

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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For the Alabama Baptist,

The Wages of Sin.

"The Wages of Sin is Death." "Who is on the Lord's side?"

[Continued from last issue.]

In these United States, the States of the Union, the county and municipal governments, some political party rules. It is the government. The Republican party has had control of the National Government almost uninterruptedly for forty years. The Republican party during all this time has licensed the brewing interests of the United States, and has sinned in doing so. The Republican party established and maintained the canteen in the army, and sinned in doing so. The Republican party is maintaining the canteen in the Old Soldiers' homes, and is sining in doing so. In many States, counties and cities, the Republican party is licensing the saloon, and is sining in doing so. In many States, counties and cities the Democratic party is licensing the saloon, and is sining in doing so. In some States, counties and cities the people, independent of these party affiliations, are conducting the business under the dispensary system, and are sining in doing so. Individuals make up these parties, and individuals license these several sins, and sin in doing so.

Each Republican has licensed the brewing interests; and has sinned in doing so. Each Republican established and maintained the canteen, and sinned in doing so. Each Republican and Democrat has licensed the saloons, and has sinned in doing so.

God has never licensed any sin, and it is impossible to conceive of his doing so. God has never given to his people the right to license any sin, and yet thousands of the followers of Christ have, for these many years, been licensing these sins. Is it any wonder that the earth has not been won to Christ? And can it ever be, so long as this state of things exists?

God's people, as church members, praying one way, and giving all their influence and energies as citizens in direct opposition to their prayers. Their influence and energies, as citizens, are expressed by votes, not by public utterances, which, like their prayers, are directly opposed by their votes. God's people, if they would not sin in this thing, and surely they would not, must not align themselves with and vote with any party which licenses these sins, or, rather, they themselves must not license these sins, for they assuredly do so by such votes.

Brethren, let us align ourselves on the Lord's side, and do right, not choose as between sins, and leave results with God. We may not win, success seems doubtful, but we must align ourselves on the Lord's side and fight sin, even though we fail utterly in our efforts.

"Along in November, when chill' was the weather,
Two ballots were cast in a box together;
They nestled up close, like brother to brother,
You couldn't tell one of the votes from the other.
CHORUS.
They were both rum votes,
And sanctioned the license plan,
But one was cast by a cunning old brewer,
And one by a Sunday school man."

The Sunday school man had always been noted
For fighting saloons, except when he voted.
He piled up his prayers with a holy perfection,
Then knocked them all down on the day of election.
The cunning old brewer was cheerful and mellow;
Said he, "I admire that Sunday School fellow;
He's true to his church; to his party he's truer;
He talks for the Lord, but he votes for the brewer."

D. P. GOODHUE.

An Important Question.

Dr. J. B. Gambrell raises the question in the Texas Baptist Standard as to whether the Association meetings, as now conducted, are of much benefit to the cause. It is a very serious question. Conditions are changing. New fields are opening and new responsibilities are being constantly thrust upon us by the Providence of God; but there is no change in the sessions of the average Association. Unless there can be some plan devised to put more interest in these meetings, to be followed in the churches with a quickening of zeal, they are not worth the trouble and expense usually bestowed upon them. Let pastors, messengers, moderators, and clerks make up their minds to put more interest in their meetings this fall. I am anxiously praying that God will help us to make them great meetings for His glory.

DRAWING THE LINE.

A brother writes of a preacher and his followers who were opposed to missions who might be denied membership in a missionary church which may be established soon. I say with all my heart AMEN! Draw the line in constituting new churches. Let them be missionary churches. Emphasize the missionary feature so much that no anti-missionary will apply. We have enough anti-missionary churches now—we want no more.

NO MORE TRIP NOTES.

until the associations are over. It is impossible with the work I have mapped out until November, for me to keep up the Trip Notes. I trust that some brother at every association will see that the meeting is written up for the ALABAMA BAPTIST.

We do not utilize the secular press like we ought. The daily and weekly papers are eager for anything of interest which is transpiring of a religious nature. Why not give it to them?

A GOOD MAN IN PERIL.

Bro. J. H. Curry sends a contribution from his church and writes with a trembling hand: "I am to be carried tomorrow by the doctors to a hospital in St. Louis. I may never get back alive. I have been near death's door for a month and am unable to sit up much now. I beg your prayers. Let pious hearts who know and love the good man beg God to spare his useful life.

SEVERAL THINGS

have been suggested lately which I most heartily approve. The grouping of churches into pastorates, suggested by Bro. Head is a matter which I have been much concerned about for years. It is the thing to do. How to bring it about I cannot tell. Its importance might be emphasized by the Associations. The sanctified common sense of the brethren ought to bring it about. The associations can only discuss and recommend it. Bro. Curry's idea of County Associations is a good one, but it is folly to hope for anything of the sort. I favor most heartily Bro. Lowery's suggestion about a summer convention. We are only playing convention now. We can never have a large gathering in November.

W. B. C.

They were both rum votes,
And sanctioned the license plan,
But one was cast by a cunning old brewer,
And one by a Sunday school man.

I have spent much time over the puzzling question of how I am to be in a half-dozen places at the same time. Since that cannot be, I am trying to have a representative at every association. I thought of employing one or two brethren, asking their churches to release them, but the Associations are so scattered and so many of them meeting at the same time, that is not practical. I have concluded to request the pastors to do the work. Where the Associations meet in the week I will have no trouble; but where they embrace a Sunday I will have to ask the pastors of the Association to see that the mission interests are not neglected. I hope to attend twenty-eight of the seventy-eight Associations.

I crave an interest in the prayers of my friends. "We are going to

stand behind you in your great work" is an expression I hear from many, and I delight to hear it, for I know they are most hearty in saying it. In all its fulness it means! "We are going to remember you before the throne and we are going to co-operate with you." God's children "helping by prayers" is the most valuable help. Think of the many thousands who will attend these Associations from near and from afar—probably 100,000 would not be an extravagant calculation. These are to be preached to and addressed on the various topics coming before the Associations. What an opportunity for every earnest speaker! God help us to speak the right words!

W. B. C.

From Athens.

