

# ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE"

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## NOTES AND COMMENTS.

Whenever we decide that we know more of any one thing or can do a certain thing better than any one else could, we are off. Some one is sure to come along and knock us out. The champion's belt belongs to no one individual.

As to the endowment of churches in the United States, there is room for more than one opinion. We should be glad to see all churches out of debt, and it is a happy fact that rapid progress is being made toward that desirable consummation. But we do not believe it would be helpful to religious progress to have church members relieved from any necessity to contribute to the support of their churches. Deadheadism in religion would be a calamity rather than a blessing. We should not expect a great amount of good work from a church so richly endowed that its members would not need to practice self-denial in meeting their views of duty respecting the support of the gospel.—Washington Post.

The question why men do not go to church is still troubling some people, principally those who do not themselves go, and they are, of course, disposed to lay the fault at the door of the church. But the truth is that ordinary men have no use for the church and what it stands for. They do not accept the Word of God as final authority in religion. They do not want to be restrained in the exercise of what they regard as their liberty. Men do not go to church, because the heart of man is "deceitful above all things and desperately wicked," and going to church tends to its revelation to him who listens to God's Word as there proclaimed. Men do not go to church, because they are not comfortable there.—Ex.

Delaware has put herself upon record in a praiseworthy fashion by passing a bill making it a misdemeanor to manufacture or sell cigarettes or cigarette paper. The penalty is either fine or imprisonment, or both, and is heavy enough to give weight to the bill. The fact that it was passed under strong opposition, the tobacco trust having a powerful lobby at work against it, makes the victory all the more hopeful and significant. The old arguments of personal liberty and interference with lucrative business interests were aired for all they were worth. The climax came when Representative Clark read a letter from a boy whose health and prospects had been ruined by cigarettes, and under the force of its appeal the bill was passed by a vote of nineteen to fourteen.

Dr. Joseph Parker, the celebrated London Congregationalist, has been interviewed on the proposed union of Congregationalists and Baptists of England. He is one of the head promoters of this measure. In reply to an inquiry whether he would be willing to drop infant baptism and put infant dedication in its place, he is reported to have said that he would not surrender infant baptism under any consideration. We admire his frankness. If he believes the New Testament enjoins infant baptism, he would be a traitor to his convictions of duty to make that surrender, and he would be a coward if at this stage he should conceal his views. If our English Baptists are satisfied with his basis of union, then there is nothing for them to do but surrender and join Congregational churches. That is where they belong. Let it be noted, however, that while Baptists are charged with making much of a Scriptural ordinance, this Congregational leader claims as uncompromisingly to an unscriptural custom. He says: "After all, baptism is not a question of water. We must get rid of these old limitations." How beautiful! Baptism is not a question of water, but he persists in sprinkling water on infants. We must get rid of these old limitations, but he proposes to retain infant baptism. This is generally the logic of pedobaptists.—Central Baptists.

## The Canteen.

From time to time there have appeared in the daily papers statements from different parts of the country as to the evil effects of abolishing the army canteen. That all of these statements have a common origin is evident from their similarity. Who has been writing them we do not know. We suppose, however, that it must have been Joe Mulhatten. If the New Voice of Chicago is to be believed—and it publishes names and dates affidavits to prove its assertions—then for brazen effrontery and shameless misrepresentation and audacious mendacity, these statements never have been excelled. For instance, all of the daily papers of Chicago announced sometime ago that there had been a riot at Highwood by the soldiers at Fort Sheridan, near that place, and that it was due to the opening of several new saloons there after the closing of the canteen. It was the easiest thing in the world for the New Voice to send a reporter out to Highwood, which is a suburb of Chicago, and to obtain from Mr. W. F. Hogan, the president of that village, a statement to the effect that he had been the president of the village since May 1, 1893, and that no additional saloon had been opened or started in this village since the abolition of the canteen, and "no riot or other disturbance reflecting upon the good name and character of the said village of Fort Sheridan, or Highwood, took place on March eighth, or any other date in connection with the recent pay day at the fort; that martial law was not declared; that no buildings were injured, either saloons or restaurants; that no shots were fired; that no special deputies were sworn in on account of an alleged riot, and that the town was as peaceful during the week ending March 9, 1901, as during any recent pay day week in which beer was sold at the canteen at the post."

Similar testimonies have come from Fort Myer, near Washington, the Presidio near San Francisco, and other places. A dispatch attributed to "Special New York Herald Service," was recently published over the country, to the effect that half a dozen new saloons had just been opened outside Fort Myer, which is across the Potomac River, from Washington, since the Anti-Canteen law went into effect. A representative of the New Voice visited Fort Myer and secured the following affidavit: "I, George Rucker, Clerk of the County Court of Alexandria, Va., do certify that there have been no new saloons opened in the region of Fort Myer, Va. One old saloon, that was closed on June 30, 1900, applied for license to Excise Board on or about the first Monday in April, 1901. The only other saloon recently opened in Alexandria County is about two miles away from the Fort. Given under my hand this the 4th day of June, 1901."

"Geo. H. Rucker, Clerk of the San Francisco papers have persisted in declaring that saloons have increased just outside of the Presidio, and that disorder and crime among the soldiers have increased from 100 to 300 per cent, since the canteen was closed. The Methodist ministers of San Francisco have appointed a committee consisting of three prominent San Francisco ministers of that denomination for the purpose of investigating and learning the actual conditions. The report is published by the New Voice in full. It emphasizes the following important facts:

"First—that so far from opening of the new saloons since the abolition of the canteen, the number of saloons around the Presidio has actually decreased, and that no new saloons have been opened for a year. "Second—That the testimony of the police and the watchman and residents of the district is unanimous that there is not now any more drinking nor drunkenness nor disorder around the saloons than there

was before the canteen was abolished.

"Third—That the army officers, in spite of all these facts, insist that the abolition of the canteen was unwise and detrimental to the morals of the soldiers."

Let us say that we are not especially opposed to the canteen. We are opposed to drunkenness, whether upon the part of citizens or soldiers, officers or men. If the canteen prevents drunkenness, then we are for it. We do not believe, however, that this is the case, on the testimony which has come to us. On the contrary, the canteen encourages drinking, and often starts a young man on the downward road to ruin, who had come from a Christian home and who would have not been disposed to go to a saloon to get his first drink. "Resist the beginnings," is a good motto, and one which the government may well remember in connection with its soldiers. Besides, we do not want the U. S. Government in partnership with brewers. If soldiers will drink and must drink, let them do so of their own accord, without the consent or encouragement of the government.

It seems to us, however, that we do not want drinking men as soldiers any more than we want them in any other relations of life, and if our present soldiers cannot remain sober, then they ought to be dismissed from service and in their stead men should be employed who can remain sober. Is it claimed that this cannot be done? Merchants do it, railroads do it, and why can not the U. S. Government do it? The drinking man now is not wanted anywhere. He is not wanted as a clerk, as a lawyer, as a doctor, as a teacher, as a railroad—not even as a saloon keeper. He is kicked out of society, kicked out of business, kicked out of the saloon, and there are only two places in the world where he is wanted—in the legislature and in the army. But why should we have such a man in these places? The canteen has been abolished. Let it stay abolished, and let not the government of the United States lend its encouragement to the soldiers getting drunk. Every time one of them takes a drink, let him be dismissed and his place be filled by a sober man. There will be no trouble to find plenty of them. And this should apply to the officers as well as to the men.

But it is said that the very thing a soldier wants is to be dismissed from service, and that if getting drunk will accomplish that end, he will take great pleasure in getting drunk. Is that true? The one who makes this claim forgets that this is America and not Germany in which we live. Our military system is voluntary, not compulsory. Our soldiers are not constrained to serve in the army. They do so of their own free choice. Dismissal from service would mean not only loss of employment and loss of pay, but disgrace. And if it were understood that dismissal would follow drunkenness, we imagine that there would not be very much drunkenness in the army. At any rate, we hope that the War Department and the army officers will give the new canteen law a good chance, without doing everything they can to discredit it before it has had opportunity to be tested, as they have been doing ever since its passage.

We have two suggestions to make in closing:

1. If our present army officials are not able to restrain themselves and their men from drinking, then there ought to be a reorganization of the army and officers should be elected who are able to exercise such discipline.

2. Really the best thing would be to get rid of these saloons all over the country. Why should they be allowed to exist under the license of the government and of the State when we have refused to license the canteen in the army? We have done well to abolish the canteen. We shall do better, far better, if we can now abolish the saloon also.

## Letter From Jacksonville, Fla.

W. A. HOBSON.

Knowing the brethren would be interested in hearing from the fire-stricken Baptists of Jacksonville, Florida, I take this occasion to say a few things while on the field. The pastor has just returned from an extended trip made in the interest of the church, in which he met with some success, although nothing like an adequate amount of money has been secured to meet the demands that are upon us.

## OUR GREAT LOSS.

It is difficult to realize at a distance the serious loss we have sustained by the fire which swept through this city on May 3rd. It was simply appalling. Our church building was totally destroyed, with all its equipments, and many of our people lost all they had, and have been compelled to appeal to a generous public for food and raiment.

In the enforced absence of the pastor the deacons have faithfully looked after the poor of the congregation, built a temporary meeting house, conducted the services and attended to matters pertaining to the Lord's cause with commendable faithfulness.

## PRESENT CONDITIONS.

On the pastor's return he found his flock hopeful and somewhat relieved from the awful strain and excitement incident to fire. A tabernacle had been erected on the old church lot, where services will be held until the new building is erected. On the Sunday following the fire we worshipped under the trees by the waters of the St. John, after that services were held in private houses and such places as could be secured from time to time until the tabernacle was built. What a joy it was to both pastor and people, to meet and worship together after their baptism of fire.

## PROSPECTS FOR THE FUTURE.

The city will be rebuilt. It is rapidly rising out of the ashes already. The churches will also be built. Some of our sister churches have been more fortunate than the Baptists. A generous friend came to the rescue of the Congregationalists, assuring the pastor that he would supply whatever funds were needed above the insurance. The Methodist pastor, in conference with the bishops at Nashville, was made happy by the statement that his plea would be taken up by the presiding elders and pastors of the M. E. Church South, and he returned to his suffering people. It has been a grief to the pastor of the Baptist church that it was necessary for him to be absent at a time when his people so much needed his presence, and yet it was our only hope of rebuilding the Lord's house. Oh that it could be otherwise, that some generous friend would say to this pastor: "Go back to your stricken people, your church shall be built."

## WHAT WE HAVE.

Our lot is one of the best in the city and is free from debt. The location could not be better. We had \$4,000 insurance, and \$2,000 in cash has been secured from all sources; \$4,000 in pledges secured at the Southern Baptist Convention. I am sure that the brethren will agree with me that the Baptists should have a good church in Jacksonville. Ours is the only white Baptist church in the city. The Baptist cause would be at a serious disadvantage in this gateway with a cheap and poorly equipped church. We want a house worthy of the cause, and large enough to meet the demands for space when our city is filled with winter tourists.

Having received more than a hundred members within a year, we think it wise to plan for a much larger membership than we had before the fire. Our own people are proving by their works that they are willing, even beyond their ability, to shoulder the heavy responsibilities which have come upon them; but the work is greater than they can do, and

hence we appeal for your sympathy and help.

Any contribution sent to our treasurer, Arthur G. Chappell, or the pastor, will be conscientiously applied as directed, and in the years to come you will rejoice that you had a brick in the Lord's house in Jacksonville.

With grateful acknowledgment of the help that has been already received, we prayerfully hope that the generosity of our brethren may not cease until we have an adequate amount to build a church worthy of our Baptist cause and of our Lord in the city of Jacksonville.

## The Brewton Revival.

BREWTON, ALABAMA,

July 19, 1901.

