, called the chamber of the dead. Here the bodies are deposited, to be buried at the convenience of the persons in charge of the cemetery. In case of people well to do, the burial occurs at once on arrival at cemetery. Some bodies are deposited in large family vaults, which are excavated in the ground and walled with apartments. Others are placed in niches or cells, above ground. These are commonly constructed around the sides of the cemeteries, against the high walls. The poor are buried in the earth one in a grave commonly, though this is not always so.

The body, in the case of poor people, is removed from the coffin and buried only in its shroud or sheet. The rich bury the coffin with the body.

So far, the customs in Porto Rico are not different from those in the States. But here a change occurs. There are but comparatively few cemeteries in the island, as a rule one to each municipality, or seventy-one in all. To these all the dead are brought. The areas are

quite small. The ground has all long since been filled with graves. The result is the same ground must be used over and over again. In most places two or three years is all the time a body can lie undisturbed before the ground must be used again. I have heard of the same grave being opened in three months, but this may be incorrect.

In the family vaults the bones are from time to time gathered together, boxed up or tied in bundles, to make room for fresh arrivals. This is done with proper care and decency. In the case of a family owning or renting a single tomb, or space for one body, the occupant of the tomb must be removed every time a death occurs. The bones removed are deposited in a corner of the cemetery called the *Campo Sancto*. In some cemeteries this is a small area surrounded by a high wall; in other cases, it is nothing but a bone pile in the most convenient corner.

I recently attended a funeral where the bones of the grandfather were removed to make room for the granddaughter, and I have known those of the husband being removed to make a burial place for the wife.

There has been a lot of nonsense written for people in the States in reference to these countries. Are they worse than those at home? How long does a body rest undisturbed in Philadelphia or New York? Or, to put it in another way, how often are not cemeteries abandoned, and the bones used for filling the streets and for other useful purposes? Such things occur every day. The people here do the best they think they can do. They care for the bodies of their friends for a few years, and then resign them to the inevitable.

The cemeteries are owned by churches or by the municipalities, more commonly, the latter, and owned as a source of revenue. The vaults are rented for a term of years, at the end of which time, if the rental is not renewed, the bones are taken to the *Campo Sancto*.

Priests do not attend funerals as a rule. But when the number of funerals each day is taken into account it will be seen that this is impracticable. Sometimes as many as twenty burials occur in a single day, at one cemetery, to which but one priest is attached.—Maj. Geo. G. Goff in *The Commonwealth*.

## Arecibo, Porto Rico.

The progress of chemistry is responsible for very much of the food adulteration, which is now placed by the government chemist at 90 per cent. It is ascertained that chemical companies have agents traveling regularly to sell to butchers chemicals for preserving meats, the favorite being boracic acid. In Connecticut, of sixty-three samples of fruit jellies for sale at the groceries, two-thirds were adulterated, not only with starch and glucose, but with aniline dye and poisonous salicylic acid. Sausage, oysters and hamburger steak are usually preserved by boracic acid.

Even butter is preserved by chemicals. It is to be noted that precisely the same chemicals are used as are employed by medical students in preserving dead bodies. A large portion of canned goods, especially the cheaper canned goods, are preserved by chemicals rather than by exclusion of air. The beautiful green color of peas and other vegetables is usually given by chemicals. It is believed that the lives of thousands of Americans are made miserable through dyspepsia through the systematic food poisoning for the profit of dishonest dealers. Salts of zinc or of copper give a beautiful color to peas, and a sleepless night to the eater. A hotel had a large amount of sickness among its guests, which was found to be due to using coal-tar flavoring extracts instead of those from the natural fruits. These coal-tar extracts are used to a large extent in confectionery and soda water. Saccharin is one of the most injurious of substances, and is used as a cheap substitute for sugar. It is believed that fines do little good, as the manufacturers can afford to pay them when detected, and that only imprisonment of every party having criminal knowledge of adulteration will prevent the frauds.

An inventor in Great Britain claims to have devised an electric gun which is soundless as well as smokeless, and which will throw shot five miles and a half.

## A Calf's Costly Meal.

The treasury department at Washington recently received a little wooden box from Texas containing a wad of what appeared to be fragments of United States bills. Later in the day a letter from J. Blasingame, of a small town near Galveston, Tex., arrived which explained the contents of the box. The wad of green paper is all that is left of \$210 owned by Blasingame, which he rescued from the stomach of a yearling calf.