As it is generally conceded that the Baptist cause in the northern part of the State is at a low ebb, I will write this by way of encouragement to the brethren in the more favored sections. Athens, one of the oldest, but prettiest towns in the State is located on the L. & N. R. R. Our town of 1500 inhabitants is noted for its churches, schools and generous hearted people. We have some of the modern conveniences, such as water works, electric lights etc. We have a cotton factory, planing mill, knitting mill about completed, and gins and saw mills in abundance.

The Methodists have the oldest college here in the State. The North Alabama Agricultural School located here usually matriculates about 275 pupils.

There is a steady growth of the town. There is now quite a number of substantial buildings being erected. The Methodists, Cumberland Presbyterians, Christians and Episcopalian, all have good brick church houses. The Baptists prior to the war was the strongest denomination, but by force of circumstances went down. We have the remains of an old brick building and a very desirable lot. Through the influence of Bro. R. E. Pettus of Huntsville, the State Board has had this field under advisement for a number of years. At Bro. Crumpton's urgent request, Bro. Quisenberry held a series of meetings last November, the C. P. congregation giving as the use of their house. At the close of a 12 days meeting the church was reorganized with but two of the old members present.

Five were added by baptism and 18 came under the watch care of the church. Under the preaching of Bro. Quisenberry (as a supply) up to June our membership increased to 36.

Bro. J. R. Curry, who finished his course at the Seminary at Russellville, in May, is now our pastor. We are using a rented hall which is inadequate. We have a good Sabbath school of about 50 pupils. Although we are all poor, our contributions are as good as the rest. We are trying to build and we need material help.

Brethren can you not help us? Geographically, this is an important point aside from many other considerations. As to these facts I refer you to Bro. Crumpton and Bro. G. Miles.

Brethren if God has favored you, will you not help your weak brethren?

Any amount sent to the undersigned will be acknowledged with great full hearts.

PERRY HENDERSON.

Laying the Last Brick.

If we are not hindered in some way that we cannot now see, we shall lay the last brick in the walls of the Sick Ward tomorrow afternoon at six o'clock. Some friend will say without thinking, "I am so glad it is done." Not done yet by a great deal. This is the outer wall.

Much material must be purchased, and many days work performed yet before we shall see the end. The work is paid for as far as it is done, but our funds are out. It will be finished as soon as practicable after the friends send the money to pay for it.

Our children are real well now.

JNO. W. STEWART.

TRIP NOTES.

S. O. Y. RAY.

I assisted pastor J. W. Dickinson in a meeting at Mt. Zion on the second Sunday and week following; four were received for baptism and the church was very much revived. Bro. Dickinson has a good field here, composed of Mt. Zion and Inverness, where he preaches one Sunday, serving two churches the same Sunday. I went from there to Abbeville, where I was taken in hand by the bright young pastor there, who treated me handsomely. By the way, Bro. Crumpton has some plans on foot which promises much for the future of Abbeville, both for himself and the cause; among these things I mention the following:

First, he expects at an early day to take unto himself a wife, a much needed addition "round at the pastorage" and in all his work—then he is going to build that house they have been talking about down there. The truth is they are fairly on the way and can't afford to lapse; and then he is getting hold on his people in a way that promises much for the cause; and lastly, he is having at this time a meeting, assisted by Bro. Kramer, which has begun to develop into much promise. While there, Bro. L. A. White, of Dothan, preached two sermons of great power. Bro. White was looking after girls for the Judgment; he reports outlook encouraging.

From here I went to Columbia, where I was entertained in the splendid home of Bishop Gable, whose wife showed me much kindness. Bro. Gable gave me the whole day, assisting me in my work for the ALABAMA BAPTIST, although he had just come in from holding a meeting and was tired, and hence the good people of Columbia renewed their subscriptions and subscribed for the paper in a way to indicate a high grade people and also made the agent glad.

Bro. Gable has a promising field here and is taking a strong hold on his people; he is a strong man and they appreciate his worth. At Brundidge I gathered in what shekels had been left by Bro. J. B. Collier, who had just preceded me there. This is one of the best towns in Southeast Alabama. They are just now considering the question of their pastor's resignation, which was recently laid before them. What they will do is uncertain at this writing, but a good Methodist brother said about this to me concerning the matter. Brother Underwood is the strongest man with them they have ever had; they ought to keep him and could do it if they would and pay him \$1,000. I think he was right; he has always been strong with the Brundidge church.

This week and next I am going to be in Florida and take a rest with my family, who has preceded me.

I tendered my resignation at Elba recently to take effect first of November. The Elba church is a strong church, and this is a promising field for a stirring preacher.

Notes From Pine Apple.

Dear Baptist:

I have just closed a great meeting at Rock Springs church, in which the Lord greatly blessed His people. Our house was full, and part of the time, many could not get in. Great interest was manifested from the first.

Our church was greatly revived. We had 21 additions, 16 by experience, 4 by letter and 1 by restoration.

Among those joining were the heads of three families, (both fathers and mothers).

This is one of the best communities I have ever visited. The young and old alike have great respect for His servants who preach it.

We had Bro. W. J. D. Upshaw, of Goodwater, to assist the writer in the meeting. Bro. Upshaw is a good man and did some good preaching.

He will never be forgotten by the pastor nor the people around Rock Springs church.

We have a nice church house, but it is not large enough to accommodate the people who would go if there was more room. We must make room for those who want to hear the gospel. We hope to have our new organ by next meeting day, then, we believe we can hold our people and bring others in.

Let all who see this pray that God's blessing may rest on this work. I am preaching at New Hope, Corinth, Liberty, and Rock Springs.

All of my churches are in the Carey Association.

May God bless the BAPTIST that it

may bless every home into which it

may go.

C. T. CULPEPPER.

If you would do what God would

have you do you must be what God

would have you be.

Dry Cattle in the Churches.

(I Corinthians 9:7)

REV. S. M. PROVENCE.

