

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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From the Evangelist.

Editor of the Baptist:

DEAR BROTHER:—Some time ago I wrote you a very interesting letter. It was so much full of good things that, I almost believe, I excelled myself. In a rivalry with self when I come out a little ahead I generally hug myself with a little pardonable vanity.

After I had strained myself up to the excellency of composition in that letter I read with amazement and sorrow, your ultimatum about more than two column communications.

There were more than two columns of bright thoughts and things in that letter of mine and I didn't mail it for fear of its being parted in the middle.

I know you are an omnivorous reader and you must have read of the tragic ending of Sally Striffin's bean, a sailor, who was bit in two by a shark. I only recollect "snatches" of the unfortunate incident and I know there is something pathetic in the wall of the poor ghost (at least of that part which was not bit off) as it is recounting to Sally its woes.

"Oh, Sally, sharks do things by halves. But most completely do. A bite in one place seems enough. But I've been bit in two."

I didn't want any editorial shark, with scissors for teeth, biting me in two. My fear of being marred by separation cost the brethren a great loss. But, with proper exceptions, that two column rule is a good one.

I actually believe that some of the brethren never write till they have accumulated a surplus of dullness. Then they unload on the readers because we can't help ourselves. I'm glad you've asserted your prerogative of protection. While you can't exactly prevent dullness you are in position to invest it with the virtue of brevity and I'm glad. Since I've had time to think the whole matter over I have concluded you didn't mean to shorten me up a bit. The longer a good letter is, the better.

You know I was raised in the old days when preachers, editors and correspondents were smart and could be entertaining in long sermons, long editorials and long letters. I seem to be the only old-time correspondent left and, I am sure, entitled to special privileges for "auld lang syne." I am willing to admit that the brethren who write so unentertainingly are proud of their mental offspring and I commend them for it. A vain effort to instruct or amuse certainly entitles the writer to the encomium "He hath done what he could."

Can you tell me (for an editor is supposed to know all things) why sermons, in these days, have grown so short? And why the people, "under the droppings of the sanctuary," get tired so soon? Is it the quality of entertainment that makes the demand for such a limited quantity? Why, in my early days, preachers were instructively interesting for three hours in a sermon, and people didn't get tired. The gradual shortening of sermons arouses the fear that there might be an end of sermons. My notion is, we ought to begin to train up preachers who can hold the attention of a congregation something like as long as any penny-whistle, political "spell binder" can. There are lots of good things to be brought out of a great many passages of Scripture. I could not advise a preacher to exhaust his mind to get spiritual truths from "Peter's wife's mother lay sick of a fever," though the occasion is ripe for suggestions of the Christian resignation of Peter under the blessed affliction of a mother-in-law.

I believe if I were going to prepare preachers for the next generation I would pick out some sensible young fellows, who feel preaching a duty, who are too manly to accept education and socks from the churches, and I would advise them to store their minds with information from any source. With information and manly independence they could succeed in creating a demand for longer hours at the religious feast.

Singing! Singing!! Singing!!! I like some singing, but I don't like it

in lieu of good preaching. Singing is said to be a very delightful part of worship. Worship of what? I'm afraid the most of our worship of God consists in the formal ceremonies of a long prayer, a poor sermon and lots of songs. Really, now, do you think such hollow worship amounts to anything more than noise? What I want to impress upon you is, that if such worship is "acceptable and well-pleasing," then our Lord is easily satisfied. Somehow I believe he requires more of us than that. Sometimes, though, I think our religious leaders have led us to believe that our Lord has an ear cultivated alone to enjoy "sounding brass and tinkling cymbals" of Sunday half hour praise. I'm beginning to have a better notion of our Lord. I believe he is exacting and requires something of us besides singing and collections. Were you ever in a meeting where some brother wanted to "praise God by taking up a collection?" And did you think how his desire was augmented by a percentage? But, speaking of collections reminds me of missions and that reminds me, of the Great Commission.

A careful reading of Matthew's version, along with some present, potent facts, makes me think that, without authority, we appropriate the commission. It is probable that our desire to "baptize" has outrun our authority. If I have neglected to "observe all things whatsoever I (Jesus) have commanded," by the Lord, can I reasonably suppose he commissions me to teach others and baptize them? If the things which he commanded were set out in order and we were tried by the rule of obedience, would we be entitled to confidence of instructing and baptizing? Unless we have something more to our credit than mere empty, hollow profession, that evaporates in Sunday praise, have we any authority to "worship God by taking up a collection" to send the gospel to the heathen when our daily lives are free from the tinge of that gospel?

I have such a poor way of expressing myself that I fear the brethren will not exactly catch what I aim at, but what I want really to get at is this: If we do not, ourselves, "observe all things whatsoever I (Jesus) have commanded," is it not a reasonable inference that we have not learned? If we have not learned is it not a kind of presumption in us to appropriate the authority to "Go and teach?"

Now it appears to me, from personal experience and some little observation, that two or three of the brethren (and I among them) fail to observe some little things in the moral law (which has not been repealed) and one or two things taught in the Sermon on the Mount. When I think about these things I am almost afraid the commission is not intended for me. I really have no disposition to go two miles with the fellow who compels me to go one. My nature, refined as I profess it to be by religion, scorns the idea of giving my cloak to the litigant who has stripped me of my coat. Instead of turning my other cheek for a blow I am more likely to turn and give the combatant "just such another." And so forth. Now, I think my ministerial brethren "are apt to teach" about baptism. They are gifted in the knowledge of the use of the Greek prepositions. Some of them are really enthusiastic about the spirit of missions being the Spirit of Christ. Altogether, I believe we are proud of our achievements along the lines of unchristian progress.

Can there be any spiritual life in a church membership that ignores the teaching of the Head of the church? Will some good brother designate the model church which can appropriate properly the commission because of its observance of the things divinely taught? It ought to be known.

"THE EVANGELIST." P. S. I would not have the brethren think for a moment that all short letters are poor. Not at all. I wrote two or three once and they were "frustrate."

"THE EVANGELIST." Search the Scriptures.

LOVE OF THE WORLD.

A SHORT DISCOURSE.

Love for the world, for its blessings and enjoyments is a natural sentiment; or rather it is one of the strongest possessions of human nature. What is its origin? What its normal character? These questions have occupied the minds of thinkers in all ages. The Pagan philosophers sought to resolve them. They have engaged the earnest thought of Christian theologians. They have not only been centers of controversy, the principles which have formed sects and agitated churches, but themes for popular discussion which still maintain their ancient interest. Pelagius maintained that love for the world is natural to man, that it belongs to his terrestrial state, that the Creator has implanted it in the human breast, so that it may lead us to secure what is needful, useful and agreeable to our present existence. The world itself has always agreed to these positions, and been loyally Pelagian. If this view is correct, then our love for the world is not only innocent, but commendable. But such a view cannot be taken by any one who is profoundly acquainted with his own heart. Our fondness for earthly pleasure is not a normal sentiment; it is not such an emotion as the holy God could have inspired; it is, as we have said, a passion; it is the very source of all our sins and sorrows; it is a constant tendency to what God's law forbids; it is that, above all things else, in which the depravity of human nature consists.

Such a view as that of Pelagius cannot be taken by any one who observes what is constantly going on in the world. For there is a perpetual opposition between the spirit of the world and the spirit of the gospel, which blindness itself might recognize. There is the "flesh-loving world" which invites indulgence, while the gospel perpetually exhibits a self-denying Savior, and perpetually repeats his precept, "Take up thy cross and follow me." There is the world of business engrossed in questions of finance, in the state of the markets, in the production of commodities, in the defalcations of public office, or the breaches of private trust, in a word in matters concerning outward prosperity; while the command of the Gospel is, "Seek first the kingdom of God and his righteousness." There is a "terrible empire of the senses" which makes head against the kingdom of the Lord Jesus Christ. You who read this can testify to it—you who hear so many laments with regard to the "hard times," but who hear so few with regard to the fallen state of piety—you who see such a stir in the resorts of life, who dwell with such earnest solicitude upon the causes and prospects of commercial disaster, but who inquire not why God's blessings are withheld from his people. Why these displays, if it be not that the love of the world and the love of the gospel are directly hostile to each other?

That God's blessings are infinitely superior to any that the earth can furnish, is manifest. God's blessings are spiritual and eternal, while those of earth are brief, delusive and perishing. Therefore the Savior says, "Love not the world, neither the things that are in the world." Yea, does not Providence itself repeat the lesson in language that we cannot mistake? Now while our country is one vast scene of vicissitudes and losses; while business fails and confidence in every earthly reliance is shaken and the whole land is strewn with the wrecks of broken fortunes, like the sea shore after a storm, the very course of events, the dealings of the sovereign disposer repeat to us the mandate of Jesus. "Love not the world, nor the things that are in the world." Let us attend to this lesson with humble and earnest minds.

He who waits to do a great deal of good at once will never do anything. —Samuel Johnston.

Outside Appearances.

As some one has expressed it, "How little is known of what is in the bosom of those around us." We might explain many a coldness could we look into the heart concealed from us; we should then pity where we curl the lips with scorn and indignation. To judge without the reserve of any human action is a culpable temerity—of all sins—the most unfeeling and frequent. How true this is; we go into a crowd of seemingly joyous and happy people, but watch the faces as they pass you one by one; sometimes there is no shadow; then again it is but slight, and yet, concealed within the bosom is some secret of sorrow, carefully guarded from observation, and borne with resignation, and yet we think life was all fair and bright for that particular one. We can never judge from outside appearances. Those who suffer most in this world are most zealous in their endeavors to hide their troubles from the world. "To suffer and be strong" is the highest type of heroism. And we do judge every day of our lives human actions; we meet one burdened with some care or sorrow, striving hard to hide it from an unfeeling world and we call them cold and reserved; then again those who have had some great affliction and try and give to the world a cheerful face that they may not bring the shadow of their grief to darken the lives around them, how apt we are to judge they have no depth of feeling, and are bearing their troubles very philosophically, and so we go on judging from appearances doing injustice often to those who should have our warmest sympathies and admiration. Few people know how to look, or to listen. "The eye and the ear need training to distinguish what may be seen and appreciate what may be heard."

"The attention needs to be aroused and fixed and the power of concentration needs to be exercised, the flagging interest needs to be stimulated in order that even tolerably correct impressions should be made upon the brains," so says some writer of close observation, and it would be well for us to follow this advice: train the eyes to see all, but to appreciate only the good; our ears to hear, but to retain alone that which will raise our fellow creatures in our estimation and be of benefit to ourselves. —Marietta Journal.

What is Our Desired Haven?

There is a little cottage on the sleepy southern shore of Long Island, which looks out upon a shallow, landlocked bay, where a score of sail boats flicker to and fro on the bright circle of water in swallow flights, with no aim but their own motion in the pleasant breeze. It was a pretty sight, but it brought no stir to the thought, no thrill to the emotions. But from the upper windows the outlook ranged across

"The unplumbed, salt, estranging sea."

There went the real ships; the great steamers, building an airy pillar of cloud by day, a flashing pillow of fire by night; the ragged coasters, with their patched and dingy sails; the slim, swift yachts, hurrying by in gala dress, as if in haste to arrive at some distant merry festival of Neptune's court. Sometimes they passed in groups, like flocks of plover; sometimes in single file, like a flock of wild swans; sometimes separately and lonely, one appearing and vanishing before the next hove in sight.

When the wind was from the north they hugged the shore. When the wind was southerly, they kept far away, creeping slowly along the rim of the horizon. On a fair breeze they dashed along, with easy, level motion. When the wind was contrary they came beating in and out, close-hauled, tossing and laboring over the waves. But behind it all was the invisible thought of the desired haven.

We, too, are out on the ocean sailing. All the "reverential fear of the old sea," the peril, the mystery, the charm, of the voyage come home

to our own experience. Surely there is nothing we can ever ask ourselves to which we need to find a clearer, truer answer, than this simple, direct question: What is our desired haven in the venturesome voyage of life?—Henry Van Dyke, D. D., in "Ships and Havens."

From East Florence.

DEAR EDITOR:—During protracted service held at the Methodist church at this place God's Spirit so worked in the hearts of the people that almost a hundred professed faith in Christ.

Our consecrated pastor and wife, with other members of our church, worked and prayed earnestly for the salvation of souls. As a result, last Sunday afternoon, about 23, having united with the church, were buried with Christ in baptism by Bro. Vesey, our pastor.

Long before the appointed hour an immense crowd gathered on the bank of the river to witness the sacred ordinance. The Methodist pastor arrived with five candidates for immersion. He and Bro. Vesey baptized alternately until the five Methodist candidates were baptized, Bro. Vesey continuing the 23 obeyed their Savior's command.

The morning and evening services were well attended, and I feel sure that but few left without having received a blessing. At the evening service four united with the church, two by letter and two on profession, to be baptized at some future time.

The right hand of church fellowship was extended to all those present who had been baptized in the afternoon with the two who united with the church by letter, and that of Christian fellow to the two who joined on profession.

The Sunday School must not be left out of this day of events. It reached its maximum attendance for this summer, one hundred and sixty-eight being present. Perhaps, to say here that the majority of those baptized are members of the school.

Pastor and people rejoice at the wonderful manifestation of God's power to save, for nothing makes the heart of the Christian rejoice more than to see others brought into the kingdom. God has blessed us and I feel sure a greater blessing awaits us. Our pastor realizes that there are great opportunities for doing good in this field; and although he has been with us but a short while he has already won the love and confidence of his people.

We have great hopes for the future. May all that has been said be to God's glory. A MEMBER.

East Florence, Ala., June 22, 1901.

Notice to Teachers.

The value of the ALABAMA BAPTIST as a advertising medium through which to secure good positions has been clearly proven in the past few weeks by the number of inquiries received at this office in answer to two or three notices of positions wanted.

We find the additional correspondence thus entailed upon our office force to be somewhat burdensome, so will ask that all who desire such notices published will have inquiries sent to their own post office address.

If this condition is complied with we are willing to establish a special department of column in the BAPTIST for such notices of positions wanted, &c., and make a special rate of one cent per word for each insertion. Initials, figures and abbreviations to count as words. Count the words, and multiply the number of words by the number of times you want it published, and send the money with the notice; also send your name or box number, and postoffice address.

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WOMAN'S rights doctrine makes poor head way in the South. The reason is our women find little or no wrong to right. Then the logic would be women judges and governors and presidents and women armies. Could such enforce the law? Where there is no authority to enforce there is no authority to obey.

In Memory of Governor Samford.

BY LILIAN BELL.

Slowly toll, oh deep toned bell,
In solemn peals, yet clear,
And to the world oh sadly tell
That Samford is no longer here.

Let every head with sorrow bow,
Each heart drum low a sad refrain,
For Samford is not with us now,
Nor e're will be again.

His great pure heart has ceased for aye,
Those earnest eyes are closed in sleep,
Old earth's great arms enfold his clay,
The living o'er him flowers heap.

Fit emblem of his life are they,
So fragrant, fair and fine,
And truthfully do they portray
His soul so lovely and divine.

A man who did so love the right,
We scarce can give him up;
And passing through this awful night
We taste life's bitter cup.

There's not a man to fill his place,
As Samford used to do;
There's no one left the chair to grace,
As Samford good and true.

Then toll, oh bells, through day and night,
All Alabama mourn:
He fought and finished life's good fight,
And Samford has gone home.

TRIP NOTES.

W. B. C.

About twenty years ago, soon after inaugurating our State Mission work, I was one of the numerous horse-back evangelists sent out by the Board, and came to

RAMER.

in Montgomery county. Its old name was Athens, but that name had to be given up to the older town by that name. I was there again the other Sunday. Brother B. A. Jackson is the pastor. About 28 years ago he settled there, taught school and preached. Now he owns a little farm in the out-skirts of the village and serves the church still, though he has passed his three score years and ten. He and his good wife will soon celebrate their golden wedding. I know of no happier old couple in all my acquaintance. They have reared and educated their children and have grown old beautifully, having the love and respect of every body in the community. I was surprised to find such an orderly, moral community so near Montgomery. Generally large cities demoralize all the villages and towns near them.

At Ramer I found two flourishing schools and three churches. I preached to a large congregation, and they gave me a very nice collection. Seeing the house beautifully decorated it was natural for me to be helped up taking it as a compliment to myself, but my high looks came down when the children had their celebration that night. It was a great pleasure to be present to see and hear them as they carried out the well arranged program.

Here, as in so many places, the Baptists, years ago, fell in love with the Masons and they built a house together. Now it is growing old and I ventured to suggest to our people that they ought to have a home of their own. If the cotton prospects were better I am sure the house would be built.

The Ramer people are proud to inform the visitor that this is the place where Dr. John R. Sampey, of the Southern Baptist Theological Seminary, first saw the light. He makes an occasional pilgrimage to the old place and always meets with a royal reception.