It seems that the Texan recently sold a herd of cattle for which he received \$470 in bills, as follows: One \$100, one \$50, and sixteen \$20 bills. He placed the money in an ordinary memorandum pocketbook, but the bills were in such a position that the ends stuck beyond the edge of the book. Blasingame carelessly threw his coat on the ground in the cow lot, and a yearling coming along saw the green bills and proceeded to devour them. The animal took in the entire bunch at one mouthful and was discovered in the act of chewing Blasingame's \$470. The Texan, with the assistance of his brother, succeeded in recovering from the mouth of the calf thirteen of the \$20 bills in a comparatively uninjured condition. This money was afterward passed off by Blasingame in payment for some cattle. The calf was shortly killed and from its stomach was taken a mass of chewed bills, stained and discolored. The fragments were boxed up and sent to the redemption division of the treasury department. Blasingame prepared a sworn statement of the disappearance of his money and forwarded it to Treasurer Morgan. The latter had the case examined and found the facts to be as stated. Accordingly, \$210 in crisp, new bank notes were sent to the cattle dealer to replace the money masticated by his calf.—*Brooklyn Eagle*.

"The people of Texas are rather bibulously inclined, any way, aren't they?" said Murphy in the act of elevating the decanter. "No, I can't say they are," rejoined Col. Henderson. "I get around a good deal, and I don't notice very many people reading the Bible; they seem to prefer the newspapers."—*Ex.*

daughter, o you? Can you support her, if I consent to the marriage?" College Student—"I hoped that if you considered my suit favorably you could give me a situation where I could work and rise." Stern Parent—"I could." College Student—"O, thank you, I—." Stern Parent—"I can give you a situation where you can work and rise about 5 o'clock in the morning."—*Harlem Life*.

To be content with what we possess is the greatest and most secure of riches.

## "A THOUSAND POUNDS OF COMFORT."

What makes a woman contented with her lot? How many philosophers can answer this question? Some shallow observers imagine that all a woman wants is an easy, do-nothing sort of a life. But that's a big mistake. A woman thrives on kindness and care. Give her an affectionate and congenial atmosphere to work in, and sound physical health and she will work harder than the average man and never grow discontented. If you have a fretful wife, find out some new way to be kind to her. If there is any weakness or diseased condition that causes irritability, see that she has the proper remedy right away. That wonderful medicine originated by Dr. R. V. Pierce, of Buffalo, N. Y., his "Favorite Prescription" for women's diseases, will restore perfect organic vitality and health. It will give cheerfulness, energy and power. In the words of a New York lady, Mrs. Q. N. Fisher, of 1861 Lexington Ave., it will give a "thousand pounds of comfort."

"I feel it a duty to inform you," writes Mrs. Fisher in an earnest letter to Dr. Pierce, "that I have been a sufferer for many years from nervousness with all its symptoms and complications. I was constantly going to see a physician and purchasing medicine for this or that complaint as my troubles became unbearable. In the spring of 1897 my husband induced me to try Dr. Pierce's Favorite Prescription. After taking one bottle and following your advice I was so encouraged that I took five more bottles and then I did not take any more for several weeks as I felt so much better. I am not now cross and irritable. I have a good color in my face, have gained about ten pounds in weight and am a thousand pounds of comfort for a new woman once more and your advice and your 'Favorite Prescription' which is not to be dispensed with. I will not take any more unless you so advise, for I do not see that I need it."

Dr. Pierce will send advice by mail entirely free of charge. Address as above.

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The undersigned will, for a fee of \$5.00 per section, advise you where the best lands can now be had, and will prepare all the necessary legal papers, and attend to the securing of title here through the proper department of the Government.

Address CHAS. P. SCRIVENER, Late State Compiling Draughtsman, Austin, Texas.

References: Hon. Jos. D. Sayers, Governor; Hon. Jno. H. Reagan, Railroad Commissioner; Hon. A. S. Burleson, Congressman; Maj. Geo. W. Little, President American National Bank, Austin, Tex.; Hon. R. H. Ward, Assistant Attorney General of Texas; Hon. Ashby S. James, Attorney-at-Law, Austin.

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Write to C. A. Benscoter, Assistant General Passenger Agent, Southern Railway, Chattanooga, Tenn., for a copy of this folder. til-sep-25

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The Little Sentinel.  
"Nurse, what do you think mamma told me?" asked a little bit of a boy.

