

BAPTIST EVANGEL OF BIRMINGHAM - BAPTIST HERALD OF FLORIDA - CONSOLIDATED JAN. 1<sup>ST</sup> 1902 WITH

# THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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VOL. 30:

BIRMINGHAM, ALA., JULY 29, 1903.

NO. 29



FIRST BAPTIST CHURCH.

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# THE SOUTHERN BAPTIST

and ALABAMA

Organ of the Baptist State Convention of Alabama.

Published Weekly at Birmingham, Ala. Office 2127 First Avenue.

\$2.00 Per Year.

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 18, 1899].

## OUR EDITORIAL STAFF.

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER  
REV. J. W. HAMNER..... Corresponding Editor  
REV. S. O. Y. RAY..... Field Editor

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## X-Rays.

Our Field Editor.

I am behind with my notes and must be brief in my reports and leave out some places and, as the Hard-shell brother says, "tech only at the most important points."

### GREENVILLE.

I wired Brother Taliaferro to know if he could help me if I stopped off, and he met me at the train and said, I can help you and then carry you out to a big meeting in the country tomorrow besides, where you can get in some good work for the paper. So we rounded up the town in good shape (a thing that is not hard to do, with Taliaferro to help), and after a pleasant night spent with the pastor and family, we were off—Brother Taliaferro, to the country meeting; leaving me to come on with another brother who, on account of unavoidable circumstances, did not come, and, so, I went on to

### ATMORE.

Where I had an engagement later, but which could be filled then as well.

Pastor Skinner was absent at some of his churches and I did not get to see him. The Baptists have one of the prettiest church-buildings here I have seen in any town in the State and an intelligent traveling man said to me while there, "I tell you I did not know they could afford such preachers in these parts; why he is hard to beat." And so he is.

### FLOMATON.

The Methodists are building a real nice church here, and the Baptists are going to build, or repair, at an early day. Brother Kramer is preaching for them on one Sunday night in each month. He is doing much of this sort of work in this country. He has been preaching at Pollard, the old country town of Escambia, and as a result they have built a neat house of worship and for the first time in the history of the town they have a Baptist church. Brother Taylor is the pastor.

### MOBILE.

I went down from Montgomery to Mobile in company with Bro. Crumpton who went across the bay to look after some work over there, while I remained with Dr. Cox, who promised to help me a little, which he did in a most successful way, and the results were most gratifying. St. Francis Street Church has never done better work than they are doing at this time, and I doubt if at any time they have done as much to build up the waste places as they are doing now; and certainly no city pastor in the State has done more preaching in the towns, villages and country since he has been in our State than he has, and no man has a stronger hold on the ministry in his association than he. What a field is open for city pastors if only they could see that they had time to do the work, and Brother

Cox has demonstrated on his field that it can be done. I did not see Brother Snell but the reports from his field are most gratifying.

### CITRONELLE.

I spent a night with Pastor Yates who is the happiest man in all these regions; and he has reasons for being; he is pastor here and at Vinegar Bend, where they have just finished a beautiful house of worship which will cost more than \$2,000 when it is finished. Vinegar Bend is really Turner's Mill, where thirteen years ago, Mr. E. B. Turner began work with a small mill and very little money; now the Turner Brothers own one of the largest mills in the South at this place, one at Dwights, perhaps others, with timber to last them for twenty or more years and railroad facilities of their own to handle this vast forest of timber. These are the men who said to pastor Yates, "Build a nice church for the Baptists, and we will see that the bills are settled," and now they have a beautiful house and your scribe had the pleasure of preaching in it while there recently. No minister has accomplished more, all things considered than Brother Yates since he has been on this field.