For the benefit of some parents with whom I have talked who are greatly puzzled to know how to manage their boys, I must tell this: There is a man of wealth here who has a large family of boys, several of them grown. All of them who have arrived at the proper age are Christians and everyone is sober and industrious. It is so different in so many families. When I saw that father and mother in the Sunday school, when they could have so easily found an excuse for not being there, and when I heard the father say: "Idleness and spending money will be the ruin of any boy," I was sure I knew the secret of his success in rearing his boys.

Years ago I took a buggy ride for several weeks with Brother Underwood over the territory now traversed by the Plant System. Seeing some-

body from this section when I returned, he said: "They tell me you have been down."

IN GOD'S COUNTRY.

Contrasting the crops in Southeast Alabama with what I have seen elsewhere, it does look like the Lord is bestowing his special favors upon these people. Though the soil is thin there are miles of the finest kind of corn and better cotton than I have seen anywhere else.

ABBEVILLE.

is the county seat of Henry county, the extreme southeastern county of the State. Maybe I should say it is the principal county seat for Dothan and Columbia, in the same county, have each a courthouse and hold courts. Certainly Henry county has the facilities for dispensing justice.

One of the District Agricultural schools is located here, occupying a school building which would do honor to our largest cities.

Abbeville is beautifully situated on high ridges of table lands, and enjoys the best of health. Its growth has not been as rapid as I expected after the advent of the railroad. The Baptists are very strong in all this region. Their organization in the town is strong also, but they have let the Methodist brethren get there first with a handsome brick church. Their young pastor, Henry Crumpton, is doing what he can to arouse them to see the necessity of moving at once to build. It is a great opportunity for them if they will but seize it.

Ten miles away over the hills and through the deep sand beds, in sight of Georgia is

SHORTERVILLE.

where the Abbeville pastor preaches once a month.

Years ago, before the village was thought of, a church was organized and a house erected at a point a half mile away from the present village. It has been rebuilt a time or two, but it remains at the same spot, though inconvenient to the great mass of the membership. Now the question of its removal is being agitated, and it is hoped that ere long it will be done. The church would soon be able, after its removal, to sustain preaching two Sunday's. Then if they will erect a good academy building to educate the great droves of children I saw, Shorterville would soon become an educational center. It is situated a few miles of Fort Gaines, in Georgia, just near enough to get all the benefits of the railroad without the demoralizations which usually come with it. I had a great congregation to preach to on Sunday. The Association had suggested \$25 as the amount the church should raise for all purposes this year. It will easily give three times that amount.

I run into another children's day celebration here. The little fellows performed their parts beautifully and a nice sum was realized for Bible work.

I find that the young bishop is much loved by his people, and the pastorate upon which he has just entered bids fair to be prosperous. He needs to read Prov. 18:22. I guess he will not be long in testing that Scripture.

Brother Farmer, one of the old hand marks of this section, I found an interesting character. He lives in the beat where he was born nearly 80 years ago. He raised 10 children to be grown, was never sued in his life, nor did he ever sue or prosecute any one. He has accumulated a good fortune, lives in a comfortable home with the wife of his young manhood, tenderly cared for by two devoted daughters. He can tell many tales of adventure, dating back to the times of the Indians.

It was a mournful pleasure to be present at the funeral of

DR. A. L. MARTIN.

at Abbeville. Probably he was the best known man in Henry county. Fifty years ago he gave up the practice of medicine for the ministry. He was a man of brains and convictions. The "hard doctrines" of the Bible he mastered and preached them fearlessly wherever he went. He was an earnest supporter of the missionary cause. His two sons, W. J. and H. L. are both ministers of the gospel. Brother Deal, who knew him well, conducted the services, and Brother Malone, another old yoke-fellow with him, spoke of his worth. "We bury today, I believe, the greatest man that ever lived in Henry county," one of the ministers said. After all, may it not be true that

the greatest men this world ever knew were humble ministers of the gospel who went about unselfishly sowing the good seeds of the Kingdom? "When the roll is called up yonder" there will be some wonderful revelations, and God's great ones will shine forth as the stars of heaven. Heaven bless his two preacher boys and make them great in good work!

Notes from Virginia.

The progress of Baptist affairs in this part of the State for the last decade has been quite encouraging. The number of Baptists in Norfolk, Portsmouth and vicinity, the territory embraced in our ministers' conference, is twice as large as it was ten years ago, and the advance in other respects has been greater. Seven new churches have been organized, eleven houses of worship secured, and contributions to missions and other benevolent work, quadrupled. The spirit of advance is still among us, and three of our churches are building new houses of worship, two missions have been recently started and work at old stands is receiving due attention.

One of our most popular young men, Rev. T. C. Skinner, has just resigned at Berkley Avenue to accept a call to North Avenue, Baltimore, but he continues with us till Sept. 1. It is whispered also that a certain strong church is about to make a pull at the Rev. E. B. Hatcher, the gifted author and pastor, who has done a monumental work at our First church. But the Hatchers, whether father or son, have great staying qualities, and only a vigorous effort will move E. B. from the First Church, where he is so highly esteemed.

We lately had at Court Street a meeting called a young peoples' convention. It was all right, except the name. A meeting in which the chief speakers were such veterans as W. E. Halcher, J. M. Frost, E. E. Chivers, J. J. Hall, R. B. Garrett and L. O. Dawson, all except Dawson and Garrett, past fifty, and some of them climbing high up toward three score and ten, is hardly a young peoples' meeting. The brethren talked well; they have age and experience, and they spoke instructively, but they are not strictly young. The young people did not figure prominently on the floor. The meeting was a growing conviction that the young people's work is necessarily a local matter, and that a great enterprise can rest on so unstable a thing as the age of its advocates or promoters, which changes with every breath. Still, a meeting in which great themes are discussed is never a failure, though the good done is not always proportionate to the effort put forth.

In recent months Richmond College has been much on the minds of public spirited Virginia Baptists. Of late the path of the school has been a little rocky. The resignation of three professors, Kellogg, in Greek; Pollard, in English; and Thomas, in philosophy, brought great responsibility to the trustees. At the annual meeting last week, after much discussion, pro and contra, for the Greek they selected Prof. W. A. Harris, of Waco, Texas, son of H. H. Harris, who made the chair famous; for the English, Prof. Chandler, who for some years has taught general history in the institution; and for philosophy, Dr. W. H. Whittitt, whose name is familiar to Southern Baptists. It is understood that Professors Harris and Chandler will accept, but there is grave doubt if Dr. Whittitt will care to leave the domain of concrete historical fact, in which he has spent so many years of his life, and launch out on the unfamiliar sea of metaphysics. Still, if he decides to make the experiment, his friends will give him a warm welcome to Virginia.

J. J. TAYLOR.

Norfolk, Va., June 20.

When you hear a man decrying everybody and asserting that there are no honest, upright men, and that every man has his price, you may know that so far as that man is concerned, he is judging everybody else by himself. The standard by which we measure others is the one by which we must be measured ourselves, and the man who sees no good in his fellowmen is unconsciously furnishing you an index to his own character. As every man must look at the world through his own eyes, so every man measures his fellowmen by his own character. Baptist News.

Great Days at Vincent.

FAYETTEVILLE, ALA.,

June 6, 1901.

Saturday and Sunday last were great days with us at Vincent. We had good congregations and services were enjoyed very much.

Sunday afternoon we buried a beautiful girl with her Savior in Baptism. She is a member of a Methodist family. The church interest there is good.

Sunday night one of the most delightful services I ever witnessed was held by the little girls of the town (known as the children's prayermeeting girls). The service was a Bible service.

The program, arranged by that painstaking and self-sacrificing Christian, Sister Lucy McGraw, was replete with interest and edification from start to finish. After the service the little girls took a collection and quite a nice sum was raised for the Bible fund.

In these exercises the little girls and Sister McGraw were valuably assisted by one of the sweetest Christian characters it has been the writer's pleasure to meet, Miss Zemma Samuels, of the Methodist church. We all love her and appreciate her help.

One of the most interesting and helpful parts of the work at Vincent is the children's prayermeeting. About twelve girls ranging from about 12 to 15 years of age meet every Sabbath afternoon and have their prayer service. It is the writer's delight to meet with them each third Sabbath eve and hear their earnest pleadings with our blessed Savior for his blessings upon them and upon the church, upon their town, their pastor, etc.

O brethren let us not neglect the children.

Vincent did her part beautifully by her pastor, aiding him to attend the Institute.

Let the churches pray for their pastors while they are away at the Institute that the Holy Spirit shall teach them of Himself.

O. P. BENTLEY.

Not True to Facts.

A New York correspondent of a Boston newspaper, of socialistic and free-love tendencies, and a supporter of the theatre, in referring to the late episode concerning the noted George D. Herron and the refusal of several prominent clergymen in New York and Brooklyn to appear on the same platform with him, makes the following crusty fling: "The clergy does not seem to realize that it is losing its hold in the public conscience." I wonder what this splenetic writer means by "public conscience?" Does he mean that there is one great and all-inclusive public conscience? What kind of a thing is it, anyhow? Perhaps this discerning writer means that the general moral sentiment of this country is such that it is no longer perceptibly influenced by the ministers of the gospel. This seems to be the substance of that fellow's mighty conclusion, but he is decidedly mistaken. What he affirms is not true to facts. It always was true that Christian ministers never had any special hold upon the consciences of that class of people who fear neither God nor man. They do not now have any special grip upon free-lovers and the wanton patrons of debased theatres and vile saloons.

The consciences of such ones are blistered all over with the fires of hell, and there is nothing in them for any good people to get hold of. But the sterling ministers of the land are still a mighty and moulding force in this country; and the man, Herron, whom that correspondent sympathizes with and defends, has recently been seeing that these ministers do make their influence strongly felt against him and his socialistic rottenness. Why is it that many thousands of people, outside of all churches, are eager to secure the influence of clergymen to assist them in selling their books, medicines and various wares? On every hand ministers are often appealed to by hundred of unconverted people for such help as no other class of persons can so effectually give.

C. H. WITHERS.

The prayer that does not have in it the element of absolute dependence upon God, and also the element of earnest, persistent effort to obtain the desired petition will never be answered.

For the Alabama Baptist.

Mrs. Martha Foster Crawford.

I have sometime had it in my heart to say something about this admirably Christian lady and her excellent husband. If I say anything imprudent my brethren will know how to correct me. "Let the righteous smite me; it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head."

I have all my Christian and ministerial life sought to be a peace-maker. I procured an interview at the Convention in Richmond, 1859, between Dr. Graves and my special friend, Dr. John E. Dawson. As editors, respectively, of the Tennessee Baptist and the ALABAMA BAPTIST they had fallen into personalities in the discussion of matters of church order, growing out of Landmarkism and anti-Landmarkism. A committee of five, on either side, selected by the parties, were present. Of course we did not touch on the church sentiments at issue between them, but merely on the personalities. Brought face to face, their differences were soon reconciled. I then proposed a like interview between Drs. Graves and Howell, the leaders in the great controversy then flagrant. It was agreed to, but did not take place for reasons I never knew. I have often pursued a like course in individual difficulties between members of my churches, never, as I recollect, unsuccessfully, when I was leaning on my Master for help. Brethren Yates, Tobey and Crawford were present at the Convention, and questioned *ad libitum* in regard to dictation alleged in some quarters by the Foreign Board. They emphatically denied any such dictation.

All this preliminary to that I sat down to say, Mrs. Crawford, now for some time in this country, has not, as I see in the papers, received the attentions due, as I think, her high character and services, nor her honored husband either. I was once a member, for a time, of her father's family, and she my pupil. With great natural breadth of mind, she grew into a noble woman, and as Dr. Taylor once said, the best of all the then female missionaries. Of Dr. Crawford, Mr. Shuck, then lately one of his colleagues, once said to me, that Crawford had more missionary spirit than any of the missionary body. This distinguished couple have thought it necessary to secede from the board, and establish an independent mission, unwisely I think; but their motives are above question, and history will so determine. As in the case of the secession of the Southern States, it had been better perhaps to "fight it out in the Union," as Toombs once suggested, or under the auspices of the board; but secessionists thought they were called upon to take the course they did, and the Crawfords, after repeated remonstrance, felt constrained to practically dissent from what they thought, after long experience and observation, slacktwisted action in receiving and retaining Chinese church members. This same practice often distresses us at home. There is a safe, golden mean somewhere, if we could find it.

Apropos of Baptist continuity from the days of the apostles, there has been, and will be, differences between the wisest brethren on this subject, not to be reconciled in the present state of our historical knowledge, or construction of Scripture. Both parties think their views sustained by overwhelming inference, for the thing rests on that ground.

Think not these sentences penned in the interests of personal vanity as to any wisdom in the premises, but prompted by a love of peace and concord.

E. B. T.

A Sure Cure for Indigestion and Dyspepsia

The stomach is the laboratory of the body. Keep it in order and disease cannot exist. **Tyner's Dyspepsia Remedy** increases the appetite, assimilates the food, aids digestion and positively cures all stomach and bowel troubles arising from a weak and disordered digestion. It never fails, as thousands testify.

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Mr. W. H. Clark, of Atlanta, Ga., says: "I suffered severely with dyspepsia for 25 years, but thanks to Tyner's Dyspepsia Remedy I have been cured and am well again. It is the best medicine on earth."

Price 50 cents per large bottle. For sale by druggists. Six bottles for \$2.50, or sent by express on receipt of price by **TYNER'S DYSPEPSIA REMEDY CO.**, 107 S. Forsyth St., Atlanta, Ga. Send for a sample bottle free.

From Dr. Ayers.

HWANG-HIEN, CHINA,
May 9, 1901.

Rev. W. B. CRUMPTON, D. D.,
Montgomery, Ala.
DEAR BROTHER:—Mrs. Ayers, the four boys and I reached our station here last Friday, and you are among the first persons to whom I write. We are equally as well pleased with all the surroundings as we expected to be. This is a very pretty section, the land exceedingly fertile and the people as a rule seem to be doing reasonably well.

The native Christians here gave us a most cordial greeting and they all think this an exceptionally fine field for a medical missionary to do a great work for the Master. It can be truly said of this field that the harvest is great and the laborers are few. As you know this is a field solely occupied by the Southern Baptists, and the only laborers we have here are Mr. and Mrs. Pruitt, Mr. and Mrs. Stephens and Miss Thompson. These, with the two new missionaries, are by no means a sufficient number to reach the half million people in this country, and we want you to unite with us in praying for more laborers for this field.

Our work here is outside the city, and up to now practically nothing has been done among the 100,000 inside the city. I hope to open the work in the city by securing a building over there for a dispensary and chapel. But up to now have not been able to rent building. If I only had \$5000, in gold, to purchase a building! All the Christians here claim that the better class of people in the city can be reached through a hospital work, and that at present they can be reached in no other way. They all, however, said that the people here are more willing to hear the gospel than ever before. I believe this is true.

Last Saturday I went with Brother Stephens to a market where there were congregated at least two thousand people, and they listened not only respectfully, but interest was shown by several.

The loyalty to Christ recently shown by the Christians has made its impression, and I do not believe there has ever been a time, especially in North China, when there was such an opportunity to lead these poor superstitious people to Christ as now. Unite with us in praying that many new laborers may be sent to this section.

I read with more interest than ever before your trip notes in the ALABAMA BAPTIST. However, you have not been writing much for the last few weeks. From this I judge that you have been unusually busy.

I inclose you my Chinese card. Will be glad to hear from you at any time. Don't forget to pray for me.

Affectionately yours,
T. W. AYERS.

Religion in Italy.

The religious situation in Italy since the accession of the new King has been a subject of much speculation. Opponents of the Vatican have said that there never was a time when the Pope's aspirations for temporal sovereignty were less likely to be realized; while on the other hand several unmistakable signs have proceeded from the Vatican revealing the fact that the Pope has not in the smallest degree abandoned his claims or laid aside his hopes. Some light is shed upon these and kindred religious matters in Italy by Mr. F. Marion Crawford, who, himself a Roman Catholic, has by a prolonged residence in Rome become well acquainted with Italian national and religious aspirations. In regard to the much debated character of the new King, who has been called in turn an atheist and a strong Roman Catholic, he says (in the New York Tribune, January 26): "Humbert was an easy-going fellow. To look at his portrait you would have taken him to be a terribly ferocious, potentate and full of energy. In reality, he was a very exceptionally tender-hearted gentleman, who cared little about the work of statecraft. This King, on the contrary—I met him several times when he was Prince of Naples—looks like a thin, weak man, who cannot possibly exert himself to any great degree, when, as a matter of fact, he is always exerting himself, and never seems to be any the worse for it or to need rest. He is capable, too, and splendidly educated.