"I haven't the littlest idea," answered nurse, as she looked up from the stocking she was mending.

"Well, she said I might stay up all night. You know, nurse, I've always wanted to."

"That is very good of mamma," answered the nurse. "And where are you going to spend the night?"

"Well, men who camp out, you know, have a fire. I am going to pretend I'm camping out, and I'm going to spend the night by the parlor fire."

"That's a good idea."

"No, I think I'll be sentinel, and walk up and down before the fire with my gun over my shoulder."

"But a sentinel must not go to sleep. He must be on watch all the time and say—"

"I know! 'Who goes there?'"

"And you are going to watch all night?"

"I think I shall," answered Harry, proudly.

It had long been Harry's wish to sit up all night, and he could not help thinking his mamma very unkind never to let him. He teased so much that finally mamma said:

"Well, Harry, you may."

At about eight o'clock Harry, who was usually in bed and asleep at that time, took his stand by the fire. His toy gun was over his shoulder, and on his head he wore his soldier cap.

Up and down he walked before the fire, and at first it was great fun.

Whenever he heard a sound he would call, "who goes there?" and it would be papa coming to look for a book, or mamma. Once, when he called a very loud "Who goes there?" what do you think happened? The little white kitten ran into the room!

Up and down, up and down, went Harry.

Heavier and heavier grew the gun. Harder and harder was it to keep a straight line on the carpet.

Harry looked at the easy chair and the sofa, but proudly he shook his head.

"I've always wanted to sit up all night, and I'm going to show mamma how much I want to!"

Oh, what a loop from the straight line that time, Harry!

Time went on. Mamma and papa said good night, and white kitty curled herself up on the rug and went sound asleep.

Harry's eyes began to blink, but he held them as wide open as he could.

Soon he had a lonely feeling. "A soldier must be brave," he whispered.

"But why shouldn't I sit down?"

"Because you'd go to sleep," a small voice within answered.

So up and down Harry trudged. Soon something rolled down Harry's cheek. Harry dashed it away, but then another something rolled down the other cheek.

"I'm a baby!" the little boy sobbed, but still he kept marching.

Everything in the room seemed to swing—and swing—and swing! His feet were too tired. He tripped and fell upon the soft rug. How soft it was! He couldn't get up. He heard some one.

"Who goes there?" he asked feebly. "The Sand Man," a gentle voice answered, that sounded something like papa's and mamma's combined.—Examiner.

The British Government recently closed a contract with the Standard Distilling Company of Chicago for the immediate delivery of 125,000 barrels of liquor and added that 450,000 more would probably be needed in ten days. All of this liquor is to be used in making smokeless powder. The United States Government ordered 10,000 barrels for the same purpose. It would be a blessed thing for the world if all distilled liquors were used up in manufactures.

Queen Victoria was eighty years old on May 24th. She has made her last appearance on a public state occasion. She laid the corner-stone of the Victoria and Albert Museum, which completes the series of buildings at South Kensington which she began in the year of her coronation. She finds it difficult to walk or to stand, and sat in her carriage while the address was read.

## Plant System.

Florida to Cuba.

Schedule in effect April 16, 1899.

Via Dupont and West Coast.									
No. 82.	No. 86	No. 36	No. 58.	STATIONS.		No. 57.	No. 33.	No. 85	
8 10am	11 25am	7 45pm	lv. Montgomery	ar	lv. Montgomery	8 10am	9 30pm	7 00pm	
11 15	12 52pm	9 12	ar. Troy	lv	lv. Troy	8 31	7 40	4 05	
1 20pm	1 56	10 16	ar. Ozark	lv	lv. Ozark	8 58	6 30	1 56	
2 10	2 25	10 45	ar. Pinckard	lv	lv. Pinckard	5 00	6 00	1 00	
8 00	5 30	1 50am	ar. Thomasville	lv	lv. Thomasville	1 55	2 50	7 00am	
	6 50	3 12	ar. Valdosta	lv	lv. Valdosta	1 22	2 50		
	7 32	4 30	ar. Dupont	lv	lv. Dupont	11 30pm	12 30		
		5 37	ar. Live Oak	lv	lv. Live Oak	5 25	4 25		
		10 50	ar. High Springs	lv	lv. High Springs				
			ar. Gainesville	lv	lv. Gainesville	4 30pm	3 15am		
		12 00m	ar. Ocala	lv	lv. Ocala	1 55	1 35		
		2 30pm	ar. Leesburg	lv	lv. Leesburg	12 32	12 10		
		3 50	ar. Trilby	lv	lv. Trilby	11 00am			
		5 38pm	ar. Lakeland	lv	lv. Lakeland	9 30			
		7 02	ar. Tampa	lv	lv. Tampa	8 07			
		7 55am	ar. Tampa Bay Hotel	lv	lv. Tampa Bay Hotel	8 00			
		8 05	ar. Port Tampa	lv	lv. Port Tampa	7 30			