### FLORALIA.

That name means Florida-Alabama—both States. The beautiful lake here (which, by-the-way, is one of the prettiest things you ever saw), is about evenly divided by the State line, giving both States a share of it—and thus the name. The Baptists have a good house here, and are by odds the strongest denomination here, financially, numerically, and otherwise; and if they will realize their opportunity and obligation there is no question but for all time they will remain so. Bro. W. W. Faulkner has been pastor here for two years and is getting in the best work here that has ever been done in this part of the State, at present he preaches only one Sunday here but that arrangement is only temporary. Bro. Faulkner is planning for great things and in all this rapidly developing country. May the Lord make it possible for him to realize all the desire of his heart and crown his efforts with abundant success. I do not feel that I can close my notes without a word about Brother Hughes, the pioneer of all this country. He began here without any means or education, less than thirty years ago; now he and his family are the most wealthy and influential in all this country, and all members of Baptist churches and good Christians.

### OPP.

This was my first visit to Opp and imagine my surprise when instead of a mill town with a commissary and ordinary cabins, I found a nice town with eight nice brick stores, many beautiful homes, a good bank and one of the prettiest Baptist churches I have seen in all

the land, and a gem of a Methodist church and some of the cleverest people I ever met anywhere; many of them my friends whom I knew at other places; and the subscribers I enrolled were up to the best, due in a large measure to the kindness of Brother McKenzie who laid down everything and went with me, until the last man had been seen. But I have not told you all that needs to be told. Brother A. T. Sims is the pastor here and to him much credit must be given for all the work the Baptists have been able to do, nor must I forget to tell you of the noble gift of Brother Jones, a Congregationalist who ceiled and painted the Baptist church in addition to making large gifts otherwise to aid the brethren in their struggles to build their magnificent house of worship. The Lord multiply noble men like him.

The church has just closed a great meeting in which the pastor was aided by Brother Barnter, the young man who has been doing such noble work in all this country. Thirty or forty were received during the meeting.

This is all a rapidly coming country and some day, if the Baptists will take care of what they have and do their duty, it will be a Baptist country.

There are five Hard-shell preachers in Opp which will give some idea of the work to be done by those who are seeking to build up the cause in this country, for Opp is by no means an exception, the country is full of them.

## Literary Notes.

We have received "Plain Hints for Busy Mothers," by Marianna Wheeler, Superintendent of the Babies' Hospital, New York, since 1891, and author of "The Baby." This little handbook as its name implies, is intended as an aid to mothers whose means are limited and who must care for their own babies, at the same time attending to their household work. It is written in such a plain and simple manner, that no one could fail to understand its directions. It is full of common sense advice as to general health, clothing, food, bathing, fresh air, etc. Its pages on "Don'ts" are especially practical and helpful. With illustrations in Outline. Substantially bound in flexible leatherette, 35 cents. E. B. Treat & Co., Publishers, 241-243 West 23rd Street, New York.

We have received a copy of "Principles and Ideals for the Sunday School," an Essay in Religious Pedagogy, by Ernest DeWitt Burton and Shailer Mathews, authors of Constructive Studies in the Life of Christ; and it can be had of the University of Chicago Press for \$1.00. This volume contains the actual results of practical Sunday-school teachers. It is a book, not of

Theories but of Conclusions. The reason being that its authors have written out of their own experience in Sunday-school work; it is something more than a theoretical discussion, and while it emphasizes the educational side of the Sunday-school, it endeavors to show how all the improved methods and new educational ideas can and must be subordinated to the religious efficiency of the Sunday-school. It is an attempt to present the general principles which should govern work in the Sunday-school in the light of the present movement along educational and religious lines.

Among the resolutions unanimously adopted by the National Educational Association was the following:

"The true source of the strength of any system of public education lies in the regard of the people whom it immediately serves, and in their willingness to make sacrifices for it. For this reason a large share of the cost of maintaining public schools should be borne by a local tax levied by the county or the town in which the schools are. State aid is to be regarded as supplementary to, and not as substitute for, local taxation for school purposes. In many parts of the United States a large increase in the amount of the local tax now voted for school purposes, or the levying of such a tax where none now exists, is a pressing need if there are to be better schools and better teachers."

Every community in Alabama ought to be aroused to the necessity of having good schools. Take an interest in your teachers and your schools if you want your children to be properly educated.

## A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One bottle of the Texas Wonder. Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. W. H. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

### READ THIS.

Ripley, Tenn., June 1, 1901.  
Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give your "Texas Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.  
Yours truly,  
W. H. BRUTON,  
Pastor Baptist Church, Ripley, Tenn.