Ala. Baptist:

Have just closed a fine meeting. Dr. M. B. Wharton, the brilliant pastor of the Eufaula church, conducted the meeting.

The meeting lasted for ten days. Large congregations gathered nightly to hear the Eufaula Apollos. The regions round and about came to hear and see. Old king sol seemed to be angry, for the temperature was seldom below 90, yet our large auditorium was crowded.

Taking the hot weather and the 4th of July celebration, base ball games and other things into consideration, it was a remarkable meeting.

Dr. Wharton captured the hearts of our people. As a man, he is affable, approachable, and a dignified Christian gentleman. He combines in beautiful symmetry the active and the passive virtues. He is magnanimous, yet humble, firm, yet meek. He is always earnest, never violent. As a preacher he has no extravagances, no excessiveness. His style is not melancholy or cynical. He would not have his disciples bring down fire from heaven to consume the Samaritans. He is calm and quiet, yet earnest, and unites implacable hatred for sin with the warmest love for the sinner. Several were brought into the church. "Wonderous things are spoken of thee, Wharton." Any pastor who can succeed in getting Dr. Wharton to assist them in a meeting will have a reason to thank God and take courage.

I wish to say we will be ready in time to receive the great Baptist hosts.

I am now making arrangements to build a Baptist church at Pollard. There has never been a Baptist church there. This is the place Mark Twain said of "He had rather live in vain than live in Pollard." Surely as far as Baptist spirit has been concerned it has been in vain. Pollard is growing and there are noble people there. I preach for them during the week. I would to God our city preachers would preach to the country churches more.

JAMES W. KRAMER.

## The Orphanage Needs

The money pledged at Tuscaloosa. Many of the brethren whose churches generously gave at the convention have frequently asked when the funds would be needed. The time has passed, and if you save the institution from painful embarrassment send the money now. More than a quarter of a million of brick have been burned on the ground, at a saving of scarcely less than \$1000.00. Much of the heavy timbers for floors, and the lighter ones for partitions have been laid on the ground. The walls of the sick ward are partially up and the foundation for the cottage is being dug out. All is paid for as far as we have gone, window and door frame material will come next week, and find us with an empty treasury. We have used every available dollar from the current fund. Shall we go on? If so you must send us some money. The children are better but they are very much crowded. Who gives quickly gives twice.

JNO. W. STEWART.

A man should never put off serving the Lord until to-morrow.



## Woman's Work.

BY T. M. CALLOWAY.

[Address made before the Ministers' Institute at Anniston, July 1, 1907, and published by request of that body.]

My theme is indeed a broad one—Woman's Work. Who can find its source, or measure its extent or foretell its final consummation? Woman's influence has always been great either for good or for evil. Every one doubtless is ready to agree with Kate Field's sentiment when she says:

"You talk about a woman's sphere. As though it had a limit. There's not a place in earth or heaven. There's not a task to mankind given. There's not a single joy or woe. There's not a whispered 'yes' or 'no.' There's not a life, a death, a birth. That has a feather's weight o' worth. Without a woman in it."

Woman was created to be man's help-meet, not his slave; she is man's equal, not his subordinate. She stands upon an equal pedestal with man, his helper, his associate, his inspiration.

As Tennyson tell us:

"Woman is not undeveloped man. But diverse: could we make her as the man, Sweet love were slain: his dearest bond is this, Not like to like, but like in difference. Yet in the long years liker must they grow; The man be more of woman, she of man; Till at the last she set herself to man, Like perfect music unto noble words."

Ruskin declares that the romantic fashion of buckling on of a knight's armor by his lady's hand is the type of an eternal truth—that the soul's armor is never well set unless a woman's hand has braced it, and only when she braces it loosely does his honor fail.

It was Eve who led Adam into the first transgression:

"... She plucked, she eat. Earth felt the wound, and Nature from her seat, Sighing through all her works, gave signs of woe. Who looked all native to her place, and yet—

On tip-toe seemed to touch upon a sphere Too gross to tread, and all male minds perforce Sway'd to her from their orbits as they moved. And girdled her with music. Happy he With such a mother! faith in womankind Beats with his blood, and trust in all things high Comes easy to him, and tho' he trip and fall He shall not blind his soul with clay."

It is indeed a true saying, looked at from the human side, that "the hand that rocks the cradle, rules the world."

II. Let us consider Woman's Work in the churches. The Christian world is coming more and more to recognize her influence. There is an interesting story of Miss Adele Fiedle, who, in 1865, sailed for Bangkok, China, as the promised bride of a missionary of the Northern Baptist Board. She landed only to hear the sad news that her lover was dead. With a resolute will, regardless of her deep sorrow, she proceeded to work for the Master. But other workers in the foreign field looked upon her methods with suspicion. They said she "was preaching the gospel." The Board summoned her before them. One of the members said: "Miss Fiedle, we understand that you have taken upon you to preach the gospel." She replied: "I will tell you what I do. I take a tent and a native woman and go off into the country, camping at night. In the day I go under a tree, gather a group of native women, read the New Testament and explain it to them. If that is preaching, I suppose I preach."

"Well," said one who was much disturbed over the affair, "have you ever been ordained to preach?"

Miss Fiedle, with great gravity and dignity, replied: "No, I have never been ordained to preach, but I was fore-ordained."

The Board was satisfied and she was returned to the foreign field.

The first Woman's Missionary Society of modern times was organized in Boston, October 1, 1880, by the Baptists and Congregationalists, and was known as the "Boston Female Society for Missionary Purposes." Miss Mary Webb, a Baptist, was secretary and treasurer. Though an invalid she showed great zeal in the work, putting herself in correspondence with sixty associations of women. This society soon ceased to exist.

In an interesting little tract Miss

Sweet must have been the ministry

of those women who attended our Lord while he was on earth. The Christian world will ever delight to honor the names of such women as Mary, the mother of Jesus; Mary Magdalene; Joanna, Mary, the mother of James, and Martha and Mary, the sisters of Lazarus.

We recall the oft-repeated saying: "Woman—the last at the cross, and the first at the sepulchre."

Paul showed his appreciation of the sympathy, co-operation and love of those women who labored with him in the gospel and ministered unto him. The influence of such women as Phoebe, Priscilla, Junia, Dorcas, Lois and Eunice, must have fallen as a heavenly benediction in those apostolic days.

All through the succeeding ages she has been as one who was ever ready to bless even when she could not save.

"Woman's Work" suggests her activity in the churches, and perhaps I shall be expected to speak specifically of that, but there is another sphere for her activity.

I. I would call your attention, in the first place, to Woman's Work in the home. There she reigns a queen, and there she does her noblest work. Home where she is becomes a sacred place, a vestal temple. "And wherever a true wife comes" declares Ruskin, "this home is round her. The stars only may be over her head; the glow-worm in the night-cold grass may be the only fire at her feet, yet home is wherever she is; and for a noble woman it spreads round her, better than ceiled with cedar, or painted with vermilion, shedding its quiet light far for those who else were homeless."

Who does not think tenderly of her who bore him and nurtured his young life—one, perhaps, as Tennyson describes:

"Not learned save in gracious household ways, Not perfect, nay, but full of tender wants, No angel, but a dearer being, all dipt In angel instincts, breathing Paradise. Interpreter between the gods and men. Who looked all native to her place, and yet—

On tip-toe seemed to touch upon a sphere Too gross to tread, and all male minds perforce Sway'd to her from their orbits as they moved. And girdled her with music. Happy he With such a mother! faith in womankind Beats with his blood, and trust in all things high Comes easy to him, and tho' he trip and fall He shall not blind his soul with clay."

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Annie W. Armstrong sets forth that in 1802 a Home Mission Society was organized by Baptist women to provide funds to promote the knowledge of evangelical truth in new settlements of the United States, that 1819 marks the date of the first general organization of Woman's Work in the Methodist church; that in 1834 the first general missionary society—a "Society for the Promotion of Female Education in the East"—was formed in England through the efforts of Dr. David Abbel, one of the earliest missionaries to China. Scotland followed in 1837.

While a few societies had been formed here and there, little was accomplished among the various denominations in woman's organizations until the seventies. During this period there seemed to have been a great awakening, so that between 1870 and 1880 about 23 societies were organized. The Baptist women of the North in 1881 organized in Boston the Woman's Baptist Foreign Missionary Society, and in May, 1887, in Chicago, the Woman's Baptist Home Missionary Society.

While our Southern Baptist women had been working in their local societies they had no general organization until 1888. A conference of women from various societies and State organizations was held the previous year in Louisville, Ky. At this meeting it was agreed that the societies be asked to send delegates the next year to meet at the same time and place as the next meeting of the Southern Baptist Convention. These delegates were appointed according to request, and assembled at Richmond, Va., in 1888, when the Woman's Missionary Union was organized with 32 delegates from 12 States. Two delegates, representing Virginia and Mississippi, while interested in the movement, preferred to wait for instructions from their States. These two States came into the organization in 1889, and in 1891 the fourteen Southern States had joined hands in the general work.

Reports show that at the close of the first year of organized effort by Southern Baptist women there was an increase in contributions over the preceding year of nearly ten thousand dollars. The work has steadily grown as may be seen by the gradual increase of contributions.

That you may gain a better idea of woman's work through the Woman's Missionary Union, I give the contributions by our women for each year since 1889 to home and foreign missions, including contributions to the Sunday School Board since 1898:

1889.....	\$30,773 69
1890.....	31,237 76
1891.....	38,990 34
1892.....	44,282 80
1893 (Centennial year).....	62,336 75
1894.....	45,128 59
1895.....	48,065 96
1896.....	56,342 19
1897.....	53,497 64
1898.....	58,293 51
1899.....	64,112 73
1900.....	83,266 73
1901.....	88,262 31

During these thirteen years there has been a grand total of \$704,501.

But figures alone cannot tell the story. No earthly record can fully set forth the prayers, and tears, and energies and talents expended by our consecrated women. Thousands upon thousands of letters have been written, untold numbers of tracts distributed, unmeasured services gratuitously rendered, all in the name and for the sake of our Lord.

Miss Annie W. Armstrong, of Baltimore, who has been the efficient corresponding secretary of the Union since its organization has labored without salary, as well as other officers who have given hearty co-operation. Likewise this labor of love is given by the State vice-presidents and all who are connected with the State organizations.

Our women are not only thoroughly organized, but they are thoroughly in earnest in the great work, and coming ages will feel the gracious results of their labors. With becoming modesty they seek to be simply helpers, and not hinderers. They seem to have recognized that their mission is to bless, not to boss. It is not for me at this point to work out the limitations of woman's work or issue an order: "Thus far shalt thou go and no farther." God, by nature and revelation, Himself, has set the bounds, and happy is she who sees them.

There is an apostolate of woman. Hers is a mission to bless and to

save. One truly declares that, "From the day that Gabriel announced to that Virgin of Bethlehem her destiny as the human mother of the son of God, woman has taken a new rank in history. Mary of Magdala, to whom first He appeared after his resurrection, was a forerunner of the thousands of her sex who should hear the good tidings of a risen Savior. That out-cast of Sychar, who forgot her water-pot and hastened from the well to tell even the men of the city about the Messiah, forecast the myriad women who should forget themselves and all secular cares in the ministry to souls."

In these days of missionary enthusiasm woman stand in the forefront. More than one third of the entire force in the foreign field today is composed of consecrated, godly women. They have heard the cry of distress and have gone to the rescue.

Who would say them nay, at home or abroad? They have proven their loyalty and love for their Master; they have shown their sympathy for the weak and helpless; they have revealed to an admiring world that they are able and willing to make self-denials, suffer, and even die, in the cause of their Redeemer and Lord; therefore as Paul wrote, "Help those women which labored with us in the gospel," so may we join hands and hearts with them in the great cause of our common Lord and a dying world.