Via Jacksonville and Palatka.									
No. 82.	No. 86	No. 36	No. 58.	STATIONS.		No. 57.	No. 33.	No. 85	
8 10am	11 25am	7 45pm	lv. Montgomery	ar	lv. Montgomery	8 10am	9 30pm	7 00pm	
12 50	7 32pm	3 55am	ar. Dupont	lv	lv. Dupont	11 40pm	12 30		
2 40	8 49	5 00	ar. Waycross	lv	lv. Waycross	10 30	9 00		
	10 50	7 30	ar. Jacksonville	lv	lv. Jacksonville	8 00	7 30		
	11 05	9 20	ar. Jacksonville	lv	lv. Jacksonville	7 40	7 00		
	1 00am	11 00	ar. Palatka	lv	lv. Palatka	5 55	5 05		
	3 55	1 35pm	ar. Sanford	lv	lv. Sanford	3 00	1 15		
	4 43	2 34	ar. Winter Park	lv	lv. Winter Park	2 25	12 15		
	4 52	2 42	ar. Orlando	lv	lv. Orlando	2 15	12 01		
	5 30	3 12	ar. Kissimmee	lv	lv. Kissimmee	1 40	11 13pm		
	8 17	5 35	ar. Tampa	lv	lv. Tampa	11 00am	7 37		
	8 55	6 20	ar. Port Tampa	lv	lv. Port Tampa	10 20	7 00		
			ar. Palatka	lv	lv. Palatka	5 45pm			
			ar. Tarpon Springs	lv	lv. Tarpon Springs	7 55am			
			ar. Clearwater	lv	lv. Clearwater	7 15			
			ar. Belleair	lv	lv. Belleair	7 12			
			ar. St. Petersburg	lv	lv. St. Petersburg	6 25			
			ar. Waycross	lv	lv. Waycross	8 30pm	10 55am		
			ar. Savannah	lv	lv. Savannah	5 35	8 35		
			ar. Charleston	lv	lv. Charleston	2 30pm	6 13		
			ar. Waycross	lv	lv. Waycross	10 00pm	9 40am		
			ar. Brunswick	lv	lv. Brunswick	8 00	7 45		

Pinckard Accommodation—Leave Montgomery 4 p. m., arrive at Troy 6:45 p. m., Ozark 9:10 p. m., Pinckard 10 p. m. Leave Pinckard 5:20 a. m., Ozark 6:07 a. m., Troy 8 a. m. Arrive at Montgomery 10:30 a. m.

Five Ships a Week to Cuba—Leave Port Tampa 9 p. m. Mondays, Thursdays and Saturdays. Arrive Key West 3 p. m. Tuesdays, Fridays and Sundays. Arrive at Havana 6 a. m. Wednesdays, Saturdays and Mondays.

Pullman Sleeper on trains 57 and 58 Montgomery to Jacksonville. Nos. 33 and 36 Montgomery and Tampa via Jacksonville and Sanford. All trains daily.

Three Ships a Week to Cuba—Leave Port Tampa 9 p. m. Mondays, Thursdays and Saturdays; arrive Key West 3 p. m. Tuesdays, Fridays and Sundays; arrive at Havana 6 a. m. Wednesdays, Saturdays and Mondays.

For any information address R. L. TODD, D. P. A., Montgomery, Ala., B. W. WRENN, P. T. M., Savannah, Ga.

## Georgia & Alabama Railway.

Passenger Schedules. Effective February 5, 1899.