His education was superintended by William Bliss, an English Catholic and a man of the highest learning. Oh, yes, the present King of Italy is not by any means a freethinker, whatever idea people may have derived from the antagonism with the Holy See in temporal affairs into which the House of Savoy has been thrown by circumstances. King Humbert, although it may not be generally known, received the last sacraments and died in full favor with the church, and his son is a devout and orthodox Catholic."—Literary Digest.

Harris Association.

The annual meeting of the Harris Association will convene with the West Side Baptist church, of Phoenix City, on Friday before the fifth Sunday in June 28th, 29th and 30th. The following program has been arranged for the occasion:

10 a. m.—Prayer Service, led by R. E. Lendey.
11 a. m.—Opening Sermon, by Rev. Lamar Jones.
2 p. m.—What are the Conditions of Pastoral Success, by Rev. R. A. J. Cumbee.

7:30 p. m.—Preaching.

SATURDAY.

9 a. m.—What are the Essential Elements of the Mission Spirit and their effect? by T. S. Roberts.

11 a. m.—Preaching.

2 p. m.—What is the Cause and Result of Unconverted Members in our Church? by E. S. Davidson.

7:30 p. m.—Preaching.

SUNDAY.

9:30 a. m.—Sunday School, by W. A. Berlamy.

11 a. m.—Preaching.

7:30 p. m.—Preaching.

Everybody cordially invited to attend. We hope to have a full delegation. Our hearts and homes are open to receive you. M. PAGE.

Chapel Hill Baptist Church.

EFFORT, ALA., June 16, 1901.

DEAR EDITOR:—On yesterday the Chapel Hill Baptist church met and listened to a noble sermon from 1st Tim. 2:5-11. For there is one God, and one Mediator between God and man; the man Christ Jesus, in which the design was to show how Jesus stands between God and man; and the business of God was conducted with the highest regards of Christianity.

At night a sermon was heard from Numbers 19 and 16. "Who is on the Lord's side," and a great number expressed themselves as being on the Lord's side in responding to the preacher's proposition.

On this morning the glorious scene of baptism was witnessed. A sermon was preached by a visitor, Bro. Cheatom, and song service was conducted in high order. There was a very large crowd, among whom were many singers, and the singing began early in the morning, and continued till late in the afternoon. The day was much enjoyed. Dinner was spread for the people, and a lively service of God was participated in by many. As refined people always do, the congregation was characterized with good behavior and the highest regard to refinement.

To night we attended prayer service at Bro. Dobbs', which, as commonly is, was very lively. Speeches from young and old, professional and private life. All went to the honor and praise of God. CLERK.

If the numerical test be applied to the Holy Year pilgrimages to Rome which have just been completed, it is clear that the power of the Papacy and the drawing for its "indulgences" and "pardons" is largely dying off. Instead of the three or four million pilgrims that were expected, the 163 pilgrims who came singly, scarcely numbered a quarter of a million, and of these many were so poor that they were lodged and fed by the Vatican, and ate and drank when and where they could. The monetary results were somewhat better, these amounting to over £320,000; but this sum looks quite insignificant beside the Twentieth Century Funds of the Non-conformist bodies now in progress. The spread of intelligence and education, added to the reflected light of Protestantism (which unconsciously affects many Catholics who would scorn to acknowledge it), is proving too much for the superstitions and pretensions of Rome.—Missionary Review.

A Talk With You.

T. T. EATON, D. D.

Is it not strange that some boys think it is smart and bright to chew tobacco and smoke cigarettes? Yet there are boys who think this. I suppose the reason is that they see men doing these things, and they think if they do them they will be like men. Most boys want to be men, and they look forward with glad hope to the time when they will be men. And when they see men do things, they want to do those same things, so as to be like men. There was once a boy in Virginia who heard some men curse, and he thought he would be manish, and so he learned to curse too. He thought cursing made him more like a man. What a fool he was!

Boys like to grow fast, and the boy who chews tobacco and smokes cigarettes hurts his growth, and he does not grow so fast as he would if he let these things alone. More than that, they injure their health so they can never be strong, and so they will not live to be old. If a boy wanted to make himself stunted and weakly and shortlived, they way for him to do so would be to chew tobacco and smoke cigarettes.

Often a boy says "when I am a man" what he will do. He had better say "If ever I am a man." For there is a great deal more in being a man than in being so tall and weighing so much, and being so old. The word man means to think. So a real man is one who thinks, one who acts on his best judgment, and does what he believes to be right. A true man does not do what is easiest, but what is best. It is easier to roll down hill than to climb up hill. A dead log will roll down hill, but it takes life and strength to go up hill. It does not take any power to do wrong, the power is shown in doing right. A raft will drift down stream, but it takes the power of steam to carry a vessel up stream. Any fool can chew and smoke and swear and drink, but to resist temptation and to help others requires strength.

There are boys, and girls too, who think if they can avoid school for a day they have done a fine thing. How glad they are when a holiday comes! And the more holidays there are the better these boys and girls are pleased. If it be a good thing to get out of going to school for one day, it must be twice that good to get out of it for two days, three times as good for three days, and so on. Then, the best of all would be not to go to school at all, and to just grow up ignoramuses. The way to learn is to study. The way to get any good done is to work. Instead of being glad when they are kept from school a day, sensible boys and girls are sorry, because they know they have lost—the good of one day's schooling.

It is wonderful to me how much some boys and girls know. I have seen those who thought they knew a great deal better than their fathers and mothers. Once I saw a boy eight years old who thought he knew better than his father, who was forty-three, and his grandfather, who was sixty-seven, both put together. He seemed to me the most wonderful boy I ever saw. Here in eight years he had lived he had learned more than his father and grandfather had learned in the hundred and ten years they had lived. Was he not a wonderful boy, now? I saw him on a train, and I stood him up to take a good look at him, so I would remember him well. I can never forget him. That was some fifteen years ago, so that boy, if living, is now twenty-three years old, and very likely he does not think he knows as much as he thought he knew when I saw him on the train. Then I saw a boy once who thought he was too big to go to Sunday School. Haven't I seen some strange boys?

There are some boys, and it may be girls too, who would like to spend their days in "having a good time." They do not like working or studying or doing anything useful; they want all the while simply to "have a good time." Now there isn't a hog wallowing in the mud anywhere in the world, who is not doing his very best to have a "good time," and if you interfere with his good time he will squeal. Now if all a boy is after in life is to "have a good time," wherein is he better than a swine? A boy who simply wants to "have a good time" ought to get down on all fours,

grow bristles, hoofs, big ears, and a snout, and go to wallowing in the mire where he belongs.

Of course boys and girls ought to be bright and joyous, but instead of trying just to "have a good time" they should try to get all the good done they can. They should strive to make the world brighter and better, to make the most of themselves for God and for mankind, and to spread abroad the truth of God's Word.—Kind Words.

Time and Place of Meetings of the Associations.

JULY.

Mobile Association, Union church, six miles of St. Elmo; 8 p. m., Thursday before 2nd Sunday in July.

AUGUST.

Florence—East Florence church, Friday before 2nd Sunday.
Selma—Mt. Gillet church, Benton, Wednesday before 3d Sunday.
North Alabama—Little River church, 4 miles east of Valley Head; Friday before 4th Sunday.

SEPTEMBER.

Shelby—Free Springs ch, 5½ miles east of British; Tuesday before 1st Sunday.
Montgomery—St. Deposit ch, Wednesday before 1st Sunday.

Birmingham—Ensley ch, Tuesday before 2nd Sunday.
Union—Cross Roads ch, Pickens Co, Tuesday before 2nd Sunday.

Bigbee—Epes ch, Wednesday before 2nd Sunday.
Calhoun County—Duke ch, Wednesday before 2nd Sunday.

Tuscaloosa—Windham Springs ch, 22 miles north of Tuscaloosa, Wednesday before 2nd Sunday.

St. Clair County—Mt. Pleasant ch, six miles south of Eden, Saturday before 2nd Sunday.

Coosa River—Fayetteville ch, Wednesday before 3rd Sunday.

Pine Barren—Concord ch, Buena Vista, Wednesday before 3rd Sunday.

Colbert—Bethel ch, Thursday before 3rd Sunday.

Mineral Springs—Mineral Springs ch, near Brookside, Friday before 3rd Sunday.

North River—Providence ch, 3½ miles east of Oakman, Tuesday before 4th Sunday.

Bethel—Thomaston ch, Marengo Co, Friday before 4th Sunday.

Bethlehem—Salem ch, Monroe County, Friday before 4th Sunday.

Cedar Bluff—Farrill ch, Friday before 4th Sunday.

Cleburne—Concord ch, Friday before 4th Sunday.

Macedonia—Mt. Nebo ch, Washington County, Friday before 4th Sunday.

Tennessee River—Trenton ch, Jackson County, Friday before 5th Sunday.

OCTOBER.

South Bethel—Deep Creek ch, Nicholsville, Tuesday before 1st Sunday.

Central—Friendship ch, 5 miles west of Talladega, Wednesday before 1st Sunday.

Geneva—Bethel ch, Wednesday before 1st Sunday.

Salem—Ebenezer ch, 3 miles east of Linwood, Wednesday before 1st Sunday.

Sipsey—Corinth ch, Wednesday before 1st Sunday.

Judson—Center ch, Thursday before 1st Sunday.

Muscle Shoals—Lebanon ch, Thursday before 1st Sunday.

Antioch—Healing Springs ch, Friday before 1st Sunday.

Clear Creek—Oak Grove ch No. 1, 5 miles south of Double Springs, Friday before 1st Sunday.

Central Liberty—Spring Hill ch, Saturday before 1st Sunday.

Yellow Creek—Fellowship ch, Saturday before 1st Sunday.

Centennial—Indian Creek ch, Tuesday before 2nd Sunday.

East Liberty—Jackson's Gap ch, Tuesday before 2nd Sunday.

Troy—Hezbollah ch, 4 miles south of Troy, Tuesday before 2nd Sunday.

Unity—Alpine ch, 4 miles northeast of Plantersville, Wednesday before 2nd Sunday.

Weogufka—Cane Creek ch, Wednesday before 2nd Sunday.

Missionary—Harmony—3d Blocton ch, Wednesday before 2nd Sunday.

Pea River—Jamasus ch, 10 miles south east of Elba, Wednesday before 2nd Sunday.

Mt. Carmel—New Prospect ch, Thursday before 2nd Sunday.

Alabama—Union ch, Honorville, Friday before 2nd Sunday.

Big Bear Creek—Bethlehem ch, Saturday before 2nd Sunday.

New River—Concord ch, Saturday before 2nd Sunday.

Newton—Pleasant Ridge ch, near Skipperville ch, Saturday before 2nd Sunday.

Cahaba—Mt. Hebron ch, Wednesday before 3rd Sunday.

Harmony Grove—Pleasant Grove ch, Thursday before 3rd Sunday.

Liberty—Mt. Zion ch, time to be decided by committee.

Warrior River—Liberty ch, near Oneonta, Friday before 3rd Sunday.

Zion—Bethany ch, Heath, Ala., Friday before 3rd Sunday.

Sulphur Springs—Union ch, 10 miles west of Warrior, Saturday, Friday before 3rd Sunday.

Elim—Oak Grove ch, in Florida, 8 miles southeast of Amore, Ala., Friday before 3rd Sunday.

Etowah—White Springs ch, Friday before 3rd Sunday.

Gilliam Springs—Mt. Tabor ch, 4 miles northwest of Oleander, Friday before 3rd Sunday.

Arbacochee—Macedonia ch, Saturday before 3rd Sunday.

Sardis—Pleasant Hill ch, 8 miles northwest of Florida, Saturday before 3rd Sunday.

Bessemer—Oak Grove ch, Ezra, Ala., Tuesday before 4th Sunday.

Clay County—Pleasant Grove ch, Tuesday before 4th Sunday.

Cullman—Pilgrim's Rest ch, Tuesday before 4th Sunday.

Eufaula—Clio ch, Tuesday before 4th Sunday.

Mt. Moriah—Shoal Creek ch, 3½ miles southwest of Birmingham, Thursday before 4th Sunday.

Cedar Creek—Chulahee ch, Friday before 4th Sunday.

Marshall—Boaz ch, 20 miles north of Attalla, Friday before 4th Sunday.

New Providence—Goshen ch, Friday before 4th Sunday.

Shady Grove—Liberty Hill ch, Friday before 4th Sunday.

NOVEMBER.

Conecuh—Greenville ch, Tuesday before 3rd Sunday.

Randolph County—Wedowee ch, Tuesday before 1st Sunday.

Columbia—Mt. Pleasant ch, Wednesday before 1st Sunday.

UNKNOWN: Mud Creek.

Books Needed.

At the last meeting of the Birmingham Ministers' Conference in the first Baptist church, Rev. C. O. Boothe was present. He stated to the brethren the nature of his work and asked for books to help him in his work. Bro. Boothe is the most prominent negro Baptist preacher in the State. He was brought up under the training of Dr. J. J. D. Renfro. He is a man of a fine moral character, and a wise and safe leader of his race. Humble, yet full of energy and enterprise, he is well suited for the high office which he, as a teacher, has so long and so creditably filled. He has a fine theological class at Selma, but his school is very poorly equipped. Any kind of theological books will be gratefully received by him. There are libraries of deceased ministers in the State which would be of great value to these young preachers.

Would it not be good missionary work if the brethren would look through their libraries and send by express, prepaid, such books as they could spare, and as would be of service to the young colored preachers? There are about fifty of them in this school of training. All who can, let them help. Theological text books, especially are needed, even Greek and Hebrew.

This article is written at the request of the Baptist Ministers' Conference. Your scribbles and prayers it will do good.

R. M. HUNTER.

Literary Note.

The B. F. Johnson Publishing Company, Richmond, Va., have in press what is said to be an exceedingly thought-provoking book, entitled "The Education of Teachers," by W. H. Payne; Ph. D., LL. D., Chancellor University of Nashville. Dr. Payne is a man with a message—the sort of message that compels attention. One must hear him through, though one may not agree with him all the way through. He has a way of going to the very core of the matter, and having found it talks with us about it, as it were, face to face, as a man speaketh unto his friend.

The man who says that he is without sin has outlived the Lord's prayer. Jesus says, "after this manner shalt thou pray," "Forgive us our trespasses as we forgive those who trespass against us," but if you have not committed sin or trespassed against your fellowman it is mockery to ask God to forgive you for what you have not done. So the man who says he is sinless cannot pray that prayer. He has become too good to pray the prayer that Jesus gave his people as a model for all time. Bosh!

In Memory of Governor Samford.

BY LILIAN BELL.

Slowly toll, oh deep toned bell,
In solemn peals, yet clear,
And to the world oh sadly tell
That Samford is no longer here.

Let every head with sorrow bow,
Each heart drum low a sad refrain,
For Samford is not with us now,
Nor e're will be again.

His great pure heart has ceased for aye,
Those earnest eyes are closed in sleep,
Old earth's great arms enfold his clay,
The living o'er him flowers heap.

Fit emblem of his life are they:
So fragrant, fair and fine,
And truthfully do they portray
His soul so lovely and divine.

A man who did so love the right,
We scarce can give him up;
And passing through this awful night
We taste life's bitter cup.

There's not a man to fill his place,
As Samford used to do;
There's no one left the chair to grace,
As Samford good and true.

Then toll, oh bells, through day and night,
All Alabama mourn:
He fought and finished life's good fight,
And Samford has gone home.

TRIP NOTES.

W. B. C.

About twenty years ago, soon after inaugurating our State Mission work, I was one of the numerous horse-back evangelists sent out by the Board, and came to

RAMER.

in Montgomery county. Its old name was Athens, but that name had to be given up to the older town by that name. I was there again the other Sunday. Brother B. A. Jackson is the pastor. About 28 years ago he settled there, taught school and preached. Now he owns a little farm in the out-skirts of the village and serves the church still, though he has passed his three score years and ten. He and his good wife will soon celebrate their golden wedding. I know of no happier old couple in all my acquaintance. They have reared and educated their children and have grown old beautifully, having the love and respect of every body in the community. I was surprised to find such an orderly, moral community so near Montgomery. Generally large cities demoralize all the villages and towns near them.

At Ramer I found two flourishing schools and three churches. I preached to a large congregation, and they gave me a very nice collection. Seeing the house beautifully decorated it was natural for me to be helped up taking it as a compliment to myself, but my high looks came down when the children had their celebration that night. It was a great pleasure to be present to see and hear them as they carried out the well arranged program.

Here, as in so many places, the Baptists, years ago, fell in love with the Masons and they built a house together. Now it is growing old and I ventured to suggest to our people that they ought to have a home of their own. If the cotton prospects were better I am sure the house would be built.

The Ramer people are proud to inform the visitor that this is the place where Dr. John R. Sampey, of the Southern Baptist Theological Seminary, first saw the light. He makes an occasional pilgrimage to the old place and always meets with a royal reception.