The figure is a homely one, but it is designed to touch the climax of absurdity. The Corinthian Judaizers raised this curious objection to the apostle's authority, that he did not ask for or receive a salary. It was supposed to be a confession on his part that he had no right to a support, because he was no apostle. With great force the objection is answered. His claim to apostleship is indefensible. He has only waived his personal right for reasons satisfactory to his own mind. He was no mere lecturer on philosophical subjects, nor the author of a system, as he might have been supposed to be if he had collected fees as the philosophers did. His "gospel" should bear at least this unique distinction before all men, that it should be "without charge." In this his example was not authoritative, because under other circumstances and in other places he pursued a different course. And as to the right of every preacher of the gospel to be supported, he would set that question at rest forever. Has a soldier a right to wages? Has the farmer a right to fruit? Has the herdsman a right to milk? The climax will be appreciated all the more by imagining a herdsman guarding his employer's cattle by day and by night, away from home, hungry and thirsty, and yet forbidden to obtain a drink of milk from the herd! This "right" is not an apostolic one. It belongs to every divinely chosen minister of the gospel.

"The milk of the flock" is only an illustration, but it suggests that those who refuse to contribute to the pastor's support may be fitly described as "dry." They get the same care that the others get but show no appreciation of it. If all were of that kind the flock would soon be left alone. Dropping the figure, it may be seriously asked of what use to a church are those members who refuse to support it? And when a member becomes useless he becomes a burden. Not only is he a burden to the local church that keeps his name on its roll, but he is also a burden to the denomination at large and to the Christian religion.

Clear the statistics of the "dry cattle" and those who give would get the proper credit and a stigma would be taken from our denomination. Our voluntary principle goes too far when it allows a church member to say whether he will or will not contribute to the pastor's support. It sets a premium on fault-finding to allow a member to withhold his support from the pastor on account of some fancied or real grievance. Many a church difficulty, no doubt, is rooted in the go-as-you-please style of giving in some of our churches. Pastors are kept on the move and weakened and belittled by such a policy. For it is a matter of common observation that those who take the liberty of withholding support from one pastor will do the same with his successor whenever it suits their whim to do so. They thus become the variable quantity in the church. They must be conciliated or everything is at sixes and sevens. Sometimes more effort is expended on these than on all the enterprises of the church, and the church is practically ruled by a worthless minority.

It is a saying that "three moves are equal to a fire"—that is, on the part of the mover; but the "dry cattle" never stop to consider that. The pastor can move. He has formed social friendships, his wife and children have made for themselves a place in the church and the community, they know where the helpless ones are, and their usefulness would naturally grow with the passing years. But it is not to be! The uncharitable declare they will not pay any more. They "want a change." Of course, the pastor's reputation suffers, but what is that to them? Equally of course, the next pastor will suffer in the same way. No matter. They will not give to a pastor they don't like. And they like the new man until they discover that he is too much of a man to be ruled by them, and then he, too, must go.

We ask again, of what use to a church are such members? It is a question which every church must meet in its own way, but the evils we have hinted at (and we have by no means exhausted the list) will prob-

ably never be cured until our churches adopt the plan of withdrawing fellowship whenever a member withholds his support from the pastor.

The Revival at Fayetteville.

Last Monday I had the pleasure of baptizing 13 souls as a result of a week's meeting. Bro. John Bass Shelton came to us on Tuesday night. In the providence of God, Bro. O. J. Bently, of Ashland, was with us the first few days of the meeting and Bro. A. A. Hutto also. Both these brethren preached some splendid sermons to our people and when Bro. Shelton came the meeting was in fine progress.

The mannerism of the two former preachers and Bro. Shelton was much different, but Bro. S. in his own inimitable way took the congregation and held them from start to finish. He condemned sin in no uncertain tone and preached some strong and convincing gospel sermons. Our people learned to appreciate Bro. Shelton and many prayers follow him in his work. Our town and community were greatly helped by the meeting. I go to Harpersville to begin there on Saturday before the 2nd Sunday in August may the Lord give us a glorious revival there.

Bro. Whatley's article in last week's BAPTIST ought to be read by everyone. —O. P. BENTLEY.

Enduring Memorials.

W. B. CRUMPTON.

The condemned cemeteries in our cities and the neglected or abandoned graveyards through the country, where costly monuments have been allowed to be thrown down or destroyed, are in marked contrast with the enduring memorials which are to be found in mission treasuries, colportage funds, orphans' homes, and educational institutions. Some whose graves are known only to God will be remembered through all the ages "by the good they have done" in their bequeathed wealth. The thousands who have been saved by reading a tract or a Testament distributed by a missionary or colporter; the hundreds of poor young men and women who have been educated; the orphans who have been rescued; and the many thousands who have received the Word of Life from the lips of the living missionary are the fruits of the enduring memorials established by those who have long since gone to their reward.

The practical age in which we live will more and more approve of monuments which will live and do service for Christ and humanity, rather than those made of costly marble or brass which can withstand the ravages of time only for a comparatively short period. We may expect much from bequests, if the claims of Christ are wisely and persistently put on the minds and hearts of the people.

Our brethren of the North have been working along this line for years. No year passes now without large sums coming into their treasury from this source. At the late anniversary of the Missionary Union reported \$24,000, and the Home Mission Society \$55,000 from bequests.

Why should it not become a custom among Christians, whether they possess much or little, to remember Christ in their wills? He is here among us in a hundred different forms. The Lord open our eyes to see His pierced hand and our ears to hear His pleading voice in the calls from the mission boards and the colleges dedicated to Him.

A boy was about being run over by a carriage in the street. A woman, seeing his peril, rushed out of her house to save him. She was just in time to keep him from going under the wheels that would have crushed him to death. A person near by, witnessing her eagerness to rescue the poor boy from destruction, inquired: "Is this your son?" "No," said she, "but it is somebody's son." That was well spoken, flowing from a mother's heart. She quickly thought how his mother would feel if she saw her child within a hair's breadth of destruction, and how she would feel if it were her own son. And so she sprang with eager haste to pluck him from the jaws of death. Noble woman! fitting exponent of the pure impulses of true womanhood.

NOTES AND COMMENTS.

A distinguished teacher was recently quoted as saying, "The moral teachers of the boys are not and cannot be the women; they must be the men, because a boy always wants to be a man, not a woman. But the men are shrinking from this responsibility and leaving this work to the women." This latter statement is too sadly true. A father's responsibility to his boys does not stop with his provision for their material support. That is only a small part of it. The father is the divinely appointed head of the home, and by no sort of subterfuge can he shirk his responsibility for the right training of the home.—Texas Baptist Standard.

