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ORGAN FOR THE BAPTIST STATE CONVENTION

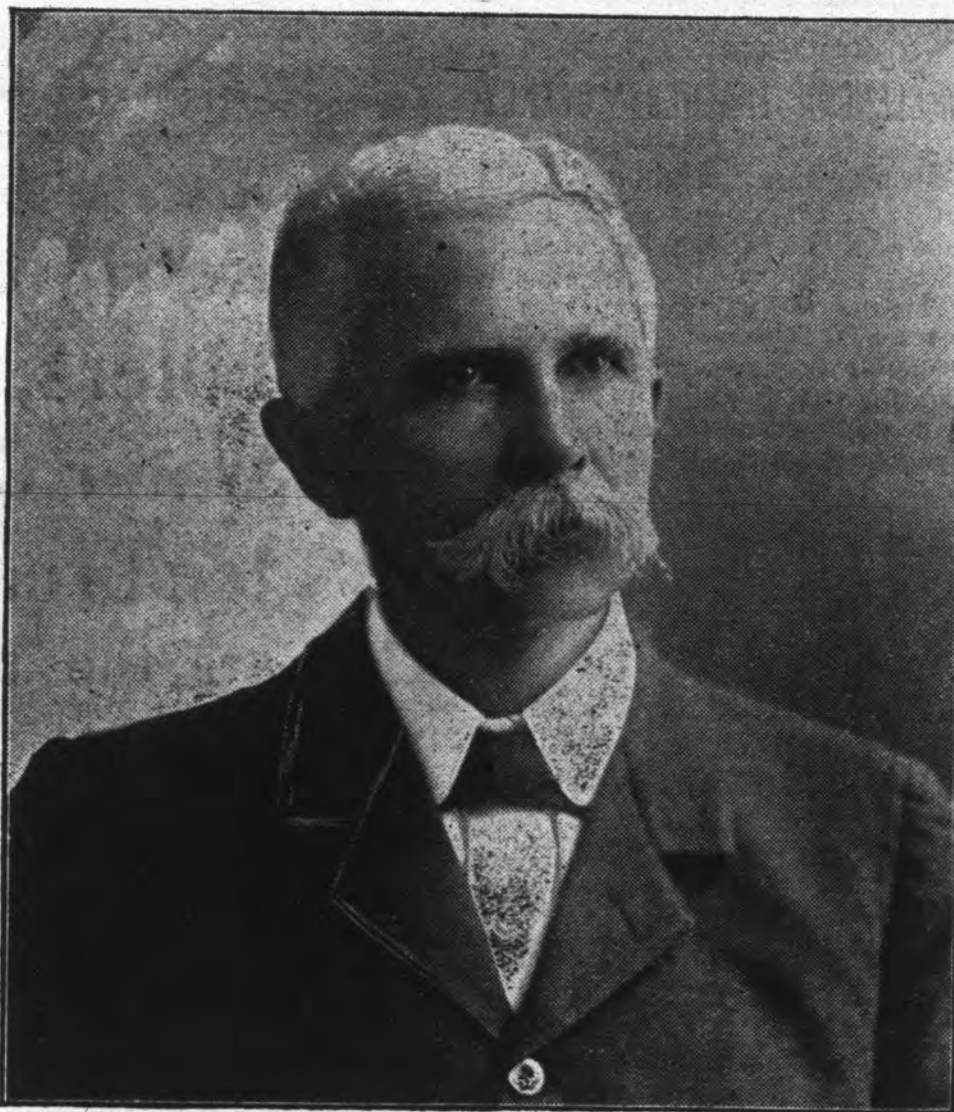
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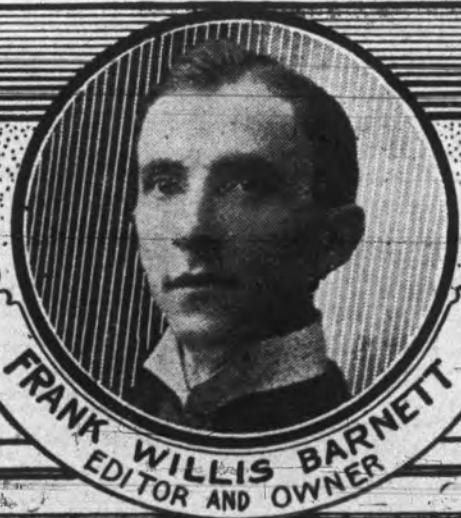
BIRMINGHAM AND MONTGOMERY, ALA., JUNE 25, 1902.

NO. 25.



HON. H. S. D. MALLORY.

President of the Convention, eminent in matters civil and religious, and loved and honored by all the brotherhood.



STOP DAT A-PUSHIN' DAR BEHINE!
 Ah'm a moke from Loozeeann,
 An' mah skin's as black as crows';
 Mah honey's Mary Ann,
 An' ah deen care who knows.
 Say, yeh ought tuh see us glidin',
 An' a-glidin', an' a-glidin',
 As upon our bikes a-ridin',
 Yehs, a-ridin', both a-ridin'!
 We jes' give deh cops de sack,
 When thuh win' is at our back!
 O stop dat a-pushin' dar behine!
CHORUS.—To the tune of the notes in the border.
 O stop dat pushin' dar behine!
 O stop dat pushin' dar behine!
 An' ef anybody knows
 Happy nigguls! Deeze are doze!
 O stop dat a-pushin' dar behine!

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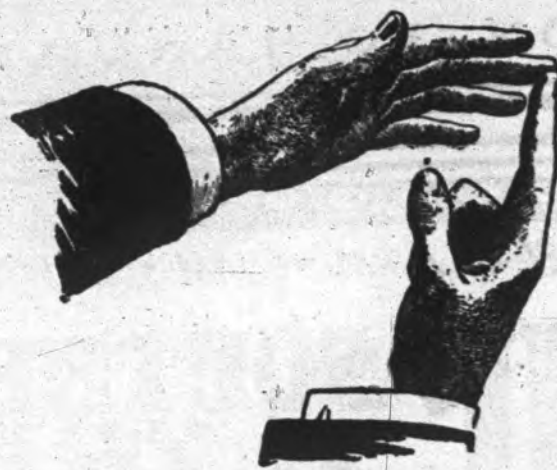
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THE SOUTHERN AND ALABAMA BAPTIST

\$2 per Year

Birmingham and Montgomery: For Week Ending June 25, 1902

Vol. XXIX No. 25

Sermons in Brief

First Day.

By Rev. S. G. Woodall.

"And the evening and the morning were the first day."

Here is a portion of Scripture that has been discussed a great deal to make it harmonize with our computation of what it takes to constitute a day. But this text has been made clear to my mind by logical reasoning and I also believe by the guidance of the Holy Spirit.

Before God said "Let there be light," the evening of the previous dispensation was passing away; and it took the going out of the former dispensation, and the ushering in of the new, when God spoke light into existence, to make the first day. Therefore the evening of the old and the morning of the new order of things were the first day; for we could not have had the first day except former things had passed away.

Now, a step further: There was no firmament in the midst of the waters; but we see by the decree of the Creator that the old order of things is to be changed, and a firmament is to be placed in the midst of the waters. Hence, the going out of the previous order of things is the evening, and the coming in of the new, when God places a firmament in the midst of the waters, is the morning of further advancement, and we see that the evening and the morning were the second day. So on during the week of creation.

To further illustrate. When we are nearing the end of our earthly pilgrimage, and are almost in sight of the promised land, we are in the evening of time. And when we awake on the shores of eternity, and the morning light of the Glory land draws upon us, then, and not till then, is it the first day. So the passing from the evening of time into the morning of a glorious eternity is the first day.

Commercialized Religion.

By Rev. Enoch Windes.

The world, especially the United States, is passing through an age of commerce. The boy that is afraid to leave the parental roof after dark, the girl that is afraid of the good old cow that furnishes her with delicious milk and rich butter, the lazy wood chopper, the commonest laborer, have all caught the spirit of the bargain-driving world. The religionist, the one who is trying to live rightly, and at last go to heaven when he dies, is not free from certain well known practices of a trading population. Approach a stranger when you will, and as you please, there are certain points on which he will not give you information. In every man's soul there is an inner chamber where dwell certain secrets, 15 per cent. in trade, or 50 per cent. or 100 per cent. or some other of a thousand advantages over his fellows. Into that chamber his fellows must not come even for three minutes' social chat. Yet he is kind, obliging, even engaging. And all the world has learned not to blame him for keeping his own counsel. What's the difference anyhow if he sells to me at 1,000 per cent. if I can afford to buy? Or what matters it if he sells to me at a loss of

50 per cent. if he can afford to sell? In either case each man must be the judge of his own affairs. Both of us must preserve a satisfied appearance or business will stop.

Ask the lazy wood chopper about his work (business) and his answer will be determined by his analysis of your motive for the inquiry. Ask the timid little girl about her affairs and her answer will generally be of the non-committal character. Ask the average Christian about his religion (experience of grace) and as that is not on the market and it never will be, he will generally give you a doleful account of his "downs" with only occasional "ups." Let him understand that his brethren and the world do not think that he is doing what he might do as a Christian worker, that he is not giving to the Lord's cause as much as he ought to give, and at once he is on the defensive and he can prove to any man, to his own satisfaction, that he is active in Christian duty and that he is quite as liberal as any of his brethren, even more liberal than any of them in proportion to his means. His standing is precious in his eyes, his business is largely dependent on it, and his happiness this side the grave is governed by his business prosperity.

Approach a Christian who is above the average in his thought and effort in the Christian life, and ask him about his Christian thought and effort, and that about him, and he will magnify its hopeful features and minimize its discouraging features or utterly ignore them. To his commercialized mind, dealing in plain, unvarnished facts, would jeopardize the religious business of the community. He intends no wrong. On the contrary, his purposes are good and only good. He has studied the whole situation and after much meditation and some prayer he has settled down on a sort of magnified gospel expediency. He has discovered that in every day business expediency sits on the throne while facts must appear in court only on suitable occasions. And he is profoundly impressed that religion should be practiced on business principles.

Ask a pastor how he is getting on with his work. And unless you have learned to hear what is unspoken you will be impressed that he is doing quite well and that he is probably settled for years in a congenial work while in reality he is writhing under an unpaid salary, or wrestling with some church difficulty. He has no intention of being untruthful or in anyway dishonest. His purposes are all right. He wouldn't do or say anything wrong for the world. He is a lovable brother. But the spirit of the age has caught him. His reputation is at stake. His reputation commands place and position. Besides, people ought not to be too inquisitive about one's business. Up-to-date folks don't do it. So potent are such considerations that he talks automatically like the tradesman in the world of traffic. Conditions and environments justify the course and speech to his satisfaction. Has religion then gone to the bad beyond remedy? By no means. God

has not surrendered His throne. In His own way His glory will be worked out. Men may make their mistakes. They may mix a deal of evil with their most earnest efforts for the good. In some way God will neutralize the evil, and pure religion with pure practice of religion will not forsake the earth while there is a soul on it to be saved. Missions will flourish and evangelization will move on conquering ignorance and superstition.

Town Creek, Ala.

Faith, Not Feeling.

By Rev. J. D. Burson.

How many of us hold steadfastly to feelings and emotions—letting these take the place of faith? Let us have not less of feeling, but let it take its proper place in our lives. Did feeling govern you this morning as to whether or when you should get up? Did feeling decide whether the cook would fix breakfast or whether the man would start to the field, shop, store or office? No! no! no! that would not do at all. In fact that would be perverting God's law in temporal life. "In the sweat of thy face shalt thou eat bread." Gen. iii, 19. It would be impossible for me to make a livelihood or succeed in anything, if I should make feeling the law of my temporal life.

Just so in spiritual life. If we allow ourselves to be hampered with inward feelings and emotions, we pervert the law of spiritual life. And we cannot possibly succeed. What saith the law? "Believe," not feel, "and thou shalt be saved." Paul says: "We walk by faith, not by sight." 2 Cor. 5:7. This inspired man said: he made it his aim to be well pleasing to Him. "Without faith it is impossible to be well pleasing unto Him." Heb. 11:6.

Look deeper—catch the meaning. Abraham "believed God" not tradition, not feelings, not emotions, not even any high and lofty vision he might have had of God, but believed God. When Christ came preaching the "Kingdom of God" the Jews laid great stress on kingdom and would not allow in their hearts any emphasis on the phrase of God. So they did not enter into the real meaning of the "Kingdom of God." Therefore they could not have its joys and blessedness. So we lose peace and rest by our imperfect conception of faith. Abraham made God the object of his faith. He just laid his faith away over on God—beyond everything natural, or that he could see, feel, think, hear, or imagine. It was anchored in the Jehovah-Jireh. So feelings, conceptions, or the looking into his own heart, life, or power, until he began to doubt, has nothing to do with his faith. And this faith was "accounted unto him for righteousness." This is the faith we need. First be sure that God has spoken. Then do not have the least quibble or shadow of doubt as to its fulfillment. Look at Him and His promise, not at yourself or anything about you. You will be surprised at the peace, joy, strength, and power. Let this faith be in you and all your cares in every conceivable way will adjust and care for themselves. Nothing is more natural. Even though you be called on to slay Isaac you will be left free to go on your way rejoicing.

The Vine of Gold—Israel's National Symbol.

By Rev. C. W. Mathison.