Talladega, Ala.

## Blessings at West End.

WETUMPKA, ALA.,  
July 11, 1907.

Editor Alabama Baptist:

Although our way has been rough and dark the church at West End is steadily progressing under the blessings of God. Surely day is coming and the dark clouds which have hidden from our view almost all signs of victory are scattering before the approach of the blessed son of righteousness. God has not forgotten us in the wilderness of West End. Dr. Law, of the First church, learning that we were owing the Wilkerson Lumber Co. the sum of \$250.00 as the remainder due for building material, proposed at once to pay one-half the debt when we were ready to pay the other. Mr. Wilkerson agreed to take \$150.00 for the debt and within three months the notes had been canceled.

There is rejoicing among the little flock. How can we ever forget such men as those who come to us with hands filled with blessings? May God bless them for their generosity.

We have a "tip top" Ladies' Aid, without which we would do but little. The people are becoming more interested in the Lord's work in the community; the members are more fixed in the truths of the Bible. By faith in him who gives "the faith" they are anchored in the Eternal Rock. This gives pure earnestness and blessed quietness. God is bringing chaoticness into form. I do not know of a harder field in the State than West End. God will surely give us the victory. Pray for us please.

A. C. SWINDALL.

## Sandy Ridge Baptist Church.

MORGANSVILLE, ALA.,  
July 17, 1907.

Dear Alabama Baptist:

Permit me a few words in which to tell the brethren "what great things the Lord hath done for Sandy Ridge Baptist church." For the last three appointments we have experienced the presence of the Holy Spirit in delightful measure. Not that we would make this a matter of boast, but only the expression of humble gratitude for such favors bestowed, and for the blessed concomitant that precious souls were saved.

First Sunday in June the most gracious season of spiritual blessing ever known to Sandy Ridge church, it being the first baptism since the organization. We praise and bless the Lord our God because he hath heard the prayers of his people and manifested the power of his spirit in many of our hearts and lives.

First Sabbath in July our hearts were made glad by the reception of a candidate for baptism. First Sabbath in August we expect two more. I desire the prayers of the brotherhood.

Yours for the Master.

T. S. SANFORD.

## The Institute Roll.

The following is a list of those in attendance upon the Ministers' Institute recently held at Anniston:

Dr. Jno. F. Purser, Sup't.  
J. W. Hamner, Sec'y.  
A. S. Smith and J. L. Gregory, Assistant Secretaries.  
Dr. Jno. R. Sampey, Louisville, Ky., Teacher.

## LECTURERS.

Dr. E. E. Bomar, Richmond, Va.  
Dr. J. C. Wright, Oxford.  
Dr. Robt. G. Patrick, Marion.  
Dr. A. J. Battle, Anniston.  
Dr. A. C. Davidson, Birmingham.  
Dr. L. O. Dawson, Tuscaloosa.  
Rev. J. G. Lowrey, Warrior.  
Rev. T. M. Calloway, Talladega.  
Maj. Jno. G. Harris, Montgomery.  
Prof. F. M. Roof, East Lake.

## MINISTERS IN ATTENDANCE.

Rev. J. O. Briant, Gordo.  
R. H. Hudson, Millbrook.  
F. G. Mullen, Talladega.  
J. H. Wallace, Opelika.  
J. M. Thompson, High Point.  
T. E. Tucker, Healing Springs.  
R. A. J. Cumble, Seale.  
Lamar Jones, Phenix.  
H. M. Mason, Isney.  
P. M. Jones, Lincoln.  
J. Baxter Allen, Allenton.  
C. T. Culpepper, Ashland.  
A. J. Preston, Prattville.  
J. M. Solley, Sycamore.  
Chas. S. Johnson, Oxford.  
A. J. Johnson, Jacksonville.  
T. M. Nelson, Columbiana.  
W. H. Connell, Stanton.  
E. E. George, Alabama City.  
C. J. Bentley, Ashland.  
Jas. K. Jenkins, LaGrange, Georgia.

F. W. Williams, Phenix.  
Frank Wilson, Fayette.  
A. A. Hutto, Anniston.  
G. E. Mize, East Lake.  
J. W. Partridge, Thaddeus.  
W. G. Gregory, Notasulga.  
J. R. Stodghill, Lineville.  
T. T. Barnard, East Lake.  
J. A. Howard, Marion.  
Jno. W. Stewart, Evergreen.  
D. D. Head, Walnut Grove.  
H. J. Holladay, Hickory Flat.  
Jno. E. Barnard, Anniston.  
W. J. D. Upshaw, Good Water.

A. N. Reeves, Fayette.  
W. S. Griffin, post-office not given.  
O. S. Martin, Equality.  
C. T. Starkey, Atlanta, Ga.  
B. W. Roberts, Elrath.  
O. P. Bentley, Fayetteville.  
J. W. O'Hara, Columbiana.  
A. Y. Napier, Auburn.  
J. J. Hagood, Clayton.

W. B. Crumpton, Montgomery.  
F. H. Watkins, Howard College.  
T. V. Neal, Howard College.  
E. B. Moore, Steel's Depot.  
Isaac Windsor, Briarfield.  
Rutherford Brett, Huntsville.  
Jas. M. Shelburne, East Lake.  
H. R. Schramm, Brookwood.  
W. M. Garrett, Delta.  
J. A. Beal, Anniston.  
J. G. Dickinson, Gadsden.  
J. E. Cox, Fayette.  
A. S. Brannon, Roanoke.  
Dr. J. H. Foster, Anniston.  
Dr. T. T. Eaton, Louisville, Ky.  
Prof. B. F. Giles, Tuscaloosa.

Those post-offices where the State is not mentioned are in Alabama.

Some people are so narrow minded that they use their friends as they do a suit of clothes when they have worn them threadbare they cast them away and get new ones.

A quick, courageous resolution is better than gradual deliberation.

## Cures Weak Hearts.

Palpitation and other heart irregularities are nearly always caused by a weak stomach and a disordered digestion. **TYNER'S DYSPEPSIA REMEDY** cures weak stomachs, regulates the gastric juices, builds up the appetite and invariably cures palpitation, intermittent pulse and other heart irregularities. For this purpose it has no equal. It cures all stomach troubles and insures good health and sweet refreshing sleep.

## A GOVERNOR'S OPINION.

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## How a Question Was Settled.—How a Missionary Was Found.

BY REV. W. B. CRUMPTON.

Just twenty-one years ago, now, there lived in Dallas county, Alabama, a farmer preacher. Three miles away was old Providence church where he preached twice a month. The other two Sundays were given to churches at a distance, which were reached in winter on horse-back over rough prairie roads.

One of the most distressing questions agitating the preachers' mind was: How to be a faithful minister of Jesus Christ and continue his business as a farmer. God only knows what struggles he had. There was no chance to turn loose the farm; that was settled.

The work he was doing in the ministry was most unsatisfactory. He could not study, to visit his people was quite out of the question. He had to hurry from home to his appointments; preach poorly prepared sermons and then hurry back to the farm to find that his business had grievously suffered during his absence.

One Saturday morning, as he rode to his appointment, his reflections were about these: "This thing must come to an end. When January comes I will put a card in the ALABAMA BAPTIST stating that so long as I am compelled to hold to the farm I will give up preaching." After this mental resolve, he devoted the remaining time of the journey to thought of the sermon he was to preach at 11 o'clock.

While he was preaching to the small congregation which was present at the Saturday meeting, there came in a brother from McKinley, Marengo county, twelve miles away.

As distinct as if some one had spoken the words, there came the thought into the preacher's mind: "His coming has something to do with your thoughts this morning."

Sure enough, after the service, the brother presented him a letter—it was from Rev. J. L. Fox, the old pastor at McKinley. It ran about this way: "My Brother: I am on my bed of death. I can never preach again. I have resigned the church here and you have been unanimously chosen as my successor. Come down tomorrow and preach for them, and may God guide you to accept."

The next night found him in the pulpit at McKinley, but he did not accept the call. Another appointment was made and filled, and yet another in August.

As the good wife was packing his clothes, he said: "Put in enough for ten days; I may continue the meeting or I may return Monday morning."

He felt somehow that this trip was going to be a deciding one with him. As he journeyed to his appointment the vexed question was uppermost in his mind.

He remembered a story which he had heard years before about

### A KENTUCKY PREACHER.

Clark Riley is well known in central Kentucky. He had a great and spiritual struggle in entering the ministry, which he used to tell about this way: "I wanted to preach the gospel for years before I began. I believed God had called me, but my wife, Mahaly, thought I was mistaken about it. One day while I was plowing I drove my horse into the jam of the fence and got down in the furrow on my knees and cried: 'Now Lord, come this way; I want to make a contract with you. You know how things are at my house. You know I want to preach and Mahaly don't believe you have called me. I'm going to plow over my crop and lay it by in nice order, and then I'm going down to Clark's Creek and hold a meeting. You know they aint had no meeting down there for a long time. Lord, if you want me to preach, I want you to convert fourteen souls, and you must make the brethren pay me for it.'"

When he went home he told his wife about the contract he had made and she said it was all right, if the Lord converted anybody at Clark's Creek under his preaching she would never have any more doubts about his call.

At the appointed time the meeting was held, many souls were converted, the brethren paid the preacher for the service and raised money to repair the old house, and called Bro. Riley to be their pastor. There was

never a doubt after that in Clark Riley's mind or Mahaly's either about his call to the ministry. "What is the matter with that way of settling a question?" asked the preacher of himself. "God asks us to try him and prove him; and that was what Clark Riley did."

So, just as earnestly as if he had gone to the woods and prostrated himself before God, the preacher communed with God and asked that the question which was so distressing his mind might be settled by the results of the meeting he was about to hold. After these reflections a calm resting on God stole over his soul, which has never left him to this day. Without consulting with anybody, he announced from day to day the continuation of the meeting. No other preacher came near during all that time; from the start there was a deep interest, which gradually spread until all the community was brought under its influence. No great excitement, no multitude of converts, but a genuine revival of religion for the church which ended with a dozen or more additions. The pastor returned to his home with the troublesome question forever settled. There has never been a doubt in his mind since but that God wanted him to preach.

### HOW A MISSIONARY WAS FOUND.

Among the converts at the meeting was a bright faced girl about seventeen or eighteen years of age. Hers was a very bright and happy conversion; she was baptized with a number of happy converts and the next day her mother performed a long neglected duty, exclaiming as she came up from the watery grave: "Thank God! I have performed a duty today which would have been done many years ago, but for my fear of the water." It was a joyous occasion.

The night following the baptism the right hand of church fellowship was extended to the young converts, and the preacher used the text: "Grow in grace, and in the knowledge of the Lord and Savior Jesus Christ."

This was the beginning of the Christian life of Miss Willie H. Kelly, our missionary at Shanghai, China.

At the next meeting, which terminated his brief but pleasant pastorate, the preacher took along in his saddle-bags a package of Foreign Mission Journals and gave them out to the congregation. One of these we will hear from later. But for the eighteen miles of prairie road between his home and McKinley the pastorate of a few months might have extended into years.

Years afterwards God called this preacher away from the farm to become the Corresponding Secretary of the Alabama State Board of Missions. He visited the Bethel Association and spoke on Missions. At noon as he passed a carriage, in which was Miss Willie with others, she said: "Mr. Crumpton, did you know I wanted to go as a missionary to China? You put in my hands a Foreign Mission Journal soon after I united with the church. I read letters from Mrs. Crawford and Miss Lottie Moon and I resolved to go as a missionary to China if God should open the way. My mother died and I had to give up the thought, for I had to take charge of things at home; but now, every obstacle is out of the way and I want to go."

"It is a very serious thing to be a missionary," said the Secretary. "It would be an awful thing for one to go to China and then find that a mistake had been made. However, I will think about it and write you."