For the benefit of some parents with whom I have talked who are greatly puzzled to know how to manage their boys, I must tell this: There is a man of wealth here who has a large family of boys, several of them grown. All of them who have arrived at the proper age are Christians and everyone is sober and industrious. It is so different in so many families. When I saw that father and mother in the Sunday school, when they could have so easily found an excuse for not being there, and when I heard the father say: "Idleness and spending money will be the ruin of any boy," I was sure I knew the secret of his success in rearing his boys.

Years ago I took a buggy ride for several weeks with Brother Underwood over the territory now traversed by the Plant System. Seeing some-

body from this section when I returned, he said: "They tell me you have been down."

IN GOD'S COUNTRY.

Contrasting the crops in Southeast Alabama with what I have seen elsewhere, it does look like the Lord is bestowing his special favors upon these people. Though the soil is thin there are miles of the finest kind of corn and better cotton than I have seen anywhere else.

ABBEVILLE.

is the county seat of Henry county, the extreme southeastern county of the State. Maybe I should say it is the principal county seat, for Dothan and Columbia, in the same county, have each a courthouse and hold courts. Certainly Henry county has the facilities for dispensing justice.

One of the District Agricultural schools is located here, occupying a school building which would do honor to our largest cities.

Abbeville is beautifully situated on high ridges of table lands, and enjoys the best of health. Its growth has not been as rapid as I expected after the advent of the railroad. The Baptists are very strong in all this region. Their organization in the town is strong also, but they have let the Methodist brethren get there first with a handsome brick church. Their young pastor, Henry Crumpton, is doing what he can to arouse them to see the necessity of moving at once to build. It is a great opportunity for them if they will but seize it.

Ten miles away over the hills and through the deep sand beds, in sight of Georgia is

SHORTERVILLE.

where the Abbeville pastor preaches once a month.

Years ago before the village was thought of, a church was organized and a house erected at a point a half mile away from the present village. It has been rebuilt a time or two, but it remains at the same spot, though inconvenient to the great mass of the membership. Now the question of its removal is being agitated, and it is hoped that ere long it will be done. The church would soon be able, after its removal, to sustain preaching two Sunday's. Then if they will erect a good academy building to educate the great droves of children I saw, Shorterville would soon become an important community. It is about ten miles of Port Gaines, in Georgia, just near enough to get all the benefits of the railroad without the demoralizations which usually come with it. I had a great congregation to preach to on Sunday. The Association had suggested \$25 as the amount the church should raise for all purposes this year. It will easily give three times that amount.

I run into another children's day celebration here. The little fellows performed their parts beautifully and a nice sum was realized for Bible work.

I find that the young bishop is much loved by his people, and the pastorate upon which he has just entered bids fair to be prosperous. He needs to read Prov. 18:22. I guess he will not be long in testing that Scripture.

Brother Farmer, one of the old land marks of this section, I found an interesting character. He lives in the beat where he was born nearly 80 years ago. He raised 10 children to be grown. Was never sued in his life, nor did he ever sue or prosecute any one. He has accumulated a good fortune, lives in a comfortable home with the wife of his young manhood, tenderly cared for by two devoted daughters. He can tell many tales of adventure, dating back to the times of the Indians.

It was a mournful pleasure to be present at the funeral of

DR. A. L. MARTIN.

at Abbeville. Probably he was the best known man in Henry county. Fifty years ago he gave up the practice of medicine for the ministry. He was a man of brains and convictions. The "hard doctrines" of the Bible he mastered and preached them fearlessly wherever he went. He was an earnest supporter of the missionary cause. His two sons, W. J. and H. L. are both ministers of the gospel. Brother Deal, who knew him well, conducted the services, and Brother Malone, another old yoke-fellow with him, spoke of his worth. "We bury today, I believe, the greatest man that ever lived in Henry county," one of the ministers said. After all, may it not be true that

the greatest men this world ever knew were humble ministers of the gospel who went about unselfishly sowing the good seeds of the Kingdom? "When the roll is called up yonder" there will be some wonderful revelations, and God's great ones will shine forth as the stars of heaven. Heaven bless his two preacher boys and make them great in good work!

Notes From Virginia.

The progress of Baptist affairs in this part of the State for the last decade has been quite encouraging. The number of Baptists in Norfolk, Portsmouth and vicinity, the territory embraced in our ministers' conference, is twice as large as it was ten years ago, and the advance in other respects has been greater. Seven new churches have been organized, eleven houses of worship secured, and contributions to missions and other benevolent work, quadrupled. The spirit of advance is still among us, and three of our churches are building new houses of worship, two missions have been recently started and work at old stands is receiving due attention.

One of our most popular young men, Rev. T. C. Skinner, has just resigned at Berkley Avenue to accept a call to North Avenue, Baltimore, but he continues with us till Sept. 1. It is whispered also that a certain strong church is about to make a pull at the Rev. E. B. Hatcher, the gifted author and pastor, who has done a monumental work at our First church. But the Hatcher, whether father or son, have great staying qualities, and only a vigorous effort will move E. B. from the First Church, where he is so highly esteemed.

We lately had at Court Street a meeting called a young peoples' convention. It was all right, except the name. A meeting in which the chief speakers were such veterans as W. E. Hatcher, J. M. Frost, E. E. Chivers, J. J. Hall, R. B. Garrett and L. O. Dawson, all except Dawson and Garrett, past fifty, and some of them climbing high up toward three score and ten, is hardly a young peoples' meeting. The brethren talked well; they have age and experience, and they spoke instructively, but they are not strictly young. The young people did not figure prominently on the program. It seems to be a growing conviction that the young people's work is necessarily a local matter, and that a great enterprise can rest on so unstable a thing as the age of its advocates or promoters, which changes with every breath. Still, a meeting in which great themes are discussed is never a failure, though the good done is not always proportionate to the effort put forth.

In recent months Richmond College has been much on the minds of public spirited Virginia Baptists. Of late the path of the school has been a little rocky. The resignation of three professors, Kellogg, in Greek; Pollard, in English; and Thomas, in philosophy, brought great responsibility to the trustees. At the annual meeting last week, after much discussion, pro and contra, for the Greek they selected Prof. W. A. Harris, of Waco, Texas, son of H. H. Harris, who made the class famous; for the English, Prof. Chandler, who for some years has taught general history in the institution; and for philosophy, Dr. W. H. Whittitt, whose name is familiar to Southern Baptists. It is understood that Professors Harris and Chandler will accept, but there is grave doubt if Dr. Whittitt will care to leave the domain of concrete historical fact, in which he has spent so many years of his life, and launch out on the unfamiliar sea of metaphysics. Still, if he decides to make the experiment, his friends will give him a warm welcome to Virginia.

J. J. TAYLOR.

Norfolk, Va., June 20.

When you hear a man decrying everybody and asserting that there are no honest, upright men, and that every man has his price, you may know that so far as that man is concerned, he is judging everybody else by himself. The standard by which we measure others is the one by which we measure ourselves, and the man who sees no good in his fellowmen is unconsciously furnishing you an index to his own character. As every man must look at the world through his own eyes, so every man measures his fellowmen by his own character. Baptist News.

Great Days at Vincent.

FAYETTEVILLE, ALA.,

June 6, 1901.

Saturday and Sunday last were great days with us at Vincent. We had good congregations and services were enjoyed very much.

Sunday afternoon we buried a beautiful girl with her Savior in Baptism. She is a member of a Methodist family. The church interest there is good.

Sunday night one of the most delightful services I ever witnessed was held by the little girls of the town (known as the children's prayermeeting girls). The service was a Bible service.

The program, arranged by that painstaking and self-sacrificing Christian, Sister Lucy McGraw, was replete with interest and edification from start to finish. After the service the little girls took a collection and quite a nice sum was raised for the Bible fund.

In these exercises the little girls and Sister McGraw were valuably assisted by one of the sweetest Christian characters it has been the writer's pleasure to meet, Miss Zemma Samuels, of the Methodist church. We all love her and appreciate her help.

One of the most interesting and helpful parts of the work at Vincent is the children's prayermeeting. About twelve girls ranging from about 12 to 15 years of age meet every Sabbath afternoon and have their prayer service. It is the writer's delight to meet with them each third Sabbath eve and hear their earnest pleadings with our blessed Savior for his blessings upon them and upon the church, upon their town, their pastor, etc.

O, brethren let us not neglect the children.

Vincent did her part beautifully by her pastor, aiding him to attend the Institute.

Let the churches pray for their pastors while they are away at the Institute that the Holy Spirit shall teach them of Himself.

O. P. BENTLEY.

Not True to Facts.

A New York correspondent of a Boston newspaper, of socialistic and free-love tendencies, and a supporter of the theatre, in referring to the late episode concerning the noted George D. Herron and the refusal of several prominent clergymen in New York and Brooklyn to appear on the same platform with him, makes the following crusty fling: "The clergy does not seem to realize that it is losing its hold in the public conscience." I wonder what this splenetic writer means by "public conscience?" Does he mean that there is one great and all-inclusive public conscience? What kind of a thing is it, anyhow? Perhaps this discerning writer means that the general moral sentiment of this country is such that it is no longer perceptibly influenced by the ministers of the gospel. This seems to be the substance of that fellow's mighty conclusion, but he is decidedly mistaken. What he affirms is not true to facts. It always was true that Christian ministers never had any special hold upon the consciences of that class of people who fear neither God nor man. They do not now have any special grip upon free-lovers and the wanton patrons of debased theatres and vile saloons.

The consciences of such ones are blistered all over with the fires of hell, and there is nothing in them for any good people to get hold of. But the sterling ministers of the land are still a mighty and moulding force in this country, and the man, Herron, whom that correspondent sympathizes with and defends, has recently been seeing that these ministers do make their influence strongly felt against him and his socialistic rottenness. Why is it that many thousands of people, outside of all churches, are eager to secure the influence of clergyman to assist them in selling their books, medicines and various wares? On every hand ministers are often appealed to by hundreds of unconverted people for such help as no other class of persons can so effectually give.

C. H. WITHERS.

The prayer that does not have in it the element of absolute dependence upon God, and also the element of earnest, persistent effort to obtain the desired petition will never be answered.

For the Alabama Baptist.

Mrs. Martha Foster Crawford.

I have sometime had it in my heart to say something about this admirably Christian lady and her excellent husband. If I say anything imprudent my brethren will know how to correct me. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head."

I have all my Christian and ministerial life sought to be a peace-maker. I procured an interview at the Convention in Richmond, 1859, between Dr. Graves and my special friend, Dr. John E. Dawson. As editors, respectively, of the Tennessee Baptist and the ALABAMA BAPTIST they had fallen into personalities in the discussion of matters of church order, growing out of Landmarkism and anti-Landmarkism. A committee of five, on either side, selected by the parties, were present. Of course we did not touch on the church sentiments at issue between them, but merely on the personalities. Brought face to face, their differences were soon reconciled. I then proposed a like interview between Drs. Graves and Howell, the leaders in the great controversy then flagrant. It was agreed to, but did not take place for reasons I never knew. I have often pursued a like course in individual difficulties between members of my churches, never, as I recollect, unsuccessfully, when I was leaning on my Master for help. Brethren Yates, Tobey and Crawford were present at the Convention, and questioned *ad libitum* in regard to dictation alleged in some quarters by the Foreign Board. They emphatically denied any such dictation.

All this preliminary to that I sat down to say, Mrs. Crawford, now for some time in this country, has not, as I see in the papers, received the attentions due, as I think, her high character and services, nor her honored husband either. I was once a member, for a time, of her father's family, and she my pupil. With great natural breadth of mind, she grew into a noble woman, and as Dr. Taylor once said, the best of all the then female missionaries. Of Dr. Crawford, Mr. Shuck, then lately one of his colleagues, once said to me, that Crawford "had more missionary spirit" than any of the missionary body. This distinguished couple have thought it necessary to secede from the board, and establish an independent mission, unwisely I think; but their motives are above question, and history will so determine. As in the case of the secession of the Southern States, it had been better perhaps to "fight it out in the Union," as Toombs once suggested, or under the auspices of the board; but secessionists thought they were called upon to take the course they did, and the Crawfords, after repeated remonstrance, felt constrained to practically dissent from what they thought, after long experience and observation, slacktivist action in receiving and retaining Chinese church members. This same practice often distresses us at home. There is a safe, golden mean somewhere, if we could find it.

Apropos of Baptist continuity from the days of the apostles, there has been, and will be, differences between the wisest brethren on this subject, not to be reconciled in the present state of our historical knowledge, or construction of Scripture. Both parties think their views sustained by overwhelming inference, for the thing rests on that ground.

Think not these sentences penned in the interests of personal vanity as to any wisdom in the premises, but prompted by a love of peace and concord.

E. B. T.

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From Dr. Ayers,

HWANG-HIEN, CHINA.

May 9, 1901.
Rev. W. B. CRUMPTON, D. D.,
Montgomery, Ala.

DEAR BROTHER:—Mrs. Ayers, the four boys and I reached our station here last Friday, and you are among the first persons to whom I write. We are equally as well pleased with all the surroundings as we expected to be. This is a very pretty section, the land exceedingly fertile and the people as a rule seem to be doing reasonably well.

The native Christians here gave us a most cordial greeting and they all think this an exceptionally fine field for a medical missionary to do a great work for the Master. It can be truly said of this field that the harvest is great and the laborers are few. As you know this is a field solely occupied by the Southern Baptists, and the only laborers we have here are Mr. and Mrs. Pruitt, Mr. and Mrs. Stephens and Miss Thompson. These, with the two new missionaries, are by no means a sufficient number to reach the half million people in this country, and we want you to unite with us in praying for more laborers for this field.

Our work here is outside the city, and up to now practically nothing has been done among the 100,000 inside the city. I hope to open the work in the city by securing a building over there for a dispensary and chapel. But up to now have not been able to rent building. If I only had \$5000, in gold, to purchase a building! All the Christians here claim that the better class of people in the city can be reached through a hospital work, and that at present they can be reached in no other way. They all, however, said that the people here are more willing to hear the gospel than ever before. I believe this is true.

Last Saturday I went with Brother Stephens to a market where there were congregated at least two thousand people, and they listened not only respectfully, but interest was shown by several.

The loyalty to Christ recently shown by the Christians has made its impression, and I do not believe there has ever been a time, especially in North China, when there was such an opportunity to lead these poor superstitious people to Christ as now. Unite with us in praying that many new laborers may be sent to this section.

I read with more interest than ever before your trip notes in the ALABAMA BAPTIST. However, you have not been writing much for the last few weeks. From this I judge that you have been unusually busy.

I inclose you my Chinese card. Will be glad to hear from you at any time. Don't forget to pray for me.

Affectionately yours,
T. W. AYERS.

Religion in Italy.

The religious situation in Italy since the accession of the new King has been a subject of much speculation. Opponents of the Vatican have said that there never was a time when the Pope's aspirations for temporal sovereignty were less likely to be realized; while on the other hand several unmistakable signs have proceeded from the Vatican revealing the fact that the Pope has not in the smallest degree abandoned his claims or laid aside his hopes. Some light is shed upon these and kindred religious matters in Italy by Mr. F. Marion Crawford, who, himself a Roman Catholic, has by a prolonged residence in Rome become well acquainted with Italian national and religious aspirations. In regard to the much debated character of the new King, who has been called in turn an atheist and a strong Roman Catholic, he says (in the New York Tribune, January 26): "Humbert was an easy-going fellow. To look at his portrait you would have taken him to be a terribly ferocious potentate and full of energy. In reality, he was a very exceptionally tender-hearted gentleman, who cared little about the work of statecraft. This King, on the contrary—I met him several times when he was Prince of Naples—looks like a thin, weak man, who cannot possibly exert himself to any great degree, when, as a matter of fact, he is always exerting himself, and never seems to be any the worse for it or to need rest. He is capable, too, and splendidly educated.

His education was superintended by William Bliss, an English Catholic and a man of the highest learning. Oh, yes, the present King of Italy is not by any means a freethinker, whatever idea people may have derived from the antagonism with the Holy See in temporal affairs into which the House of Savoy has been thrown by circumstances. King Humbert, although it may not be generally known, received the last sacraments and died in full favor with the church, and his son is a devout and orthodox Catholic."—Literary Digest.

Harris Association.

The annual meeting of the Harris Association will convene with the West Side Baptist church, of Phoenix City, on Friday before the fifth Sunday in June 28th, 29th and 30th. The following program has been arranged for the occasion:

10 a. m.—Prayer Service, led by R. E. Lendey.

11 a. m.—Opening Sermon, by Rev. Lamar Jones.

2 p. m.—What are the Conditions of Pastoral Success, by Rev. R. A. J. Cumbee.

7:30 p. m.—Preaching.

SATURDAY.

9 a. m.—What are the Essential Elements of the Mission Spirit and their effect? by T. S. Roberts.

11 a. m.—Preaching.

2 p. m.—What is the Cause and Result of Unconverted Members in our Church? by E. S. Davidson.