The national symbol of Israel was a vine of pure gold. That of Rome was the image of an eagle. To the early Romans the eagle had probably meant no more than freedom, as we suppose the American national emblem to mean no more than this. But, long before the time of Christ, the scream of the Roman Eagle signified power for Rome and bondage for the unhappy land which heard its voice. The different emblems of the two people will explain why one has perished and the other has lived.

At the time of Christ the land of Israel lay hushed, silent, fearful in the grasp of the Eagle's talons. Little did a Roman dream then, that a thousand years after the scream of the Empire's Eagle had been heard for the last time in the world—sky. Israel should live to point to the history of the Holy Empire's rise and fall as a mournful commentary on the ephemeral nature of power.

Israel's golden vine was made of native offerings and hung, significantly, we may believe, above the gold plated doors leading into the Holy Place of the Temple. A double significance attached to the Jewish national symbol. As a vine it represented the idea of fruitfulness before the Lord; its pure gold represented the idea of "Holiness before the Lord." "Holiness before the Lord" was the refrain of Israel's songs and prayers. In the moral, civil and ritual legislation this meaning was most vigorously set forth. This idea of gold, as the symbol of purity, everywhere appears in the Jewish Temple service and in the Jewish mind. Their whole worship was in a language of symbols rich in esoteric meaning and surpassing beauty.

When Israel had built the golden calf in the wilderness he had stripped himself of his jewels; his daughters had sacrificed their ornaments; he had given the best, the purest he had to build an image to Jehovah. Thus, strangely true to his ideal of holiness even in his idolatry.

But, not only was Israel to be holy before the Lord; his symbol was a vine of pure gold—a beautiful meaning lying, as it were, in a golden image; the picture of an apple, in a pitcher of gold. Israel was to be a fruitful nation. Jehovah was his husbandman and had set up the standard of purity round which this vine was to grow. But the vine was to bear fruit. Its wine was to give life to the world. God had said Israel should be a nation of priests, "a light unto the gentiles." The vine was not to enrich itself at the expense of the world. Jehovah was to water its roots with the dews of heaven. It was not to cling to any worldly support; if it should, it would tumble down into unfruitful ruin; and fruitlessness to Israel was the badge of Jehovah's displeasure. In the beautiful Psalmody of Israel's poet God was said to have brought the vine out of Egypt and to have planted it towards the rising sun. Its branches were to shadow the land. Its boughs were to be sent out unto

(Continued on page 11).

Field Notes

Dayton Sandlin.

It has recently pleased our Heavenly Father to cause us to pass through the valley of the dark shadow and to realize more fully than ever before that He "moves in a mysterious way, His wonders to perform."

The mystery of the sudden death of our young friend and fellow-worker, Dayton Sandlin, is indeed dark and unfathomable, and while our hearts are bleeding with an unquenchable desire to know the reason why, yet in our gloom, we would not be irreverent or rebellious because we cannot understand. We thank Him for the assurance in His word that the same hand which has sent so sore an affliction upon us here will one day roll back the curtain of mystery beyond which now we are forbidden to look and that then we shall see him face to face and know even as we are known.

In view of the sudden death of the first born of our beloved pastor and his sorrowing wife by drowning in Short creek on June 5th, it is our desire to express our appreciation of the dead and our sympathy and love for the living in the following feeble resolutions:

Resolved, That in his removal from our midst, the Sunday school has sustained the loss of a zealous and punctual worker; his class and teacher mourn for the loss of a devoted fellow-member and scholar; the church remembers him as always desiring to promote her best interests and striving to live a consistent life among his companions.

Resolved, That we would endeavor to express to the doting father and to the heart-broken mother our feeling of sincere love and deepest sorrow and that it is our earnest prayer that the consolations of His grace may be sufficient for them.

Resolved, That as we thus mourn, it is our desire to mourn not as those who have no hope, but that through the gloom of this dark cloud, we may see the stars of promise above.

Resolved, That it is our desire that the stricken family may be united to us in closer fellowship, in deeper sympathy and in more lasting love than would have been possible without this dispensation of God.

Resolved, finally, That copies of these resolutions be furnished to the family, and to the Marshall Banner and Southern and Alabama Baptist with the request that they be published.

Read before the Sunday school of Albertville Baptist Church on Sunday, June 15, 1902.

Brother Hicks has Returned.

I have been out of the dear old State nearly a year. I find the paper much better than in former days. Alabama Baptists are among the stalwarts, because Alabama Baptists are not generally on the compromise. I was ordained in Winfield Baptist Church Jan. 7, 1900, and I love that church with an intense love.

I have held several debates in the State and I am glad that Baptists will defend the Testament of Christ. I was a "Hard Shell" for many years and debated extensively with Campbellites and Mormons (two twin sisters) in Missouri, Illinois, Kentucky and Tennessee. I

hope the modern holiness (?) craze is dead. The idea of a Baptist going off with such a delusion! I never hear of a Baptist going off with such a thing but I think of a worthless fellow at Cordova once who claimed to be "Holy Sanctified," and yet that same fellow electioneered one Sunday night all night among the crap shooting negroes, giving them whiskey to influence their vote.

Let Alabama Baptists cast off the pretended piety of Rome, and preach regeneration, and when a man is truly saved he will walk right.

Campbellism once had some hold in the State, but thank God Campbellism is now numbered with the dead in the State. Romanism can never amount to much in Alabama because people are too well acquainted with her record. Let Baptists keep an even balance wheel in mind and not go into any Episcopal Bossism and not reach out after the unregenerate to simply count noses, but to get them saved; let our preachers press the old land mark doctrines upon the people and in ten years Alabama can count 250,000 genuine Baptists in the State. Success to Alabama Baptists.

W. M. Hicks.

Prayer Meetings.

I saw an article "What to do with the prayer meeting." I will give you my views on the subject. First, get yourself right before God and give free access for the Holy Spirit in your heart and then God will open up the way for a good prayer meeting. That is my experience on prayer meetings. On the second Sunday in December, 1900, there was a prayer meeting organized at the writer's house with two of us brothers. We had a good service right at the start and we appointed another at my house on the next Sunday. There were several more present and we had a good meeting. The interest kept growing, until we had to move out under the trees and hall and in every service we had a good exhortation from some good brother whose heart was filled with the Holy Spirit. As time went on in this way there were so many that we older brothers thought it advisable to hold a protracted service which was held under a bush arbor on the fifth Sunday of July, 1900, in which services there were twenty-six who professed a hope in Christ and others seeking salvation, but this was not all. Quite a number have enlisted in the ranks as public workers for the Lord. Why all this, but because they have a mind to work? The work is still going on. We had a splendid service at my house on last Sabbath.

The way to make it a success is to lay hold of the work with a determination not to let go and when you meet have some good word to say that will stir the souls of sinners and "be kind and affectionate one toward another with brotherly love," and let your hearts be seasoned with grace and not thinking yourselves better than others. Pray for us, brethren, that we may keep on this good work.

E. M. R.

Over 100 Conversions.

The greatest meeting ever held in western Alabama is now being held at the First Baptist Church, Phenix City. One hundred and thirty have joined up

to this time and of this number 102 are for baptism. The pastor, Rev. Lamar Jones, has been doing his own preaching for three weeks, and will continue through the meeting. He has had no excitement, but has preached the plain gospel every night. It is wonderful to hear him preach so as to cut the hearts of his listeners and send the arrow of conviction into the souls of the lost hearers. Our pastor will not end his meeting till after the Barnard meeting, to be had just across the river in Columbus, Ga., where he will join Dr. W. H. Smith, of First Baptist Church, and Rev. Mr. Hurley, of Rose Hill Baptist Church, and these three preachers will aid Rev. J. E. Barnard, of Anniston, Ala., in the tent meeting which begins June 16th. Our meeting will follow that and a great number of others are expected to join before the close.

Member.

The Alexander City Fire.

Without effort at particulars, fire broke out in our town about 1:30 p. m. the 13th inst., making a total wreck of all the business part of it, and several residences. Those only who knew the town with its splendid equipment for business, can imagine the devastation wrought by the mad rush of the merciless flames as they licked up with hungry greed the fruit of many years toil, by pushing business men. Behind this ruin however, there is an impulse in the heart of our citizenship, tempered with indomitable energy, that means restoration, within the shortest possible time, of the town to a state far transcending its former beauty. The hearts and hands of sister towns and cities came immediately to the rescue of the emergencies, precipitated by the destruction of all food supply, for which proper gratitude is warmly extended. Now, hammers and saws are heard on every hand, teams are moving at a rapid pace, and "good cheer" graces the expressions of the passing by losers. I don't mean by this that we are all saints. We have our toughs as well as other towns, but our good people are as good as anybody's good people, and we have as many of them, the population of our town considered. There is a big lesson in all of this for every Baptist in Alabama as well as everybody else. Had Brother Crumpton come to our town, and told us he wanted \$300,000 or \$500,000, the variously estimated loss, with insurance covering from one-half to one-fifth of the amounts named, we would have felt perhaps, had we not said it, such an unreasonable and foolish secretary ought to be dismissed and a "cheaper" one elected in his place. We could not have spared it for missions, but we can spare it to the flames and all live, and do well. How much better to make "friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitation." (Luke xvi, 9). Blessed Christ! How wise He was, and how foolish we are.

W. R. Whatley.

Sunday Schools.

I feel impressed to write you in regard to Sabbath schools. As we have one at our church that is running so nicely, I will give our plan. We have tickets that we give the pupils as a reward for attendance, and at Christmas we have promised to redeem them with presents. The children all seem to be encouraged to attend regularly. We have a Bible class and any one present can take a part whether they have studied the lesson or not.

I send this communication that some one may be encouraged, that has tried to run a Sabbath school and failed. Brother Barnett, I am glad to note the change in our Baptist Organ and if you will send me some sample copies I will try to get you some subscribers. Hoping you great success in your efforts for doing good.

A. M. Jackson, Supt.

Revival at Alabama City.

We closed a glorious meeting at Alabama City Sunday night. The meeting continued for two weeks, and the church was greatly revived. There were thirty-nine additions to the Baptist Church and one joined the Methodist, and others will join both these churches. About thirty of these united by experience and baptism.

It was a real joy for me to be back at my old pastorate and enjoy this season of refreshing from the presence of God. We saw many for whom we had prayed and with whom we had worked happily converted and willing followers of our Master.

Brother Solley, the consecrated pastor, is a delightful yoke-fellow and we greatly enjoyed our labors with him for Christ. We saw the bids for the seats given and soon the handsome new church will be comfortably seated. The membership now reaches about 250 and we look for great things from those dear workers for the Master.

E. E. George.

Louisville, Ky.

Cottondale Meeting.

The meeting continued eight days and there were forty-four received, twenty-nine for baptism, the balance by letter and restoration. There was a mighty uplift in the town on many other lines which will tell out in the future. Pastor Lovell thinks a great many more will be gathered in later.

S. O. Y. Ray.

Mr. and Mrs. H. Cooper Hodges request the honor of your presence at the marriage of their sister, Mrs. Susie Pauline Ruff, to Dr. Thomas Mial Allen, Tuesday evening, July the eighth, nineteen hundred and two, at nine o'clock, at residence, 6110 First Avenue, Woodlawn, Alabama.

Minutes of the Southern Baptist Convention can be had at this office by sending 5 cents to pay postage.

W. B. Crumpton.

Montgomery, Ala.

Program.

Fifth Sunday meeting at Loachapoka Baptist Church, June 27th, 28th and 29th inst.

10:00 a. m. Devotional Services, conducted by F. T. Hudson. 11:00 a. m. Sermon by Rev. W. G. Gregory. 1:30 p. m. Relation of Church Deacons and Pastors—Rev. J. W. Partridge and A. W. Briscoe.

SATURDAY, JUNE 28TH.

Devotional Services at 9 by Rev. J. L. Strough. 9:30 a. m. Bible Authority for Missions—Z. D. Roby, W. E. Loyd. 11:00 a. m. Sermon by Otis M. Sutton. 1:30. Explanation of our Present Mission Work—Revs. J. J. Cloud, W. G. Gregory. 2:30. Means of Developing a Mission Spirit in our Churches—A. Y. Napier and J. H. Wallace.

SUNDAY, JUNE 29TH.

9:00 a. m. Devotional Services. General Discussion of Sunday School Work—C. W. Hare and W. E. Hudson. 11 a. m. Sermon by Dr. W. E. Loyd. W. T. Foster, Pastor.

Bro. Crumpton's Trip Notes.

For twenty years I have been writing notes of travel for the Alabama Baptist. Since the removal of the paper from Montgomery, I have had some other things to write about and have not found it convenient to keep up the old letters. So many have written and spoken to me about it, I have come to believe the readers of the paper have really missed the letters.

Some have said: "Your trip to California has ruined you. You don't seem to have been anywhere but in Montgomery since you got back. Have you quit traveling altogether?" I have been much on the go. Never a Sunday that I do not fill one or two pulpits, frequently remaining in the field a week or ten days, but I haven't written about it, so the good brethren think I am sitting back in the office in Montgomery having a good time with nothing to do.

Besides the hope that Trip Notes will do good, I am influenced by a sort of feeling of self-defense in resuming their publication. I hope that the readers will always bear in mind that the notes are written at odd times, very often when I am on the train, and many times when I really should be resting; but I make the sacrifice, hoping thereby to help along the Lord's cause.