## Convention Notes.

Rev. N. C. Underwood of Brundidge, is one of the strong men of the denomination, whose voice is not heard enough at Conventions. He speaks strongly and to the point.

Dr. Oliver F. Gregory, of Montgomery, is a man of methods and knows how to do things. He forwarded his picture to his hostess and she recognized him as soon as he got off the train.

Miss Julia Jernigan, a talented musician, presided at the organ at the Ministers' meeting and Sam Carroll led the singing. He picked out the old hymns that men love to sing.

Rev. A. G. Moseley's talk at the Minister's meeting on the "New Testamentized Life," was so well received that a good brother requested that he furnish it and his picture for the Alabama Baptist.

Dr. T. G. Roby of Opelika is probably the most conspicuous preacher at the Convention, as he is greatly beloved by all and is constantly surrounded by a band of friends who delight to honor him in his old age.

The Minister's meeting missed a fine paper by Rev. J. M. Shelburne, D.D., on the "Deacon's Office." He was detained at East Lake by the death of one of his members, but came on later to the Convention.

Dr. James F. Edens who led the discussion on "Strong and Weak Points in Baptist Church Government and Policies," looks like a patriarch of old as he has a long white flowing beard, but he speaks with the fire of a prophet.

Rev. J. L. Gross, of Selma, who has only been in Alabama a little over a year, is taking hold of the State work like a native. He is a great convention man, and always supports the organized work. He hopes soon to be in the beautiful new church being erected in Selma.

Dr. W. J. E. Cox, who was elected chairman of the ministers' meeting, is the pastor of the St. Frances Street Church, Mobile, which is one of the strongest and most liberal churches in Alabama. Dr. Cox is a strong and fearless preacher and is greatly beloved by his people.

In the absence of Rev. J. M. Shelburne, Dr. R. J. Willingham of Richmond, led the discussion in the ministers' meeting on the "Deacon's Office," in a masterly way. Dr. Willingham is one of the strong men in the Baptist denomination and usually speaks with authority.

Tuesday afternoon at 5 o'clock the Ladies' Missionary Society of the First Baptist Church tendered a reception to the Woman's Missionary Union and their hostesses in the parlors of the church, which were most beautifully decorated for the occasion. Delightful refreshments were served.

At the ministers' meeting Dr. W. B. Crumpton spoke with force on "The Baptist Principle." His whole life has been given to making the Baptist principle obtain in Alabama. He is a

great power for good in the State and his advice is largely sought in all the meetings of the Baptists.

Rev. J. S. Wade, Presiding Elder, Rev. Henry Trawick of the Methodist Episcopal Church, South, Rev. Mr. Sturgeon of the Presbyterian Church, and Rev. S. O. Townsend of the Methodist Protestant Church, all of Troy, were by motion of Dr. Campbell recognized in their several capacities and invited to seats on the floor of the Convention.

The subject of Deacons proved one of the liveliest topics of the Ministers' meeting. It seems that at some time in their ministry all of the ministers had some trouble with some deacon. One of the speakers wanted to know if any of the preachers present overheard of a deacon resigning. Several stood up and said "yes?" The speaker then dryly added, "It is a hopeful sign."

The following well known gentlemen and ladies are on the reception committee which meets all incoming trains: Messrs. John L. Trotman, John Gamble, Joel D. Murphree, and Misses Julia Jernigan and Emily Bowles. It seems to be an iron-clad rule that no visitor or delegate can walk while in Troy for carriages and hacks are tendered with such overwhelming hospitality that everybody is riding.

Under the inspiring leadership of the Rev. Dr. W. B. Crumpton, whose parish is the whole State of Alabama, a regular love feast of giving ensued, and \$576.67 was contributed by various churches and individuals towards furnishing the kitchen and dining room of Howard College. The amount of \$5,435 was also subscribed to furnish forty-one more rooms to the dormitory of the Howard.—Montgomery Journal.