MAIN LINE.									
No. 19*	No. 17*	STATIONS.		No. 18*	No. 20*				
7 30pm	7 25am	Leave	Savannah	Arrive	11 45pm	8 40am			
8 16	8 05	Arrive	Cuyler	Leave	11 00	7 57			
9 55	9 35	Arrive	Collins	Leave	9 34	6 30			
11 55	11 35	Arrive	Helena	Leave	7 34	4 30			
		Leave	Abbeville	Arrive	6 44pm				
		Arrive	Abbeville	Leave	6 24				
		Leave	Cordale	Arrive	5 22				

NOTE—Change of Schedules of Trains 19 and 20, which is arranged so as to make direct connection at Helena with the Southern Railway for all points in the North, Northwest, West and Southwest, carrying Through Pullman Palace Sleeping cars between Savannah and Atlanta.

Passengers for Atlanta can remain in sleeper until 7 a. m.—East-bound sleeper will be open for passengers in Atlanta depot at 9 p. m.

E. E. ANDERSON, Ass't Gen'l Pass. Agent. A. POPE, General Passenger Agent.

CECIL GABBETT, Vice-Pres't and Gen'l Mgr.

Mobile & Birmingham Railroad Co.

Time Table in Effect January 22, 1899.

GOING SOUTH.									
STATION.									
9 10pm	lv.	Kansas City	ar.	7 10am	lv.	20			
5 00	ar.	Memphis	lv.	11 20	ar.	11			
8 00	lv.	Memphis	ar.	7 45	ar.	7			
10 40	ar.	Holly Springs	lv.	6 10	ar.	6			
5 50am	ar.	Birmingham	lv.	10 20pm	ar.	10			
6 00am	lv.	Birmingham	ar.	7 45pm	ar.	7			
6 25	lv.	Bessemer	ar.	7 24	ar.	7			
7 20	lv.	Blount	ar.	6 17	ar.	6			
8 32	lv.	Montevallo	ar.	5 01	ar.	5			
10 25	ar.	Selma	lv.	3 15	ar.	3			
8 30am	lv.	Cincinnati	ar.	7 30pm	ar.	7			
7 40	lv.	Louisville	ar.	7 55	ar.	7			
6 10pm	ar.	Chattanooga	lv.	9 45am	ar.	9			
10 15	ar.	Birmingham	lv.	5 55	ar.	5			
6 00am	lv.	Birmingham	ar.	7 45pm	ar.	7			
10 25	ar.	Selma	lv.	3 15	ar.	3			
4 20pm	lv.	Atlanta	ar.	11 30pm	ar.	11			
6 55	lv.	West Point	ar.	8 50	ar.	8			
7 40	lv.	Opelika	ar.	8 10	ar.	8			
8 30am	lv.	Montgomery	ar.	5 35	ar.	5			
10 25	ar.	Selma	lv.	3 30	ar.	3			

\*Daily. \*Daily, except Sunday. § Sunday only. || Meal Station.

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CECIL GABBETT, Vice-Pres't and Gen'l Mgr.

Mobile & Birmingham Railroad Co.

Time Table in Effect January 22, 1899.

GOING NORTH.									
STATION.									
9 10pm	lv.	Kansas City	ar.	7 10am	lv.	20			
5 00	ar.	Memphis	lv.	11 20	ar.	11			
8 00	lv.	Memphis	ar.	7 45	ar.	7			
10 40	ar.	Holly Springs	lv.	6 10	ar.	6			
5 50am	ar.	Birmingham	lv.	10 20pm	ar.	10			
6 00am	lv.	Birmingham	ar.	7 45pm	ar.	7			
6 25	lv.	Bessemer	ar.	7 24	ar.	7			
7 20	lv.	Blount	ar.	6 17	ar.	6			
8 32	lv.	Montevallo	ar.	5 01	ar.	5			
10 25	ar.	Selma	lv.	3 15	ar.	3			
8 30am	lv.	Cincinnati	ar.	7 30pm	ar.	7			
7 40	lv.	Louisville	ar.	7 55	ar.	7			
6 10pm	ar.	Chattanooga	lv.	9 45am	ar.	9			
10 15	ar.	Birmingham	lv.	5 55	ar.	5			
6 00am	lv.	Birmingham	ar.	7 45pm	ar.	7			
10 25	ar.	Selma	lv.	3 15	ar.	3			
4 20pm	lv.	Atlanta	ar.	11 30pm	ar.	11			
6 55	lv.	West Point	ar.	8 50	ar.	8			
7 40	lv.	Opelika	ar.	8 10	ar.	8			
8 30am	lv.	Montgomery	ar.	5 35	ar.	5			
10 25	ar.	Selma	lv.	3 30	ar.	3			

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Time Table in Effect January 22, 1899.