THE COMMENCEMENTS

have all been written up, leaving nothing for me to say. I looked in at the Judson, Howard and Scottsboro Institute closings. At the latter we reversed the usual order, having the sermon at the close, Dr. A. B. Campbell, of Troy, preaching the sermon and Brother Shelburne of East Lake delivering the address. I heard good reports from both.

We had 125 in school this year, another year we will have over 200, I feel sure. Prof. Dawson will have charge again.

Occasionally, as I have time, I will yield to the solicitations of the Young Peoples' Societies or the Missionary Women of the churches and tell them about "The Original Tramp." Some one has suggested as a more suitable name: "How God took care of a boy."

Recently, while resting with my children at East Lake, I gave Pratt City and Avondale each a night. I wish I could spare the time to answer the numerous calls I have for the lecture, but my other work is pressing and cannot be thrust aside for the lecture. At

THORSBY

a new town on the L. & N., in Chilton county, I gave a Sunday morning service. The place is settled largely by Norwegians and Swedes. They are building a substantial town, erecting handsome cottages over the country, which they are surrounding with the finest orchards and vineyards. They have a nice hotel and bank and a flourishing school under the management of Prof. Roscoe. He has 200 pupils this year from seventeen counties in the State. The Baptists are fortunate in getting a good start in the town. They are the first to own a church building in the place. We purchased the old school property and remodeled the building. Bro. S. M. Adams, of Clanton, is the pastor. He began with nine members, not many months ago and now has nearly forty. The prospects are bright for a self-sustaining church after the first year. How these foreign-

ers have made this poor pine land to blossom! Our people never dreamed of the possibilities of these sand hills. I was rejoiced to learn that it was generally conceded now, that it pays better to make grapes into jelly rather than into wine. I have always encouraged the growing of grapes and peaches; but my dread has been that the people would want to make the fruit into wine or brandy. Christians cannot afford to give their encouragement to that. In these days of the liquor trust we cannot afford to yield one inch of ground to this monster evil. I am proud to see the success of any of these foreign settlements in Alabama. Our people, if they are wise, will derive greater benefits from them than will the new comers from us. But how slow is our native Alabamian to learn! His devotion to cotton raising is simply marvelous. At

JEMISON

I had a fine audience at night. Fifteen years ago I was here when the brethren had up the question of a new church building; but I found them worshipping as of old in the lower story with the Masons above. I am not saying anything against the Masons, when I advise with all my might against any more partnerships of that sort. The people can never take the interest and pride in a building of that kind that they would in a house all their own. Bro. Isaac Windsor, the pastor, is a man worthy to be held up for imitation to numbers of preachers of my acquaintance. He was teaching school and trying to preach, when he decided he would give himself "wholly to these things," giving up teaching. He has had a hard struggle, but day by day, he grows as a preacher and in the affections of his people. The Baptists once had preaching at Jemison twice a month and are able to have it that way now; but for some reason they have contented themselves with monthly preaching, for a long while. At Thorsby the church voted to take monthly collections for missions in the church and Sunday school, and I believe the Jemison brethren will do the same. W. B. C.

Bro. Hamner's Notes.

The many admirers of Dr. J. P. Shaffer are delighted with the news of his steady improvement since going to East Brook Springs, Tenn. By the way, he is to be at Roanoke on June 22nd, and deliver one of the principal addresses at the dedication of the elegant new house of worship. It is said that he is to preach the last sermon in the old house on the 21st. This is quite fitting in view of his work in building it, and his twenty years' successful pastorate there. While there he is to baptize his lifelong friend, Hon. W. A. Handley. This, too, is fitting. Col. Handley, during all the years of Dr. Shaffer's pastorate, stood ready with his large purse and influence to second any movement the beloved preacher put on foot.

This scribe recently had the pleasure of meeting Lafayette's new pastor, Bro. Pugh. He is charming, so the "Ladies" say—he is a bachelor. Lafayetteites had a lot of good things to say about him.

Opelika is in mourning because of the departure of Dr. J. F. Purser and his charming family. It will take a great man to fill the aching void. Pastor Lamar Jones recently held a

great meeting with his church, Phenix City First Church. There were 112 additions. The pastor did nearly all the preaching. His success there is marvelous. The large audience room is filled at all morning services, and at the evening services the people who come cannot all get in the house.

Union Springs is delighted with her new pastor, Bro. A. J. Moncrief. I did not stop at Union Springs, but I heard this of the new pastor on board the train.

Bishop Cumbee, of Midway, is planning great things for the near future. Listen out for him. Those who know him are not astonished that he is loved wherever he goes.

Bro. A. S. Smith, of Alexander City, recently held a good meeting with the church at Dadeville. He was assisted by Pastor Jester, of West Point, Ga. Have not learned the results.

Camp Hill has called Rev. C. S. Ellis to the pastorate of that church since Dr. Shaffer resigned. He is a worthy successor to the "Grand old man eloquent." J. W. Hamner.

Waverly, Ala., June 14, 1902.

From Bro. Schremm.

We had a fine service last Sunday observing Children's Day. The children all did elegantly, reciting their pieces and singing their songs. We had a large congregation and got a good collection for State Missions and for the Children's Day about \$5 for Bible work. Our church is doing well. We made good collections for Foreign and Home Board and sent in before the books closed and now our collection for State Missions goes in before the books closed and meeting before this we raised \$7 for Orphans' Home. The church last Wednesday night elected their pastor as a delegate to State Convention, and pays his way, and I went to the Southern Baptist Convention by the assistance of the Ladies' Aid of Deatsville and Working Circle at Mt. Hebrew. These are two splendid churches. Mt. Hebrew raised at last meeting \$5 for Orphans' Home, and also good collections before that for Foreign and Home Boards.

We have had a fine school meeting and elected Prof. W. L. Walker, of Verbena, to teach our school for another year and he has accepted and that means a fine school for us for another year, for Prof. Walker is a fine teacher and is assisted by his noble, consecrated Christian wife, and will employ such other teachers as he needs.

H. R. Schramm.

We have received from Mr. and Mrs. William F. Dillon, Shreveport, La., the announcement of the marriage in that city on the 3rd inst., of their sister, Miss Gay Jacobs, to Rev. David Franklin Lawrence, of Geneva, Ala. Our heartiest congratulations and best wishes go to Brother Lawrence and his bride.

Program.

Fifth Sunday Meeting of Bessemer Association to be Held With Union Church, June 27, 28, 29, 1902.

FRIDAY, 27TH, 8:00 P. M.

Introductory Sermon—Rev. F. H. Farrington.

SATURDAY, 28, 9:30 A. M.

Devotional Service—Rev. C. O. Livengood. 10:00 a. m. Orphans' Home—Rev. P. W. Lovell. 11:00 a. m. Denominational Education—Rev. J. W. O'Harra. 2 p. m. Ministerial Education—Rev. J. L. Thompson. 3:30 p. m.

Church Members' Relation to Temperance—B. F. Baxley. 8:00 p. m. Foreign Missions—J. W. O'Harra.

SUNDAY, 29, 9:30 A. M.

Sunday School at close of which address to be supplied. 11:00 a. m. Missionary Sermon—M. P. Reynolds. 2:30 p. m. Responsibility of Sunday School Teacher—L. P. Craig. 3:30 p. m. State Missions—J. E. Wilson and O. J. Waldrop. 8:00 p. m. Sermon, to be supplied.

Union Church is situated two miles east of Bessemer, near Woodard Crossing on the Powderly Dummy Line. Everybody invited to come and take part in the discussion.

L. P. Craig,
Chairman, Ex. Com.

What a Woman of 45 Ought to Know.

By Mrs. Emma F. A. Drake, M.D. Vir Publishing Co., Philadelphia. Price, \$1, net.

The publication of the above book completes the best series ever published on avoided subjects. The eminent commendations and universal approval of reviewers in the religious, educational, medical and secular papers have awarded this series a place which has given it a circulation around the globe.

In this latest and concluding book of the series, Mrs. Drake has equalled in style and interest the character of her previous book, entitled, "What a Young Wife Ought to Know," for which she received a prize of one thousand dollars. It is written in that wholesome, sympathetic manner characteristic of all the purity books in this series.

Attention, Pastors.

THE BAPTIST MINISTERS' MUTUAL BENEFIT ASSOCIATION, which was organized in Texas nearly three years ago, and is now paying to the beneficiaries of the Association upon the death of each member two thousand dollars, is now opened up in this State for the benefit of the Baptist ministers of Alabama. The membership has already reached the one thousand mark. The annual expense fee is \$2.00. The assessments at present are \$2.00 upon the death of any member of the Association. The assessments will be reduced as the membership increases; when the membership reaches two thousand the assessments will only be \$1.00 each. The membership is increasing every day, and when it reaches three thousand the assessments will only be 66 cents each, and so on, until the assessments will only be 25 cents each, when the Association reaches a membership of eight thousand, which it is hoped will be done by the time the Southern Baptist Convention meets in Savannah in 1903. This is without a question the most satisfactory, surest, and least expensive way in which Baptist ministers throughout the South can place protection around their loved ones, and it establishes a systematic method of giving toward the relief of the widows and orphans of those who have worn themselves out in the cause of the Gospel.

R. C. Buckner, President.
A. E. Baton, Vice President,
W. C. Luther, Sec. and Treas.
J. M. P. Morrow,
J. B. Gambrell,
G. W. Truett,

Executive Committee.

Application blanks, also a copy of the Constitution and full particulars will be gladly furnished on application to

Charles A. C. Ivey,

P. O. Box 424 Montgomery, Ala.

B. Y. P. U.

JUNE.

BAPTIST UNION.

Wednesday 25. I John 4:11-21. If God so loved us, we ought (v. 11). Compare I John 3:11.
Thursday 26. I John 5:1-12. He that believeth hath the witness in him (v. 10). Compare Rom. 8:16.
Friday 27. I John 5:13-21. "All unrighteousness is sin" (v. 17). Compare Rom. 3:20.
Saturday 28. II John. Love is to walk after his commandments (v. 6). Compare I John 5:3.
Sunday 29. Conquest Meeting. A month with our Colporters and Sunday School Missionaries.
Alternate Topic. True Exaltation. Proverbs 13:24; Deuteronomy 6:10-13; 8:10-14. (Patriotic Service.)
S. S. Lesson. Review.
Monday 30. III John. Beloved, imitate that which is good (v. 11). Compare Eph. 5:1.

From Red Level.

It has been some time since we offered you anything from our quarter, but we are still alive and looking forward to a great revival in our Union. It has grown a little on the back ground, but we hope that the special effort that we are anticipating in the near future may revive the vital organ again, and we may go on unbidden.

We have a union that we are exceedingly proud of, for we feel that it is destined to be of great and lasting good to not only our immediate locality, but to the surrounding country.

What a power could the Baptist young people of Alabama be if they were only united in one great effort and for one great cause. Just think of the number and suppose all were of one mind, working together. Young people, readers of the Southern and Alabama Baptist, why can't we unite? It is true we can't all meet in one place; we can't

all assemble in one house; but we can send our prayers to one place, and work for one great cause, that of seeking the souls of lost men and women. We can not go to the field, into the desolate places of our beloved State, but with our means and upheld by our prayers we can send someone to the field who can go. We need more missionaries in the home field, we need more money to educate men and women to be prepared to go into the field and we need more money for the orphans. Listen to the pleadings of the homeless wanderers, that seek our shelter every week. We cannot bid them go, but dear readers, let's all cast in the widow's mite freely and come to the rescue of these sufferers. And there is no better time than right today among the B. Y. P. U.'s of the State.

The one great fault with our people today is that because one is a little more favored in these worldly goods and is able to put more into the box than another, the latter fails to be able to put in anything. And another one is afraid that he can't buy some little trifle if he puts anything in. My friends these orphans have nothing to put in, not even homes to rest their tired bodies in, but we as a Union can save them. Let's try and see.

Pray for us, brethren. We need and ask your prayers.

We must all unite and with one great effort give our older brethren a lift.

Hunter Parker.

B. Y. P. U. Paragraphs.

The State B. Y. P. U. Convention, Collinsville, Ala., July 16-17. Mark these dates in your calendar.

The Union at Collinsville has appointed committees, and is arranging to entertain a large crowd. We should not disappoint them.

The place for the meeting of the Convention this year is an ideal mountain town. No better place to spend a few days during the month of July can be found in the State.

As the convention meets this year in July, it will give an opportunity for a large number to attend who have hitherto been prevented on account of the time of the meeting. We will expect quite a number of our school and college professors to attend the Collinsville meeting.

The official members of the Unions throughout the State should begin now to talk up the Convention. If this is done we will have a large and enthusiastic meeting this year.

I wonder what has come over the spirit of the dreams of the Unioners throughout the State? We hear nothing from them of late. Mr. President, what is your Union doing? Let us hear from you.

Some of our Unions have adopted the plan of having a missionary meeting once a month. Those who have tried it are greatly pleased with the idea. It seems to me that this is a move in the right direction. Our Unions should keep up with the Missionary Conquest Meetings.

Many of our village and country churches are organizing Unions. This is a move in the right direction. It is a most hopeful sign. If you know of a church near you which has no Union, you will greatly advance the interest of

the cause by doing a little missionary work.

The days from July 21st to the 25th at Chautauqua will be given over, for the most part, to the discussion of topics of most interest to the young people of the present day. Conferences will be held, and public addresses delivered by leaders of the most important young peoples' organizations. Receptions, lake excursions and other forms of outing will be given during the evenings through the week. There will be a prize pronunciation match, concerts and athletic games. The idea is to combine with the serious discussions and meetings a pleasant outing for the young people who make Chautauqua their rallying ground at this period.—Baptist Argus.