Our religion should be portable. If we are to be away from home during a part of the hot weather, we should be able to take it with us and to glorify God wherever we may be. Too many persons leave their religion at home, or seem to do so. It is not well to have such a spirit. We might as well leave our lungs or our eyes. Though we take the wings of the morning, we shall not get away from the dominion of God, and with Him we have to do. Religion is a joy, and we need it every day. Religion is peace, and we should not be willing to dispense with it for a day. Religion is holiness and purity, and we should keep these within us wherever we go.

There was somebody who said an unkind word which hurt somebody else; was it you? There was somebody who was thoughtless and selfish in her manner and mode of living; was it you? There was somebody who harshly criticised the actions of somebody else; was it you? There was somebody who found nothing but fault in the belongings of another; was it you? There was somebody who borrowed a book and kept it for months; was it you? There was somebody who never stopped to think who was hurt by the sarcastic word; was it you? There was somebody who, day in and day out, never did anything to make anybody else happy; was it you?—Selected.

Most all people expect to go to heaven when they die. In this many will be disappointed. Heaven is a place for a people that are prepared to enter it. There are but few places of honor and usefulness in this world that people can enter without preparation. Then how much less can heaven be entered without some preparation? In this life men only have time and opportunity for fitting themselves for heaven. In fact if there is a heaven to be enjoyed hereafter it must begin here in this world. If there is no heaven in the life of one here there will be none in the life beyond. So then, heaven begins on earth. Those who are not concerned about heaven and will not make it the chief idea in this life are sure not to have a heaven in eternity.—J. J. Porter, Central Baptist.

In a Baptist State Convention held a few weeks ago, a high official of the body is reported to have said: "The fundamental principle of Baptist State Missions is not the establishment of Baptist churches, but to preach the gospel." A man who deliberately and with evident design sets up an imaginary warfare between preaching the gospel on one side and the organizing of Baptist churches on the other side, to the evident and intentional discredit of the work of organizing churches, ought to study his Bible and a primary text book on logic. No man can "preach the gospel" and decline to organize Baptist churches. If now he wanted to say that it is better to put emphasis on the propagation chiefly of denomina-

tional tenets, he had the whole dictionary at his command. Evidently he meant to say just what he did say. His statement will elicit very loud applause from all enemies of churches, from free religionists and from those who think it criminal to have convictions.—Central Baptist.

We know of no men who are more easily and more generally misunderstood than those who are members of the boards. They are but men at best, but usually they are good men, and among the best. They are, usually, wise, although not infallible. They make mistakes, but they will not willingly go wrong. They may not be able always to foresee what is best, but they try very hard to study the possible effects that may in future follow their present transactions.

If they are trustees of property, it is presumed that they are honest enough to care for and handle wisely that property; if they are the managers of an institution, it is presumed that they wish the success of the institution as much as anybody; if they are the managers of the missionary work of a religious body, or great denomination, we must give them credit for honesty of purpose, Christian character, and a general desire to see the work at home and abroad growing and prosperous. We believe that the brethren who compose our mission boards, our boards of trustees of educational institutions and kindred boards, can be trusted.—Baptist Courier.

It is good to hear great leaders, in other callings than the ministry, express their appreciation of the Bible. Mr. W. T. Stead, the editor of the Pall Mall Gazette of London, thus speaks of the Psalms: "Take them all round, the Psalms are probably the best reading in the world when you are hard hit and ready to perish." Speaking of the chapter and verse that most impressed and influenced him, Mr. Stead said: "If I had to single out any one chapter which I am conscious of having influenced me most I should say the first chapter of Joshua, with its oft-repeated exhortation to be strong and to be very courageous; and if I had to single out any particular verse it would be those which were taught me when a boy, and which I long afterwards saw on the wall of General Gordon's room at Southampton: 'Trust in the Lord with all thy heart; lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.' One would also be interested to note the opinion of a famous novelist respecting the Bible.

H. Rider Haggard, after mentioning many books that impressed him, closes with these words: "And there is one immortal work that moves me—a work that utters all the world's yearning anguish and disillusionment in one sorrow-laden and bitter cry, and whose stately music thrills like the voice of pines heard in the darkness of a midnight gale; and that is the book of Ecclesiastes."

The great London preacher, F. B. Meyer, makes eight suggestions to preachers, which are worthy of a careful reading many times. They are as follows: "(1) Let our ministers beware of drifting into preaching on social topics and questions of the day, apart from the person and work of the Savior. (2) Let us maintain the custom of expository and experimental preaching. (3) Let us not announce sensational subjects to draw congregations. (4) Let us be strict to keep out side of our churches obnoxious ways of raising money. (5) Let us carefully maintain church discipline, and let people understand that if they want cards, balls, theatres, etc., they must disassociate them-

selves from our churches, and be one thing or the other. If they feel able to serve Christ in these things, let them stand or fall to their own Master; but let them do it apart from the church, lest they invalidate her testimony and impair her life. (6) Let us avoid having too many paid officials in our church work, and train our members to fill the various functions of church life. (8) Let us avoid throwing on the evangelist duties to which God has not called him. His work is not primarily with the church, but with the world; and he should not be called in till the church is in a healthy condition, and there is already a symptom of God's work through her upon the world."

Receipts

Of the State Board of Ministerial Education since Nov. 1st, 1900.

State Board Missions	\$ 51 15
Bessemer Association	5 62
B. F. J. Davis	30 00
Orville Church	31 75
Cahaba County Association	3 26
Eufaula Association	48 06
Columbianna Church	9 57
State Board Missions	38 36
Sycamore Church	5 00
Centennial Association	8 25
Columbia Church and S. S.	13 64
Union Association	11 00
Winterboro Church	7 44
J. W. Dunnaway	2 50
Roch Springs Church	4 64
Cusseta	10 00
Woodlawn	5 00
Alpine	7 00
County Line	1 60
Centre	3 70
Concord	2 50
Camphill	5 00
LaFayette	15 00
Troy	45 70
Roanoke	10 00
Sandy Creek	1 50
S. Francis St. Mobile	74 40
Central Church, New Decatur	1 57
Carrollton-Church	10 00
Milltown	2 50

The amount collected has been small; fortunately, the demands of the ministerial students have been small; consequently, we are both free from debt to the college.