4 20pm	lv.	Atlanta	ar.	5 30pm
6 55	lv.	West Point	ar.	8 50
7 40	lv.	Opelika	ar.	8 10
8 30am	lv.	Montgomery	ar.	8 35
10 25	ar.	Selma	lv.	3 30
Going South.				Going North.
No. 5.	No. 1.			No. 2.
(Mixed) Pas'ger.				No. 6.
				Pas'ger (Mixed)
10 20pm	lv.	Selma	ar.	3 00pm
				5 00am



# ROYAL BAKING POWDER

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## STATE NEWS.

Mr. Jack Freeman brought us some time since a bundle of wheat, showing that the dread disease, rust, had attacked it, and he said that all of his wheat showed signs of it, and he was afraid that the crop would prove a failure.—Green-ville Advocate, Butler County.

The people of Huntsville are to be congratulated on the final arrangements for the location of the Merimack Cotton Mills in that city. This will give Huntsville 20,000 more inhabitants, increase the local business 50 per cent. and establish that city as the first among its Southern neighbors in textile manufacturing.

The Slocomb Naval Stores Company ships every week three tanks of spirits of turpentine and one thousand barrels of rosin; the Carmichael company ship the same amount every week from the various stills in which they are interested, which brings to Dothan and vicinity a revenue of about eight thousand dollars per week from our turpentine people. As the growth of other industries comes on, Dothan will develop into a money and manufacturing centre.—Home Journal, Dothan, Henry County.

It one part of Sumter county crops are promising, but there is complaint in other parts.

The negroes of this county are having another Liberia craze, are so interested and excited about the matter that their farming interests in some localities are being neglected for the more agreeable itinerancy of Liberian discussion. Some of them are about ready to sail and would take shipping in an oyster smack for the far away and unknown land.—Grove Hill Democrat, Clarke County.

Miss Pearlee Wilson, daughter of Judge Wilson, of Clarke county,

less there is some providential hindrance.—The nice rain which visited us at Liberty last Tuesday was welcomed by all, as they have for some time been ready to put out their plants.—Opelika Post, Lee county.

The best information obtainable is that the Baptists of the United States and Canada have about thirty-six million dollars invested in schools, colleges, universities and theological institutions. It would be interesting—and, we fear, mortifying—to know how much—perhaps we ought rather to say how little—of this is invested in schools for women. We are almost afraid to find out what portion of the thirty-six million the South has. And yet of the four million Baptists in the land, the South has three million and more. Our institutions are doing quite marvelous work, considering their meagre equipment and facilities. The time has come when we must face the inexorable necessity for greatly enlarging this equipment and these facilities. Nineteen Hundred and Nineteen Hundred and One must be fruitful years for our schools and colleges.—Religious Herald.

## In Memoriam.

Mrs. Fannie Waldrop Miller, who was born Jan. 22, 1869, departed this life May 21, 1899, at the home of her mother, Mrs. Sue Waldrop, near Huffman. She was converted and joined the church at East Lake when about twelve years of age, and was baptized by her grandfather, Rev. A. J. Waldrop. She was married to Mr. J. D. Miller Dec. 26, 1897, to which marriage was born a daughter May 5, 1899. Born and reared as Mrs. Miller was by such noble parents, in the midst of a fine community, she attained to a remarkable degree of development of character. She made friends of all acquaintances, and bound all of her associates to her in indissoluble bonds of love. She was a fine type of Christian womanhood. To her mother, husband and two brothers, the tenderest sympathies of numerous friends are extended, and for the future

wellfare of all, and especially for little Fannie, many earnest prayers ascend to the "Father of lights" and the "God of all comfort." O, that all the people of God would give to this sin-cursed world such luscious "fruits of the Spirit!"

HER PASTOR.

Huffman, June 2.

Charles H. Wilson was born in Greensboro, Ala., Feb. 12, 1833, at which time his father, Rev. John Whitfield Wilson, was pastor of the Baptist church in that flourishing little town. His paternal grandmother was a daughter of Rev. George Whitfield, one of the greatest preachers of his time. On Sept. 12, 1885, Mr. Wilson was married to Miss Mary Wilson, of Montgomery. On Oct. 30, 1897, during the time of the yellow fever in Montgomery, he died of a stroke of paralysis. At the time of his death he was a member of Clayton Street Baptist

## MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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## Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ETTA W. JONES, Parkersburg, West Virginia.