We are informed by one of our religious papers that ten Christian Endeavor Societies have been organized in the city of Beirut, Syria. Thus the young peoples' movement is belting the globe. Dr. Ayers, one of our missionaries in China, who at the time of his appointment as missionary was president of our B. Y. P. U. State Convention, has organized several Unions in connection with his work in China.

We clip the following from the Southern letter of W. W. Gaines (of Atlanta, Ga.) to The Baptist Union of May 31st: "When our Baptist exchanges come in one of the very first that we turn to is The Alabama Baptist. It's space for B. Y. P. U. matter is ample and well filled with solid and newsy matter." We make our best bow to Bro. Gaines.

There is a rare treat in store for those who attend the National B. Y. P. U. Convention at Providence. The Convention city is a historic one, and there are many points of interest to be visited. It was here that Roger Williams es-

tablished his church, and began the great struggle for religious freedom. The National Convention meets one week earlier than our State Convention.

Allow me to again call attention to the importance of the committee work in the Union. The work of no Union can be what it ought to be unless the committees discharge their duties. No committee should feel that it occupies an honorary place, but that it is appointed and organized for practical work. Every committee should be required to make its report in writing at every business meeting of the Union.

Remember the National Convention of the B. Y. P. U. meets at Providence, R. I., on July 9th.

We are greatly pleased to learn of the prosperous condition of the LaFayette Union. Bro. Barnett, the president, in a private letter speaks in glowing terms of his young peoples' work.

Bro. Paul Dix, the editor of this department and second vice president of the State B. Y. P. U. Convention, has given a practical demonstration of the fact that he believes in Young Peoples' Unions. On Wednesday, the 18th, he was married to Miss Vernon Nix, of Montgomery. We extend congratulations to both parties.—J. L. Thompson.

I was asked the other day: "What are the weak points in our B. Y. P. U. work?" My reply was: "Lack of interest on the part of many of our pastors." Brother, does that apply to you?

Alabama is the only State in the Union which has no associational or district Unions. We see very encouraging accounts of such meetings in other States, and they are doing much good in creating enthusiasm, and stirring the hearts of our young people to greater efforts. Should we be surprised that Alabama lags behind in young peoples' work, when we find it a difficult matter to get our people to organize these district unions in various parts of the State?

"A very large B. Y. P. U. rally was held at Statesboro, Ga., Tuesday night, June 2nd. It was addressed by President M. J. Brittain, of the State Union."

The key work of the Georgia State B. Y. P. U. Convention was "Christian Citizenship." There is no subject of greater importance to be brought before our people than this one. No doubt the Convention will result in great good, not only to the Georgia Baptists, but to the country at large.

The young peoples societies of Atlanta and the surrounding country held a rally at the Second Baptist church, on Thursday night, the 12th inst. The key topic was the Savannah Convention. Would it not be an excellent idea for the young peoples' societies of Birmingham and vicinity to have just such a rally previous to our State Convention, having the Collinsville Convention as the key topic?

Prof. J. R. Sampey, D.D., LL.D., well known to our readers through his helpful prayer meeting notes, is delivering a series of lectures before the Mt. Lebanon Male College, Mt. Lebanon, La.—Baptist Union.

We congratulate Mercer University in the election of G. Herbert Clark to the professorship of English Language and Literature in that grand old institution. Prof. Clark was formerly Assistant Editor of the Baptist Union.

The Baptist Union of June 12th has the following, which we clip: "We again emphasize the suggestion of a few weeks

ago in connection with the pastor's attendance upon the Providence Convention. Send your pastor to Providence. Send him as a delegate. Insist upon his going, by doing two things; first, raise the money for his expenses; second, provide for the pulpit in his absence. Ask him to give a full report of the meetings on his return home. Have a public Convention service. Echo Meetings are too often confined to young peoples' meetings. Plan big things and you will do big things. Send your pastor to the Providence Convention." To all of which we give a most hearty Amen!

We also clip the following from The Union, which should be of interest to all of our pastors: "Several important changes have been made in connection with pastors who usually attend our Annual Conventions. It often happens that pastors attend the Conventions without special appointment as delegates by their churches. Hitherto, they have worn a visitor's badge. At the last meeting of the Executive Committee two important changes were ordered. Hereafter pastors in attendance at annual Conventions will be given a special pastor's badge, which will entitle them to seats on the platform whenever there is room for them. In addition to this a new conference has been added to the program. It will be known as the Pastors' Conference. The Conference of pastors at Providence will be in charge of C. A. Hobbs, D.D., of Delevan, Wis. The pastors are the heart of this whole movement among our young people. We want to get into closest touch with every Baptist pastor on the continent."

Vary the Program.

As the days grow warmer some Juniors will grow restless and some will feel that they do not care to attend the meetings, unless sufficient variety is shown in the methods of conducting the services to create new interest. Ruts are bad at all times, but they are especially fatal at this season of the year. Let the programs vary from week to week.

A leaderless meeting, with no leader, but the program written on the blackboard, each one taking part as he sees his name on the board, may be held. Have a memory meeting, in which no books of any kind are used, the hymns, Scripture, etc., being from memory.

Try a "suggestion" meeting, to which each Junior brings a piece of paper on which he has written a suggestion as to how the Juniors can spend some of their vacation time in special Sunshine work. These papers are handed to the leader, and read by her and her assistants.—Baptist Union.

The Pathway of Victory.

Daily annoyances and conflicts are best met by daily faithfulness. You cannot expect the Sunday supply to carry you through a week of neglect and indifference, any more than you can expect a meal on Monday to answer all the demands of the week. Faith will be kept a living fire if it is fed by the fuel of an obedient life. God's help is always realized through man's obedience, the foundation for a faith that throws down a Jericho wall is a faithful and willing obedience to common duties. Patient continuance in well-doing leads to the fulfillment of God's promise of the abundant reward in that great day.—Baptist Union.

WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone, East Lake, Ala.

To Sunbeam Leaders.

Dear Sunbeam Leaders: Ere you read these lines the State Convention will have met, and the yearly record of our Sunbeam work will have passed into history. I have always wished that our Sunbeam Societies could be represented more largely at our annual meetings, and have written in many directions this year hoping to have some of you at New Decatur as exponents of your work. I hope you will send to the Central Committee for copies of the report of the Woman's Missionary Union, holding its last session at Asheville. Your hearts will be gladdened as was mine, to see how prominent a part the consideration of children's work in missions occupied in the session just closed. From the president's speech at the beginning of the meeting, to the recommendations brought in at the close by the Committee on Plan of Work, the key note was the importance of training our young people in this great work. The recommendations of the three Boards of the S. B. Convention, and those of the Executive Committee of the W. M. U. also emphasized the importance of giving good and free literature for our band work, and young people's societies. After a most interesting and enthusiastic discussion of the subject in a "Symposium on Sunbeam Work," a standing committee was appointed for the fostering of this branch of the mission work. So it seems as though "the little child" is regaining the position in the kingdom, appointed by our dear Lord Himself.

And now, leaders of the Alabama Sunbeams, what is our attitude regarding the work? Are we placing ourselves in a position to receive the great and benign influences that we hope may flow from the decided advance in the minds and hearts of our brethren and sisters regarding the children? Is the training of "these little ones" for that cause for which God gave His only Son to be a Foreign Missionary, very near and dear to our heart of hearts? Let us gird ourselves for greater effort and so far from being discouraged, let us "press forward" in this duty so full of pleasure, of profit, of promise.

I am glad to report to the State Convention an increase of bands to the number of eighteen, which is no mean number, considering we have only a six months' report to render. May a special blessing rest upon my co-laborers in this work, and may we see "the work of our hands established."

Ever yours in the work,

Mrs. T. A. Hamilton.

Dear Mrs. Hamilton: Your letter and literature received yesterday; so much obliged to you. I like the literature, especially the program and intend using it at my earliest opportunity. Mrs. Hamilton, I appreciate very much your asking me to attend the Convention and assist you with the Sunbeam work. I would be delighted to render you any assistance that would be in my feeble power, for my heart is truly in the work and whenever I can, I am willing to lend a helping hand, but regret very much indeed, to have to write you that

just now I do not see how I can go, as I have some work with the Sunday schools, I cannot very well postpone. One thing am busy preparing the children for "Children's Day," the last of the month, and other work besides, so you see I am busy.

I had a talk over the 'phone with Mrs. Lamar this morning. She says she will not be able to attend the Convention. I am exceedingly sorry that neither of us will be able to go and sincerely trust you all may have a most profitable session. Would love so much to be with you. May be able to arrange later to go. With best wishes.

Yours fraternally,

Frank T. Turner.

Selma, Ala., June 5, 1902.

Master Clyde Slaton, treasurer, Miss Emily Dixon, organist.

We are now preparing for Children's Day here at my home church and I wish you to send me about fifteen or twenty mite boxes and oblige. I thank you again for your past favors. With much love, I am sincerely yours,

Verbena. Maude Prescott.

Pine Apple.

My Dear Sister: Many new members have been enrolled in the Sunbeam Society, a prize being offered to the one who can bring in the greatest number of new members. It has only been two months since its organization, and we have over forty enrolled, besides several honorary members.

We have made two contributions, viz: The first was for charity at home, the other for ministerial education. The children will use the mite boxes Bible day.

It is my object to prepare each child for some work of usefulness as he or she grows older.

Mrs. Claude Hardy.

Dear Mrs. Hamilton: Our Sunbeam

done. Every field has already been prepared for the seed, or the harvest is ready for the reaper. It was with a feeling akin to joy that we heard Mrs. Stratton state that there is not in the Birmingham Association a single Baby Branch.

Immediately we take heart. There is something yet to be done. But our spirits drop to zero at her next words. "This work must be in charge of a fascinating woman," says Mrs. Stratton. Perhaps that is why the work has so long been left undone. No eligible person has yet appeared.

This is an Appeal.

If the fascinating women will not do it, let some one try it, anyhow.

Before our meeting at West End in June, let us have a Baby Branch in each church represented in the Union. No mother will refuse the small contribution of two cents a month, and many mothers who cannot join other societies will be interested in this.

Mrs. Florence I. Harris, of Montgomery, will be glad to give information about this work.

Let us not fear to take the initiative or wait to see what somebody else will do.

Once upon a time a notion was started that if all the people in the world shout at once it could be heard in the moon. So some thousand ship loads of chronometers were distributed so that all might know the exact time at which the great shout was to be raised; but when the time came every body was so busy listening for the awful noise, that nobody spoke except a woman in China and a deaf man in Australia; and things were never so quiet since the world began.

Mrs. A. J. Dickinson.

Uniontown, Ala.

Sunday afternoon a band of bright little girls from the Baptist Sunday school, consisting of May Glass, Florence Glass, Annie King Glass, Ona McElroy, Ethel Carr, Sallie Carr, May Sullivan, Irma Woodfin and Mamie Woodfin met and organized a Sunbeam Society.

They elected Ethel Carr president; May Glass, secretary; Sallie Carr, treasurer, and Ona McElroy, vice president. They selected Miss Ottawa Coleman to take charge of them, teaching them and arranging programs for their meetings; also directing all their efforts in the right direction.

Their purpose is to make an effort to care for an orphan in our Orphans' Home. They solicit advice and correspondence from any who know of the best means of securing funds, etc., among the children and best plans to stimulate interest. They are a very enthusiastic little band and will appreciate help from any source.

Fraternally,

Chas. R. Lee, Pastor.

SUMMER TOURS BY LAND AND SEA.

Excursion Tickets at Very Low Rates.

Central of Georgia Railway and Connections are now selling Summer Tourist tickets from all Coupon Stations to New York, Boston, Philadelphia and Baltimore via Savannah and Steamship Lines. Tickets include meals and stateroom berth aboard ship; much less than all rail.

For full particulars, berth reservations, etc., apply to your nearest railroad agent. J. C. Haile, General Passenger Agent, F. J. Robinson, Assistant General Passenger Agent, Savannah, Ga.



Courtesy Perry Picture Co.

SQUIRRELS.

Verbena, Ala., June 10, 1902.

Mr. Dear Mrs. Hamilton: It has been some little while since you have heard from the Sunbeams at Sycamore. Nevertheless, we have been trying to persevere in the work.

Just before I came home we sent what was then in the treasury, which was something more than \$5, to Mr. Stewart at Eevrgreen, to be used for Orphans' Home.

However, trying to raise good contributions has not been the sole aim of the society, but that we might cast radiant beams for good in our own community and town.

Miss Dophie Smoot is my successor. I will be so glad for you to give her what help you can.

Miss Anna Dixon, vice president, Master Hugh Caffey, secretary, and

Society was organized Jan. 19, 1902. We enrolled twenty names. We hope to accomplish much good with these dear children. We will try to impress them that there is a work for each of them. "The harvest truly is plenteous, but the laborers are few." Any information as to best ways and means of reaching the children with interest will be so thankfully received.

We are young and with little experience in the work, but oh, so anxious.

(Miss) Josie Barnes.

Tuscumbia, Ala., May 29, 1902.

A Suggestion.

The women of the Birmingham Association are so thoroughly furnished unto all good works, so fluent in speech, so abundant in labors, that to a new comer there seems at first nothing left to be

The Southern and Alabama Baptist

ORGAN OF THE
Baptist State Convention of Alabama.