Up to this time the Board had never provided any assistance in the Secretary's office and the work was accumulating so that help was imperatively needed. It so turned out that Miss Willie gave up her place as a teacher and came into the office of the Secretary at Marion at a reduced salary. During the years of her stay in the office she had opportunity to study the missionary question, and finally application was made and she went seven years ago as a missionary to Shanghai, China. God has wonderfully blessed her labors among the women and children of that dark and benighted land. After six years of labor she is at home now, resting for a season. In September she expects to return to the field of labor which she loves so well. She has addressed many congregations of women and children during her vacation and will carry back to China the

hearts of all who have had the good fortune to hear her.

A few important lessons may be drawn from this narrative:

1. Let nobody despise the work of a country preacher; especially should not the preacher think lightly of his work.
2. God may use the periods of one's greatest depression as the times of greatest blessing.
3. Who can tell the value of religious literature? See what one copy of the Foreign Mission Journal did!
4. Who can tell what great work is before a young convert!

### From Brookwood.

Dear Baptist:

I enjoyed my stay at the institute at Anniston very much; I wished it could have been arranged so that every preacher in the State could have been present and enjoyed all the fine lectures we had, both in the Institute and in the Chautauqua.

I got much out of the Chautauqua that will profit me through life. Dr. Foster deserves much credit for having such an enjoyable and profitable program.

The lectures that I heard from Dr. Krebs were very profitable. And of course I was happy when Bro. Watkins won the prize for Howard. I am praying that God may soon cause some one in our State to give Howard College \$50,000 endowment, and that the rest of the State will give \$100,000, and I am not praying alone, but many promised me that they would pray for the endowment. I feel that the Institute is a great thing and I think there was more brotherly love existing among the brethren at Anniston than I have ever seen among so many brethren before. The Institute will benefit any who will attend.

Dr. Sampey's lectures on the Old Testament were grand, and some of the brethren felt that they wanted to go to the Seminary and hear all of Dr. Sampey's lectures.

We are getting along well at Brookwood. The Ladies' Aid Society has just fixed up the church, putting in a nice carpet and shades, and last Sunday we used for the first time a fine silver service, at communion, that they bought.

We have a Ladies' Aid Society.

H. R. SCHRAMM.

Brookwood, July 12.

Some people grumble at the cost of mission work. Surely we are not to take them seriously, for but little money, by comparison, has been contributed to foreign missions. Nobody has been heard grumbling at the Dewey parade in New York last year, yet the single item of timber for the stand amounted to \$174,575. Gen. Howard says that it costs \$100 to fire a twelve-inch gun, yet nobody complained when hundreds of thousands of dollars' worth of ammunition was consumed in battering earthworks of the Spanish during the late war. Dr. A. S. Brown, in a recent number of The Independent, computes that on Thanksgiving day we eat \$14,000,000 worth of turkeys, and pay for poultry and eggs every year \$560,000,000, but none objects. Assuming that his figures are too large, still it is true that we spend far more on the comforts and pleasures of life than in the Lord's work.—Foreign Missionary Journal.

With many, the college days are now forever over. Those who have made good use of their time, are now prepared to enter life's duties well equipped for the work they have chosen. But the days of study and intense application have just begun. All that has been done is simply preparatory to what is now to be done. The sheepskin is but an introductory to the real work of life. It is now for the graduate to decide whether his college education shall be of real value or not. If he thinks the work is now done, and there is nothing left but to reap his reward, then his present triumph will only be the prelude of an ignominious failure in life. If he realizes that he has just entered the vestibule of success, and that real strenuousness of life has just begun, then he will go forward to positions of usefulness, eminence and honor, and fill a place worthy of himself and his alma mater.—Ex.

It is not hard for a man to find God who is looking for him.

## NEWS NOTES.

A Connecticut village has appropriated \$500 for the extermination of mosquitoes in its vicinity.

Over twelve million dollars was given to American colleges and universities during the month of June.

Clanton, Ala., was nearly half destroyed by fire recently. Over \$50,000 worth of property was destroyed.

A large part of the great Kansas wheat crop will be threshed in the field in order to save labor. The yield for the State is estimated at ninety million bushels.

Prof. J. A. Liner, principal of the Southeast Alabama Agricultural School at Evergreen, Ala., has been elected and has accepted the place of principal of the Dothan High School.

Mr. Carnegie has promised to give Detroit three-quarters of a million dollars for a library building, and four branch libraries, on certain conditions, which will probably be accepted.

Mark D. Brainard, who formerly lived in Montgomery, but for many years a prominent lawyer and politician at Washington, D. C., has become insane and has been sent to the insane asylum.

It is very hard work to secure evidence to convict a man who loots a bank. In the case of the man who steals a loaf of bread the process of sending him to prison is much less complicated.

It is a great thing to be a citizen of this grand country where the poorest boy may become the foremost man in the nation, and where we are not required to bow before any king or potentate.

P. A. Dunn, tax collector of Autauga county, accidentally shot himself in the head while cleaning a pistol. He died in a couple of hours. He leaves a wife and several children in comfortable circumstances.

Now it is Governor Taft, of the Philippine Islands. He is serving, however, under the military authority of the President as Commander-in-Chief of the army and navy of the United States.

Eleven persons were killed by lightning in Chicago July 1. They were men and boys who had been fishing and took refuge in a zinc-lined shanty. The shanty was struck by lightning, and all occupants were instantly killed.

Judge Jenks, of the Supreme Court of New York, told the law students of New York University, the other day, that "the man with furrows in his brow wins against the man with creases in his trousers every time."—Rome Tribune.

A Texas paper has an advertisement that reads: "For Sale—Cow and calf, gives three gallons of milk a day and a stand of bees." An exchange thinks that is the kind of cows they had in the days of the old Jewish prophets when the land flowed with milk and honey.

Property owners in New York City along the line of the New York Central Railroad tracks are willing to pay the railroad \$1,000 a block to substitute electricity for steam power in that part of the city in order to avoid the smoke of the engines and reduce the amount of the noise.

The Alabama Press Association excursion has returned from California. Over six thousand miles were traveled and not an accident occurred or a case of sickness. Eighteen cities were visited. The Association presented Secretary Rountree a handsome diamond stand while the party was on the battleship Oregon.

The public debt statement for June 20th shows that the interest bearing debt is now a trifle over one billion dollars. There was a reduction of \$17,000,000 during the month of June. This does not include the greenbacks, which, though money, are nevertheless a debt, since they must be redeemed on demand.

The railroads running through

Arizona have from the beginning experienced great difficulty in providing a water supply, and have been compelled to haul water long distances in tanks. A number of artesian wells have recently been bored. On the Santa Fe line, out of twenty-six deep wells drilled, only three have failed to provide a satisfactory supply of water.

There is one town at least where the color line is tightly drawn, so tightly, in fact, that it seems in danger of breaking. The United States marshals have been notified by the Santa Fe Railway authorities that the citizens of Glencoe, O. T., have threatened to use force to run out a gang of forty colored men employed to raise the grade at that point. The citizens of Glencoe have a rule that allows no colored man to visit or live in that village.

Mayor Morse, of Emporia, Kan., asked the editors of Emporia papers recently to refrain from publishing details of suicides. He said that the publication of such details had caused an epidemic of suicides in that community in the last two years. He had consulted with the board of health, and thought that if the papers would not comply with this request he had a right to stop summarily the publication of suicide details under a law providing for the suppression of epidemics.

The 25,000 spindle cotton mill at Alexander City, costing a half million dollars is nearing completion, and a dozen or more cottages for operatives are finished and occupied. The machinery will be installed right away. The city in general is making great progress; a half dozen brick stores are going up, and they were rented before the ground was broken for their erection. A new foundry and machine shop is going up. The Standard Oil Company has purchased a lot and will put in large tanks, having made Alexander City a distributing point. New houses are going up in every part of the town.

A distressing accident happened to Mrs. O. E. Wells recently in Eufaula. As was her custom, Mrs. Wells was leading the family cow from the garden to the barn on the back part of the lot, the house dog came running after her. The cow on seeing the dog made a lunge at it; the dog got behind Mrs. Wells, the cow made a second lunge and missed the dog, but got her horns entangled in Mrs. Wells' clothing, throwing her to the ground, and in attempting to get her horns freed from the clothes Mrs. Wells was badly gored and bruised about the body, but timely aid arrived to save the lady from instant death. Dr. Lewis was called in and found two big incisions in her side and a number of severe bruises about the abdomen. He dressed the wounds and the sufferer is resting quietly. It was very fortunate that the cow's horns were much curved or she would have been gored to death before aid could have reached her. As it is, it was a narrow escape and the lady will be confined to her bed for some time from the result of her terrible injuries.—Eufaula Times & News.

The danger of co-educational institutions becoming so thronged with women students as to make the predominant character of such schools feminine, and thus drive male students elsewhere, is apparent, and many such institutions are deliberating whether to permit this or to close the doors to women. The Leland Stanford University has announced that the number of women to be admitted will be limited. The Northwestern University at Evanston will check the threatened predominance of women students. The Armour Institute of Chicago has closed its doors to women. Some observers think these actions are sporadic and that co-education cannot be prevented from moving on. There can be little question, however, that male students as a class will prefer male colleges to those institutions in which women predominate and which must be conducted to suit the needs of the majority, and that will be the end of co-education.—Mobile Register.

A man's integrity is never worth so much to him as when he has lost everything else to keep it.

Integrity, however rough, is better than smooth dissimulation.



## Alabama Baptist.

MONTGOMERY, JULY 25, 1901.

PUBLISHED EVERY THURSDAY.

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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.

## ANNUAL ASSOCIATIONS.

Baptist Annual Associations will soon begin. While these assemblies are not legislative or binding upon any church, yet they are of great importance in diffusing knowledge concerning our doctrines, principles and religious enterprise. Each messenger is the equal or peer of any of his associates, so far as representation is concerned. Such occasions are pregnant with good-fellowship and fraternity. It is a meeting of the Lord's people to consult together as to the best methods by which the work of the denomination can best be carried forward. Come, let us reason together is the watchword. The countersign is Jesus of Nazareth.

As these associations approach, brethren begin to think about the plans and methods best adapted to the furtherance of all church work. Every messenger should go prepared to discuss such matters considered by these annual meetings. The chairman of each committee should prepare, in time, his report, so that if he is prevented from attending he can either mail it to the clerk or send it up by one of the messengers. In order that all things may go smoothly every report should be filed with the clerk on the morning of the first day of the session. It disarranges the proceedings for new committees to be appointed; they have no time to prepare a report, their duty is to be in attendance on the proceedings.

We suggest that the clerks of all the associations notify, by postal card, the chairman of each committee to be sure and have his report on file, the first day, if he cannot attend. In this way a gentle reminder may bring in all the reports. The moderator, the first thing after organization, should call for all the reports and inform himself whether or not they are or will be on hand. If any are not forthcoming, then he should find out if any of the committee are present and insist on the report being prepared at once.

When an association is organized it should not lag at any time. If the brethren are not speaking they should be praying or singing—be doing something. If the moderator is a business man, and watchful, he will keep things moving. He will have a song ready for use at any time, a brother in his mind to lead in prayer, or some member whom he may call on for a speech. The moderator must be a live, active, observant man, ready for every emergency. A slow, stupid, lazy man, without system or method will kill any association. Activity, energy, quickness, prudence

and good judgment are the main qualities of a good moderator. We have seen some moderators crush out all the life in the body by being so slow, even waiting for some one to prompt him. If an association expects to be a success, it must have a presiding officer that possesses active life and business tact. The want of these qualities begets failure, the brethren leave for home without any enthusiasm. We urge upon the messengers to seek out the very best man among you for a moderator, the best equipped man.