7:30 p. m.—Preaching.

SUNDAY.

9:30 a. m.—Sunday School, by W. A. Berlamy.

11 a. m.—Preaching.

7:30 p. m.—Preaching.

Everybody cordially invited to attend. We hope to have a full delegation. Our hearts and homes are open to receive you. M. PAGE.

Chapel Hill Baptist Church.

EFFORT, ALA., June 16, 1901.

DEAR EDITOR:—On yesterday the Chapel Hill Baptist church met and listened to a noble sermon from 1st Tim. 2:5-11. For there is one God, and one Mediator between God and man: the man Christ Jesus, in which the design was to show how Jesus stands between God and man; and the business of God was conducted with the highest regards of Christianity.

At night a sermon was heard from Numbers 19 and 16. "Who is on the Lord's side," and a great number expressed themselves as being on the Lord's side in responding to the preacher's proposition.

On this morning the glorious scene of baptism was witnessed. A sermon was preached by a visitor, Bro. Cheatom, and song service was conducted in high order. There was a very large crowd, among whom were many singers, and the singing began early in the morning, and continued till late in the afternoon. The day was much enjoyed. Dinner was spread for the people, and a lively service of God was participated in by many. As refined people always do, the congregation was characterized with good behavior and the highest regard to refinement.

To night we attended prayer service at Bro. Dobbs', which, as commonly is, was very lively. Speeches from young and old, professional and private life. All went to the honor and praise of God. CLERK.

If the numerical test be applied to the Holy Year pilgrimages to Rome which have just been completed, it is clear that the power of the Papacy and the drawing for its "indulgences" and "pardons" is largely dying off. Instead of the three or four million pilgrims that were expected, the 163 pilgrimages made, added to all the pilgrims who came singly, scarcely numbered a quarter of a million, and of these many were so poor that they were lodged and fed by the Vatican, and ate and drank when and where they could. The monetary results were somewhat better, these amounting to over £320,000; but this sum looks quite insignificant beside the Twentieth Century Funds of the Non-conformist bodies now in progress. The spread of intelligence and education, added to the reflected light of Protestantism (which unconsciously affects many Catholics who would scorn to acknowledge it), is proving too much for the superstitions and pretensions of Rome.—Missionary Review.

A Talk With You.

T. T. EATON, D. D.

Is it not strange that some boys think it is smart and bright to chew tobacco and smoke cigarettes? Yet there are boys who think this. I suppose the reason is that they see men doing these things, and they think if they do them they will be like men. Most boys want to be men, and they look forward with glad hope to the time when they will be men. And when they see men do things, they want to do those same things, so as to be like men. There was once a boy in Virginia who heard some men curse, and he thought he would be manish, and so he learned to curse too. He thought cursing made him more like a man. What a fool he was!

Boys like to grow fast, and the boy who chews tobacco and smokes cigarettes hurts his growth, and he does not grow so fast as he would if he let these things alone. More than that, they injure their health so they can never be strong, and so they will not live to be old. If a boy wanted to make himself stunted and weakly and shortlived, they way for him to do so would be to chew tobacco and smoke cigarettes.

Often a boy says "when I am a man" what he will do. He had better say, "If ever I am a man." For there is a great deal more in being a man than in being so tall, and weighing so much, and being so old. The word man means to think. So a real man is one who thinks, one who acts on his best judgment, and does what he believes to be right. A true man does not do what is easiest, but what is best. It is easier to roll down hill than to climb up hill. A dead log will roll down hill, but it takes life and strength to go up hill. It does not take any power to do wrong, the power is shown in doing right. A raft will drift down stream, but it takes the power of steam to carry a vessel up stream. Any fool can chew and smoke and swear and drink, but to resist temptation and to help others requires strength.

There are boys, and girls too, who think if they can avoid school for a day they have done a fine thing. How glad they are, they a holiday comes! And the more holidays there are the better these boys and girls are pleased. If it be a good thing to get out of going to school for one day, it must be twice that good to get out of it for two days, three times as good for three days, and so on. Then, the best of all would be not to go to school at all, and to just grow up ignoramuses. The way to learn is to study. The way to get any good done is to work. Instead of being glad when they are kept from school a day, sensible boys and girls are sorry, because they know they have lost the good of one day's schooling.

It is wonderful to me how much some boys and girls know. I have seen those who thought they knew a great deal better than their fathers and mothers. Once I saw a boy eight years old who thought he knew better than his father, who was forty-three, and his grandfather, who was sixty-seven, both put together. He seemed to me the most wonderful boy I ever saw. Here in eight years he had lived he had learned more than his father and grandfather had learned in the hundred and ten years they had lived. Was he not a wonderful boy, now? I saw him on a train, and I stood him up to take a good look at him, so I would remember him well. I can never forget him. That was some fifteen years ago, so that boy, if living, is now twenty-three years old, and very likely he does not think he knows as much as he thought he knew when I saw him on the train. Then I saw a boy once who thought he was too big to go to Sunday School. Haven't I seen some strange boys?

There are some boys, and it may be girls too, who would like to spend their days in "having a good time." They do not like working or studying or doing anything useful; they want all the while simply to "have a good time." Now there isn't a hog, wallowing in the mud anywhere in the world, who is not doing his very best to have a "good time," and if you interfere with his good time he will squeal. Now if all a boy is after in life is to "have a good time," wherein is he better than a swine? A boy who simply wants to "have a good time" ought to get down on all fours,

grow bristles, hoofs, big ears, and a snout, and go to wallowing in the mire where he belongs.

Of course boys and girls ought to be bright and joyous, but instead of trying just to "have a good time" they should try to get all the good done they can. They should strive to make the world brighter and better, to make the most of themselves for God and for mankind, and to spread abroad the truth of God's Word.—Kind Words.

Time and Place of Meetings of the Associations.

JULY.

Mobile Association, Union church, six miles of St. Elmo; 8 p. m., Thursday before 2nd Sunday in July.

AUGUST.

Florence—East Florence church, Friday before 2nd Sunday.

Selma—Mt. Gilead church, Benton, Wednesday before 3d Sunday.

North Alabama—Little River church, 4 miles east of Valley Head; Friday before 4th Sunday.

SEPTEMBER.

Shelby—Free Springs ch, 5½ miles east of British; Tuesday before 1st Sunday.

Montgomery—Rt. Deposit ch, Wednesday before 1st Sunday.

Birmingham—Ensley ch, Tuesday before 2nd Sunday.

Union—Cross Roads ch, Pickens Co., Tuesday before 2nd Sunday.

Bigbee—Eples ch, Wednesday before 2nd Sunday.

Calhoun Co.—Duke ch, Wednesday before 2nd Sunday.

Tuscaloosa—Windham Springs ch, 22 miles north of Tuscaloosa, Wednesday before 2nd Sunday.

St. Clair County—Mt. Pleasant ch, six miles south of Eden, Saturday before 2nd Sunday.

Coosa River—Fayetteville ch, Wednesday before 3rd Sunday.

Pine Barren—Concord ch, Ruena Vista, Wednesday before 3rd Sunday.

Colbert—Bethel ch, Thursday before 3rd Sunday.

Mineral Springs—Mineral Springs ch, near Brook-ide, Friday before 3rd Sunday.

North River—Providence ch, 3½ miles east of Oakman, Tuesday before 4th Sunday.

Bethel—Thomaston ch, Marengo Co., Friday before 4th Sunday.

Bethlehem—Salem ch, Monroe County, Friday before 4th Sunday.

Cedar Bluff—Farrill ch, Friday before 4th Sunday.

Cleburna—Concord ch, Friday before 4th Sunday.

Macedonia—Mt. Nebo ch, Washington county, Friday before 4th Sunday.

Tennessee River—Trenton ch, Jackson county, Friday before 5th Sunday.

OCTOBER.

South Bethel—Deep Creek ch, Nicholasville, Tuesday before 1st Sunday.

Central—Friendship ch, 5 miles west of Tallassee, Wednesday before 1st Sunday.

Geneva—Elbethel ch, Wednesday before 1st Sunday.

Salem—Ebenzer ch, 7 miles east of Linwood, Wednesday before 1st Sunday.

Sipsey—Corinth ch, Wednesday before 1st Sunday.

Judson—Center ch, Thursday before 1st Sunday.

Musell Shoals—Lebanon ch, Thursday before 1st Sunday.

Antioch—Healing Springs ch, Friday before 1st Sunday.

Clear Creek—Oak Grove ch No. 1, 5 miles South of Double Springs, Friday before 1st Sunday.

Central Liberty—Spring Hill ch, Saturday before 1st Sunday.

Yellow Creek—Yellowship ch, Saturday before 1st Sunday.

Centennial—Indian Creek ch, Tuesday before 2nd Sunday.

East Liberty—Jackson's Gap ch, Tuesday before 2nd Sunday.

Troy—Hepzibah ch, 4 miles south of Troy, Tuesday before 2nd Sunday.

Unity—Alpine ch, 4 miles northeast of Plantersville, Wednesday before 2nd Sunday.

Weogufka—Cane Creek ch, Wednesday before 2nd Sunday.

Missionary Harmony—3d Blocton ch, Wednesday before 2nd Sunday.

Pea River—Jamasus ch, 10 miles south east of Elba, Wednesday before 2nd Sunday.

Mt. Carmel—New Prospect ch, Thursday before 2nd Sunday.

Alabama—Union ch, Honoraville, Friday before 2nd Sunday.

Big Bear Creek—Bethlehem ch, Saturday before 2nd Sunday.

New River—Concord ch, Saturday before 2nd Sunday.

Newton—Pleasant Ridge ch, near Skio perville ch, Saturday before 2nd Sunday.

Southeastern—Bethel ch, 8 miles west of Citronelle, Saturday before 2nd Sunday.

Harris—Girard 1st ch, Tuesday before 3rd Sunday.

Tuskegee—Elam ch, Tuesday before 3rd Sunday.

Carey—County Line ch, Tuesday before 3rd Sunday.

Cherokee—Shiloh ch, 12 miles northwest of Porterville, Tuesday before 3rd Sunday.

Cherokee County—Providence ch, Tuesday before 3rd Sunday.

Haw Ridge—Mt. Liberty ch, Tuesday and Wednesday before 3rd Sunday.

Mulberry—Pleasant Grove ch, 4 miles west of Jemison, Wednesday before 3rd Sunday.

Cahaba—Mt. Hebron ch, Wednesday before 3rd Sunday.

Harmony Grove—Pleasant Grove ch, Thursday before 3rd Sunday.

Liberty—Mt. Zion ch, time to be decided by committee.

Warrior River—Liberty ch, near Oneonta, Friday before 3rd Sunday.

Zion—Bethany ch, Heath, Ala., Friday before 3rd Sunday.

Sulphur Springs—Union ch, 10 miles west of Warrior Station, Friday before 3rd Sunday.

Elim—Oak Grove ch, in Florida, 8 miles southeast of Atmore, Ala., Friday before 3rd Sunday.

Etowah—White Springs ch, Friday before 3rd Sunday.

Gilliam Springs—Mt. Tabor ch, 4 miles northwest of Oleander, Friday before 3rd Sunday.

Arbacocochee—Macedonia ch, Saturday before 3rd Sunday.

Sardis—Pleasant Hill ch, 8 miles north-west of Florida, Saturday before 3rd Sunday.

Bessemer—Oak Grove ch, Ezra, Ala., Tuesday before 4th Sunday.

Clay County—Pleasant Grove ch, Tuesday before 4th Sunday.

Cullman—Pilgrim's Rest ch, Tuesday before 4th Sunday.

Eufaula—Clio ch, Tuesday before 4th Sunday.

Mt. Moriah—Shoal Creek ch, 3½ miles southwest of Birmingham, Thursday before 4th Sunday.

Cedar Creek—Chulafinnee ch, Friday before 4th Sunday.

Marshall—Boaz ch, 20 miles north of Attalla, Friday before 4th Sunday.

New Providence—Goshen ch, Friday before 4th Sunday.

Shady Grove—Liberty Hill ch, Friday before 4th Sunday.

NOVEMBER.

Concub—Greenville ch, Tuesday before 3rd Sunday.

Randolph County—Wedowee ch, Tuesday before 1st Sunday.

Columbia—Mt. Pleasant ch, Wednesday before 1st Sunday.

UNKNOWN: Mud Creek.

Books Needed.

At the last meeting of the Birmingham Ministers' Conference in the first Baptist church, Rev. C. O. Boothe was present. He stated to the brethren the nature of his work and asked for books to help him in his work. Bro. Boothe is the most prominent negro Baptist preacher in the State. He was brought up under the training of Dr. J. J. D. Renfro. He is a man of a fine moral character, and a wise and safe leader of his race. Humble, yet full of energy and enterprise, he is well suited for the high office which he, as a teacher, has so long and so creditably filled. He has a fine theological class at Selma, but his school is very poorly equipped. Any kind of theological books will be gratefully received by him. There are libraries of deceased ministers in the State which would be of great value to these young preachers.

Would it not be good missionary work if the brethren would look through their libraries and send by express, prepaid, such books as they could spare, and as would be of service to the young colored preachers? There are about fifty of them in this school of training. All who can, let them help. Theological text books, especially are needed, even Greek and Hebrew.

This article is written at the request of the Baptist Ministers' Conference. Your scribe hopes and prays it will do good.

R. M. HUNTER.

Literary Note.

The B. F. Johnson Publishing Company, Richmond, Va., have in press what is said to be an exceedingly thought-provoking book, entitled "The Education of Teachers," by W. H. Payne, Ph. D., LL. D., Chancellor University of Nashville. Dr. Payne is a man with a message—the sort of message that compels attention. One must hear him through, though one may not agree with him all the way through. He has a way of going to the very core of the matter, and having found it talks with us about it, as it were, face to face, as a man speaketh unto his friend.

The man who says that he is without sin has outlived the Lord's prayer. Jesus says, "after this manner shalt thou pray," "Forgive us our trespass as we forgive those who trespass against us," but if you have not committed sin or trespassed against your fellowman it is mockery to ask God to forgive you for what you have not done. So the man who says he is sinless cannot pray that prayer. He has become too good to pray the prayer that Jesus gave his people as a model for all time. B. J. H.

Alabama Baptist.

MONTGOMERY, JUNE 27, 1901.

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

Office, 204 Dexter Avenue, Upstairs.

To REFRESH the minds of our readers we print Brother Crumpton's statement again.

Gov. JELKS has appointed ex-Secretary of State J. Kirk Jackson his private secretary. This is evidence that the Governor is a man of affairs and knows what sort of men the public service needs. If the chief executive had searched every nook and corner in the State for a man thoroughly equipped for this responsible position he could not have found the equal of Kirk Jackson. With eight or ten years as the private secretary of other Governors, several years in

the Railroad Commissioners' office, and four years Secretary of State for Alabama, gave him an experience that no other man in the State has. Taking this fact in consideration, together with the literary and practical attainments, coupled with fine business judgment, we can congratulate the Governor and the State in this selection. We would delight to see the people of Alabama make Kirk Jackson their Secretary of State at the next election. His high moral character, his courtesy and his fitness constitute him the man for the place. He has never posed as a warwick in Governor making. He is modest, unassuming and worthy of the highest respect. We rejoice that he belongs to the Governor's official family.

In the exposition of the Sunday school lesson for June 9th The Sermonizer makes the remarkable statement that "baptism is the gateway to discipleship and to the common brotherhood of Christianity." Is this the doctrine that is being taught the "unhelped ministry?" Jesus laid down the terms of discipleship when he said, "If any man would come after me, let him deny himself, and take up his cross, and follow me." And Paul put the same truth in briefer form when he said to the Philippian jailor, "Believe on the Lord Jesus, and thou shalt be saved." The Baptist, the Scriptural doctrine is that faith, which Meyer correctly defines as "a trustful self-surrender to Christ," is "the gateway to discipleship." And the only fit subject for baptism is the person who has already become a disciple. Lord out, Brother Sermonizer; the Campbellites will be claiming you, if you don't mind!

HELP Brother Crumpton on the last \$600 for Scottsboro. It will be a shame for us to fail now.

RESIGNATION AND TRIUMPH.

Are we expected passively to be resigned to all things? There is a sense in which we repose confidence in God, and this is duty clear and unquestioned. But to be resigned in a passive way without concern approximates indifference if it is not resolved into that.

A study of the dire trials presented us in the Bible does not reveal a passive resignation. Job was not resigned to his sudden and disastrous afflictions. Abraham was not resigned to offering up Isaac. He evidently did so with much reluctance and not until he had rested in the confidence that God would raise him again from the dead, as the writer of the Hebrews tells us, did he really obey. Paul was not resigned to be "offered up." If not resignation, what then? A greater achievement is triumph. Not resigned, but triumphing through the grace of God. The thorn in Paul's flesh, whatever it was, was not taken away. It remained a thorn still—just as painful and menacing as before. The apostle did right in taking it to God, and, by the way, he took it to Him three times before it was removed. But by retaining the thorn he became a much stronger and greater man. While the thorn humbled him the grace elevated him, expanded him. It is the power to overcome by grace divine that makes one grander for the trials borne. Placidity to drop into the socket of indifference has an aspect of indolent indifference which is not creditable to the soul. The resources of grace are inexhaustible and when brought into exercise they transform the man, and may make him ten-fold a stronger and better man.