We have persistently urged our young brethren to be self-supporting as far as practicable, believing no one thing will so conduce to their own self-respect and the respect of others. They have done well; we are proud of their record in this respect as well as of their standing in the college and their classes.

We do not wish to debar a single worthy brother, called of God to preach, from the benefits of an education because of a lack of means. It is our purpose to encourage and give financial aid to all such. Therefore, we urge upon our churches to remember us early in their benevolence.

Many churches are not enrolled in the above list who ought to be liberal to this cause.

School opens soon; appeals are coming in.

We are your servants,
C. C. JONES,
Secretary and Treasurer.
East Lake, Ala.

Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

It is not the religion that we profess, but the religion that we live that counts.

Less gossip and more gospel would improve society considerably.

Dyspepsia Cured.

Nervousness and loss of sleep is naturally caused by indigestion or dyspepsia. If you suffer from these troubles there is nothing that will relieve and cure as quickly and permanently as that standard preparation, Tyner's Dyspepsia Remedy. For all stomach troubles it is the queen of all remedies. It builds up the appetite, insures easy, splendid digestion and never fails to benefit.

HOW SHE WAS CURED.
Mrs. T. E. Meadow, of Atlanta, says: "For many years I suffered with dyspepsia and extreme nervousness. Tyner's Dyspepsia Remedy cured me perfectly and I now enjoy excellent health in every way. I cannot recommend them too highly."

Price 50 cents per large bottle. For sale by druggists. Six bottles for \$2.50, or sent by express on receipt of price by

TYNER'S DYSPEPSIA REMEDY CO., 107½ S. Forsyth St., Atlanta, Ga.

Send for a sample bottle free.

8-Second

NEWS NOTES.

A law and order league at El Reno, Ok., has given notice that all thieves caught and convicted will be hanged.

The prolonged drought in England while not threatening absolute ruin to the farmers, has already entailed serious losses.

Catholic authorities in the Philippines declare that the friars will not be withdrawn, but that they will no longer exercise temporal power.

Japan has withdrawn her claim to increased indemnity from China, and will accept the sum originally determined upon by the ministers.

The Siberian crops are nearly a total failure, according to reports made by special agents sent into the great grain-producing regions. Almost the entire growth of cereals has perished as a result of the two month's drought in the grain districts.

A special report which has just been received at Washington gives a gloomy view of the industrial conditions in Germany. Thousands of manufacturers in that country are idle, due mainly to overproduction.

Rev. P. T. Hale, brother of Fred D., now at Roanoke, Va., has been unanimously nominated by the deacons to the pastorate of the Third church, Owensboro. "Tom" Hale is an alumnus of Howard College, East Lake, Alabama, and a full graduate of the Seminary.

The postoffice department has issued an order that hereafter rural letter carriers shall not act as agents, salesmen or solicitors for express companies, letter-box manufacturers, wholesale houses corporations or firms, nor engage in any business or avocation which would interfere with the proper performance of their official duties.

F. D. Sawyer, formerly of the Kennebec Journal, sailed from San Francisco July 23 with 600 other young college men, including a half dozen other Maine young men, for the Philippines, where they will teach in the schools of the island. He writes from San Francisco an interesting letter to the Journal.

The Ohio State Food and Dairy Commissioner has caused the arrest of representatives of seven dairies for selling adulterated milk. One dairyman pleaded guilty to watering milk and was fined \$50 and costs. Watering milk is, however, a small matter compared to drugging it to prevent souring. The one is a petty swindle; the other is poisoning food.

Howard L. Bronson, the young Lehigh college professor and graduate of Yale, who was recently seized at night by Lehigh students and thrown into a river because the students thought he had something to do with the expulsion of several of their number, has been elected assistant professor of physics at Yale.

As the troops are withdrawn from Peking the Chinese are reported insolent, and it may not be safe for a foreigner to appear on the streets outside of the legation defenses. These defenses are now approaching completion. The Powers refused to sanction the plans of the military officers for a uniform system of fortifications. The French and Italian troops remain, the former, it is understood, to support Russia.

The United States is seeking to arrange with Canada for uniform regulation of immigration. The inspection of immigrants by Canada has been very loose, and many of them cross the border and so get into the United States. Canada will not consent to abolish importations of contract labor, but this will not affect us, since the laborers are taken directly to the work. In other respects it is believed that Canada can be induced to adopt the United States regulations and our inspection.

David B. Hill thus correctly defines the purpose and spirit of the democracy: "It respects the vested rights of capital and at the same time sympathizes with the oppressed."

It has no alliance with corporate interests; neither is it in league with demagogues who disturb society and agitate for the mere sake of agitation. It does not regard the possession of wealth as a crime, nor even as a badge of honor; nor does it consider poverty as either a disgrace or virtue; it makes no war upon classes, but opposes corrupt and vicious systems wherever they are found.

Owing to the unprecedented drought and excessive heat, the supply of stock feed of all classes in all portions of the country will be much below the average, and in most sections will be very scarce and expensive. Already a large amount of the surplus stock has been thrown on the market, so that less feed will be required than in the average year. At the same time every indication points to a great shortage in cattle, hogs, sheep, horses and mules next spring, and to the fact that abnormally high prices will then prevail.

Revival at Flora.

FLORALA, ALA.,
August 12, 1901.

Dear Alabama Baptist:

We have just closed our revival meeting at the First Baptist church. The meeting began Friday evening, Aug. 2d, Rev. T. V. Neal, of Birmingham, arrived the next day in time to preach at night; he preached twice each day until last night, 11th. Yesterday quite a concourse of people assembled at the edge of the beautiful lake and witnessed the most impressive burial of 12 precious souls ever seen here. The remarks of Bro. Neal were pointed and impressive.

Yesterday a public collection was taken after the sermon for Foreign Missions, which resulted in the sum of \$22.00.