Dr. Campbell made the following sensible request through the columns of the Troy Messenger:

"Housekeepers are requested to avoid letting their domestic affairs keep them from the meetings more than is absolutely necessary; let them shun the error of Martha and follow the example of the devout Mary. Their guests are to be here in the service of the Master, and would much rather fare less sumptuously and have their hospitable friends partake fully of the higher pleasures and benefits of the occasion. We desire that all the people of Troy shall attend the meetings constantly."

The secretary's report showed that the terms of the following named members of the State Board of Missions expired at this term of the Convention: W. B. Davidson, A. E. Burnes, J. B. Graham, Lann Duke, N. C. Underwood, J. G. Harris and W. J. E. Cox. The report also showed a considerable increase in the contribution for missionary purposes, the amount for all purposes being \$37,851.51, as follows: Amounts for State Missions, \$13,325.88. For Home Missions \$7,142.06. For Foreign Missions \$12,774.13. Adding \$1,064.65 sent direct to the house board, and \$4,037.11 sent to the foreign board, making a total of \$38,343.83.

The Baptist church at Troy is one of

the handsomest churches in the State, and is most conveniently arranged, as the reception and Sunday School rooms can be made a part of the main auditorium. The stained glass windows add much to the artistic effect of the interior. The lawn is beautifully kept, and only recently a handsome stone coping has been put around the church yard, and the pastor's home, which is one of the most commodious ones in the State. Dr. A. B. Campbell, the pastor, is a man of scholarly attainments and is considered to be one of the most eloquent preachers in the Baptist denomination. Both Dr. and Mrs. Campbell are doing everything in their power for the comfort of the visitors.

Mr. Sidney Blan, the editor of the Troy Messenger, who is enjoying the Alabama Press Association outing and today is at Montreal or sailing among the Thousand Isles, but his paper, in his absence, is being ably edited by Prof. F. J. Cowart, professor of science in the State Normal College, who greets the Baptists of Alabama with the following graceful editorial:

"Troy is on the eve of an occasion of unusual dignity and importance. The Baptist State Convention brings here hundreds of representatives of this great denomination, including some of its strongest men. We shall be honored and benefited by this distinguished gathering, and our people will put forth every effort to make the stay of our visitors a pleasant one. They come to us bearing the greeting of one hundred and fifty thousand Alabama Baptists. Troy extends them a most cordial welcome."

A collection was taken for the purpose of raising \$500 to furnish and equip the kitchen and dining room at Howard College. The great audience responded liberally, and \$576.67 was soon raised.

A collection was also taken to furnish forty-one rooms of the college with furniture, the estimate being \$35 to the room. Enough was readily subscribed to furnish fifty or more rooms at that estimate. The furniture will be bought by the college authorities in order to have the furniture uniform. The first forty-one who pay their subscriptions will be entitled to furnish the rooms, the idea being that the rooms may be named by these donors, whether they be churches, societies or individuals.

Dr. Willingham of Richmond, Va., Corresponding Secretary of the Foreign Missions, delivered a lengthy address on foreign missions, and Dr. McConnell delivered an address on home missions.

Too much cannot be said in praise of the addresses of these two able divines. Their eloquence and earnestness seasoned with great spiritual manifestations indicated the depth of their devotion to the causes which they espoused. The reports were adopted.—Montgomery Advertiser.

Rev. J. A. Maples of Greenville, Texas, was present at the Convention and gave two interesting illustrated temperance lectures on the church lawn. He is a young Baptist preacher who is at present giving his time to temperance work. He has recently done some telling work for the cause in Texas and left Thursday for Louisiana. He expects to return to Alabama for

the month of December. He is an unusually fine open-air speaker.

## CURE CATARRH NOW.

This is the Best Season of the Year to Treat Catarrh for a Permanent Cure.

Dr. Blosser, the discoverer of the great remedy, which has undoubtedly cured more cases of Catarrh, Bronchitis and Asthma, than any other medicine, says that this is the best season of the year to treat Catarrh, because the disease is not aggravated by cold and changeable weather.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent by mail for \$1.00.