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].

Published Weekly at Birmingham, Ala.

OFFICE—2123 Third Avenue (Mayberry Bldg.).

PRICE (PER ANNUM) \$2.00
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Send all checks, registered letters and money orders to FRANK WILLIS BARNETT, Birmingham, Alabama. Don't send money or business letters to Montgomery. It causes extra work and delay.

Convention Offer.

We will send the paper from now until Jan. 1, 1903, for 75 cents cash. Let every friend of the paper help put a copy of the Alabama Baptist in every home. If all go to work we can add 1,000 names on this special Convention offer. Brethren and sisters we are counting on you. Please help pull us through these hard summer months. We need cash. Let every one who owes the paper make an honest effort to pay at least a part of what he owes.

My Dear Frank: You have scarcely time to read a postal. This is not to impose a correspondence, but to bear tidings of my love and sympathy. You are getting hold of the paper and it is getting hold of you. The paper will be what you are. Grow as you grow, be religious as you are. You will put your life and prayers in it. Be patient. Keep a reserve on hand. Don't let it eat you up. Papers must grow. It takes time to grow. Get a strong exchange list, best papers in every denomination. They will be suggestive in many ways. With love, and sympathy and prayers,
E. M. B.

These words coming from a man who knows the trials of an editor from long service on influential papers, and better who knows God from years of intimate intercourse and devotion, have humbled me and made me feel the burden of the great work into which I have been called more than ever in my life. I want the prayers of the good men and women and children in Alabama that I may be spirit guided in my work.

The New Testament in Modern English.

We have received from the publishers, Messrs. Fleming H. Revell & Co., New York, a copy of the Twentieth Century New Testament, in three small volumes or "parts." The first contains the Gospels and the Acts, the second the Apostle Paul's letters to the churches, the third all the rest of the New Testament. The basis of the work is the Greek text of Westcott & Hort, and the translation has been done by "a company of twenty eminent scholars representing various denominations." The effort is sympathetic and serious, to give these sacred writings an entirely new and modern dress. It is not claimed that the work is final and competent, intelligent criticism is invited.

The perils of the undertaking are great, but not unforeseen. Whether more would be lost than gained, or

rather, whether the loss in one direction would be made up in another, in putting the old rhythmical sentences into the language of modern life, was one of the first things to be considered. For reasons briefly set forth in the preface to the first volume, the translators swung loose entirely from the old forms. The old punctuation and the old ecclesiasticism still show (no doubt unconsciously) in places, but a perfect work is not to be expected. There are also indications of a predominance of English taste, and here and there an old obscurity is retained; but the work as a whole sheds a great light on the meaning of words and will be an immense help to expository preaching.

Whatever imperfections may be shown in the work, its earnestness is everywhere apparent; and as an effort on the part of competent men to represent to all serious readers the very meaning of the inspired writers, the work is entitled to a sincere welcome.

Perhaps when a permanent edition is issued it will recognize the verdict of the best learning, and translate baptizo and read "in" instead of "with" water. It will probably simplify the translation in many passages, so as to make it conform more exactly to the Greek. It is however, a work of great promise, and marks an epoch in the history of Scripture translation.

The Southern Baptist Convention.

It is often remarked that the Southern Baptist Convention is a fine body of men. To one who is fairly well acquainted with them it is far more. It is a history. It is a sort of "tableau vivant" of a great and growing work. As the passes from one to another of the men who have helped to make the Convention what it is, and as the mind runs rapidly over what each one has done and is doing to hasten the coming of the kingdom, the study becomes profoundly interesting and at the same time inspiring. Differences there have been, are, will be; but it is very easy to over-estimate their importance. It is very difficult to over-estimate the importance of the consensus of opinion these men represent. They believe, every one, in the divine guidance, in the divine promises, in the certain coming of the unobstructed reign—kingdom—of God. Their fields are often far apart and widely different. Their work shows "infinite variety" of circumstance and condition, but every one believes that behind him are all the forces that make for righteousness among men. Sometimes an ill-advised scribbler indulges in the vice of comparing these co-workers of God, and the relative importance of their tasks. We love to think of them as a whole. Each contributes his part to the esprit de corps. To those who are more frequently seen and heard, it is a joy to feel the strength of the great host of the rank and file. To others it is a fresh encouragement to catch the loving and fraternal spirit of the leaders. And there must of necessity be more soldiers than generals. It is good to learn by contact in a great reveille that we are comrades.

Editorial Correspondence.

My first trip to Northwest Alabama gave me enlarged views of the importance of that section of the State; in many respects the finest portion of it. Magnificent farming lands, plenty of rich iron ore and limestone and prox-

imity to the coal fields, make it certain that this will be at no distant day one of the most populous and wealthy sections of the South. I preached at
FLORENCE

On Sunday morning and they gave me a good collection for ministerial education. Their gifted young pastor, Rev. F. H. Watkins, has already a strong grip on the town and his people cannot say too much about his piety, his tact, his energy and his ability as a preacher. Bro. S. S. Broadus took his pastor and the writer to dinner and afterward kindly sent us over to Tusculumbia in his buggy. He is one of the leading financiers of that part of the State and has under his supervision some eight or nine banks—his children he calls them. He and his little two year old boy, John Albert Broadus, the namesake and almost a reproduction in face and features of his honored grandfather, gave equally in the collection. We had a delightful though a brief stay in this cultured Christian home, for his wife is a charming hostess.

This church in a few years will press close to the front rank of Alabama churches, or I am no prophet. She has a number of strong young men of enterprise and progressiveness in her

membership who will make themselves felt in our denominational life.

TUSCUMBIA

Is pastorless and I had a good audience for an afternoon service and a small collection, as I took them somewhat un-awares. This, too, is a church of great possibilities if she only knew her strength, but all old towns are slow. She needs a good strong man to bring her to feel her power. The Lord guide them to the right man.

SHEFFIELD

Gave me a crowded house at night and a very good collection, considering the enterprise she has on hand. Pastor E. M. Stewart is pressing for a larger building and the Baptists of our State ought to help him to get it. He proposes to put \$5,000 into it and he needs all of that. The house is entirely too small for his congregations even at regular services. Sheffield will be a great city and a powerful center of influence for all the Tennessee valley, and Stewart is the man for the place. His people are devoted to him and are following his leadership with confidence. They know him to be level-headed, tactful, consecrated, energetic and progressive—an excellent pastor and preacher.
J. V. D.

Editorial Paragraphs

The Sunday school census recently taken in Birmingham and published in detail in the daily papers shows that Judge Joseph Carthel is a man of fine executive ability. We congratulate him on the completion of his great undertaking as more than 18,000 names were recorded.

Keep the pastor paid up! A preacher with money in his pocket can preach a great deal better than he can when he is conscious of financial straits. First, agree to pay him a living salary, and then pay it!—Standard.

Do this and then keep the editor paid up. An editor with money in his pocket can write a great deal better than when he is in financial straits. First agree to take his paper, and then pay for it.

We had a glorious time at Roanoke. The new church is a beauty. Brother Risner is a hustler, and his people are great. We wish every Baptist in Alabama could have been present at the dedication. We can't even comment on the sermons and speeches, but can merely say Sunday was a great day for the Baptists at Roanoke.

Let's make this the greatest Convention ever held by Baptists in Alabama by rallying to Howard College and supporting it enthusiastically, generously and continuously.

We have been trying for two months to get the material together for a "Renfro Edition," but the brethren on whom we have counted for articles have wholly failed to get them to us. We had hoped to make this one of the most interesting papers ever gotten out in Alabama for Baptists. We have not given up yet. If you know of any interesting incidents in the life of Dr. Renfro send them to us at your earliest convenience.

We feel sure our readers will rejoice to know that Brother Crumpton is going to resume his "Trip Notes." We have been anxious for him to send them in ever since we bought the paper, but

for good reasons he has waited until now to begin again.

The meeting of the teachers in Birmingham last week was an event of great interest. The speeches, papers and discussions were of a high order. It was a fine looking body of men and women. We ought to pray for those who teach our children, and teachers ought to pray for those whom they teach. We believe there are many godly men and women who are unselfishly giving their lives to the children of Alabama.

We are profoundly glad that the war in South Africa is over. The result was easily foreseen from the beginning, and from several points of view the war seemed cruel and unnecessary, but now that the end has really come and Edward VII. is to be crowned at peace with all the world, it is to be hoped that a most liberal policy will be adopted toward the Boers, and that they will have no such horrors as this country witnessed in the dark days of "reconstruction."

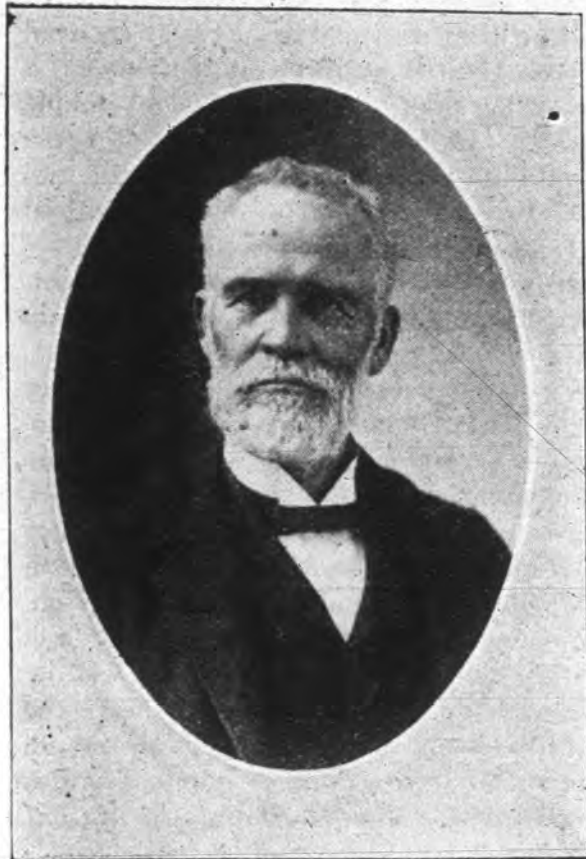
Dr. Carter Helm Jones brightened our Montgomery office for a few minutes recently. He had been to De Land, Fla., to give the annual sermon before the John B. Stetson University. He was greatly pleased with the splendid equipment and the signs of hard work which he found there.

We regret to hear of the continued and serious illness of the wife of Rev. Stephen Crockett, Madison, Fla. Mrs. Crockett has a large number of friends in Louisville, Ky., her former home, and in Florida, who earnestly hope for her recovery.

It is stated that Mrs. Barton, the Arkansas secretary's wife, who has been in a sanitarium for some months on account of her health, is much improved. Good news, indeed, is this to the thousands of her husband's friends who love and honor him for his splendid work in his native State. May she be soon completely restored!

Back to First Principles.

By J. B. Gambrell, D.D.



J. B. GAMBRELL, D.D.

When a discussion has been running at loose ends a while, it is a good idea to come back to first principles and see how we stand. In co-operative mission work, there are some principles fixed. Beyond them expediency rules. The governing principles are few and simple. Here they are:

1. The original unit in the kingdom is the individual unit. This unit can never transfer his responsibility to preach the gospel to anybody.

2. The only other unit is the local church. This is composed of the individual units covenanted together to carry out the will of the Head of the church. The local church is under the limitations of the New Testament, its charter. Each church is independent of every other church, but dependent on its Head. All ecclesiastical authority is in these several bodies and complete in each.

3. To each church is given, by its Head, the obligation and the authority to carry out the commission.

4. This is delegated power and cannot be redelegated. Hence the church can no more transfer the mission question to conventions than they can the baptizing or communion or any other church question.

5. Each church can exercise all the ecclesiastical authority that can be exercised. Two churches can't combine their authority to do a church act. There cannot be any consolidation of churches in anybody, for any purpose or by any method. Churches can co-operate, but never consolidate. Every church act is the act of one church. Two churches can't ordain a preacher, baptize or do any other distinctly church act.

It follows from these principles:

1. That churches cannot send delegates to conventions or associations. They may send messengers.

2. General bodies can never be church bodies. They cannot be invested with any ecclesiastical authority or functions. The churches themselves could not, by unanimous vote, make themselves subject to general bodies, any more than a wife could form an alliance with a man not her husband. Church sovereignty, like the soul of a man, must stay in the body or return to the God who gave it.

3. General bodies can never have the slightest authority over the churches.

4. General bodies, such as societies, associations, and conventions, are extra ecclesiastical. They exist in the domain of expediency. Counsel and co-operation between individuals and churches are Scriptural. General bodies are for counsel and to promote co-operation. They are not delegated bodies. They are not legislative.

5. They do not authorize anyone to preach or baptize. They can do nothing in essence any individual might not do, as for instance: A man might say to a preacher, if you will go to China and preach, I will pay your salary of so much. He might ask others to help him. He might do as some are doing now as to Diaz, invite the churches to combine to support missionaries. A convention could name a number of men and recommend them to the churches as a channel of co-operation. One man could do that much. A convention can elect a man to give out information, and, by tongue and pen, solicit co-operation. But no convention, board nor secretary can compel co-operation.