We are all rejoicing over the result of the meeting. Some of the most prominent men of the towns have identified themselves with us, some of which are J. T. Hughes, the owner of the mill here, Thos. Spradley and wife, (Mr. Spradley is a merchant, and married Annie, the youngest child of Bro. J. E. Hughes,) Mr. Blue, a prominent citizen, and many others who will follow. Twenty-five additions to the church, four of which will be baptized at the next regular meeting.

We all love Bro. Neal; he is a good preacher, and did all the preaching in the meeting.

Sister Julia Price, another of Bro. Hughes' daughters, will send several new subscribers to the BAPTIST this week.

This church is in splendid working order and has some real good workers.

Respectfully,
PASTOR.

Old Cannon Exploded.

By the bursting of an old revolutionary war cannon at Waynesboro, Miss., considerable damage was done to property, and a dozen people had a miraculous escape from death.

The old cannon is 125 years old, and has been lying in the street for the last twenty years the boys occasionally loading it up to celebrate some event, as Christmas, Fourth of July, etc. During the Spanish-American war, it did patriotic service in firing salutes to soldiers as they passed through on the train.

It was hauled out of the mud recently for the purpose of saluting the old Confederate Veterans, who had a grand reunion and picnic at the court house.

The old gun was placed in the center of the main street, and about two and a half pounds of powder rammed down. Half a hundred people were standing around when the match was applied. A deafening roar, followed by flying pieces of iron, told that the cannon had exploded. One piece weighing about twenty-five pounds, went through the transom over the door in Slaughter's drug store, tearing away the frame, knocking the top off a fine soda fountain, and continuing through the building, plowed its way through the back brick wall, which is two feet thick.

Several ladies were seated at the fountain at the time, but aside from one, who was hit by a piece of flying glass, no one was hurt.

The breach of the cannon weighing about 100 pounds, was found fully a half mile away, where it was forced by the explosion.

"The Age Limit" Again.

In its issue of 8th ult. the BAPTIST copies an article on the above subject, depreciating the prevailing sentiment of the churches against the veterans of the pulpit for pastors. It might be easily shown that ministers, as a class, are themselves largely, if not chiefly responsible, for this condition. But it will perhaps be more profitable to consider another aspect of the subject.

Why should ministers look upon the pastorate as the only, or the principal, or the most desirable sphere of ministerial activity? And why should they think an invitation from a church, or pastor, or anybody else a necessary warrant for visiting a locality with the preached Word? And why should they wait to be commissioned by an association, a committee or a board, and guaranteed a salary, and offered a pulpit before obeying the divine impulse to preach the gospel to the people?

Let it be understood that I am not opposed to salaries, nor to organization in our denominational work. Nor do I advocate interference with pastors and churches in their labors for the advancement of the cause.

But I do object to our ripest and best qualified preachers allowing themselves to be shelved or gagged because the churches do not call them to be their pastors nor otherwise offer them the best facilities for fulfilling the work for which the Lord has anointed them. Rather I would encourage every such man to go forth and preach the gospel wherever he can get one or more persons to hear him, in town or country, in a house or in the open air. Only let him pay due respect to the rights of pastors and churches wherever he goes, conduct himself with sound discretion, maintain the Christian spirit and preach the gospel in truth, and God will own the service. Christians and other good citizens will learn more and more to appreciate it, and the cause of righteousness will be strengthened among the masses by his ministry.

As to material support, it is a fact deserving consideration by worthy ministers whom the churches do not employ as pastors, that as a rule the class known as "evangelists" are better paid than pastors. They often obtain large collections where pastors have to wait till the end of the year for their meager dues. Itinerants of a worthier type might hope for at least a portion of this bounty.

Besides, a ministry that "goes" and preaches is, according to the New Testament, a conspicuous and favored feature of the present dispensation. As the persecution that arose about Stephen was overruled for dispersing the Christians of Jerusalem abroad with the tidings of salvation, may be the closing of the doors of the pastorate against so large a number of our best equipped preachers is designed to be the means of thrusting them into the field where they are most needed.

ARISTARCHUS.

Five Hundred Dollars Will be Given

For any case of rheumatism which can not be cured by Dr. Drummond's Lightning Remedies. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter and through the columns of the newspapers everywhere. It will work wonders. One bottle will cure nearly any case. If the druggist has not got it he will order it, or it will be sent to any address by express on receipt of price, \$5. Drummond Medicine Co., New York. Agents wanted.

Getting Rich.

"The way to get rich," says an editor whose mind soars beyond the brink of eternity, "is to trust nobody, befriend none, get all you can and save all you get; to stint yourself and everything that belongs to you, and to be the friend of no man and have no man for your friend; to heap interest, cent upon cent, to be mean, miserable and despised, for some twenty or thirty years and riches will come sure as disease, disappointment and death. And when nearly enough wealth is collected by a disregard of all charities of the human heart, and all the expense of every enjoyment, death will finish the work—the body is buried, the heirs dance and fight over what you have left and the spirit will go—where? By all means get rich, it will pay—the devil."

Our "Young People."



OFFICERS

J. L. THOMPSON, President LaFayette, Ala.
P. F. DIX, 1st Vice President Montgomery, Ala.
BRINSON MCGOWAN, 2nd Vice-Pres. Woodlawn, Ala.
W. T. MITCHELL, 3rd Vice-President Huntsville, Ala.
GWYNLYN HERBERT, Sec. and Treas'r. Birmingham, Ala.
(State Transportation Leader, 1901.)
PAUL F. DIX, Editor B. Y. P. U. Department of ALABAMA BAPTIST.

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

Weekly prayer meeting Sunday evening Sept. 1st.
"Spiritual acquaintance," Job 22: 21-23.

DAILY BIBLE READINGS.

Monday, Aug. 26. Job 13. Job's confidence in God (vs. 15). Compare Ps. 23:4.

Tuesday, Aug. 27. Job 14. God knows man's sin (vs. 16). Compare Ps. 56:8.

Wednesday, Aug. 28. Job 15. Eliaphaz—wicked men are restless. Compare Ps. 90:12.