May God bless our associations this year, and may great good be accomplished and Zion made to rejoice.

## DIFFERENT VIEWS OF GOD.

Before conversion no doctrine is more distasteful than that of the holiness of God. Nothing can be more dreadful than the conviction that almightiness is armed against us; and even the thought of his moral excellence awakens the displeasure of his creatures. But surely the holiness of God should rather serve as an encouragement and a motive.

It should inspire our hearts with a sense of love. For it shows that God is worthy of our best affections. We cannot love him too much. There is such beauty and glory in him that we may well feel towards this transcendent being a love strong as death. Was it not the spectacle of this marvelous loveliness that transported the soul of David when he said: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

Nature is opposed to this duty; but nature must be overcome. In our fallen state we do not love God or his law, or his people or worship; but we must love them; we must render them the esteem which they deserve; so far as they show God to us we must regard them as lovely.

There is the difference between a Christian and a sinner. The one loves him because he is holy; the other wishes that he were not so. He would have God's law more lenient; it is a yoke that he cannot consent to assume, and he would prefer God's people, if they were fond of pleasure, if they were found in scenes of dissipation,—if they never talked about religion,—if they would encourage every person, however carnal and careless and disobedient, to believe that he would reach heaven in the end.

How different the case of a true believer, to whom the church is dear because its members are seeking holiness, and who loves the Scriptures for the same cause that affected the mind of the Psalmist, when he made them his meditation day and night. "Thy word is very pure, therefore thy servant loveth it." Christian brethren, if in the midst of lukewarmness and apostasy, you have this spirit, then you are born of God. You need not fear though the pillars of the church were removed. Heaven is yours. And the holy God of Heaven is your Father and Savior.

Dr. A. J. Dickinson's sermon on "Our Pastor and His Pay" is the strongest and most convincing and conclusive argument in favor of paying the pastor we have ever read. In our judgment, it is unanswerable. Certainly it will spike the little guns that are popping away at the salary question. If a preacher is not worthy of support, then he ought to surrender his credentials and return to private life. If, by inheritance, he has ample means for his daily use, let him preach at his own charges, but in the name of self-respect and manliness he should let others alone. Let every man attend to his own business, and not another's.

We hope to see Dr. Dickinson's sermon put into tract form and scattered all over the State.

GOVERNOR W. D. JELKS will be a candidate to succeed himself. The voice of the people will be for him. Under the providence of God he came into the Executive office. It was by no seeking of his. No scandal has ever been charged against his public or private life. He comes before the people unhampered by trades or pledges. He is a business man, a thoughtful man, a prudent man. We believe his administration will be impartial, based upon the basal rock of justice. So long as his public acts are just and for the good of the people, he should merit the hearty support of every good man. We are for his nomination.

## FIELD NOTES.

Bro. V. H. Bell, of Fort Deposit, was here Thursday.

The Montgomery Association meets with the Fort Deposit church on August 28th.

Bro. Jordan, of Midway, called on us Friday. We are always glad to see him.

Dr. A. J. Dickinson, of Selma, dropped in to see us Saturday. He was enroute to Opelika.

Dr. and Mrs. B. M. Ohme, of Tallahassee, paid the Baptist office a pleasant visit Saturday.

Rev. L. M. Bradley, of Greenville, is assisting pastor Elliott in a meeting at Fitzpatrick this week.

Those who desire to keep the full list of time and place of meetings of the associations should cut them out and save for reference.

The Baptists are holding a protracted meeting in Wylam this week. They have large crowds and a good deal of interest is being shown.—Easley Herald.

Rev. Mr. Shelton of Montgomery, is holding a meeting in the Baptist church at Pinckard, and reports say he is waking up things down that way.—Ozark Star.

Dr. Provence, pastor of the Clayton Street Baptist church, accompanied by his wife, is spending some time at Tallahassee, resting and recuperating.

The Marion Military Institute, than which there is not a better training school for boys in the South, has an advertisement in the BAPTIST to which we invite your attention.

Since October 1st, 1900, the beginning of the present pastorate at the First Baptist church, of Montgomery, there have been received into the church 41 by letter and 36 by baptism.

The Institute at Anniston was an inspiration to me. A success in every particular. I love the brethren more, that I have associated with them and known them.—O. P. Bentley, Fayetteville, July 18.

Bro. Howard reports a great revival at Camden. The meeting continued two weeks. Bro. J. V. Dickinson did some excellent preaching. Had large congregations in spite of the hot weather. There are 16 candidates for baptism as a result.

A meeting has been in progress at Philadelphia church, in Lee county, the past week, conducted by the pastor, Rev. J. H. Wallace. There were ten conversions; among the number was Miss Mattie Collier, daughter of Bro. J. B. Collier, of this place.

Bro. Crumpton received a card from his daughter in New Orleans a few days ago stating that this begins the fifth week of Rev. Mr. Edward's fever. The indications are that the fever is now broken, which news will bring joy to their friends throughout Alabama.

Our Baptist friends organized on last Sunday afternoon a Baptist Young People's Union. They held their first meeting on last Thursday evening, when a good attendance was present and several new members added their names. The exercises were of a very entertaining character.—Eutaw Mirror.

Protracted services were begun at the Baptist church Sunday morning and will continue through this week and probably the next. Large and attentive congregations are attending, and the pastor is doing the preaching

in his accustomed plain and earnest manner. It is to be hoped that much abiding good may be accomplished by these services.—Roanoke Leader.

Rev. F. H. Watkins will supply for Dr. Stakely at the First Baptist church, this city, during August and September. Bro. Watkins has already been heard by this congregation, and judging from the favorable comments heard at that time he will have as good congregations as could be expected during the summer months, when so many of the members are absent.

The meeting in progress at the Baptist church has started off well. The preaching of Rev. Mr. Quisenberry is strong and effective. He has caught the ear of the people, and it is hoped that his ministry here will do good. All the people are urged to attend each service and a cordial welcome will await them. Services are held in the morning and also at night.—LaFayette Sun.

Rev. John Bass Shelton, of Montgomery, closed a successful revival meeting at Montevallo Saturday night the 13 inst. At the service a lamp exploded and a panic and stampede followed. The crowd jammed the doors and in the excitement many women and children jumped through the open windows fifteen feet to the ground. Three persons and several others were painfully bruised. The physicians of the town were all in church and cared for the wounded.

Rev. J. W. Stewart, of Evergreen, delivered two very impressive sermons at the Baptist church Sunday. All who had the pleasure of hearing him formed a most excellent opinion of the man and his work for the orphans and his devout sincerity to his church. Bro. Stewart came to fill the regular appointment of Bro. Lindsey, who, on account of ill health, could not be present. We trust that a month's recreation may do much in restoring his usual health.—Atmore Cor. Pine Belt News.

AIMS AND METHODS—Is a booklet that will greatly interest all parents who have brought up their sons carefully, and wish to find a college where only boys of like fine character are admitted, and where is maintained the honor system and highest standards of conduct, work, and scholarship. Parents having such sons, with those high aims, should send to Col. J. T. Murfee, Marion, Ala., for a copy of this pamphlet and of the catalogue of Marion Military Institute. 30-2t

Dr. Jno. P. Shaffer is now at Eastbrook Springs, Tenn., hoping to be cured by the use of the water. Bro. Shaffer did hard work in preparing for the Anniston Minister's Institute. He wrote hundreds of letters and sent out numerous circulars. The hard work told on him, and hence he had to seek a place for recuperation. The denomination owes him a debt of gratitude for this earnest effort, the result of which will be lasting, and we trust will insure another two or four week's meeting next year at Howard College.

We had a good day Sunday, indeed, we are always having good days, but do very little "horn" blowing about them. Bro. W. B. Crumpton was with us and preached two of his practical, spiritual and common-sense sermons, that are always helpful. At night I baptized eight boys and girls as a result of our recent meeting conducted by Bro. J. B. Shelton, who holds a warm place in the hearts of our people. We have a great work here, especially on account of our good school. We don't talk much through the papers, but I think we are about as spiritual, happy and useful as most any of the Lord's people. We are always building in spiritual and temporal things, and are careful to build on the sure foundation, watching as much as lieth in us to use no material that is not accepted and approved by our master builder, Christ Jesus.—N. S. Jones, Montevallo, Ala.

We have just closed one of the most interesting meetings with Pleasant Grove church perhaps ever held with that people. While not the greatest in point of accessions to the church, yet there was a goodly number, and we think a great many more will one day follow as part of the results of this meeting. The church was greatly revived and brought together more closely in fellowship and all good work than for some time in

the past. Bro. A. B. Metcalf, of Andalusia, did the preaching, and the significant feature of his success was that the meeting was with the people and in the community of his former associates who had known him all his life and the manner of life he had lived. They came to see and hear him for themselves, but agreed that he was not the man they used to know. We were all very much endeared to Bro. Metcalf, who so ably and effectually worked and preached the gospel to us. We were loth for duty to separate us, but such is the will of God, and may God be with him.—W. W. Falkner, Ozark.

## Alabama Central Female College.

The Alabama Central Female College, at Tuscaloosa, which is presided over by Dr. B. F. Giles, is undergoing a vast number of repairs and improvements. Recently Bro. D. L. Lewis, a prominent cotton manufacturer of Sycamore, Talladega county, presented the college with \$500 on the condition that the people of Tuscaloosa would duplicate this amount. In a few hours \$600 had been raised among the citizens to augment the improvement fund given by Bro. Lewis. The work of repairing and enlarging the college property, which by the way, is the old Alabama State Capitol building, was begun some days ago, and when completed will give the college room for thirty more boarding pupils than could be accommodated last year. Bath rooms have also been added. A new picket fence will be built around the property at once, and Dr. Giles is contemplating the addition of ten new music rooms to the building during the summer.

An attractive advertisement of this school giving in detail the advantages offered to patrons will be found on the eighth page. Write for catalogue.

## Some Notes From Bro. Crumpton.

What has become of the Regulars? Has the heat knocked them out? Mission money comes, oh, so slow!

By the time this paper reaches the brethren 1750 church clerks will receive blank Association letters. I trust they will be appreciated and used. If others are wanted let the postage be sent with the request and I will be glad to supply them.

I go to Scottsboro Saturday. Two brethren made liberal contributions and promised to double their amounts rather than see me fail. Counting this \$300, conditional, I have enough to make the purchase. But I do not wish to call on these brethren if it can be helped. Others have promised and yet others have not been heard from to whom I have appealed. I do hope the burden may not be allowed to rest too heavily on the shoulders of generous brethren. We are all going to be proud of the Scottsboro school.

I hope the brethren read carefully Brother Davis's trip notes. God was with him, and for years to come, fruits to his glory will spring up along the path of his trip. This is an illustration of what a consecrated layman can do. We have more than five hundred men in Alabama who could do work like that. Ten days given at ten churches by intelligent, consecrated laymen, going two and two, talking about Sunday schools, and Christian work would bring untold blessings to the churches, and the brethren would be all the better men for it. W. B. C.

## From Cardiff.

July 22, 1901.

Dear Alabama Baptist:

A most refreshing revival season has just closed in Cardiff.

Services were conducted morning and evening by Bro. Frank Barnard, one of Howard College students.

This young brother's faithful labor, during the past two weeks, has resulted in a most glorious victory. He found us only a little handful, he left us more than double in numbers. Truly he is a chosen vessel of the Lord, and came to this little mining camp (nestling among the foothills of the Blue Ridge) crying to sinners, like John of old in the wilderness, "Repent! Repent! and be saved."

His earnest pleading for souls will long be remembered by this people.

Yours in Christ,

Mrs. S. B. BENTON.



For the Alabama Baptist.

**Ordination Service.**MONTEVALLO, ALA.,  
July 19, 1901.

By request of Meadow Lawn Baptist church, Jefferson county, Ky., a presbytery was called in Montevallo, Ala., on Sunday, July 14, 1901, to examine and ordain Brother Henry Fancher to the full work of the gospel ministry.