6. Each church, acting for itself, must determine how to do mission work. It can act by itself. It can co-operate with other churches without the assistance of a board. Or it may choose to use a board as a channel of co-operation. If it does this last, then it does, for itself, elect the board to serve it and makes these men its servants and agents to distribute its funds. The church may instruct its servants how specifically its money is to be used. Or, it may think it wise to instruct the board to employ the funds for the best under its discretion. In this way the churches distributed their funds for the relief of the poor saints at Jerusalem. See II Cor. 8th ch.

7. A body of men, no matter how selected, may solicit co-operation by letter and by agents. There is excellent example of this.

The sum of the whole matter is this. Since there is no authority anywhere outside a church, everything beyond the church goes by persuasion and on the voluntary principle. There can be no such thing as authority in general bodies, further than the regulation of their own internal affairs. Conventions are in the order of mass meetings, only limited and put under parliamentary law. A mass meeting in which every one present came entirely on his own option would have as much authority as if every one came by appointment of a church; that is none. But it would not be as influential, would not be as wise, likely, and certainly not as useful and as persuasive toward co-operation. That is the matter in a nutshell.

BAPTIST YOUNG PEOPLE'S UNION.

Providence, R. I., July 10-13, 1902.

For the above occasion the Southern Railway will sell tickets from points on its line to Providence, R. I., at the low rate of one first-class fare, plus \$1 for the round trip; tickets on sale July 6th, 7th and 8th, with final limit July 22, 1902.

For further information call on Agents Southern Railway, or write C. E. Jackson, Traveling Passenger Agent, Morris Hotel Building, Birmingham, Ala.

Saving Faith.

By Hon. Jno. G. Harris.

The effort to analyze the human consciousness and mark out distinctions between the faith that saves and other kinds of faith, is mystifying and futile. The mental act of believing the truth as it is in Jesus and the truth in any other realm, is precisely the same. The difference between saving faith and other forms of faith is not in the believing, but in the thing believed. The difference between faith in Christ and faith in any other being lies in the difference which exists between Christ and any other being, and not in any difference in mental action. A man eats food that has been poisoned exactly as he eats food that has not been poisoned; the results are different, not because of a different process in eating, but because of a difference in what is eaten.

Paul amply stated the case when he said: "Believe in the Lord Jesus Christ," each word implying a different degree of faith, yet each evoking a like mental act. The Jew or the rationalist believes in the human Jesus, the Son of Mary, who was crucified between two thieves. That is an essential phase of faith, based upon the testimony of authentic history, but it comes short of salvation. The theorist may believe that Jesus is the fulfillment of Messianic prophecy, and so is the promised Christ. That form of faith may come simply as a result of study, comparing Old Testament predictions with New Testament history; and it may be held simply as a theory, like the theory that Bacon wrote the plays of Shakespeare. Such a faith, however firmly fixed in the mind, has no practical effect on the life,

What are You Reading?

We are thinking now of bright boys and girls and the young men and women who have just come from school. You have no doubt earned your rest, and the endearments of home are all the sweeter for your absence. Of course you are not going to keep up your studies during the vacation—that is, if you have done good work in school. Let your studies rest awhile. It will be almost as good as rest, though, and in some respects far better, if you adopt a new line of work. A great deal can be done in your school vacations if you set yourself an earnest task and take up some real work that will broaden your culture, fill up the gaps in your course of study and supply an intellectual training ground where your newly developed powers can exercise themselves without weariness. There is nothing better than a carefully planned course of reading. Shun the sensational novels as you would poison. A good novel occasionally is well enough, but don't be ashamed to say, "No," when asked if you've read the latest. Choose some period that you wish to know about and read whatever you can get that is serious and authoritative. Read about the men and the women who shaped the events of that period. Keep your mind and heart well within the realm of fact and life. Do not impoverish either by drawing upon them for sympathy with imaginary aims and trials. Seriousness is always charming, and one does not need to be "strenuous" in order to be serious. This is not to anticipate life's inevitable trials. It is only to gain some real conception of its measureless worth and its splendid possibilities. Contact with great events, great periods, great minds, does

and so fails to save. One other element must enter the faith; Jesus the Christ must also be received as Lord. "No man can say that Jesus is Lord, but by the Holy Ghost;" yet the Holy Ghost works with such skill that no man is conscious of mental bias or coercion in believing on the Lord. The truth proclaimed by Apostles and evangelists, is that the Lord Jesus saves all who put their trust in Him, and the belief of that truth enables men to trust and be saved.

"Lord" means owner, Master. To the man who believes in Jesus as his Lord, he is not a dead Jew, but one who has been raised from the dead. How could one who has lain in the grave these centuries be anyone's Lord and Master? If He is Lord, He is living, and has triumphed over death and the grave. If He so lives, He is the very Son of God, able to save unto the uttermost, all who come unto God by Him. He is Lord of all; King of men and Angels; God. Faith apprehending these truths brings Him into saving relations to the believer. Because of these relations men may and do trust; because truth underlies that trust, they are never disappointed and never confounded.

The truth in Jesus is in harmony with all other truths; and so the longer a man believes and tests that truth by other experiences in the realms of truth, the more he is assured and strengthened in his belief. Thus he grows in grace, and in the knowledge of our Lord and Savior, and as the years pass, he attains unto the measure of the stature of the fulness of Christ.

not destroy our adaptability for the tasks that circumstance brings, but it feeds the soul for "every good word and work."

An Alabama Lady's Early Recollection of Sam Houston and William L. Yancey.

A lady whom I met one summer gave me her recollections of these two distinguished men:

When a child she often saw Gen. Houston at the house of Mr. Lea, whose sister, Margaret Lea, Gen. Houston had married. The hero of Texas made quite a pet of the little girl and often took her upon his knee. She became very fond of him, and also of his wife, who was a lovely and accomplished woman, elegant in manners, good and kind in disposition and of superior mental endowments.

When the annexation of Texas became the burning question of the day, meetings were held all over the country in favor of it, especially in the South. Such a meeting was held at the Asbury camp meeting ground, and William L. Yancey was the orator of the day.

The ladies arranged a tableau for the occasion. Little girls were dressed to personify the States of the Union, and were standing in line on the stage, while this lady, then a child of eight, represented Texas, and stood out in front, the States invited her to join their group. She, herself, had suggested a design to be used, which was a ship with a dove in front of it bearing an olive branch in its mouth and flying toward the Lone Star on the flag of Texas.

She thought at the time that she and Mr. Yancey were the chief personages of the whole occasion. Of course they were.

Louise Manly.

CORRESPONDENCE

Denominational Folly.

Rev. W. R. Whatley.

There is not a man on earth, with any intelligence, who would dare attempt to point out a single word, verse, chapter, or book in the Bible, with the assumption that it teaches one man one thing, and another something else. The idea that "people see things in a different light" is a subterfuge to dodge the inexorableness of the proposition to justify what could not otherwise exist as the result of false teaching, and the absence of true Christian manhood to stand by the truth.

They say the differences between, and among them, are "immaterials," and "non-essentials"—that they are agreed on the "materials," and the "essentials." This argument won't hold, for this reason: what is denominated "immaterials" and "non-essentials" constitute the only religious life they have, and without them they could not exist. Do away with the differences on salvation by works, and grace, pouring, sprinkling, and immersion, apostasy, and final perseverance, infant sprinkling, and pouring, and the immersion of adults, and what would become of the denomination that hold the pros and cons of these issues? Further, make an attack if you please on what each holds concerning them, and it will soon be seen how "material" and "essential" the "immaterials" and "non-essentials" will become, for the reason that they constitute the only life they have, and anything will fight for, and defend its life. In mixed congregations they have to go around what each other believes, in preaching, and teaching, to keep down disturbances that would break them up for the next service. The real truth is, the "materials" and the "essentials" are oneness, or unity, according to the prayer of the Savior (John xvii, 20-23), that the world might believe Him to be the Son of God, and be saved. They have not been one, nor has the world believed Him. It is argued in opposition to this, that oneness of spirit is meant. This is cowardly. How can there be oneness of spirit, minus oneness of letter. Does the spirit construe the letter one way to some and another way to others? I say no. The spiritual idea in this sense does away with all the positive commandments of our Lord, and wipes them out, as "immaterials" and "non-essential."

They say they are branches of one and the same church. Logical analysis explodes the idea. The imbibing of the faith of one, totally supersedes the faith of the other. Did not the twelve tribes of Israel have the same laws in every particular to govern and control them? How much less so, the churches of our Lord, according to the New Testament? The same sap in each kind of tree produces the same fruit, grafting not excepted. So with denominations, the putting of one branch into another, in no wise effects what it really is. The law of God can't be changed by it. This is often tried by "going with my wife," "my husband," etc. The church branch theory would not be so wholesome to the preachers of the different denominations were they to go to their appointments and find their branch, even grafted into another, to say nothing of the more vital relation of "one Lord, one faith, one baptism."

They say they are different brigades, fighting a common enemy—satan. Their theory and that of Christ does not agree. He says: "If a house be divided against itself, that house cannot stand" (Mk. iii, 24), for the reason that each division, in its effort to triumph over the other, as denominations are doing, will bring to naught the efficiency of all. Do we all not know that in the heart of each the proposition is to get as many members as possible, even to the extermination of all the other branches? What branch ever says to a member of another, in his proposition to join it, You just stay where you are—you are already in one of the branches. No, they are glad to get them and in their sleeves laugh about it. Had the southern brigades joined the northern brigades in the war between the States, what would have become of the southern army, the great question of State rights, etc? "The Union" would have been maintained in all of its glory. Would not the same be true with any of the denominational brigades? All want "unity," on their terms, not God's.

They go into "union" Sunday schools with the distinct understanding, tacitly expressed, that nothing denominationally shall be mentioned, let alone discussed. I heard this said in one that came into a church house recently where I preach. I wondered if it was possible that anybody professed a religion or any part of it, ashamed or afraid of or so repugnant in its character that it could not be even so much as named. I wondered further if there was anything in the Lord's Book that was not as timely and expedient in one place as another. A thinker will think, a man will speak and the truth will prevail (Luke xxi, 15). They won't use each other's Sunday school literature, nor have their preachers as pastors. If one professes the faith of the other, they exclude him, and if a preacher, silence him. They will run protracted meetings with each other as ministers, but when one joins the other he can't preach till it is known he is "sound in the faith," according to that particular branch. Does not this show they don't believe the branch business?

Love One Another.

Rev. G. A. Chunn.

To love one another is a divine command. It is the new commandment which came from the lips of the blessed Son of God while on earth. To love God with all our heart, soul, mind and strength, and our neighbor as ourselves, are the great commandments of Christ, and upon them hang all the law and the prophets. To keep these commandments is more than burnt offering and sacrifices. We may give all we have to missions, to the pastor, to the poor, and the endowment of colleges, and if a want of love for one another is seen in our deportment toward each other in every day life, all our gifts are but empty sounds to the world. We read in the Bible that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." Then it was the great love of God that prompted the gift. It was the great love of the Son that moved Him to make the sacrifice for a world in sin. This love draws men and women to

Christ, but can only draw them as seen in the lives of professing Christians. He has said: "Ye are the light of the world," "the salt of the earth." We are the light of the world, and the salt of the earth as the Christ life is seen in our lives, and the Christ life can only be seen in the manifestation of love one for another. He has said: "By this shall all men know that ye are my disciples, because ye have love one for another." Then as the love of Christ was made known by His bearing our burdens, so is our love demonstrated to the world, by bearing each others burdens. We, as Baptists, should be as a family where love reigns supreme and where each heart is tuned to the same key, when one is ready to share the sorrows and joys of another and cannot rest until he or she has shouldered the burden of the brother or sister who cannot bear his or her burden alone. When we shall have reached this high standard of love, one for another, love will prompt all of our gifts to the pastor, to missions, to the Orphans' Home, to the endowment of colleges, and our prayers will follow them and our gifts will be had in memorial of us before the great white throne, and our prayer, like holy incense will run up to the beautiful city and fall in sweeter tones than the songs of the angelic host on the ears of God, and the long prayed for time for this world to become the kingdom of our Lord and His Christ will speedily come. God grant to perfect us in love.

Huntsville.

We have just closed at the Dallas Avenue Baptist church a most gracious revival meeting, which resulted in eighteen additions to the church, twelve of whom, seven brethren and five sisters, were buried in baptism the last night of the meeting before the largest congregation of people ever assembled there. The preaching was well done by Brother C. T. Starkey, of Scottsboro, backed up by the earnest work of our beloved pastor, Rev. H. E. Rice. During the meeting we were glad to greet the wise counselor, Dr. Campbell, of Troy, and his estimable wife who stopped off here to see "how we do," and to offer words of encouragement. Brother J. W. Sandlin, for years one of the missionaries of the State Board, who labored so effectually in this part of the State, was here and worshipped one evening with us, only a few days before the shocking death by drowning of his noble boy occurred. We all love him and deeply sympathize with him in this sore bereavement. Yesterday Brother W. B. Crumpton delighted us with his presence at our Sunday school and preached one of his most helpful sermons at the morning hour, and enjoyed with us the pleasure of extending the hand of church fellowship to our new members. The church at the same time giving him the hand in token that they would pray the Holy Spirit to always guide him and bless him in his work. He was pleased with the mission money turned over to him by the church treasurer. We don't have this great mogul with us often so we determined to work him one hot Sunday. So in the afternoon we accompanied him to the mission post of the Dallas Avenue church in Dallas town where we have a most interesting Sunday school held each Sabbath afternoon, where he spoke encouraging words to a goodly number of bright boys and girls to their delight and edification. At night Brother Crumpton preached his famous sermon on

"helps" to the saints at the First Church.