Thursday, Aug. 29. Job 16. Job maintains his innocence (vs. 17). Compare Ps. 22:7.

Friday, Aug. 30. Job 17. Men unmerciful to the afflicted (vs. 6). Compare Job 30:9.

Saturday, Aug. 31. Job 18. Bildad charges Job with impatience (vs. 4). Compare Job 13:14.

—Baptist Union.

The 11th international convention of the Baptist Young People's Union of America was held July 25-28 in Chicago, Ill., the birthplace of this thrifty organization. The great coliseum on Wabash avenue, seating 10,000 people, was the place of meeting, with the Haven school building, across the avenue, as headquarters, including the office of registration. The coliseum was light and airy, though none too airy for the weather, which was hot and sultry. The singing sounded well in that spacious hall, as did the speaking when done by those who had the voice and the voice culture to fill such a hall. A choir of 1,200 voices had been trained for the occasion and rendered very acceptable.

Some of Bro. Crompton's Letters.

SUNDAY EGGS.

Please find enclosed one dollar for State Missions, we wish it was more, but we live on a small farm and do not have many ways of making money at this time of the year. We made this by saving the Sunday eggs and selling them.

THE PRODUCT OF ONE HEN.

Your kind request for State Missions is at hand. Find enclosed seventy cents which my wife has saved up from one hen. Several ladies have promised to follow the example of my wife, using the proceeds of one hen to the Missionary cause.

HOW THE ENVELOPES WORK.

Three months ago I introduced the envelope system. The people would not pay much attention to it then, but now they are more favorable to it. Last Sunday there were about twenty-five people who wanted envelopes. We believe it will increase the contributions at that church fourfold.

THE PEOPLE WILL GIVE.

The brethren at Mt. Gilead asked me last Sunday to tell them something about my trip to the Southern Baptist Convention. I did so, dwelling at some length on the talks of our Foreign Missionaries, after which they gave a collection for Foreign Missions amounting to \$2.57, a good sum for this season of the year. My experience is that when the matter is properly put before the people they will give.

You will find check enclosed for \$1.31 from Mount Pleasant church, the first mission collection ever taken; but will take quarterly collections hereafter.

Dewberry's School Agency.

How to find the right teacher for your school is a hard problem. Schools, Colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where the leading teachers of the country are enrolled. I make this my business. Tell me what you want. No charge to schools. Good teachers should write for circulars. Address J. M. Dewberry, Birmingham, Ala.

32-1

Close Baptism.

In an article setting forth the distinguishing views of Baptists, published in the Ram's Horn recently, Dr. P. S. Henson says:

"Baptism is a symbolic representation of the beginning of the new life, and is therefore properly administered but once. The Supper is a symbolic representation of the sustenance of the new life after it has been begun, and is therefore frequently repeated. It is palpably apparent that the ordinance which symbolizes the birth should have precedence of the ordinance that symbolizes sustenance, and this was the order in the New Testament church.

In this view we are quite at one with a great majority of pedobaptist churches. Both they and we are thoroughly agreed that baptism should precede communion. The difference between us lies in this: That they believe that almost any application of water may be accounted baptism, while we maintain that baptism is a burial only, and that sprinkling is not a burial at all. There is not the slightest difference between us and others as to the qualifications for communion, but simply as to what is Scriptural baptism, and yet just because we cannot honestly concede that baptism is anything other than a burial, with singular unfairness and unbrotherliness we are perpetually charged with being 'close communists.'

Let us cease to bandy epithets and betake ourselves to the study of the Scriptures. We deeply deplore the existence of denominational divisions, and we do not believe that the crowning triumphs of Christianity will be won until our Savior's prayer is answered, 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.'

This is strongly and pitifully put. As so often said, the difference between Baptists and other denominations is not close communion, but close baptism.

Godliness is the only true goodness.

Lazy people never give the devil much trouble.

Alabama Baptist

SERVING GOD IN AFFLICTION.

The Christian doctrine of affliction is quite simple, and yet who can comprehend it? Who can appropriate it? Who deserve to suffer because we have sinned? Our suffering, therefore, are justly punished and inflicted by God. Yet suffering is intended, defined, consequence to be, "Jesus' words, "If you do what I say, you will have many friends in heaven." —*Montgomery Advertiser*.

BUSINESS NOTICE.

Write all names and post offices distinctly in the ad. of the Montgomery Advertiser. One hundred words.....\$1.50 for our benefit. Hence it should be published every Thursday.

TERMS.

Per annum, in advance.....\$1.50 To ministers in regular work.....\$1.50

OBITUARIES.

One hundred words.....\$1.50 Per word, over 100 words.....\$1 cent

ADVERTISEMENTS.

Rates quoted on application.

RESOLVED. That we heartily endorse the Alabama organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—*Resolution adopted by the Baptist State Convention at Gedden, November 10, 1890.*

Office, 204 Dexter Avenue, Upstairs.

THE old Romans used to say, "He succeeds who believes he can." He approaches his task with a leaden heart is out of the race before he is in it.

EVERY man is as much the pioneer of his own destiny as he is the architect of his own fortune. Each day is a frontier line upon which the soul stands.

WE have received in the last few days such a rush of communications from all over the State, also reports of meetings and Associations, that we are held over for future use.

INDENESS is a sin. It is directly repugnant to the great ends of God, Field Note department, and others.

WE have had a successful meeting at Jasper, on Sunday evening, at the home of Mr. and Mrs. A. J. Brooks as soon as the new emotion, at this meeting.

SEEK to make each day the best in your life. Let not "disappointments thrill your spirits or retard your progress. With heart within, and God's aid," every life, however humble or obscure, may be made radiant with glory. That man alone has a great tomorrow who has lost a great multitude of great yesterday.

WE have had a representative present at the opening of the Calhoun County Baptist Association at Jasper on Sunday next.

WE have had a successful meeting at the intersection of the L. & N. and the W. & W. railroad, commanding columns.

Rev. G. W. Townsend has just returned home, passed

Rev. G. W. Townsend has just closed his office Monday morning for a week's trip in Georgia, to meet at the Seminary, and will meet at Fort Deposit, Wednesday, Aug. 28. All the churches are urged to have a representative present at this meeting.