The examination was made by Rev. W. B. Crumpton and Rev. N. S. Jones, which was satisfactory. Rev. W. B. Crumpton preached the sermon from John 15:16. After which, prayer was offered by Rev. N. S. Jones. Rev. W. B. Crumpton delivered the charge, and Rev. N. S. Jones presented the Bible. Benediction by Bro. Fancher.

A large congregation assembled to take part in this service.

Bro. Fancher is one of our Montevallo boys who is still a student at the Seminary, Louisville, Ky.

No young man has ever gone out from us who carries more of the confidence and esteem of all the people than he; his piety and consecration are simply beautiful; no cant or egotism in his make up. We predict for this young brother a life of beautiful and blessed service.

The ministry is constantly in need of spirit-filled, unassuming, God-called men to fill our pulpits, when the people are hungering and thirsting for the simple gospel. God bless our brother, may he not cater to itching ears but "preach the word."

N. S. J.

Western Recorder please copy.

For the Alabama Baptist.

**Midsummer at East Lake.**EAST LAKE, ALA.,  
July 20, 1901.

We are at the foot of the mountains and as comfortable as a fellow can hope to be in Alabama in July.

The East Lake bishop sadly misses the college contingent from his congregation during vacation. God bless all those noble boys scattered over the State, make them to grow strong in the summer sun and return them to us in September girded anew for the struggle.

We hope to welcome many brave, new fellows. Let all our preacher boys come to college.

Professors Brand and Foster are off to Chicago for a few weeks study. Prof. Roof, assisted by Professors Waldrop and Hogan is busy meeting requests for catalogues and outlining the summer campaign.

Our church keeps busy notwithstanding the hot weather. The pastor will have a short vacation in August.

On the evening of the eighth we ordained Bro. P. C. Barkley to the full work of the gospel ministry. Brethren Crumpton, McGord, Huey, Beach, Arnold and Davis, together with our deacons, composed the presbytery.

I had a good week's rest as well as some inspiring study during the Anniston Institute, met and enjoyed many new brethren.

I should be happy to tell of some new books which have blessed me during these hot days. Good books make moments so opulent I forget it's warm. I hope all our ministers and many of our laymen will read Dr. Robertson's book on Broadus.

J. M. S.

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

**Ten Days Well Spent.**

On Friday night of July 12th, at the Baptist church, closed one of the best and most powerful revivals that has been held in this town for several years.

Our Union meeting, which had been in progress just a few days prior to this, was quite a success, but looking out into the future before us we saw that there was yet work to be done. Prayers went up from Christian hearts for a great revival in our midst and they were answered. God was good to us in sending to our town a man whom we shall never forget, Rev. Jno. Bass Shelton, of Montgomery. He came full of the Holy Ghost, and gave to us the "bread of life," full of the spirit's power. Every service was inspiring, instructive and under the guidance of the Holy Spirit. We would not forget to mention that his Bible study at the morning services

was good and full of instruction, and those who attended there were greatly blessed.

Among the sweetest services held during this meeting were the sunrise prayer meetings at 5:30 in the morning, just as the sun began to hover over this old earth, people from various directions could be seen gathering in the church, and there, either in prayer, song or testimony, spend one-half hour in the holy temple of God. These services were led by no one save the guidance of the Holy Spirit. From these we saw many good results. People who, for several years, have been disunited in the Lord's work were brought together during these sweet and blessed services.

During this meeting we rejoiced to see nine precious young hearts confess Christ; eight of these were admitted to the ordinance of baptism the following Sunday night. Two were received into the church by letter. From beginning to end much interest was deeply manifested by all, and the power of the Holy Ghost was felt at each service. Thus ended ten days well spent in the service of the Lord.

H. D. LATHAM.

Montevallo, Ala.

**Only Twelve.**

I have read in the ALABAMA BAPTIST this day note: "Rev. J. E. Barnard, pastor of the First Baptist church, Anniston, Ala., recently baptized 200 candidates in 57 minutes, which was at the rate of seven every two minutes. Question: If one Baptist preacher could baptize 200 candidates in 57 minutes, how long would it have taken twelve Baptist preachers to baptize 3,000 persons?"

Now from this question the reader might think that there were but twelve Baptist preachers present at Pentecost. And there were certainly no other denominations. But there were other Baptists: Acts 1:15, "And in those days Peter stood up in the midst of the disciples and said the number of the names together were about an hundred and twenty."

Christ, in addition to the twelve, sent out seventy more disciples, two by two. Of the original twelve Judas, by transgression, had fallen, but Matthias, possibly of the seventy, had taken his place. So there might have been only twelve baptizing, and there might have been eighty-one. And besides, the Scriptures do not say that they were all baptized in a day; but that they were added to the church.

In our revivals seldom all who are added to the church are baptized the same day.

And, again, it takes a Pendo-baptist longer to go through his ceremony than it does a Baptist. And if they claim that the apostles stood and sprinkled them with hyssop by wholesale—some of them do contend for this fallacy—why can not we, if it were not so ridiculous, claim that the apostles went into the water with the whole multitude, and, at a given signal, all went under and all came up out of the water, making sea-baptism of course of some.

But, as indicated by the ALABAMA BAPTIST, there is nothing improbable in it. Great things were done at Pentecost—a nation was born in a day—3,000 souls.

Why not wonder at the number of births in Christ as well as at the number of burials with Christ?

R. M. HUNTER.

**A TRIBUTE OF LOVE**

To Miss Sue Daniels—Who Goes to California.

We will certainly miss the influence of this servant of God. We, as the Junior Union, feel so sad at the departure of Miss Sue Daniels, who has done all she could to add to our spiritual upbuilding. She was a great stay to the Union, and we tender to her our deepest sorrow that we have to give her up.

Though she has gone to make her home in a distant land, the sweetest memories of her will always be cherished in the hearts of the Union. Though our pleasant ties are broken, we hope some day she will return to us.

Our heartfelt wish is that heaven's richest blessings may attend her on her way.

JUNIOR UNION.

Marion, Ala.

A soft answer turneth away wrath.

**A Great Meeting.**

It has been said by those who attended, that the fifth Sunday meeting of Florence Association, which was held with Liberty Baptist church, was one of the greatest meetings we have had for some time. It was a great spiritual uplift. The various subjects for discussion were "The aims of the young people's society," "The duty of the church to the pastor," "How to induce adults to attend Sunday School," "Woman's work," "Benefits to be derived from Sunday School." The brethren who took part were H. C. Gilbert, R. Hall, T. F. Hendon, J. O. Pace, J. R. Austin, B. G. Gray, R. E. Paulk, J. W. Vesey and O. F. Huckabee. Mrs. J. W. Vesey read a splendid paper on Woman's Work.

Sunday, at 11 a. m., Rev. T. F. Hendon preached a very fine sermon—subject, "A good soldier of Christ."

Rev. J. O. Pace preached in the school house at the same hour. At 2 p. m., Rev. R. Hall occupied the pulpit and preached a practical sermon on true worship. The meeting was greatly enjoyed by all. A very good collection was taken for missions.

J. R. AUSTIN, Sec'y.

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They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fevers, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1 bottles.

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Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. P. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

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I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

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**AGENTS**—Our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for \$1.00, 50 for \$5.00, 100 for \$9.50. Your money back if not satisfactory. Mrs. F. E. Smith, Comstock, Neb., says: "Received Family Record, and think it the finest I ever saw." Mrs. Priscilla D. Little, Box 42, Tecumseh, Mich., writes: "Just received Family Record and like it very much. Please send," etc. We have 5000 testimonials, and want yours. Address today.

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## Our "Young People."



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 (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, August 4th.  
 Topic: "Gaining by Losing." Mark 10:28-30.

### DAILY BIBLE READINGS.

Monday, July 29. Neh. 13:15-31. Zeal for the Sabbath observance. Compare Ex. 20:10.

Tuesday, July 30. Esther 1. The dethronement of Vashti, the queen. Compare Dan. 6:8.

Wednesday, July 31. Esther 2. Esther, successor of Vashti (v. 17). Compare Prov. 22:11.

Thursday, August 1. Esther 3. Haman's decree to slay the Jews. Compare Ezra 4:12, 13.

Friday, Aug. 2. Esther 4. Come to the kingdom for a time like this (v. 14). Compare Gen. 43:14.

Saturday, August 3. Esther 5. Haman at Esther's first banquet (v. 9). Compare Esther 3:5.—Baptist Union.

Rev W. H. Geistweil, acting editor of the Baptist Union, in an article published in The Standard, of Chicago, and republished in the Baptist Union, discussing the question: "Is the young people's movement a failure?" says:

"It is true young people are being swept into pleasure-seeking lives. The only thing now pushing the tide the other way is the young people's movement, with its devotional service and its earnest efforts to direct recreation into wholesome channels. I do not know a happier thing today than a young people's Union in a Baptist church. As an Eastern college president said a few months ago: 'It is the most hopeful thing on the denominational horizon today.' Some of our very best men do not believe that the young people's societies are fundamentally

wrong in principle and absurd in their methods.

"It would be a sad thing to see the movement wane. It would be a blow at the progress of the cause of Christ we should not recover from until another young people's movement was organized. Brethren, put the question in another way: 'How can we help forward this great work?' Not, 'is it a failure?' and go on helping it downward. If God is in it, it will live; if he is not, the sooner it ends the better. From the facts submitted no man will say, 'Behold what we have wrought!' It would be nothing short of blasphemy. I have sometimes wished that we pastors could appreciate what work these laymen have done at the head of this great movement; perhaps we shall, some day; may they not get weary in dragging some of us along."

### THE CHICAGO CONVENTION.

When this paper reaches our readers, the eleventh great International Convention of the B. Y. P. U. of America will be in session. It is to be a notable gathering, a meeting that any of our young people cannot afford to miss if it is possible for them to be present. It is a fact to be regretted that Alabama has never had the representation in these international gatherings that she should have, but we trust that the time is not far distant when not only in the work within her own borders, but in the great general gatherings Alabama and the work of her Baptist young people will be well known. We have always had a few representative men in these meetings, but there has never been the general representation and the general interest that such great gatherings deserve. Let us be up and doing, and let the great movement know we are here.

### Good Business Men Scarce.

"Mr. Schwab, could you recommend me a good business man for a manufacturing plant, who would be willing to devote his time to the concern and put forth his best efforts in exchange for a salary of \$25,000 a year. This was the startling question addressed recently at the breakfast table in the Waldorf Astoria to Charles M. Schwab, of Pittsburg, president of the steel combine, and himself credited with receiving a salary amounting all the way from \$50,000 to \$1,000,000 a year. The man who asked the question was Colonel Pope, of the Pope Manufacturing Co. A year ago the question would have been laughed at as a joke. Very earnestly and in all seriousness the young Pennsylvanian replied: 'I am very sorry, Colonel Pope, but I cannot. In fact, I am looking for about eight such men myself, to whom I would be willing to pay similar salaries.'

An exchange, speaking of the slowness to wed these days, among other things says: Our extravagant style of living, as compared with that of former times, is one of the effective influences. The cost of supporting a wife and rearing a family is much larger than it used to be, and this feature of the matter often gives pause on both sides. We have come to measure so many other things by money that matrimony has not escaped the rule. The young people are disinclined to start in a humble way and gradually improve their situation; they want all that their parents have without waiting and striving for it. Many proposals are unquestionably delayed or rejected on this account. It is well known that the new avenues of employment open to women have made them more independent, and probably also more exacting as to the qualifications of husbands.

Nature has engraven a character within us which may be perfected by a righteous education of the will.