PAUL, writing to the Galatians tells them "Be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap." Dr.

Boardman, pursuing the same line of thought, says "Sow an act, and you reap a habit; sow a habit and you reap a destiny." Man is first started by sin; then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then man is impertinent, then obstinate, then he is damned. These are the words of Jeremy Taylor, and they present a true photograph of sowing and reaping. In the morning we sow, and sometimes before the evening cometh we reap. It is said that rogues differ but little; each began as a disobedient son. This leads us to say, that if the home life is wrong, the early training is defective, watchfulness of parents neglected, example not of the right kind, then you may expect trouble in the family sooner or later. Starting wrong may end in ruin. Just one little lie to help me out of this difficulty; I don't count this. Just one little embezzlement; no one will know it, and I can return the money before it is needed. Just one little indulgence; I won't count it, and a good night's sleep will make me all right again. Just one game of cards, for fun. Just one small part of my work neglected; it won't make any great difference, and a little thing like this ought not to be counted. This easing of conscience is the ruin of many a bright boy. Parents, study your children, watch their tendencies, guard their weak points, for this is more important than money, or any other perishable thing, for they are building for eternity.

We call especial attention to the advertisement of Tate Springs in this issue. This is one of the famous watering places in the United States. We recommend our readers to send for a catalogue and learn about the marvelous cures it has made. Don't fail to read the advertisement.

DR. KERFOOT DEAD.

Dr. F. H. Kerfoot, Secretary of the Home Mission Board, with headquarters in Atlanta, died Saturday night, June 22d, after an illness of several weeks duration. He was taken seriously sick while attending the Southern Baptist Convention at New Orleans in May, and has been ill continuously since that time, though he improved greatly for awhile, then relapsed and sank rapidly.

His death causes a great loss to the denomination. He was a strong, progressive man, full of zeal for the cause of the Master, and devoted to his people and denomination. He was a man of convictions and heroically stood by them, so long as he thought his course was for the good of the cause he advocated. Those who knew him best loved him most. He was a great man, and his loss will be universally felt.

His remains were carried to Shelbyville, Ky., for interment.

VICTORIES that are easy are cheap," says a distinguished divine. This saying is in keeping with the motto of the ancients, that no great thing is accomplished without great effort. Never give up when attempting any honorable work before it is accomplished, should be instilled into the very life of every boy and girl. When you assign your child a piece of work that it is able to do, keep at it until the work is done. This is an important lesson the young should be taught. Parents often allow their children to slight or give up a duty because it is difficult to perform. Know this, the more difficult the greater the lesson, and hence the greater success. To overcome obstacles is one of the trials of life, but a successful life is based upon early training and the great truth, that labor overcomes all things. If a boy begins to build a chicken coop or a girl the making of a dress, never let them stop until they have finished the work. They may complain and ask to be released, here is the turning point, if allowed so to do their future success will be imperilled. Hence if once a job is begun, by all means have it accomplished and a lasting lesson is taught.

What We Gain by the Scottsboro Purchase.

Isn't the purchase of the Scottsboro school property the best investment Alabama Baptists ever had an opportunity to make?

What do we pay for it? \$4,000 Cash.

What do we get in return?

First, \$1500 raised by the Scottsboro people themselves, for that is money which would never go into Alabama Baptist work apart from this trade.

Second, Property originally costing \$15,000 and admirably adapted every way to our purposes; a magnificent property beyond all question.

Third, With reasonable certainty, a generous appropriation from the Home Mission Board of the Southern Baptist Convention every year so long as we shall need it by way of sustaining the school; in itself an amount sufficient to be reckoned a magnificent interest on our investment.

Fourth, Tuition from patrons, hundreds of dollars annually, brought to the support of a Baptist enterprise doing the very kind of work most needed for the advancement of the cause for which we have united our forces.

Fifth, A constantly increasing reinforcement of educated, Christianized heart and brain enlisted in the service we desire to promote, as a business man said of Southern mountaineers during the past week: "The best class of people in the world, when properly developed."

Have Baptists ever before been tempted with so advantageous an offer? Fraternally,

A. B. CAMPBELL.

Night brings out stars as sorrow shows us truths.—B. J. Bailey.

FIELD NOTES.

The deed to the Scottsboro school property is being prepared. It will become the property of the Alabama Baptist Convention.

At Concord Baptist church, Buena Vista, Ala., on Thursday afternoon, July 11th, Miss Dovie Burson will wed Mr. David W. Watson.

Minutes of the Southern Baptist Convention can be had by enclosing five cents for postage to Rev. W. B. Crumpton, Montgomery, Ala. 3t

A good Christian girl marrying a drunkard to reform him is like putting a hog in the parlor to clean him. It does not hurt the hog, but it ruins the parlor.—Fayette Banner.

Hon. John T. Ashcraft, of Florence, made a very earnest and helpful talk to the congregation at South Montgomery Baptist church Sunday morning.

A brother wrote Brother Crumpton: "By all means secure that Scottsboro property," but his letter didn't contain a cent of money.

The members of Clayton Street Baptist church, this city, have again given evidence of their affection for their pastor by a recent increase of his salary.

Protracted meeting will begin at Baptist church on the 1st Sunday in July. The pastor, Rev. J. G. Lowrey, will be assisted by some minister not decided on yet.—Hartselle Enquirer.

Word comes from Scottsboro that the town has about secured the \$15,000 asked of them towards the purchase of the school property. Surely the balance of the State will not fail to raise \$2,500.

The Judson Conversationalist for 1901, is out and is a very handsome volume, bound in cloth, and full of good things. It is much more elaborate than any former issue of that popular publication.

Brother Crumpton doesn't ask for a public collection. See a few brethren at once and get together \$5, \$10 or \$20 and send in without delay.

Position wanted by a young lady who can teach English, Latin and Mathematics. Has two years experience, holds certificates to teach in public schools of this State and city, and is highly recommended by former employers. Address S, care ALA. BAPTIST.

Deacon H. C. Smith, of West End Baptist church, Montgomery, is rejoicing over the fact that the last dollar of indebtedness of the church has been paid. We rejoice with you, brother, and may prosperity and brotherly love reign supreme among the flock.

Rev. J. I. Stockton filled his appointment at Bethel church last Sunday morning. In the afternoon singing was conducted by Prof. M. L. Flowers. Rev. Stockton will begin a protracted meeting at that church on the 3rd Saturday in August.—Hartselle Enquirer.

Rev. H. C. Risner returned from Troy Saturday, where he had been assisting in a successful protracted meeting. He occupied his pulpit Sunday, receiving into the church four young men. They will be baptized next Sunday afternoon.—Roanoke Leader.

The Baptist church at Athens, Ala., has extended a call to Rev. J. B. Curry, a son of Dr. W. G. Curry, and he has accepted. He is a recent graduate of the Baptist Seminary at Louisville, and is a young man of both culture and ability.

We are in receipt of information at this office which justifies us in warning our Baptist brethren everywhere against one Charlie Bielsh—who professes to being a converted Jew. Bro. Sutton, of Oakman, charges him with immoral conduct and also with attacking our denominational work.

A young lady of experience, who can teach the English branches, mathematics, latin and music, desires a situation either in a private or public school, academy or private family. We can endorse her as a No. 1 teacher. She is a Baptist and fine Sunday school and church worker. Address ALABAMA BAPTIST. tf

Thank you brethren for the response to my request for bread for

the children. Let me ask you also to pray for them. As to their present illness they are getting along so far better than could have been expected. Good idea brethren for you to send those pledges. Before you read this dirt will be broken for the sick ward.—Jno. W. Stewart.

Mrs. Easter Elam died at the home of her brother-in-law, Mr. Robert Slatton, near the Ashcraft Cotton Mills, on Monday morning, of fever, aged 45 years. A young son is the only immediate member of her family who survives. Mrs. Elam had been for many years a member of the Baptist church, and died in that faith.—Florence Times.

Here is wishing a delightful trip to the Press excursionists who go to California. After all, they expect to come back where they started from, and we who did not go will be here to greet them. In a short while it will be hard to tell who went from those who stayed at home. This is a free chunk of philosophy for the can't-get-aways.—Greensboro Beacon.

McClendon's Teachers' Agency aids good teachers to secure desirable positions; also supplies school boards, colleges, families, etc., with suitable teachers, for which we make no charge. All communications promptly answered. Enrolling fee for teachers only \$1.00. Address PERKINS McCLENDON, Manager, 503 Jefferson County Savings Bank Building, Birmingham, Ala. 26-2t

John G. Woolley, prohibition candidate for president in 1900, has undertaken a trip round the world for the purpose of collecting data on the liquor traffic and conditions in the countries visited, preparatory to the publication of a book on the results of the prohibition movement. The trip will occupy six months, and Australia, England, Ireland, Scotland and several other countries will be visited.

Notwithstanding the hot weather, our services were very well attended in Wetumpka Sunday. We expected Bro. H. L. Martin to assist us in a protracted meeting at this time, but he telegraphed us at the last moment that he could not come on account of some business engagement. The Ladies' Aid Society recently purchased a \$300 Mason & Hamlin organ for the church.—W. J. Elliott.

Rev. J. Sid Wood filled his regular appointment here last Sunday. His sermon was practical, earnest and withal full of good thoughts. This church and community have been greatly benefitted by his able and efficient labors during his pastorate here. A series of meetings will begin the third Sunday in July. We are hopeful of a most glorious meeting.—From Arkadelphia, Concho county.

It is a great thing to be able to take life easy, and enjoy the world as we come to it. There is no use worrying over the inevitable, or dreaming of things which we can never realize. We should all learn as much as we can to be in the same spirit as was the apostle Paul when he said, "I have learned that in whatsoever state I am therewith to be content." We are happy indeed if we are not unduly uplifted by prosperity, or unduly cast down by adversity.—Ozark Star.

Some time ago a man in Texas, owing to reverses, paid his daughter's school bill with the deed of some Texas land. Recently the land has been found to be in the centre of the oil field at Beaumont, and from being worth probably \$200, is now to be sold for \$200,000. All this happened to the Marion Female Seminary, which, by the way, was the third college in the world to offer diplomas to women. Be good and you'll be happy.—New Decatur Advertiser.

Rev. John E. Barnard, pastor of the First Baptist church in Anniston, Ala., baptized at his church in West Anniston, on last Sunday afternoon, two hundred candidates by immersion, baptizing them at the rate of seven every two minutes. The pastor had just closed a revival meeting in which there were three hundred and sixty acquisitions to the church. There were three hundred applicants for baptism, but owing to various reasons one hundred of the number was not ready for baptism at that time. The church above mentioned has a membership of 825 enrolled on the church book.

Misses Josephine, Hattie Sue and Master Fred Hale are here from their Owensboro, Ky., home and will spend the summer with their aunt, Mrs. Fred Meacham. They are children of Rev. F. D. Hale, the long ago pastor of the Baptist church at this place, and of his first wife, who was Miss Theo Bell. A large number of people here meet these young people with a keen sense of pleasure, because of their personal charm and for the sake of the parents.—Northport Breeze.

Rev. A. L. Martin, of Abbeville, an aged Baptist minister, is dead. He had been in feeble health for some time and his death was not unexpected. His funeral occurred Tuesday. His exact age has not been learned, but was probably fully 75 years. During the 70s Dr. Martin was for several years pastor of the Baptist church in Columbia. He was the father of Revs. William and Harry L. Martin, both very able ministers, the latter being especially well and favorably known. Dr. Martin was a very zealous man, of strong religious convictions, which rendered his church work effective and enduring. His death will be generally regretted.—Columbia Breeze.

I am glad to say that good prospects await me for meetings this summer. Interest by the impenitent has characterized most services along through the year. We had a good service at Rock Mills the second Sunday in June. The church and the people of the community come together for mutual benefit with singing, prayer and sermon. A splendid dinner was spread for all. Quite a number were present, and the very best order prevailed. After the dinner, an invitation was extended, for the manifestation of any interest. Quite a number presented themselves. With an opportunity for membership, two young men from the Methodist church presented themselves. They await baptism at next service. I spent the night with Bro. J. P. Hunter on my way to Farmville. He is doing good work at Wedowee, and other points where he is preaching. I had a pleasant chat with Bro. C. J. Burden at LaFayette. He is one of our best men, in round numbers. The truth is his, if all else goes. This is where success lies. This is my first year at Farmville. We hope to have a good time there this summer.—W. R. Whatley.

Wanted, \$600.

This is all that is needed to secure the Scottsboro school property. Some of the pastors are responding. One sends \$20 and writes: "We must not fail to secure the property." Another says: "Count on my field for the \$25 you have asked of us." Another still: "I will get the \$20 you have asked of us or pay it myself." Yet another: "I am glad to send the amount inclosed. If you need more we will help again." Here is one more: You may look to us for \$100 besides the \$100 already given.

Now let there be a steady pull for two weeks more and the property is ours. Almost any pastor can get five or ten members to give him one dollar each by asking for it.

Brethren, this is not a debt we owe; we are making a purchase of valuable property worth three times what we are paying for it.

Many a poor boy and girl who would never have secured an education without this school, will rise up and call those blessed who aided in the purchase of this property. I feel like you are going to send me this last \$600. W. B. CRUMPTON.

WANTED,

By a male teacher of twelve years' experience, situation as principal or teacher of a good school. Life certificate under new examination law. The very best references. Address

TEACHER,
25-4t Care ALABAMA BAPTIST.

Miss Kelly at the Institute.

As another attraction at the Minister's Institute at Anniston, I take pleasure in announcing that Miss Willie Kelly will be there on Thursday, 27th, to remain through Sunday. J. P. S.

TYPEWRITERS—Easy Terms, large discounts. Rev. J. W. B., Brookside, Ala.

From the Field.

J. A. HOWARD.

Hot weather on tramps and the dust is trying, but then it would be dry in the office and they would make it hot for me if I didn't keep going. The brethren ought to appreciate my visits in such weather and not get too warm about it. Well, they are kind and treat me finely and feed me well and pay me some to furnish ice for those office men sweating down in Montgomery. Do your best for us and don't worry about the crops any more than you can help. They are backward, but there is time yet to come out. North Alabama is a good place to go in summer.

AT COLLINSVILLE.

Bro. Harris is happy and talks enthusiastically about his people. Collinsville is a prosperous mountain town and has an excellent population. The Baptists are doing well. They are caring for their pastor and helping in other matters. Bro. Harris also preaches at Centre and a country church. He has a good field and fully appreciates it, and is putting in some of the best work of his life.

SPRINGVILLE

is fortunate in having the pastoral services of Bro. F. H. Watkins, and he is stirring them up to greater things. He has large congregations and you may look for results.

AT ASHVILLE

I did not have time to go out to see Bro. Glenn. I missed a treat, for it is a pleasure to be with such noble "men of God." He is again preaching to his home people, where he has so long lived and retained their confidence and love. My trip to that section was very hurried and I would like to go back and spend a week and keep cool.

TALLADEGA

and Calloway have formed "a mutual admiration society," but they are not sitting down and smiling at each other. They are working together for the Lord. They have greatly improved their audience-room at a cost of about \$1,000, and it is beautiful. Calloway told his people that they must not allow money spent for their own comfort this way to be drawn from funds that should go to benevolence. They will not. They are a noble people with a noble leader. Its a fit. Hands off.

PRATTVILLE

Is nigh to Montgomery and I ran over and spent a few hours. I found Bro. Preston had just moved, but his kind wife brought a good dinner out of the confusion, for which she needlessly apologized, and Preston found time to tramp with me.

His little girl says he has the best cow in Prattville and the best dog in Prattville and the best woman in Prattville, and he thinks he has one of the best guns in Prattville, and it seems to me I heard some one say the Baptists have the best preacher in Prattville. Preston also believes in bees and has them. He is thus living on "milk and honey," and does not wait for the quails to come, but goes out and gets them. All these things do not keep him from doing his Master's work. There have been about 70 additions to the church recently. Bro. J. V. Dickinson helped him in a special meeting. There were about 175 in Sunday School not long since.

Bro. Preston is giving one Sunday to Billingsley.

A Good Day at Plantersville.

Sunday, June 23, we received six members, four by baptism and two by letter. This is a work we have given much care and labor, with but little visible results until recently. Now since the wheels of Zion have been unlocked by prayer, I feel like Daniel felt when the God of Heaven revealed Nebuchadnezzar's dream to him. Hence I thank and praise the Lord for what he has done and expect Him to continue the work.