A trial sample will be mailed free to any sufferer who has never tried the remedy. Write at once to Dr. Blosser Company, 43 Walton St., Atlanta, Ga.

## A Correction.

Dr. Campbell asks for the following correction in report of what he said about Deacons at Ministers' meeting:

Instead of "More preachers and churches have been ruined," etc., let the rest of the sentence read, "by inefficiency on the part of deacons in their proper duties, together with unwarranted meddling in matters that do not belong to the office, than by the theater, the ball-room, the card table and all similar social evils."

## Oils Cure Cancer.

All forms of cancer or tumor, internal or external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the home office of the originator for free book—Dr. D. M. Bye Co., Box 462, Dallas, Tex.

Dr. E. J. Forrester, who succeeded us in the pastorate at Washington, was recently thrown from a buggy in a runaway and had his shoulder wrenched and one rib broken. Dr. Forrester made a fine impression here by his address to the student body of Howard College and his many friends will sympathize with him in his accident, and hope that he will soon be over it.

## COX COLLEGE of COLLEGE PARK, GA.

Offers excellent College courses, and professional advantages in Music, Painting and Elocution at much less cost than the corresponding work in Boston and New York. The sixty-first session begins September 8th.

Col. C. C. Huckabee and wife, who have recently moved to Birmingham, called last week. Col. Huckabee was baptized in 1832 and has been taking the Alabama Baptist ever since it was started.

## Tetterine in Indiana.

The fame of Tetterine, the wonderful ointment that cures all skin diseases, has spread all over this broad land. Here's a letter dated May 5, 1903, that shows what is thought of this great remedy in the "Hoosier State":

Mr. J. T. Shuptrine, Savannah, Ga. Dear Sir: Inclosed please find \$1.00 for which please send me two more boxes of Tetterine. Tetterine has been a great benefit to me and I continually use it. Yours truly, Mrs. Josephine Bartling, Batesville, Indiana.

Subscribe for the Southern and Alabama Baptist.





**Heat Eruptions  
Disordered Stomachs  
Aching Heads**  
promptly relieved by  
this grand old remedy.

50c. and \$1.00  
At Druggists or by mail.

**GOOD COAL**  
for Domestic or  
Factory use. A  
single car load  
at Wholesale  
Prices. Write us.  
Muscoogee Coal Co., Birmingham, Ala.

**Mortgage Sale.**

Under and by virtue of a power of sale contained in a certain mortgage executed to B. M. Allen, the undersigned mortgagee, by W. S. Streitz, on to-wit, the 21st day of March 1901, which said mortgage was duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 145, Page 280, default having been made in the payment of the indebtedness secured by said mortgage, I, B. M. Allen, mortgagee aforesaid, will, on to-wit, the 15th day of August, 1903, in front of the court house door in Jefferson County, Ala., offer for sale the following described real estate, to-wit: Lot number seven in block number one beginning fifty feet east of the southeast corner of Fourth Avenue and Fifth Street, running east fifty feet along Fourth Avenue; thence south one hundred and twenty feet to an alley; thence west fifty feet along said alley; thence north one hundred and twenty feet to point of beginning.

Also lot number three in block number two, beginning one hundred feet west of the southwest corner of Fourth Avenue and Fifth Street, running west along Fourth Avenue fifty feet; thence south one hundred and twenty feet to point of beginning; all situated in Pleasant Valley Land and Manufacturing Company's Enterprise tract as surveyed and recorded in the town of Powderly, Alabama; all in Jefferson County, Alabama.

Said sale made to satisfy the indebtedness secured by said mortgage.

B. M. Allen,  
Mortgagee.  
D. J. Ponceller,  
Attorney for B. M. Allen.

**Mortgage Sale.**

Under and by virtue of a power of sale contained in certain mortgage executed and delivered to A. R. Dearborn by Henry Woods, George Woods and Rosa Woods for the sum of two hundred and seventy-five (\$275) dollars, which mortgage was duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 247, Record of Deeds, Page 235, and whereas, default has been made in the payment of the indebtedness secured by said mortgage and remains due and unpaid.