## Mozley's Lemon Elixir.

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS,

No. 1734 First Avenue, Birmingham, Ala.

## Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE, Woodstock, Ala.

## MOZLEY'S LEMON HOT DROPS.

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

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

church. He left a wife and two little girls, who reside in Montgomery. Until prevented by ill health he was a faithful and efficient teacher in the Sunday school. Those who knew him best feel that he was a good and true man. In early life he went to Kansas and took active part for twelve or eighteen months in the effort of the Southern people to prevent what they regarded as the unjust aggressions of the North. Mr. Wilson went into the Confederate army from Mississippi. When a report came that he had been killed in battle, the Clarion newspaper, with which he had been connected, being a printer, published a lengthy editorial tribute to him, which was complimentary in a high degree, and which he lived to read. But he lost a leg in the war, having risen to the rank of lieutenant and been recommended for promotion to a captaincy. He was faithful to duty and to the right in private and in public station. J. L. T.

## HIRES Rootbeer

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## Temperance Drink.

It is prepared for temperance people, a multitude of whom believe it helpful to the great cause of temperance. Any one who states that HIRE'S Rootbeer is not a temperance drink either willfully misrepresents the facts or has not investigated the subject in an impartial manner. HIRE'S Rootbeer is a temperance drink. The leading chemists say so without qualification, and stand ready to prove their assertion. If there are any fair minded persons anywhere who have a scrupulous doubt as to the honesty of this claim, and will address THE CHARLES E. HIRE'S COMPANY, Philadelphia, they will be given every opportunity to satisfy themselves as to the ingredients, the nature the character of HIRE'S Rootbeer.

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Printed on good paper and put up in pads. Cut this out for future reference. Address all orders to

## ALABAMA BAPTIST, Montgomery, Ala.

## Probate Notice.

State of Alabama, Probate Court, Montgomery Co. May 27, 1899.

Geo. D. Noble vs. Mary Simpson et al.

This day came George D. Noble and presents to the Court his petition in writing praying for an order to sell certain lands described in said petition for a division of the same among the joint owners thereof.

It is ordered that the 30th day of June, 1899, be appointed to hear said petition, and Thomas Cohen, residing in the State of Texas, exact residence unknown, is hereby notified to be and appear before this Court on said 30th day of June, 1899, then and there to show cause, if any, why said petition should not be granted.

J. B. GASTON, Judge of Probate, Montgomery county, jun 1-31

## MORTGAGE SALE.

Under and by virtue of the power of sale contained in a certain mortgage deed executed on the 10th day of October, 1895, by James A. Campbell to A. Gerson & Sons, and recorded in Book 51 of Mortgages, at page 46, in the office of the Probate Judge of Bullock county, Ala., which said mortgage was for a valuable consideration transferred and assigned to the undersigned on the 17th day of February, 1897, I, W. C. Bostwick, as transferee of said mortgage, will, on Monday, the 19th day of June, 1899, proceed to sell at public auction, for cash, at the Artesian Basin, in the city of Montgomery, Ala., the following described real estate lying in Bullock county, Ala., to-wit: One house and lot situated in the town of Fitzpatrick, and described as follows: Situated on the public road from Fitzpatrick to Greenwood, commencing seventy yards south from the cross roads near the Huffman house, then south down said public road one hundred and forty yards, then east seventy yards, thence north one hundred and forty yards, thence west seventy yards to the point of beginning, and known as the house occupied by said J. A. Campbell at the time of the execution of said mortgage; said premises containing two acres, more or less. This sale is made for the purpose of paying the amount due on said mortgage and the expenses of this sale, and other lawful charges.

This May 15, 1899.  
W. C. BOSTWICK, Transferee.  
W. M. BLAKLEY, Attorney.

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A Home Cure for Eczema, Eruptions, Skin Diseases, Ulcers, Cancer, Eating Sores, Pimples, Boils, Blood Poison, Malaria.