As Michael Angelo saw an angel's face in the rough stone, so I see an angel in my work at Plantersville and Riderville. (These two places are almost in sight of each other and the church, in which we hope to hold services the fourth Sunday in July is between them.)

I leave for the Institute this afternoon. I. WINDSOR.

Brierfield, Ala., June 24, 1901.

A Modern Pentecost at Anniston.

ANNISTON, ALA.,

June 22, 1901.

On Sunday, 17th inst., we closed at the First Baptist church, this city, the most wonderful revival that I ever knew, or heard of in modern times. The meeting continued for 36 days and nights, with the greatest of interest day and night.

HOW IT CAME ABOUT.

For the past two years the First Baptist church has been in a constant revival with growing interest and deepening work of the Holy Spirit from week to week. Refreshing showers have come frequently, but during the past two months the flood tide has been on.

About the first of March our people began to fast and have special prayer for the meeting. This fasting and praying was kept up until the meeting began May 12, and then more praying and fasting was done daily during the entire meeting. Scores of people stayed at the church all day, from 10 a. m. to 4 and 5 p. m.; praying for and talking to sinners. One time a number of people stayed at the church for 60 hours, during which time there were 100 souls saved and 75 additions to the church. One day we had 41 additions to the church from 10 a. m. to 10 p. m.

When we had prayed and fasted, as described above, for eight days and nights, I saw, on the eighth night, the Holy Spirit leap upon the people as I never saw before in my life. From this time on the Holy Spirit was upon His people for 28 days and nights in the most remarkable power. As men and women were saved by the tens and by the twenties, they would go to work and lead their friends and loved ones to Christ.

More than 50 people who do not live in Anniston were converted. Men and women from Rome and Atlanta, Georgia, and many other parts. One man who lives in Indiana, was saved in this meeting. Every church in Anniston, except one so far as I know, has been benefited by this meeting. One man who lives in the wealthiest part of the city stated in the meeting that his family had not been able to attend the meeting but they had been blessed by the meeting. The meeting had nearly reached all parts of the city, but its power was and is felt all over Calhoun county.

The saloon men complained at the meeting. Their trade fell off so much, (40 and 50 per cent) that they had to discharge some of their clerks; some of them repeatedly said if it were not that they had paid for the privilege of selling whisky they would go out of business at once.

One brother in Parker Memorial church, who has been a Baptist for 69 years, says he never saw nor heard of as great a meeting in his life as this one.

Rev. Geo. C. Cates, of Louisville, Ky., assisted me in the preaching. Brother Cates preached twice a day for 28 days. The pastor did all the preaching for eight days and preached one sermon every day of the meeting.

Bro. Cates has as strong faith in God as any man I ever knew, and is a strong preacher as well. He preached on faith every day of the meeting, and on repentance every night. He preaches with emphasis, the old fashion John the Baptist repentance. I have never heard stronger sermons than were some of the earnest sermons I heard Bro. Cates preach.

Some may be anxious to know Brother Cates' plan. It is simply this: "Have faith in God."

The last day of the meeting was the greatest and happiest day of my life. I baptized seven every two minutes.

When the last service was closed it showed that during the 36 days there had been more than 400 conversions, to say nothing of backsliders reclaimed, and 360 for First Baptist church—near 300 for baptism, the others by letter and restoration. This makes 350 for baptism the last nine months. Two hundred of the 360 that joined during the meeting are men and boys.

I celebrated my second anniversary as pastor of this church the last day of the meeting. During the two years I have been here we have received 733 members, 177 the first year and 556 the second year. Two years ago I found a disheart-

ened membership of 180, with a house ready to cave in on them. Since then we have spent about \$1,000 on repairs. We now have a membership of 825 and will be compelled to build a new and larger house of worship.

Two years ago the church gave \$8 for missions; last year we gave \$220, and this year we want to double that.

We can truly say with the Psalmist: "The Lord hath done great things for us whereof we are glad." "To the Lord be all the glory for ever and ever, amen!"

JOHN E. BARNARD.

P. S.—This meeting was prayed down, not worked up. "Heaven came down our souls to greet, and glory crowned the mercy seat."

For the Alabama Baptist.

The Church at Stanton.

My work at Stanton is progressing steadily. Since the beginning of the year, five new members have been received, and there are about ten more to follow.

Children's Day was observed the third Sunday night with fine success. Great credit is due Misses Jessie McGee, Lena Connell, and Emily Dyer for their untiring energy in drilling the children for this occasion.

The church presented the pastor with \$20 to attend the Southern Baptist Convention. This, supplemented by the contributions from his other churches, Mt. Gilead and Pleasant Grove, made the New Orleans trip a most profitable and enjoyable one indeed.

It was the pastor's intention to attend the Bible school at Anniston, and Mt. Gilead had already contributed her pro rata share of the necessary expenses, when sudden sickness in the family, upset all his plans.

We are planning to celebrate the 75th anniversary of the Baptist church at Stanton, the 5th Saturday in September and the Saturday before. The program will soon be ready. We intend to have some fine speakers on this occasion. The editor of the ALABAMA BAPTIST and Rev. W. B. Crumpton are most cordially invited to attend.

The Rev. John Bass Shelton will assist me in a revival meeting at Mt. Gilead the first Sunday in August, continuing one week.

On the second Sunday in July Children's Day will be observed at Pleasant Grove, near Shoult's. This is always a grand occasion. Come and see for yourself. Exercises begin promptly at 10 o'clock.

With best wishes,

P. G. MANESS.

Shoult's, Ala.

The idle man is the devil's cushion. —Bishop Hall.

Scottsboro School Property.

This splendid property, consisting of two brick buildings, on a four-acre campus, which originally cost \$15,000, is offered to the Baptists for \$4,000. The people there have about completed a \$1,500 subscription, which leaves a balance of \$2,500 to be raised. Of this amount Brother Quisenberry and I have secured subscriptions lacking only about \$600.

THE FACTS.

The property is in Scottsboro, a town of about 1,000 inhabitants, the county seat of Jackson county, on the Southern Railroad, running from Chattanooga to Huntsville. The Baptists once controlled a school at this place, which had a large attendance. The local patronage is good. The country is developing and the town is improving. The people are anxious for the Baptists to own the school. It will become the property of the Alabama Baptist State Convention when purchased. It can never become a rival of the Howard and Judson, but a feeder to those schools. The Home Mission Board at Atlanta is directed by the Southern Baptist Convention to aid in school work in the mountain regions of the South. The Board cannot purchase school property, but it will aid in the support of the school until it becomes self-sustaining.

The Board of Directors of the State Convention has authorized the purchase of the property, provided no debt shall be made. June 1st was the time agreed upon at first, but the time has been extended.

QUESTION.

Shall we get possession of this splendid property, or shall we let the opportunity slip forever for the want of a few hundred dollars? This statement is not intended to elicit discussion, but money. Will the brethren give it?

Remember there is no appointed head to this movement. Bro. Quisenberry's church voted him a leave of absence of ten days to canvass for it, and the State Board of Missions instructed the writer to give as much time to it as he could spare from his other duties. In a very short time we ought to have the money in hand. By July 1st the arrangements all ought to be made for opening the school in the fall.

Whatever is paid in will not be paid out until all the money is in hand. The property will be entirely free from debt. If the purchase is not made, the money will be returned to the contributors. Whatever is done must be done quickly.

W. B. CRUMPTON.

Montgomery, Ala.

That we are known by the company we frequent, has become proverbial.

Southern Baptist Theological Seminary, Louisville, Ky.

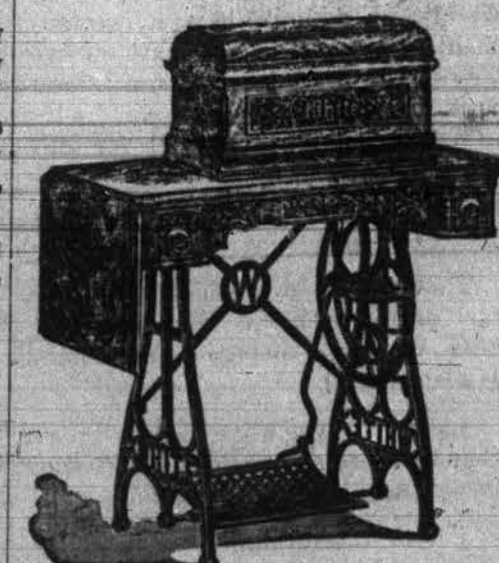
Next session of eight months opens October 1st. Excellent equipment, able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to

F. Y. MULLINS, President.

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BRUNSON MCGOWAN, 2nd Vice-President, Woodlawn, Ala.
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GWYLYM HERBERT, Sec. and Treas'r., Bessemer, Ala.
(State Transportation Leader, 1901.)
PAUL F. DIX, Editor B. Y. P. U. Department of ALABAMA BAPTIST.

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

Weekly prayer meeting, Sunday, July 7th.
Topic: "Religion and Patriotism," Rom. 13:1-7.

DAILY BIBLE READINGS.

Monday, July 1—Ezra 1. Cyrus for the Jews. Compare Isa. 45:1-4.
Tuesday 2—Ezra 2:1-3 (4-61), 62-70. Registry of the returned ones. Compare II Kings 24:14-16.
Wednesday 3—Ezra 3. Joy over the founding of the temple. Compare I Chron. 16:34, 41.
Thursday 4—Ezra 4. Racial patriotism for Jehovah (vs. 3). Compare Neh. 2:20.
Friday 5—Ezra 5. Prophetic helpers (v. 1). Compare Hag. 1:1; Zech. 1:1.
Saturday 6—Ezra 6. A resplendent passover (vs. 19-22). Compare I Kings 23:22.—Baptist Union.

We have received an interesting letter from Bro. Geo. Burnett, of LaFayette, telling of the work of the B. Y. P. U. there, and enclosing a notice such as he sent out to the standing committees and officers of the Union. We take the liberty of publishing the notice in full, as it will not only give as news the new officers of that Union, but may also suggest to some other Union the advisability of following such a plan. The object of this department is to give to all the B. Y. P. U. workers in the State, all that can be had in the way of suggestive plans of work, and we appreciate very much any such items as this which Bro. Burnett so kindly furnished.

B. Y. P. U., LaFayette, Ala.,
June 12, 1901.

Dear Co-Worker:

I hand you below a list of the officers elect and committees appointed for the ensuing semi-annual terms commencing July 1st next, and you can see the part assigned to you.

Those of you who have heretofore taken an active part in the work with us fully realize that "concert of action," faithful performance of duty, coupled with a determination to make the Union a success, will make the same an assured fact. We enter the work of the new half year under most favorable circumstances. Our State Convention inspired us with new zeal and we are moving along nicely. Our attendance has nearly doubled and interest continues to grow every week. We now need the personal assistance of each of you, and I most humbly ask you in the name of the Master to come and help us. Our Union will be "just what we make it. We can make it a 'tower of strength' to our church and the community if we only will try. I trust each of you will join me in the noble work, and, perchance, be instrumental in aiding some one to enter into active work for the Master.

Gratefully yours in the work,
G. E. BURNETT, Pres.

OFFICERS.

G. E. Burnett, President; R. L. Gaines, Vice-president; R. R. Darden, Corresponding Secretary; Miss Mary Greer, Recording Secretary; W. B. Nichols, Treasurer; Miss Sarah Marable, Organist.

COMMITTEES.

Membership—R. L. Gaines, Carl Smith, Miss Daisy Stallings.

Ministerial jealousy is a "green-eyed monster" that is fraught with incalculable evil. It sees no good in any other person but itself. It watches the movements of all other ministers with a hawk-eye and sees nothing in them but something deserving of censure. It makes a man cold and cynical as to his brethren, and dries up and shrivels the soul of the man who cultivates it.

Trust that man in nothing who has not a conscience in everything.—Lawrence Sterne.

It is well to think well; it is divine to act well.—Horace Mann.

Devotional—H. G. Webb, C. S. Ellis.

Social—Mrs. C. W. Pace, Misses Sarah Marable, Julia Moore, Mary Greer, Mary J. Davis, Lula Cumbee, Bettie Hart, R. R. Darden and Roby Buckalew.

Missions—Mrs. Benson, Mrs. McGhee and John Denson.

Tracts and Publication—R. L. Gaines.

Temperance—W. B. Nichols, J. F. Jones, Geo. Veazey, Miss Bessie Jones.

Music—Misses Sarah Marable, Ozella Greer, Mary Greer, Ida Andrews.

Lookout—Miss Mary J. Davis, Lee Williamson, Sam Stallings, Carl Smith, Toliver Ramage, Claud Burden, John Denson and Towles Evans.

Finance—W. B. Nichols, H. G. Webb.

B. Y. P. U. at Woodlawn.

Editor B. Y. P. U. Department:

I have been thinking ever since the convention I would write to this department, but I have been very busy. I will say that we have been trying to impart the enthusiasm, inspiration and instruction received at the convention to those of our members who did not attend the convention. As a result our Union is taking on new life and we are preparing to do more practical work than we have ever done.

At our last meeting we re-elected our president, Miss Ethel Waldrop, promising her that we would give her better service in the next six months than we did in the last.

We mean to reorganize, put our Union on a firm basis, and try to get before our minds a clearer conception of the aim and object of the work.

We have no separate organization for the Juniors, but we try to give them something to do. Sometimes we have a program specially for them. Each month we have several of them appointed to collect mission money. On the last Sunday in the month they report to the Union and the Union reports to the church.

That is one of the ways in which you can make the children feel that they have a part in the work.

On last Sunday we had such a sweet service. God's presence was with us in great power.

Now, just a word to the young people of other churches: Give us some of your ideas and plans. They will do us good. Remember that all have not the advantages that some have. I, for one, will be glad to hear from any union in the State.

May God's richest blessings be on all our young people.

ALICE HUEY,
Woodward, Ala., June 12.

We are indeed glad that some of the young people are taking hold of the B. Y. P. U. Department work, and are letting us hear from them. We trust that from now on we will be able to give in every issue at least one or more communications from local workers. We are glad this week to hear from the Union at Woodward, and also have a communication from Huntsville which we are obliged to hold over until next week for lack of space.

We are indeed grateful for this show of interest, and trust it will be permanent. Let us hear from you.

There is no evil which we cannot face or fly from but the consciousness of duty disregarded.—Daniel Webster.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—George Washington.

I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

Never throw mud. You may miss your mark; but you must have dirty hands.—Joseph Parker.

Eyes raised towards heaven are always beautiful.—Joseph Joubert.

A Receipt For The Ambitious.

Dear Baptist: There are no doubt, some of our young preachers with ambition to become great. With your permission I will give them the following receipt for success. I have just been to the Southern Baptist Convention which was held in New Orleans and I know what I'm talking about. The following is the receipt:

My young brethren, if you have ambition to be great just begin now to make you up a little speech on some subject to be discussed at the meeting in Asheville next May. If you cannot decide on any special subject, just make you a speech with latitudes enough to suit almost any subject. Have some wit in it, and be sure to have something very funny which will not fail to make the people laugh. Before you deliver your speech find out which side will be the most popular and be sure to get on that side. At the right time mount the platform, make your bow and then deliver your speech. Be sure to smile and bow to the reporters as you come down, some of them anyway—then go right to the city paper and give the manager a cut of yourself with a short sketch of your life. If you are related by blood or marriage to any of the big people of the land be sure and put that in—no matter how remote the relationship may be—then tell the editor or manager how much pleased you are with the many full reports, he is giving of the convention, and engage several extra copies of the paper which will have your speech, picture, etc. Try it, young man; about that has been tried before.

P. S.—Do not fail to get you a pair of eyeglasses, have on a high collar, and by all means have your hair parted in the middle. O.—South Carolina Baptist.

When a church is satisfied with what it has done and rests on its oars, it begins to die. Expansion is the natural attitude of Christianity. It wants to see every Christian grow in all the Christian graces and it wants to see converts brought in constantly from the world. An evangelistic church is the only church which is filling its mission. Go, go, is the commission given to every church. Constant increase from without.

Our passions are like convulsive fits which make us stronger for the time, but leave us weaker forever after.—Dean Swift.

Ability involves responsibility. Power to its last particle is duty.—Alexander MacLaren.

This Will Interest Mary:

The proprietors of this paper know that Botanic Blood Balm (B. B. B.) is a famous Southern Blood Cure, but to quickly introduce B. B. B. into new homes 10,000 treatments will be given away to the readers of this paper.