### A Book on Poultry.

Containing 116 pages, a beautiful lithographic plate of a group of different fowls in natural colors, engravings of all kinds of land and water poultry, descriptions of the breeds, plans for poultry houses, how to manage an incubator, all about caponizing, and the value of different breeds. It will be mailed to any of our readers for 15 cents by the Associated Poultrymen, 400 North Third Street, Philadelphia, Pa.

A Kentucky editor has sued for a divorce because his wife played poker with him. She used the fire poker and played the game over his head.

According to the old proverb: "Money makes the mare go." This is probably due to her sex.

The Cause. — Circus Manager — "What's all that row in the dressing-room?" Attendant — "Oh, the man who walks barefoot on swords ran a splinter in his foot." — Ex.

### Reduced Rates via Southern Railway to Montreal (Black Mountain, N. C.)

Account Christian Workers Assembly, July 21 to August 4, 1901.

On account of this occasion the Southern Railway will sell round trip tickets to Black Mountain, N. C., and return at rate of one and one-third fares for the round trip, not to exceed Summer Excursion rates.

Dates of sale July 19th, 20th and 22d, final limit August 8, 1901. This affords every one a good opportunity to visit the "Land of the Sky."

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### MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Jasper Dillard to John E. Kelly, on the 29th day of October, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in mortgage Book 162, at page 465, and duly assigned to the undersigned, one of the conditions of which has been broken, the undersigned assignee of said mortgage will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Alabama, within the legal hours of sale, on Thursday, the 1st day of August, 1901, the following described property contained in and conveyed by said mortgage, situated in the city and county of Montgomery and State of Alabama, to-wit:

Lot No. twenty-eight (28), in Well's addition to Highland Park, as per map of record in the office of the Probate Judge of Montgomery county, Alabama, in the Plat Book, page 79.

B. K. MASSIE, Assignee of Mortgagee. P. C. MASSIE, Att'y for Mortgagee. 27-4w

### Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by Steven R. Hunt to Thomas Massie, on the 6th day of April, 1900, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 163, at pg. 111, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Thursday the 1st day of August, 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. 12 in Block 14, of West End, according to the plat made by Pickett & Alexander, recorded in the office of the Judge of Probate of said county.

Also Lots Nos. 1, 2 and 3 in Block 1, and Lots Nos. 7, 8, 9, 10 and 11 in Block 2, according to Van Dora's subdivision of lots 1 and 2 of Anderson & Dingley's subdivision of part of Block 12 of the Peacock Tract.

THOMAS MASSIE, Mortgagee. P. C. MASSIE, Att'y for Mortgagee. 27-4w

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JULY 25, 1901.

ALABAMA BAPTIST.

7

## 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. Mellen, Vice-President Ex. Com., Birmingham, 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.

Dear Sunbeams:

You will see by the number of Bands who have responded to the call for the missionaries' home at Canton, China, that I made no mistake in pledging \$25 for the Alabama Sunbeams. I shall publish the list from time to time so that others may be incited to this good work.

Among the letters in our column this week is one that I read through my tears, so deeply was my heart touched. It is from the children of our Orphanage at Evergreen. I have placed their name at the head of the roll of honor and I am sure every one of you will be more than willing for them to have the first place. How ashamed they make some of us, who are much more-favored than are these dear "little ones." May God bless Bro. Stewart and the godly woman who is matron at the Orphanage, as they teach these children to reach out in sympathy and material aid to others needing assistance. And I say God bless the bright and loving and sympathetic boys and girls, who form the Sunbeam Bands in Alabama, and who are "formed" to do for those in foreign lands. Blessed is every church who has the children thus in training for the years to come.

May this department of church work continue to grow in the esteem of pastors and people until in every church we shall have a nursery for a mission work in the shape of a Sunbeam Band.

Thanking you for your prompt and hearty response and hoping soon to be able to publish a longer list of Bands.

I am your loving friend,

MRS. T. A. HAMILTON.

Donations for home in Canton for our single women who have gone out as missionaries:

Baptist Orphanage, Evergreen,	\$1 50
Randolph,	1 00
Tusculum,	1 00
Midway,	1 00
Florida,	1 00
Nanafalia,	1 00

Total, \$6 50

EVERGREEN, ALA.,  
July 1, 1901.

Dear Mrs. Hamilton:

We saw your letter in the BAPTIST wanting help for some poor people in China.

You said you wanted to see what Sunbeam would give the first dollar. We haven't any Sunbeam now, but we orphans will be very glad to send you a dollar and a half.

Everybody was so good and kind to give us a home and take care of us.

Still we are orphans but we like to help other orphans all we can.

We are now taking care of a little boy in India. Mr. Stewart, the mana-

ger of the Home, takes up a collection every year for him, and everybody wants to give all they can. Mr. Stewart told us that we did not have to give anything unless we wanted to, but everybody that has a copper gives something, and some of them wants to give all they have.

Your little friend,  
ANNIE LAURIE MITCHELL.

RANDOLPH, ALA.,  
June 24, 1901.

My Dear Mrs. Hamilton:

Your letter was received a few days ago, and it gives me much pleasure to send you with this a postoffice money order for the one dollar for which you asked.

The life of a foreign missionary is of necessity very hard, and we are glad, indeed, to be able to send our mite to make this life easier.

By a unanimous vote of the assembled Band, we send this offering. I am glad you found my letter at all interesting.

Trusting you will find all the Bands eagerly sending the amounts requested, and faithfully doing their best always.

I am yours very truly,  
TETTIE J. HENLEY.

JAMES, ALA., July 5, 1901.

Dear Mrs. Hamilton:

I take pleasure in writing you of our Sunbeam Band in midway. We organized last summer and now have 25 members and are getting along nicely.

Miss Kelley visited our Band in the spring and we were very much encouraged by her visit. Our name is "The Willie Kelly Sunbeams."

You will find enclosed \$1 for home missions, \$1 for the home of our women missionaries at Canton, and \$2.50 for Miss Kelley.

Any advice you could give us would be very much appreciated.

Lovingly,  
NETTIE JOHNS, Sec'y.

TO THE SUNBEAMS:

Dear Children:—You have all heard of the little lame Chinese girl of whom Miss Willie Kelly told the children, and many of you know that the Opelika Sunbeams propose sending a rolling chair to this dear little lame girl. Some of the Sunbeams at other places have written us that they would like a share in this gift. So I write to ask as many of you as wish to help to send in contributions at once to me. I will forward money to proper authorities, and publish list of contributors in the ALABAMA BAPTIST. Miss Kelly sails for China soon, and we cannot delay.

Your friend,  
Mrs. J. F. PURSER.  
Opelika, Ala.

A Kentuckian's Visit to Alabama.

The writer returned last week from a pleasant visit to Anniston, Alabama, where he went to lecture and preach in the Anniston Chautauqua. Dr. J. H. Foster, Jr., pastor of Parker Memorial Baptist church, is the President, and he is proving himself a wise leader in such work. The program closed July 4, and had on it, among others, Thomas Dixon, E. P. Brown (the Ram's Horn editor,) John M. Caldwell, John R. Clark, Stanley L. Krebs, S. P. Leland and G. A. Gearheart. The writer heard two lectures from Prof. N. N. Riddell, which were of special interest, on brain and soul growth and on heredity. Good music, vocal and instrumental, is a special feature of the Chautauqua.

Anniston is a city of 12,000 population, and it is now rapidly growing. I was laid off and started finely just before the panic of 1893, and was then checked. The splendid "Anniston Inn" ceased to pay as a hotel, and so it was turned into the Anniston College for Young Ladies, with Dr. A. J. Battle as president. He has an able faculty, including Prof. I. W. Duggan, a fine school—250

pupils last session. Dr. Battle gave up his great work in Rome, Ga., to come to Anniston. The building and grounds are admirably suited to school purposes.

Along with the Chautauqua, yet distinct from it, the Baptist ministers have been holding an institute. Dr. McGlothlin was to have delivered a course of lectures before this institute, but he went abroad and Dr. Sampey took his place. The writer heard interesting lectures from Dr. Sampey on Abraham and on Moses. The institute was under charge of Dr. John Purser, and was well attended by ministers from different parts of the State, with whom it was pleasant to mingle and converse. This institute promises to be a permanent and a valuable element in Baptist work in Alabama.

The Baptists in Anniston are by no means a feeble folk. The Parker Memorial church, of which Dr. Foster is pastor, is a strong body, and they occupy a magnificent stone house of worship. Since January 1st this church has had 125 additions, and during the past conventional year

they gave \$2,700 to missions. Dr. Foster has a strong hold on the hearts of the members as well as on the people of Anniston. The First church is blessed with the services of Pastor J. E. Barnard, and under his labors the growth has been wonderful. It was here that the recent great revival was witnessed. Bro. George C. Cates aiding the pastor. Since that meeting began there have been 377 additions, and in the two years of Pastor Barnard's service there he has welcomed 744 new members. This is now the largest white Baptist church in Alabama. It was the writer's pleasure to preach to them Sunday night, June 23, and to witness the baptism of 19 candidates. This record can hardly be paralleled.

There are two other white Baptist churches in Anniston—Glen Addie and Oxana, both under the care of Pastor A. A. Hutto, who is doing a fine work. It was the writer's pleasure, despite the intense heat, to preach the dedication sermon of the Glen Addie church, June 23, at 3:30 p. m. The property was bought from the Episcopalians, and the last payment was recently made.

There are some interesting facts in the history of our cause in Anniston. The men who started the city intended that it should be Episcopalian, and they provided liberally in that direction, while they declined to sell any property for a Baptist church. Learning, however, that the cemetery lot, large and with only one corner filled with graves, was not in the land deal, the Baptists managed to buy that lot, and on it they planted the First Baptist church, of which we have just spoken. Later, another lot was secured and a building begun under the ministry of Dr. G. A. Nunnally. Mr. Parker contributed later \$75,000 for the completion of this building, which has since borne his name. Dr. George B. Eager was then pastor.

Now it has come to pass that the Baptists in Anniston outnumber all the other denominations put together. Here is the sacred irony of history. "The stone which the builders rejected has become the head of the corner." The denomination that was denied admission to the city has surpassed all the rest. "This is the Lord's doing, and it is marvelous in our eyes." Dr. Eaton, in Western Recorder.

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## The Western R'y of Ala

SCHEDULE EFFECTIVE MAY 26, 1901.

44	34	38	37	35	43
4:15 pm	6:20 am	lv. Selma	ar 11:30 pm	11:10 am	
6:20 pm	8:20 am	lv. Montgomery	ar 9:35 pm	9:00 am	
6:40 pm	1:30 pm	lv. Montgomery	ar 9:20 pm	10:55 am	6:30 pm
8:25 pm	8:45 pm	lv. Opelika	ar 7:40 pm	8:50 am	4:23 pm
8:25 pm	3:45 pm	lv. Opelika	ar 7:37 pm	8:50 am	4:23 pm
11:30 pm	7:30 pm	lv. Atlanta	ar 4:20 pm	6:30 am	12:30 pm

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Schedule in Effect June 23, 1901.

No. 3	No. 4
lv. Montgomery	10:00 am
Ar. Tuscaloosa	2:10 pm
Ar. Tusculum	7:52 pm
Ar. Corinth	9:30 pm
Ar. Memphis	7:15 am
Ar. Hot Springs	5:20 pm
Ar. Jackson	2:50 am
Ar. Cairo	11:20 pm
Ar. St. Louis	8:24 am
Ar. Chicago	4:30 pm
Ar. Waukegan	8:25 pm
Ar. Kansas City	5:15 pm
Ar. Denver	11:00 pm
Ar. San Francisco	6:55 pm

Through-train No. 3 arrives at Montgomery at 6:00 p. m.  
For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.  
For further information, call upon R. W. Smith, Passenger Agt., or S. P. Hay, Southern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

## Plant System

Florida and Cuba.