The growth and industrial development of our city was a marvel both to Dr. Campbell and Dr. Crumpton. They admit that we stand desperately in need of a Baptist Church at Merrimack, a growing suburb of one thousand people and at Dallas town, a suburb of three thousand people, to say nothing of two or three other suburbs of five hundred or more. The Macedonian cry of yesterday's Sunday school lesson is appealing to the State to "come over and help us."

Yesterday J. C. Stoner, D. P. Booker and R. E. Pettus were appointed delegates to represent the Dallas Avenue church at the coming State Convention. We are looking forward to a great uplift among the brotherhood in North Alabama as a result of the Convention. We earnestly hope every part of the State will be well represented at the Convention, we want them to note the improvement Baptistically going on up here. We are frank to admit there is still great room for improvement, but we are on the up grade as will be evidenced by the membership of the church with which we meet in New Decatur, where the zealous Quisenberry is the faithful bishop.

As treasurer of the McGaha Home fund, I must say I have been disappointed by the indifference manifested by the churches in regard to the payment of their pledges so cheerfully made at the last State Convention for this purpose.

R. E. Pettus.

From Bro. Sandlin.

I wish that we could personally thank our numerous friends for their many kind words of condolence expressed to us in the loss of our dear boy. God alone knows how we appreciate them.

It was a sad blow, but we know that our dear heavenly Father rules. And when we search our hearts we know that we love Him, and His words say that "all things work together for good to them that love the Lord." And I desire to testify to the world that, notwithstanding our hearts were almost ready to break, we have found for a certainty that His grace is sufficient.

We have learned more of the real value of the religion of our blessed Savior in this life than we had ever known before. By the grace of God we are enabled to say from our hearts, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!"

Finally, I want to say, that we have found the Lord to be a "present help in time of need."

Yours in the great love,

J. W. Sandlin.

Meeting at Adger, Ala.

On the first Sunday in June Rev. A. F. Loftin, the pastor, began a series of meetings at the Baptist Church. On Monday evening the writer joined him and did the preaching until Friday morning. The meeting continued with unabated interest, and on Wednesday following the writer returned and did the preaching till Saturday morning. Up to this time eight had been received for baptism, and others had professed faith in Christ.

The meeting continued, and the interest was increasing at each service, when the writer left. The Lord is truly doing a great work for his people, and the outlook for Baptists is quite hopeful. May the good work continue.

J. G. Lowrey.

Warrior, Ala., June 18, 1902.

Sermons In Brief.

(Continued from page 3).

the sea. But when the vine had ceased to twine its tendrils round the standard of holiness its branches were shriveled; in the mournful melody of Isaiah's lament, "it fadeth and languisheth away." It is no longer fruitful, and, "There is a crying for wine in the streets; all joy is darkened, and the mirth of the land is gone." Again and again in the poetic imagery of the prophets the figure recurs.

It is with touching significance that Jesus takes up the figure of Israel's symbol, saying: "I am the vine." "Isaiah had placed the golden cup of prophecy empty on the holy table, waiting for the time of the end." He saw Israel's night; saw him fading and languishing away; heard the mirth of the harp and the tabreth cease; heard the desolate crying of Israel's daughters as they wept in the streets, but he saw, also, the tinging light, and heard the morning psalmody of the breaking Messianic day. "I am the vine," said Jesus, and now the vine pours forth its new wine of the kingdom, filling Isaiah's empty cup, full to the brim. Henceforth Israel's symbol shall be the living vine, the prophet's crown of glory and diadem of beauty. And is it not this vine whose branches have spread to the isles of the sea, and to the uttermost parts of the earth? Have not its boughs overshadowed the hills as David, in prophecy, dreamed that it would?

The old Israel has lost its beautiful symbol of the golden vine, and rejected the symbol of the living vine which Jehovah brought down from heaven and planted in the world; yet, the living vine fadeth not away, languisheth not. On the bosom of the valley it is not a fading flower, but growth in the glorious beauty which Isaiah saw with tremulous heart and enraptured eyes. Nevermore shall Israel's vine empty its precious wine in waste upon the ground.

It was the Messiah of prophecy who was to gather up the fragments of Israel's broken hopes and thus fulfill the meaning of the national symbol. This was to be the reward of his holiness and fruitfulness before the Lord. The crucifixion of the Jewish symbolic vine became for the nation a crucifixion of all its hopes. The shadow of the cross fell on them. As they wandered in the gloom of their deepening night their city and holy temple were destroyed. It was as though they had destroyed themselves on Calvary's cross.

Mournful lessons rise before us in the study of the Jewish symbols. We may well pause to ask if He, who is the vine, is the symbol of holiness and fruitfulness for us, and whether we are His branches and abide in Him.

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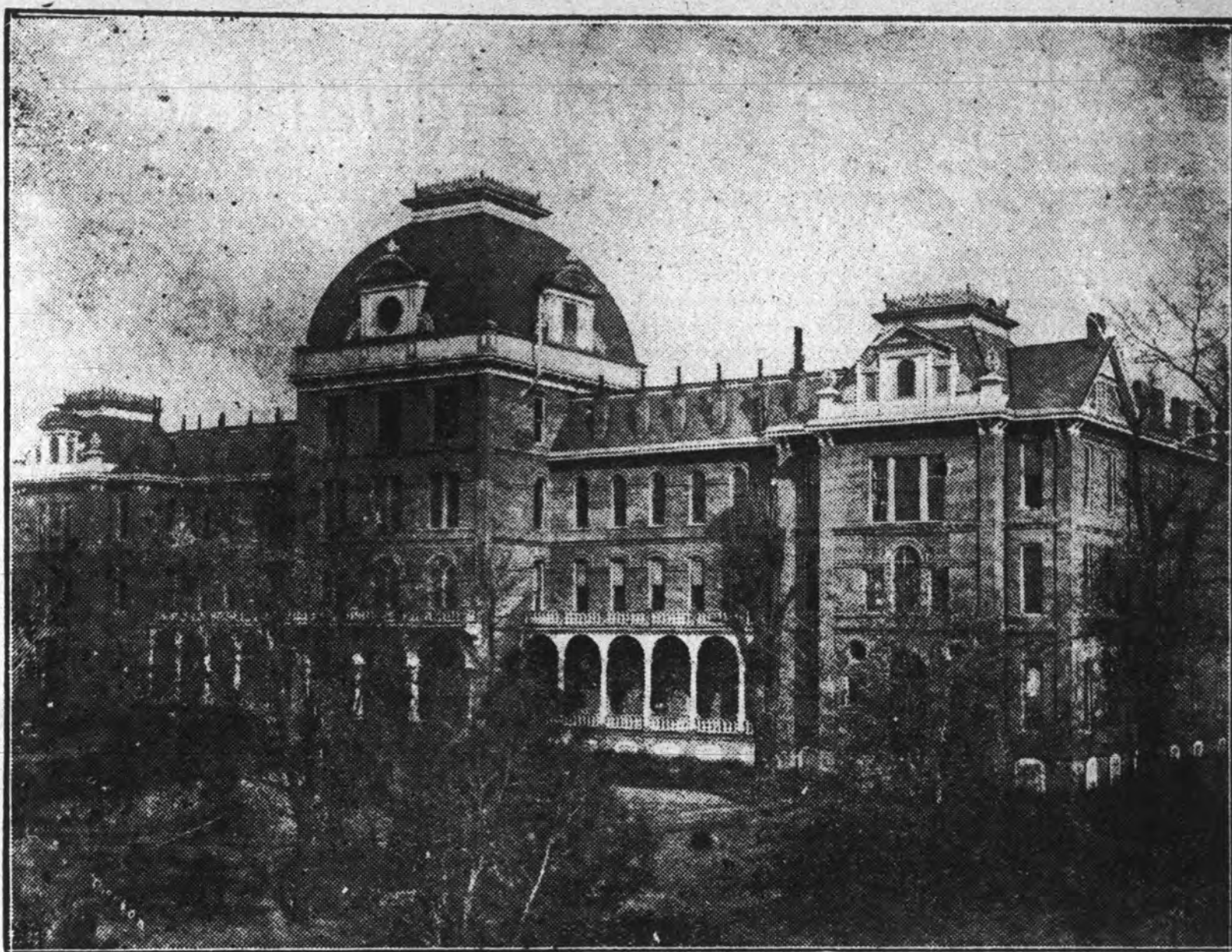
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At our request Brother Whatley has written us about Alexander City, whose disaster has so stirred the sympathies of our State. His letter shows that the people of that fair city have the pluck, energy and recuperative power needed in such a situation and we salute them in this manifestation of their courage. May God bless them—one and all.

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COMING FROM JERUSALEM.

Interesting Feature of the Religious Exhibit at the World's Fair.

St. Louis, April 10.—Mr. Walter Williams, editor of the Columbia (Mo.) Herald, member of the Board of Curators of the State University of Missouri, Superintendent of one of the largest Sunday schools in the country, and former President of the National Press Association of America, now traveling in the Old World as the representative of the Louisiana Purchase Exposition, writes from Jerusalem under date of Feb. 24th, as follows:

"I have secured from Dr. L. Schoenecke, of Jerusalem, the promise to exhibit at the World's Fair in St. Louis the world famous models of the Temple of the Jews, models prepared by his father-in-law, the great scholar, Dr. Schick, and perfected by himself. Efforts have been made to secure these models for use at other expositions, but so far entirely without success.

"Some thirty-odd years ago there came to Jerusalem a German Archaeologist, Dr. Schick, who thenceforth made the temple area his life study. Last December he died and the fruits of his life work are to be seen in the fine models, made of thousands of pieces of wood and showing the various temples as this learned scholar believed them to be. For 3,000 years the temple area has been sacred. Jews, Christians, Moslems alike never cross the spot. Eight great temples have been builded upon it, three Jewish, one pagan, two Christian and two Mohammedan. Of these the most notable are the Temple of Solomon, the Temple of Herod, the Church of Justinian and the Mosque of Omar, the present Harem-es-Cherif.

"Beginning at the southeast corner we see part of the Temple Hill or Mount Moriah, in Solomon's Temple, rising in rock steps up to the city wall, the valley of Kedron to the right and to the left the Tyropoean Valley, and inside the wall of the mills bastion and the 'House Mills.' Following up we see two streets leading up to the double and triple gates of the 'King's House.' On a higher terrace is the Palace of the King, Solomon. Here to the left is the 'House of the Forest of Lebanon,' and, crossing above the double passage, we reach the Judgment Hall in which was

the throne of the King and, further, after crossing the triple passage the King's private lodging. Above this terrace of palaces and on a higher level are the outer Temple Walls and porches forming a great square. Inside the porches extends the Outer Court, or Court of the Gentiles, behind which none but Jews could go. A rise of twelve steps brings us to another platform or terrace called Chel or the Rampart, on which stands a large building with three wings and three stories high. Inside this building are the Middle Court and the Inner Court. Fifteen steps on which the Psalm of Degrees was chanted led up to this Inner Court and thence up five steps to the Court of the Priests and there on the Holy Rock of Sakhra, stood the altar of burnt offerings and the brazen sea. Up twelve steps more on the highest platform, stood the House of the Lord, where the Ark of the Covenant reposed, beneath the outspread wings of the cherubim in the Holy of Holies. The houses face to the east. On the north outside the Temple enclosure, we see the fortress with the towers Mea and Hananeel, mentioned by Nehemiah.

"When Herod pulled down and rebuilt the Temple of Zerubbabel he enlarged the Temple area taking into the enclosure the ground space formerly covered by the palaces of the King and extending the wall to the west. A grand porch, called Solomon's Porch, was put where the line of palaces had been, but the Inner Temple and the Chel and its buildings were arranged much as in Solomon's time. The altar is large and of stone. Marble pillars in the courts have taken the place of pillars of brass. The upper room has a greater room and the middle tower on the front is left unfinished. Herod's fortress of Antonia has taken the place of the old stronghold on the northwest.

"The great Christian Church of St. Mary, built in the reign of the Emperor Justinian, and called Justinian's Church, was erected on the foundation of the Temple of Jupiter, built in the second century by Hadrian. At this time the platform upon which the church stood was constructed, Hadrian's monument was made into a chapel of St. James and the Golden Gate in the east wall was restored. Between the great Byzantine Church and the earlier one came the aqueduct from Solomon's pools beyond Bethlehem, to the outlet among the cypress trees. On the northeast corner a large government house had taken the place of the Tower of Antonia of Herod's time. The rock steps and cisterns are seen.

"The beautiful Mosque has taken the place of Justinian's Christian Church. The first building within the enclosure is the Aksa Mosque and close to it the Mosque for the women, once the armory of the Knights Templar. At the cypress trees is still the outlet for the aqueduct. Saracenic buildings, minarets, residences, schools, porches, are along the western wall. On the east is the Golden Gate. In the southeast corner the surface pavement is above the subterranean space, the so-called stables of Solomon. Over the whole area are seen white marks. These are the mouths of walls or cisterns, beneath. The great Mosque shows traces in its architecture of all the phases of ownership it has seen—Byzantine, Crusader, Saracen.

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GRIFFIS.—Sister Jane Griffis was born near Independence, Ala., Nov. 6, 1822, and died at Independence, Ala., April 13, 1902. She was for many years a faithful and consistent member of Harmony Baptist Church. A fearless Christian, strong in her convictions of right and wrong and true to the Christian principles by which her long life was guided. She crossed death's dark river happy and unafraid her hand clasped in that of the Savior whom she loved and trusted in life.