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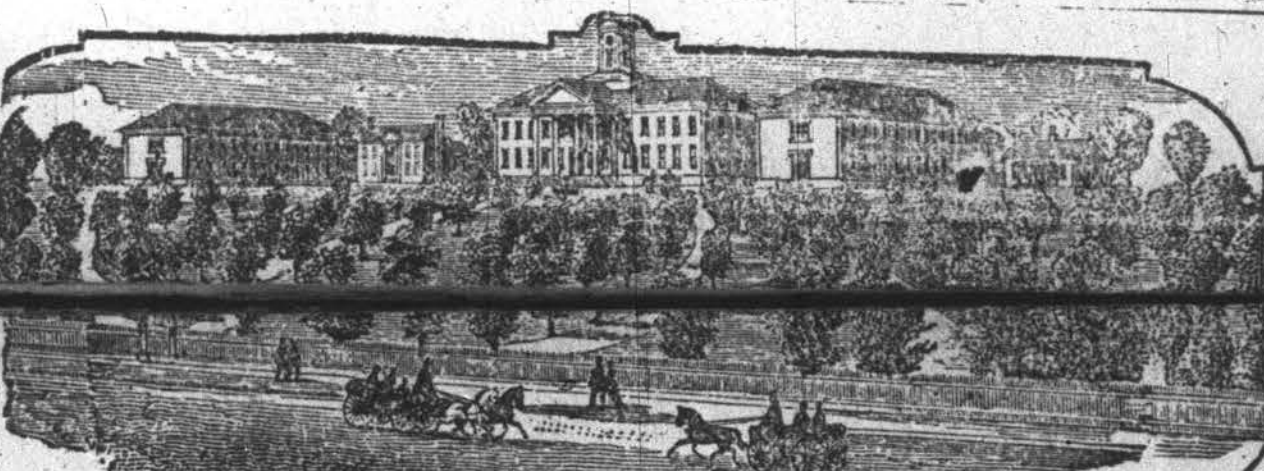
Scrofulous, Cancerous Eating Sores are cured by B. B. B.

you may test its curative powers we offer to send a sample bottle of B. B. B. (Botanic Blood Balm) absolutely free.

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Don't stop to wonder if B. B. B. will cure you, but give it a trial. It is bound to cure as B. B. B. never fails even in the most complicated cases. You will find large bottles for sale by all druggists for \$1.00 or 6 bottles (full treatment) \$5.00. There is no substitute for B. B. B., so be sure your druggist sells you B. B. B. (Botanic Blood Balm). For sample bottle, enclose two stamps to pay postage, and address, Blood Balm Co., 18 Mitchell St., Atlanta, Ga. and trial bottle and medical book will be sent, all charges prepaid. Describe your trouble and we will include free medical advice. Cut this advertisement out for future reference or to send to some afflicted friend.



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## MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Georgia Bradford and A. C. Bradford to W. C. & E. A. Holt, of Montgomery, Alabama, on the 28th day of December, 1898, which mortgage is recorded in Book —, page — of the records of the Probate Office of Montgomery County, State of Alabama, the said W. C. and E. A. Holt will proceed to sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 26th day of June, 1899, the following described property, situated in the County of Montgomery, and State of Alabama, to-wit: Lot No. fifty-one (51) of "Ryan Plat," said lot lying near the southern corporate limits of the city of Montgomery, Alabama, fronting on the north side of Julia street fifty-seven feet (57), and running back north one hundred and eighty (180) feet.

This the 29th day of May, 1899.  
W. C. & E. A. HOLT, Mortgagees.  
Holloway & Holloway, Attorneys.

## Mortgage Sale of Real Estate.

Under and by virtue of the power of sale contained in a certain mortgage, executed to the undersigned, Geo. D. Noble, by Phyllis Lipscomb on the 7th day of October, 1897, and duly recorded in the office of the Judge of Probate of Montgomery county, Alabama, I, the said George D. Noble, will, on the 24th day of June, 1899, during the legal hours of sale, and at the Court Square Fountain in the city of Montgomery, Ala., sell at public auction for cash the following described real estate situated in the county of Montgomery, state aforesaid, viz: That certain lot of land situated on the north side of Day street, between the Mobile road and Holt street, and upon which the said Phyllis Lipscomb resided at the date of the execution of said mortgage, being known as Lot No. two (2) of the W. H. Pollard estate's Plat, said lot fronting ninety-three (93) feet more or less on the north side of Day street and running north seventy-four (74) feet more or less, being the same lot conveyed to said Phyllis Lipscomb by Sarah A. Pollard on the 27th day of August, 1873. GEO. D. NOBLE, Mortgagee. GORDON MACDONALD, Attorney.