A brother writes from Clio, in the different denominational interests here, that he could not be there. The time for a meeting, so we went on. There was deep conviction among them, and all made the Institute better now than ever before, and explained his private ownership giving him power to carry out his own ideas.

Bro. Crumpton left his office Monday morning for a week's trip in Georgia, to meet at the Seminary, and will be back Saturday evening. He reports 29 conversions, and great interest manifested.

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Dr. H. C. Cooper, Moderator of the Women's Missionary Union, and the W. & W. railroad, commanding columns, on Wednesday, the 4th of September, 1901. I trust that all the members of our messengers will have their messengers present promptly at the opening of the meeting, and I would insist on the importance of the church.

THE woman's Baptist Association, and the W. & W. railroad, commanding columns, will meet at Fort Deposit, Wednesday, Aug. 28. All the churches are urged to have a representative present at this meeting.

WE have had a successful meeting at Jasper, on Sunday evening, at the home of Mr. and Mrs. A. J. Brooks as soon as the new emotion, at this meeting.

T. J. Deason, pastor.

August 22, 1901.

ALABAMA BAPTIST

August 22, 1901.

The East Florence Baptist church is moving along nicely, some she and her husband are being delivered from that pain, the people are turning out well to the services, and two years ago it was a small mission field supported by the mother church in Florence. Now in membership it is due to his wife, continued ill C. Swindall, Deacons D. F. Avant and W. H. Colley, and the writer signed as pastor of the Baptist Association, their latest advance step is a move to Pratt City. He accepted a call to the church a few months ago, coming to Pratt, City, Tuscaloosa, Miss., just across the Alabama line. Received nine by baptism and two by letter, and the church was greatly revived, and the pastor, Rev. T. H. Tucker, was aided for a few days by Rev. Shackleford. The meetings have been full of interest from the home to be called Crumpton Cottage.

We wish them quick and marked success in this laudable endeavor.—*Florence times.*

Rev. W. C. McPherson has resigned as pastor of the Baptist Association, a great revival has been in progress. Two young deacons were ordained: Willie and Ocie Swindall charged the pastor A. C. Swindall with the responsibility of his wife, whom we have known for many years, and if we obey all will be well. —*Tuskegee News.*

A series of meetings began at Concord church last Sunday, Pastor its Sunday school is much larger, and fully equals the mother church, and its pastor, Rev. J. H. Thompson, Past. A. C. Swindall, Deacons D. F. Avant and W. H. Colley, and the writer

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At Harmony church, in Central Alabama, the pastor, Rev. T. H. Tucker, was assisted by Rev. H. M. Mason, and Rev. E. Lucas, and Rev. E. Langdale, Miss., Bro. Mason did power. Our pastor, Bro. Jas. Munro, with others, with great earnestness these struggling saints. I could not be with us, he having other engagements and we had Bro. W. E. God bless him. —*Tuskegee News.*

We had a glorious day at Goodwater, Ala., Aug. 13. Mt. Zion Baptist church, eight miles south of Dothan, has just had a delightful meeting. Bro. Keyton our pastor, began the meeting on Saturday, Aug. 3rd, and up to the close of service Sunday night one

young daughter, Praeila the Lord, about fifty came forward for prayer, for he is greatly blessing us at Goodwater. —*W. J. D. Upshaw, Goodwater.*

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ALABAMA BAPTIST

Shelby Association.

Meeting Montgomery Association. To be held at Ft. Deposit, Wednesdays to Friday inclusive, Aug. 28-30.

WEDNESDAY.

10:00 a. m. Devotional exercises.

12:30 p. m. Devotional services, J. T. Lanier.

3:00 p. m. Report of Committee on Credentials; election of officers, general correspondents; visitors; receive petitions from churches desiring membership.

4:00 p. m. New and weak churches, Rev. W. D. Gray. Discussed by Rev. Geo. E. Brewer.

4:40. Influent ministers, J. G. Harris. Discussed by Geo. W. Ellis.

7:30. Devotional exercises, led by Rev. H. Hudson.

8:00. Missionary sermon, Dr. Chas. A. Stakeley.

8:30. Institute work, A. J. Preston.

THURSDAY.

9:30 a. m. Devotional exercises, led by H. E. Hubank.

10:00 a. m. Sunday Schools, Rev. W. D. Gray. Discussed by W. B. Davidson.

11:00. Orphans' Home, J. B. Stewart. Discussed by Rev. Jno. W. Collier.

11:30. Sermon, Rev. H. W. Prentiss.

2:30 p. m. Devotional exercises, led by F. E. Anderson.

3:00. State missions, H. W. Prentiss, S. J. Catts and others.

7:30. Devotional exercises, C. A. J. N. HENDRICKS, Proprietor, Foreign missions, Lee S. Jones.

8:00. B. Y. P. U., Paul Dix.

FRIDAY.

9:30 a. m. Devotional exercises, G. G. Miles.

10:00 a. m. Denominational education, Rev. A. J. Preston. Discussed by R. G. Patrick and F. M. Roof.

11:00. Missions, J. B. Sheldon.

11:30. Temperance, Rev. A. F. Dix. Discussed by W. H. Elliott.

12:30. Miscellaneous. Adjournment.

SATURDAY.

9:30 a. m. Devotional exercises, G. G. Miles.

10:00 a. m. Denominational education, Rev. A. J. Preston. Discussed by R. G. Patrick and F. M. Roof.

11:00. Missions, J. B. Sheldon.

11:30. Temperance, Rev. A. F. Dix. Discussed by W. H. Elliott.

12:30. Miscellaneous. Adjournment.

SUNDAY.

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10:00 a. m. Denominational education, Rev. A. J. Preston. Discussed by R. G. Patrick and F. M. Roof.

11:00. Missions, J. B. Sheldon.

11:30. Temperance, Rev. A. F. Dix. Discussed by W. H. Elliott.

12:30. Miscellaneous. Adjournment.

MONTGOMERY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

SUNDAY.

Jump on the Band Wagon

Many People Have Taken Advantage of E. E. FORBES' Big Sale.

When do You Expect a Better Chance? Write for Prices Today Sure.

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