Whereas, We have been by the will of an all wise Father deprived of the presence of this good woman and well loved sister; therefore, be it

Resolved, That we as a church, miss her presence and beneficent influence. That we will strive to emulate her virtues. That we mourn her loss, yet not without submission to the will of Him who hath given and hath taken away. That our sincerest sympathy be extended to the members of her family left behind. That a copy of these resolutions be placed on record in our church book and copy be sent the Southern and Alabama Baptist for publication.

Miss Julia Golsan,
Mrs. Lois M. Taylor,
W. J. Zimmerman,
Committee.

HANSON.—Our church and community have recently been saddened by the death of Sister Ellen Hanson, wife of Deacon Hanson, which occurred at their home in Athens on the 10th inst.

Sister Hanson had one of the brightest, sunniest dispositions it has ever been the privilege of the writer to see, and death seldom removes a more faithful wife, loving mother, consistent Christian and loyal church member.

She had been in bad health for many months, but, although a great sufferer, she bore her lot with consummate patience and Christian fortitude, and during the last weeks of her life her faith and hope grew stronger and brighter, till she triumphantly crossed the river, and entered into that "Sabbath's Rest" which "remaineth for the people of God."

Her home, her church, her community have been blessed through her life, for she "fought a good fight" and "kept the faith."

She has left a devoted husband, and five daughters, the eldest of whom is just budding into young womanhood. May our great God and Father comfort their hearts and shelter their heads until they are called to the great Reunion above.
J. R. C.

ROBINSON.—Brother Isaac Robinson died May 28, 1902. He was born at Orangeburg, S. C., Aug. 2, 1824; joined the Baptist Church in 1863, and was a devoted member of Mt. Olive Church for many years. He leaves three sons and two daughters, all Baptists, who will cherish his memory as a devoted father. He will be kindly remembered by his church and neighbors as an honorable, upright dealer in all his transactions. His latter days were days of affliction, but he had an abiding faith in God and His word and was ready and willing to go, realizing what David says, "Many are the afflictions of the righteous, but the Lord deliver-

eth him out of them all." His remains now sleep in Mt. Olive cemetery, Coosa county, with dear ones of his family who preceded him to the better world.
J. W. Fulmer.

FULLER.—On Saturday, May 31st, Mrs. Samantha P. Fuller, wife of Mr. John Fuller, deceased, went sweetly to sleep in Jesus. She was seventy-five years of age. She was married to Brother Fuller at the age of twenty-four. God blessed her with eleven children, eight of whom are still living. She joined the Baptist church when quite young and always lived loyal and faithful to the cause of Christ. As she lived, she died, trusting her Savior. She said to the writer a few days before death came, that she was patiently waiting for the happy change. She was a good wife and a kind and loving mother. We greatly sympathize with those who have sustained such a loss, and may Christ hover around the broken hearts to comfort them.
Her Pastor.

NIX.—Sister Temperance Nix, nee Pool, was born Jan. 22, 1818; was married to John R. Ellison Dec. 14, 1837; was left a widow Nov. 28, 1855; was married to Jennings Nix in November, 1856; was left a widow again Feb. 14, 1885, and fell asleep June 10, 1902, aged eighty-four years, four months and eighteen days. Sister Nix was the mother of fifteen children, ten of whom she leaves to mourn her loss.

She joined the Baptist Church of Columbia, S. C., in 1836. Removed to Alabama in 1854, and identified herself with Harmony Church, since which time she has been a faithful member.

We feel that the church and community has suffered a great loss, but believe it is heaven's gain. Among her last words were, "I want to go home."
W. J. Nash, Pastor.

WHITE.—Sister Susan White, nee Bradshaw, was born Aug. 3, 1859; married to R. B. White July 25, 1878, and died May 31, 1902.

Sister White professed religion in her fourteenth year and two years later joined Pleasant Hope Baptist Church of which she was a faithful member for fourteen years, after which she moved her membership to Walnut Grove Baptist Church, of which she was a member when she died. She leaves a husband and four children, also a large circle of friends and relatives to mourn her loss.
W. J. Nash.

ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION.

Chattanooga, Tenn., July 1-4, 1902.

For this occasion the Southern Railway announces rate of one first-class fare for the round trip, plus \$2 membership fee to Chattanooga and return, from all points account of this occasion. Dates of sale June 27 to July 1st, inclusive, with final limit July 6, 1902, except that by deposit of tickets with Joint Agent on or before July 6th and payment of fee of 50 cents, an extension of not later than Sept. 10, 1902, may be obtained. Persons living at unimportant points should notify agent date in advance on which they wish to leave so that he can provide proper tickets for them.

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Schedule in Effect June 23, 1901.

	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:24 am
Ar. Chicago.....	4:20 pm
Ar. Waukesha.....	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
6:25 p. m.

For tickets, call upon S. T. Surratt, Ticket
Agent, Union Depot, Montgomery, Ala.

For further information, call upon R. W.
Smith, Passenger Agent, or P. S. Hay, South-
eastern Passenger Agent, No. 2 Commerce St.,
Montgomery, Ala.

The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	38
Lv. Selma.....	4 15pm	6 20am	.....
Ar. Montgomery.....	6 20pm	8 20am	.....
Lv. Montgomery.....	6 40pm	1 30pm	7 20am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	.....	11 10am
Lv. Montgomery.....	9 35pm	.....	9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

Trains 37 and 38 have Pullman Vestibuled
Sleepers between New York and New Orleans
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Montgomery, Ala.; Chas. A. Wickersham, Pres.
ident and General Manager, Atlanta, Ga.

Plant System

Florida and Cuba.

	April 13th.	82	78	58
Lv. Montgomery.....	2 45pm	6 30am	7 45pm	.....
Ar. Sprague Junction.....	3 50pm	7 00am	8 20pm	.....
Troy.....	8 05am	9 25pm	.....
Brundidge.....	8 40am	10 05pm	.....
Ozark.....	9 30am	10 55pm	.....
Elba June.....	9 55am	11 17pm	.....
Abbeville Junction.....	10 32am	11 50pm	.....
Dothan.....	10 42am	12 01am	.....
Bainbridge.....	12 37pm	2 05am	.....
Climax.....	12 52pm	2 22am	.....
Thomasville.....	1 45pm	3 15am	.....
Valdosta.....	3 21pm	4 37am	.....
Waycross.....	5 25pm	6 15am	.....
Jacksonville.....	7 40pm	8 30am	.....
Tampa.....	7 10am	6 40pm	.....
Port Tampa.....	7 55am	7 15pm	.....

Lv. Waycross.....	5 45pm	6 35am	.....
Ar. Savannah.....	8 20pm	9 15am	.....
Ar. Charleston.....	6 46am	5 10pm	.....
Lv. Sprague Junction.....	3 55pm	8 00am	.....
Ar. Luverne.....	5 25pm	11 00am	.....
Lv. Abbeville Junction.....	.....	10 30am	.....
Ar. Abbeville.....	.....	12 15pm	.....
Lv. Climax.....	.....	2 40pm	.....
Ar. Chattahoochee.....	.....	4 55pm	.....
Going West.....	*65	*67	-69
Lv. Elba June.....	10 00am	3 15pm	2 50pm
Ar. Enterprise.....	11 00am	3 30pm	3 50pm
Ar. Elba.....	12 05pm	6 00pm	4 50pm
Going East.....	*66	*68	-70
Lv. Elba.....	6 15am	12 30pm	7 50am
Ar. Enterprise.....	7 45am	1 30pm	8 50am
Ar. Elba June.....	9 30am	2 35pm	9 50am

*Daily, except Sunday. -Sunday only.
Trains arrive at Montgomery 8:10 a. m. 6:30 p.
m.

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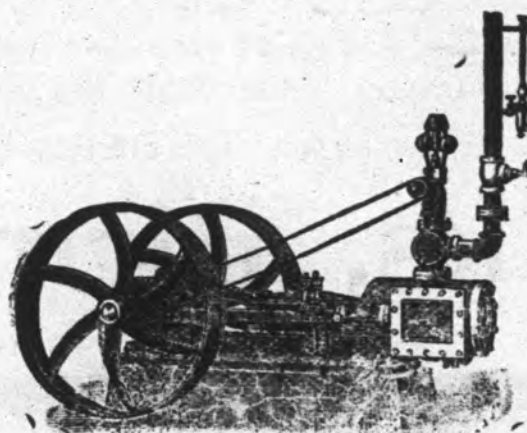
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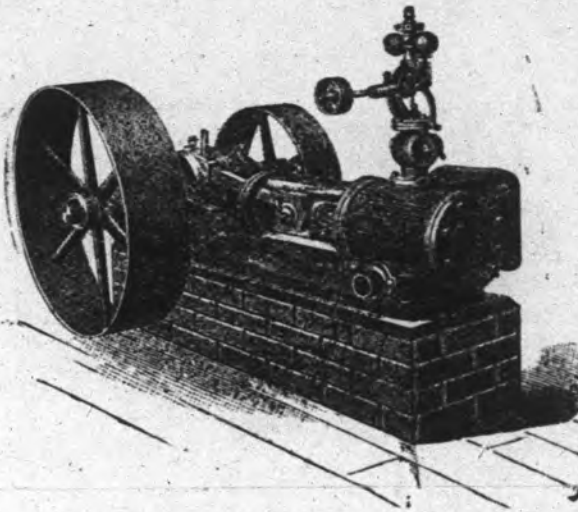
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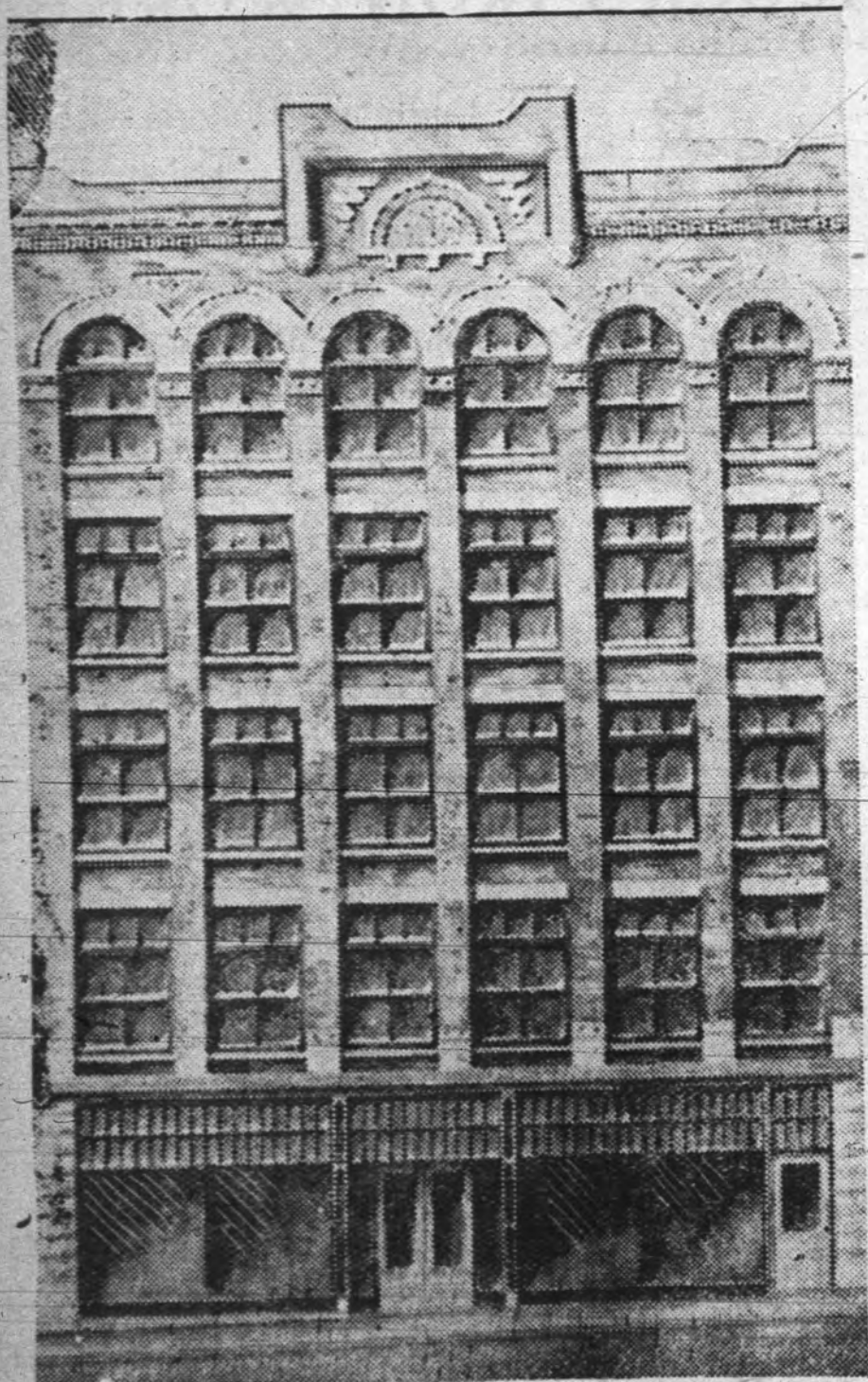


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