Botanic Blood Balm quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, swellings, persistent wart or sore, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joints, rheumatism, catarrh, or any blood trouble, all run down feeling, thin blood, pale skin. Botanic Blood Balm kills the poison and humors in the system, which are the direct cause of these troubles, heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm thoroughly tested for thirty years in hospital and private practice, and has cured thousands of cases given up as hopeless. Sold at drug stores, \$1 per large bottle. For free treatment write to Blood Balm Co., 18 Mitchell St., Atlanta Ga. Medicine sent at once, prepaid. Describe trouble, and free medical advice given until cured. B. B. B. cures especially the deep-seated old cases that have failed under doctors or patent medicine treatment. Costs nothing to try Botanic Blood Balm, so write at once. B. B. B. is composed of pure Botanic ingredients.

POSITIONS! May deposit money in bank till position is secured or given notes. Car fare paid. Cheap board. Send for 150-p Catalogue. **DRAGON'S PRACTICAL** (give name place) Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Ft. Worth, Galveston, & Shreveport. Endorsed by business men from Maine to Cal. Over 1,000 students past year. Author 4 text-books on bookkeeping; sales on same \$25 to \$50 per day. No vacation. Enter any time. Bookkeeping, shorthand, etc., taught by mail. Address Dept. K. 29 12.

Whiskey and Morphine
Habits cured in ten to fifteen days. Sanitarium. Write or call. A. S. Woolley, M. D., 2025 3rd Ave., Birmingham, Ala.

Central Committee Column.

WOMAN'S CENTRAL COMMITTEE.

Mrs. L. F. STRATTON, President, 1705 Twelfth Ave., S. Birmingham, Ala.
B. D. GRAY, Vice-President, Birmingham, Ala.
H. L. MCELLEN, Vice-President Ex. Com., Livingston, Ala.
T. A. HAMILTON, Leader Young Peoples' Mission Work, Birmingham, Ala.
FLORENCE HARRIS, Leader Babies' Branch, 301 Sayre St., Montgomery, Ala.
Geo. M. MORROW, Treasurer, 1711 Eighth Ave., Birmingham, Ala.
D. M. MALONE, Secretary, East Lake, Ala.

GREENSBORO, ALA.,
May 29, 1901.

Dear Mrs. Hamilton:

I write this to inform you that we have organized a Sunbeam band in Greensboro. We organized about two months ago with six members; the number has increased to 14, and I feel sure others will join us later.

We meet twice a month, on the 2d and 4th Sundays. We have not met every Sunday as the weather has not been favorable, and nearly all the members live quite a distance from the church.

Our officers are: Emma Lockhart, president; Ethel Holstead, secretary; and Harry Holstead, treasurer.

Please send literature for the month of June, and I will gladly accept any advice that you may give as this is my first work with the Sunbeams.

Remember me in your prayers.

Yours in the work,
EMMA LOCKHART, Pres.

TUSCALOOSA, ALA.,
June 1, 1901.

My Dear Mrs. Hamilton:

It is a pleasure to write you of our Sunbeam band. We organized with four members, and we now have 25 members. Mrs. Garner, who is a lover of children and a great worker, is our leader. With her to guide us we hope to always shine.

Any information about the work will be appreciated.

Sincerely,
MAMIE DONAHU, Sec'y.

FLORALA, ALA.,
April 22, 1901.

Dear Mrs. Hamilton:

The barrels came Saturday and I gave them and Miss Willie Kelley's cards out to the children yesterday.

I never saw children so enthused. So many want the cards that I will ask you to send us as many as ten more. We have now 30 children, and perhaps more will come in. This is so much better than I even hoped for.

Sincerely,
MRS. JULIA H. PRICE.

TUSCALOOSA, ALA.,
June 2, 1901.

My Dear Sister:

You have but recently been called upon by our Ladies' Aid and Missionary Society for barrels, and here again comes from the same people a cry for more. This time, however, it is from another society. I begged a dozen from the Ladies' Aid, but the demand in our Mission Sunshine band has been so great that I come, like Oliver Twist, asking for more. We have a Sunshine band at the Little Mission chapel in the southern portion of the city, and they wish to give something to help the heathen. I also have a band of little girls that meet with me twice a month, and they also wish barrels. So please send three dozen mite barrels.

Yours truly,
MISS LILY CALDWELL.

My Dear Sunbeams:

An appeal was made at the Convention for a better house for our single women who are missionaries at Canton, and I pledged the Sunbeams of Alabama for \$2,500. Did I expect too much from you? I do not think I did; and I ask you to help me redeem the pledge at once. How many hands will send me \$1.00? "He who gives quickly gives twice" you know.

Affectionately,
MRS. T. A. HAMILTON.
Birmingham.

WINE OF CARDUI

HEALTHY OLD AGE.

LARUE, BENTON Co. Ark., Aug. 4.
I am 49 years old and have been suffering with Change of Life. I had flooding spells so bad that some thought I could live. My husband got me Wine of Cardui and it saved my life. I am like another person since taking it.
MRS. E. B. TOWNSEND.

It is the devout wish of nearly all people to live to a ripe old age. None of us want to die young. This universal desire can be realized if care be taken of the health in early and middle life. A little precaution then will add many years to our existence. Death can be kept away a long time. Happy, healthy old age will be the lot of the woman who promptly corrects the ailments which afflict her sex. In youth, Wine of Cardui will take the female child safely over the dividing line between girlhood and womanhood. As a wife she needs it to help her through the trials of pregnancy and childbirth with as little discomfort as possible. At the Change of Life it will help her over the dangerous place that appears in her pathway between 40 and 50. Then will come many years of truly blissful existence. She will grow old slowly and gracefully. To the last she will preserve that charm and beauty which are always characteristic of perfectly healthy grandmothers. It is for women alone to decide whether they will be healthy or sick. The remedy for their sickness is close at hand.

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

WINE OF CARDUI

LARGE BOTTLES OF WINE OF CARDUI
SOLD FOR \$1.00 BY DRUGGISTS.

WINE OF CARDUI

A SUPERB GRIP CURE.
Johnson's Tonic is a superb Grip cure. Drives out every trace of Grip Poison from the system. Does it quick. Within an hour it enters the blood and begins to neutralize the effects of the poison. Within a day it places a Grip victim beyond the point of danger. Within a week ruddy cheeks attest return of perfect health. Price 50 cents if it cures. Ask for Johnson's Chill and Fever Tonic. Take nothing else. 8-1y

THE PLACE TO GO:
Ross'
Barber Shop.
(EXCHANGE HOTEL.)

PILES
TREATMENT FREE.
We will forfeit \$50 for any case of Internal Hemorrhoids or Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once, Germ Medical Co., 215 E. 3d St., Cincinnati, O.

Positions GUARANTEED UNDER A \$5,000 DEPOSIT
R. R. FARE PAID 200 FREE
Scholarships offered. Write quick to
STATE-NAL. BUSINESS COLLEGE, Macon, Ga.
State Normal College, Florence, Alabama.
A Training School for Teachers.
TUITION FREE.
Board \$9 to \$10 per calendar month. Necessary expenses \$100 to \$125 per session of nine months. Manual Training course offered. Graduates in demand and secure good positions. Every graduate of last year held a good position. Fall term begins Wednesday, Sept. 19, 1901. Write for catalog to (24-15t)
M. C. WILSON, President.

VIRGINIA COLLEGE
For Young Ladies, Roanoke, Va.
Opens Sept. 2nd, 1901. One of the leading schools for young ladies in the South. New buildings, pianos and equipment. Campus ten acres. Grand mountain scenery in Valley at Va., famed for health. European and American teachers. Full course. Conservatory advantages in Art, Music and Elocution. Students from thirty States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Va.

FALLING HAIR



Save Your Hair with
Shampoos of

Cuticura SOAP

And light dressings of CUTICURA Ointment, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

Complete Treatment

For every humor, consisting of CUTICURA SOAP, to cleanse the skin of crusts and scales, and soften the thickened cuticle; CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood. A SWIZZLE STICK is often sufficient to cure the most torturing, disgusting skin, scalp, and blood humors, with loss of hair, when all else fails.

Sold throughout the world. British Depot: F. NEWBY & SONS, 27, Chancery Lane, London. Foreign Agents and Carriers: C. H. COLE, Sole Agents, Boston, U. S. A.

NEWS NOTES.

A cloud burst in West Virginia caused the loss of much property and many lives, Sunday.

Dr. Whitsitt has been elected to the Chair of Philosophy, in Richmond College, Virginia.

Prof. E. C. James has been elected President of the Greenville, S. C. Female College.

Prof. J. C. Metcalf, of Georgetown College, Kentucky, is off on a European trip.

Prof. Burns, of Buffalo, N. Y., has been elected President of Kentucky University to succeed Dr. Lin Cave.

The Ledger Monthly for July.

The Ledger Monthly for July has on its cover a patriotic design emblematic of the Fourth of July celebration. In front of an old colonial mansion is a sweet young mother holding by the hand a little daughter who is touching off a firecracker. The picture, entitled "1776-1901, boom?" is from a painting by Warren B. Davis.

The first article in this number of the Ledger Monthly, entitled "An Historic Old Southern University," is an interesting account of the Washington and Lee College and the Virginia Military Institute, at Lexington, with many interesting pictures and reminiscences, and portraits of General Robert E. Lee and General William L. Wilson. This is an article that will be read with interest by the whole people of the United States.

Wanted.

Position as piano teacher by a Baptist young lady for 1901-2, either private class or with school. Testimonials and references may be had of editor, with her address.

25-4t

About three-fourths of our so-called friends would fail to stand the test.

In this wicked world there is a great deal of room where there is integrity.

For the Alabama Baptist.
From Talladega.

We have recently expended \$1000 for repairs on our meeting house. We hope soon to begin spiritual repairs on the church.

During the work on the building our congregation has been worshipping in the Sunday school room. We now have, according to the opinion of all who have seen it, a most beautiful auditorium.

We recently received four candidates for Baptism, two of whom have been baptized and the others will be very soon.

On last Wednesday evening Mr. J. F. Webb, and Miss Juliette Powe, of Talladega, were united in marriage at the Baptist church, their pastor pronouncing the words that made them husband and wife. They are both members of our church, and give great promise of a happy and useful life. The bride is the accomplished daughter of one of our deacons, Mr. J. S. Powe, and possessed of many charms of person and character, while Mr. Webb is a gifted young lawyer whose success is already assured. They left at once on a bridal tour to Buffalo via Savannah.

A short time ago I was called to my old home at West Point, Georgia, on account of the serious sickness of a brother, Albert G. Callaway. I had been over to see him a few weeks before and saw even then that the end was near. He passed away June 1st, the day before I reached home. His was a beautiful Christian life, and he went forth at the Master's call calmly and without a murmur. He was 32 years of age, and had just reached the point where he was becoming well established in business, and where this life seemed to offer so much. My father and mother are left desolate in their old age in the old homestead. T. M. CALLAWAY, Talladega, Ala., June 21st.

The Treatment of the Cage Bird.

We all love birds, but few know how to care for them properly. Every one owning a bird will therefore be interested in a book containing over 150 engravings and a lithographic plate showing all the different kinds of fancy canaries in their natural colors, it gives full information in regard to song and fancy canaries and how to breed them for profit. Hints on the treatment and breeding of all kinds of cage birds, with descriptions of their diseases and the remedies needed to cure them. All about parrots and how to teach them to talk. Instructions for building and stocking an aviary. The most complete book of the kind ever published, irrespective of price mailed to any address on receipt of 15c. by the "Associated Fanciers," 400 N. 3rd St., Philadelphia, Pa.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Let France have good mothers, and she shall have good sons.—Napoleon Bonaparte.

Wanted—Female Help.

WANTED—A trustworthy white girl or woman as a housekeeper; cooking light. Must assist with children also. Good home and good wages to right party. Give references and full particulars. Address Mother, Box 63, Montgomery, Ala. 24-4t

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Jasper Dillard to Mary E. Jurey on the 2nd day of November, 1900, and recorded in office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 162, at page 421, one of the conditions of which has been broken, the undersigned Mary E. Jurey, will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., 5 o'clock in the legal hours of sale, on Friday, the 5th day of July, 1901, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery, and State of Alabama, to-wit: Lot No. 2, of the Plat of the Well Addition to Highland Park, as the same appears of record in the office of the Judge of Probate of said county.

MARY E. JUREY, Mortgagee.
P. C. MASSIE, Att'y for Mortgagee.

24-4t

OBITUARIES.

We print one hundred word resolutions, obituaries or death notices free and for every word over this number we charge one cent a word.

George Gilbert Long was born Sept. 27th, 1833, and died May 10th, 1901. His home, during his lifetime, was the neighborhood of his birth and his father's plantation, a portion of which he inherited.

During the period of public reconstruction and private rehabilitation, he experienced his share of trial and loss, but died in possession of his paternal acres, and an abundant credit.

He was married on January 9th, 1878, to Miss M. E. Niblett, who survives him, and inherits his estate. His late abode of plenty and hospitality is now shadowed by the pall of mourning, but his lonely widow and sympathizing friends mourn not as those without hope, for he died in bright anticipation of a glorious resurrection.

Upon a profession of his faith in Christ, and his belief in the birth of a new creature, he became, on September 2nd, 1874, a member of Mt. Lebanon church, where his membership has remained.

During the past two years the writer has been his pastor, and had observed with pleasure his growing desire for better acquaintance with Christian life, as respects its origin and consequent nature, its principles and practices, and above all, its hopes. Other subjects lost their interest to him, and many months before his death, while yet much of hope remained, he expressed the desire to live that he might care for his devoted wife, serve his church, and benefit the community. He looked with calmness on the probably fatal termination of his malady, and when that probability became an apparent certainty, he faced the prospect without fear, and with confident hope that his life hidden with Christ, would be manifest when he should again appear.

No wearied infant ever sank to sleep upon its mother's breast more sweetly and trustfully than George Long found rest in the arms of a faithful, loving Savior.

His remains were interred at Ramer by his Masonic brethren, amidst a large concourse of mourning kindred, friends and neighbors.

Mrs. Mary J. Thomas is dead. She fell asleep in Jesus at the home of her daughter, Mrs. W. A. Mosely, at Seminary, Miss., June 17th, 1901.

She was born July 21, 1845, and united with the Baptist church at Nanafalia, Ala., Nov. 9, 1867. Her Christian life was consecrated and beautiful. Her husband, son and daughter, with a host of friends and relatives, are left to mourn her loss.

She was a model wife, mother and sister. The wife of that consecrated prince among deacons, W. K. Thomas. She always filled to an eminent degree her position as a important work.

How divine was her love for her family, and how supremely so her devotion to her church and her God!

We mourn with our beloved friends in their loss and feel the heart grows better as it feels "another's woe." "In the midst of life we are in death," and are reminded in this sad hour that:

"Leaves have their time to fall,
And flowers to wither at the north wind's breath.
And stars to set, but all—
Thou hast all seasons for thine, oh, death."

Together Bro. Thomas and wife have walked for many years, and had grown old together. Together had seen the lights and shadows of life—together had kept their eyes toward the morning.

The prospect was too enchanting. She could not stay. She has entered into the fullness of God. She is old no longer. For

In that miracle country,
They will give her lost youth back,
And the flowers of vanished springtime
Will bloom in the spirit's track.

I. N. LANGSTON.

Nanafalia, Ala.

On Monday, June 17th, 1901, the Rev. Dr. A. L. Martin, of Abbeville, was called to his home beyond the river, after a long and useful life spent in the service of his Master. He was born in Oglethorpe, Ga., Dec. 25th, 1834; moved to Alabama, Dale county, in 1850, and settled at Newton, where he lived until 1853. He then moved to Henry county, and finally to Abbeville, where he lived until his Master called him home.

He gave up a lucrative practice of medicine, and indeed, all secular employment, for Christ's sake, and for nearly a half century preached the gospel faithfully and boldly.

On the 16th, at Abbeville, his remains were interred, in the presence of a large gathering of people.

R. DEAL.

Mary Baldwin Seminary

FOR YOUNG LADIES.
Term begins Sept. 3, 1901. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern equipments. 25 students past session from 27 States. Terms moderate. Pupils enter any time.

Miss E. C. WELMARE, Prin., Staunton, Va.

A Cure for Fits.

If you suffer from Epileptic Fits, Falling Sickness, or St. Vitus' Dance, or have children that do so, my New Discovery will CURE them, and all you are asked to do is to send for my Free Remedies and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE, and full address.

DR. W. H. MAY,
94 Pine Street,
New York City.
20-4t-60w

Account Annual Meeting, Grand Lodge, B. P. O. Elks, Milwaukee, Wis., July 23-25, 1901, Southern Railway will sell round trip tickets to Milwaukee, Wis., and return from all points on its line, at rate of one regular first class fare for the round trip plus \$2.00. Dates of sale July 20, 21 and 22, final limit July 28, 1901. A fee of fifty (50) cents will be charged by joint agent at Milwaukee for validation of return portion of tickets.

One man may live as a conqueror, a king, or a magistrate; but he must die as a man.—Webster.

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.

50c and \$1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

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; took seven bottles, and am now a well man.

Harry Adams,
No. 1734 First Ave., 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.

A Card.

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