May 29th.	62	78	58
lv. Montgomery	3 15pm	6 30am	7 45pm
Ar. Sprague Junction	4 15pm	7 00am	8 45pm
Ar. Troy	8 05am	9 25pm	
Ar. Brundidge	8 42am	10 06pm	
Ar. Ozark	9 20am	10 56pm	
Ar. Dimmick	9 50am		
Ar. Abbeville Junction	10 23pm	11 50pm	
Ar. Dothan	10 35am	12 01am	
Ar. Bainbridge	12 30pm	2 06am	
Ar. Climax	12 45pm	2 22am	
Ar. Thomasville	1 40pm	3 15am	
Ar. Valdosta	2 25pm	4 37am	
Ar. Waycross	3 25pm	6 15am	
Ar. Jacksonville	7 40pm	8 30am	
Ar. Tampa	7 30am	10 00pm	
Ar. Port Tampa	8 30am	10 30pm	
Ar. Waycross	5 35pm	6 25am	
Ar. Savannah	8 15pm	9 00am	
Ar. Charleston	6 25am	4 25pm	
Ar. Sprague Junction	4 30pm		
Ar. Laverne	7 05pm		
Ar. Dimmick	10 00am	5 30am	
Ar. Enterprise	11 00am	6 40am	
Ar. Elba	12 15pm	8 00am	
Ar. Abbeville Junction	10 35am		
Ar. Abbeville	12 10pm		
Ar. Climax	2 15pm		
Ar. Chattahoochee	4 45pm		

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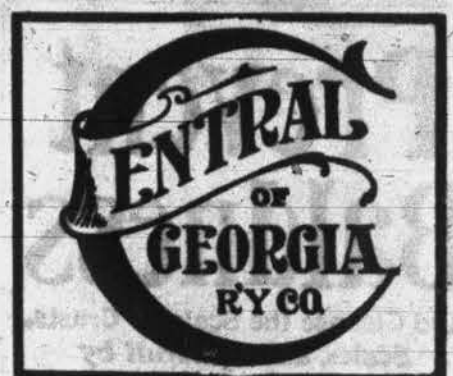
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### Notes from Bro. Ray.

I spent ten days visiting in Dothan, under treatment of Dr. Blackshear for sciatica. His electric treatment for this disease has greatly benefited me, and I believe I will soon be entirely relieved.

Bro. John Keyton and his good wife "took me in" while there and ministered unto me, along with many others whose names are written in heaven, chief among whom was the beloved pastor and wife, who showed me much kindness, and Mrs. Blackshear and Stevens whose special kindness has greatly endeared them to me.

I enjoyed the Dickinson meeting, which was being held while I was there. Bro. Dickinson is one of the most lovable men I have ever met, and he made a fine impression on the Dothan Saints. Dothan is a magnificent little city with growing aspirations for the future.

I went from Dothan to

SNEADS, FLORIDA, to assist Bro. Geo. W. McRae in a meeting. We had a glorious meeting—22 were received—15 for baptism, and I left the pastor to close up, with the hope that others would join. Bro. McRae is doing a fine work down in the "Land of Flowers."

I left there to assist Bro. J. W. Dickinson in a meeting at this place.

### BRANTLEY.

Seven joined last night and we hope to have a glorious meeting. Bro. Dickinson has a fine hold on this church and they on him; a fine combination, that has much promise for the future uplifting of this place.

I begin a meeting next Sunday at

### LEVERNE.

Bro. Gable, from Columbia, will aid me.

S. O. Y. RAY.

### Married.

At the residence of the brides father June 23, 1901, Mr. Walter Poellintz and Miss Bell Guinn all of Rembert, Ala. Both the contracting parties belong to the best of families and we bespeak for this worthy pair a joyous prosperous voyage through life.

PASTOR.

The man who does right is not afraid of the tongue of slander.

### OBITUARIES.

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

Death has laid her claim on another one of our Christian women. Sister Jessie Jackson, wife of Earley Jackson. She was the daughter of our esteemed brother, John Prickett, of Lineville. She was married to Earley Jackson, in November, 1899; died June 25th, 1901.

Sister Jackson, professed faith in Christ at the age of thirteen, and lived a consistent member until death. We feel that she has gone to meet her Redeemer on the other shore. In her death the church loses a good member. She leaves a husband and infant babe, a father, mother, sister and brother, and a host of friends and relatives to mourn her death.

G. L. BELL, Pastor.

Rev. R. P. Copeland.

Rev. R. P. Copeland, who died at his home near Brundidge, June 26th, 1901, had been a member of Salem church (Brundidge) for 38 years. He was born in Newton county, Ga., Jan. 1823. He professed faith in Christ and joined the church when about 28 years old. Bro. Copeland was a very great help and comfort to his pastor. I was his pastor for 18 years. For the last few years of his life he was deprived of the privilege of the sanctuary on account of age. He was always missed when not in his seat. He was one that always helped the pastor to preach; to the very last he felt a deep interest in his church; in my visitations to him during his last sickness, as long as he could talk, with great interest, he inquired after the condition of the church. The Lord took him, and we bow in submission to His will.

His pastor, N. C. UNDERWOOD.

### Resolutions of Respect Passed by Yanafala Church.

Whereas, it has pleased an allwise and merciful God to remove from our midst our beloved sister, Mary Thomas. Be it resolved,

1st. That because of her many lovable traits and sweet Christian character her death is a source of great sorrow to us all.

2nd. That as a society, we mourn the loss of a faithful, loyal and consecrated member.

3rd. That we bow in humble submission to the will of Him who doeth all things well.

4th. That a copy of these resolutions be spread upon our minutes, a copy be given to the bereaved family, and one sent to the ALABAMA BAPTIST for publication.

Mrs. I. N. Langston,  
Mrs. B. J. Prichett,  
Mrs. M. E. Phillips,  
Committee.

### Tribute of Respect.

On the 9th day of May the death angel visited the home of our beloved brother, Thomas J. Cope, and bore his spirit to its eternal home. He was sick about six years; the last few months of his life his suffering was great, but he bore it all with Christian patience. He joined the Baptist church of Indian Creek September 10th, 1857, and was baptized by J. J. Pitts. He remained a consistent member until his death; he was elected clerk of the church in 1872, which position he held until 1888, then he resigned on account of his sight. He leaves a wife and six children, and a host of relatives and friends to mourn his loss; but while it is our loss, we know that it is his gain. As a husband and father he was gentle and loving, always studying the happiness of his family, regardless of his own. He has crossed over the river and is "leaning on the everlasting arm" of the dear Savior, whom he trusted all through life. His was a life worthy of imitation. We know that the hand of the Allwise will soon take others from us, for one by one we all will be gathered home.

God is around us in our peaceful homes; we will not fear; he doeth all things well; we must try to become reconciled to his will, and live so as to meet our loved ones in that celestial city. Be it resolved,

1st. That while we weep on the earthly side of the grave, we commit him without fear to Him who fulfilled this promise, "Where I am, there shall ye be also."

2nd. That we bow in submission to Him who doeth all things well.

3rd. That we tender to the bereaved family our heartfelt sympathy in their loss, and pray that the God of all grace may comfort them in their sad bereavement.

4th. That a copy of these resolutions be sent to the ALABAMA BAPTIST for publication, and also a copy be spread on our church book, and one be presented to the family of our deceased brother.

Done by order of church in conference, 18th day of July, 1901.

R. E. Cope,  
M. B. Phillips,  
R. E. Phillips,  
Committee.

Persons on public ships in the service of the United States or stationed abroad when the census was taken last year numbered 89,670.

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(29-17)

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The Forty seventh Session begins September 19, 1901. For catalogue and information apply to

Jas. Nelson, M. A., D. D., President.

(29-21)

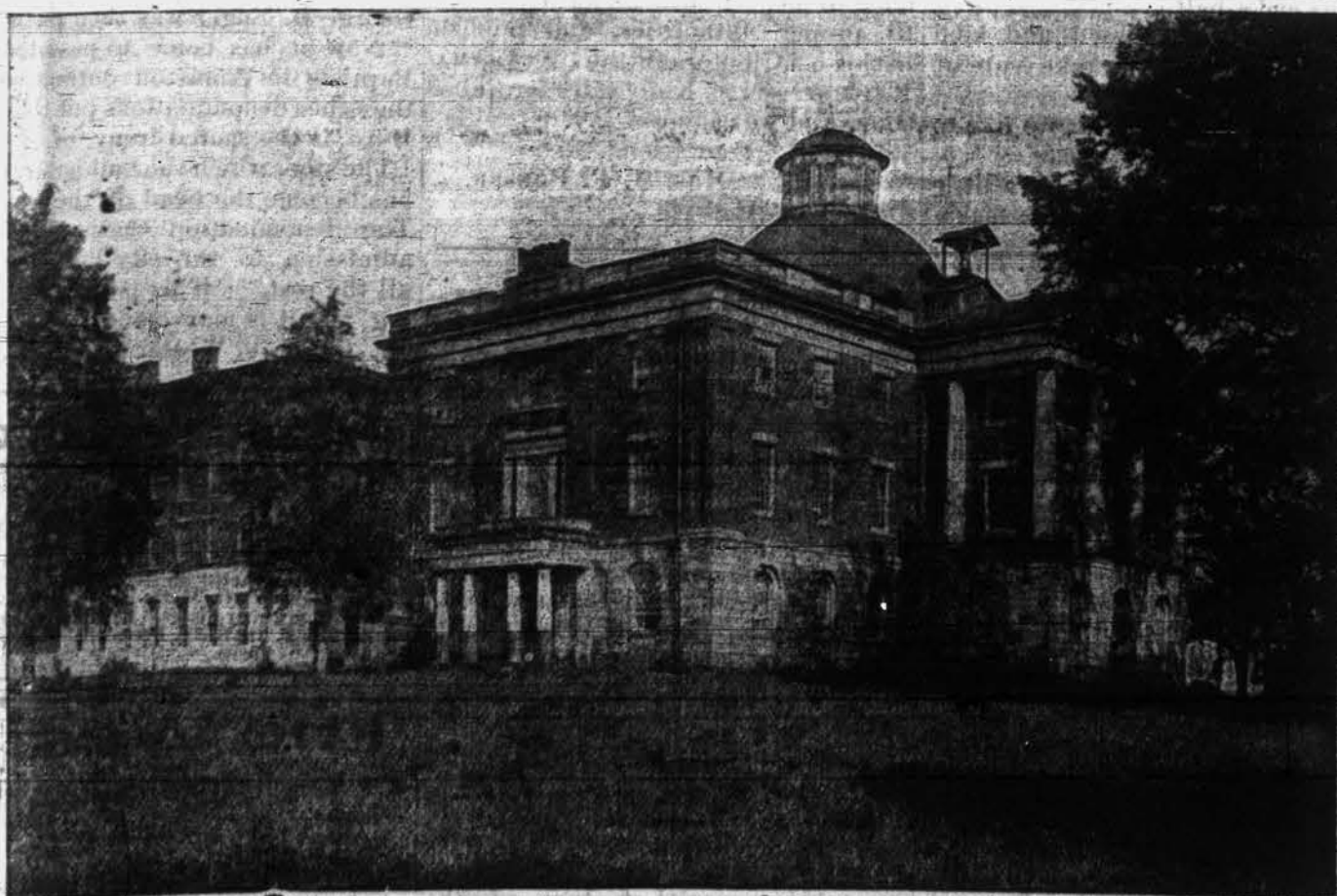


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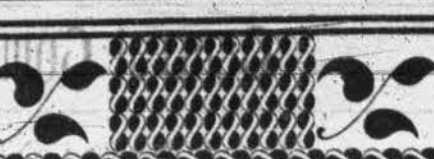
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