Therefore, I, A. R. Dearborn, mortgagee aforesaid, will on, to-wit, Saturday, 5th day of September, 1903, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale sell to the highest bidder for cash the following described real estate, to-wit:

A lot in "McDaniel's Addition" to city of Birmingham, with all the buildings and improvements thereon, being part of lots 3 and 4 in block 3 of said Addition, bound as follows, to-wit: Beginning at the southeast corner of the intersection of Bell Avenue and Center Street, thence south 127 1/2 feet to an alley; thence east 46 feet along said alley; thence north 127 1/2 feet to Bell Avenue; thence west 46 feet along Bell Avenue to point of beginning; lying in the southwest quarter of southwest quarter of Section 26, township 17, Range 3, west.

Said sale made to satisfy said mortgage. Dated this the 23d day of July, 1903.

A. R. Dearborn,  
Mortgagee.  
D. J. Ponceller,  
Attorney for Mortgagee.

**Notice of Administration.**

S. H. Barron, deceased, estate of. Probate Court of Jefferson County.

Letters of administration upon the estate of said decedent having been granted to the undersigned on the 29th day of April, 1903, by the Honorable J. P. Stiles, Judge of the Probate Court of Jefferson County, Alabama, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law or that the same will be barred.

L. J. HALEY, Jr.,  
Administrator.

Subscribe for the Baptist.

**Personals from the News.**

The following personals with pictures of the originals appeared last week in the Evening News:

Rev. Walter S. Brown was for several years the missionary of the Birmingham Association, and is now pastor of the Fountain Heights Baptist Church. His reports of the doings of the denomination in Jefferson county under the head of "Birmingham News" has kept the readers of the Southern and Alabama Baptist in touch with one another and the work.

Hon. J. W. Inzer is one of the strong men of North Alabama, whose influence always counts in Baptist affairs.

Bunyan Davie is the president of the Alabama State Sunday School Convention and is noted throughout Alabama as a business man who lives up to his Christian profession. He is one of the most consecrated laymen in the State.

Rev. W. B. Crumpton, D. D. the secretary of missions, is known throughout the denomination as "The Great Commoner." Dr. Crumpton is a great power for good in Alabama, and is perhaps the most beloved Baptist preacher in Alabama for his parish is the State. He is a strong thinker, a fearless preacher and a consecrated worker.

Rev. J. G. Lowrey, the president of the Board of Ministerial Education, is one of the strong men of the Baptist denomination, whose heart always beats in sympathy with the young men who called of God are preparing for the ministry.

Mr. R. F. Manly, the well known insurance man, is the treasurer of the State Baptist Convention and a deacon in the First Baptist Church. His financial reports before the Convention are always clear and succinct.

Mr. R. E. Pettus, who is the first vice-president of the Baptist State Convention, is one of the leading citizens of Huntsville, and as being the secretary of the Chamber of Commerce, has done much towards locating the big cotton mills in his city.

Rev. J. L. Gross, the pastor of the First Church, Selma, who was selected as alternate to preach the Convention sermon at Troy, is a Georgian who has recently come to Alabama. Mr. Gross is a great missionary advocate, and always supports the organized work of the Convention. He is an attractive preacher and a charming man.

Rev. T. M. Calaway of Talladega, is the Convention reporter of the Southern and Alabama Baptist, and his reports are a feature of the paper. He is greatly beloved not only by his church but by the entire denomination.

Judge Jonathan Haralson has not only enjoyed the honor of being president of the Alabama Baptist State Convention, but for years presided over the Southern Baptist Convention. This learned jurist is one of the strong laymen in whom Alabama Baptists take pride.

Rev. Frank Willis Barnett, the editor and owner of the Southern and Alabama Baptist, the official organ of the Baptist State Convention, is a trained newspaper man, and takes pride in the fact that he was once on the staff of the News.

Rev. Charles A. Stakely, D.D., the pastor of the First Baptist Church, Montgomery, who will preach the Convention sermon at the Baptist State

Convention at Troy, is one of the most gifted and scholarly preachers in the South. Dr. Stakely was for many years the pastor of the Calvary Baptist Church, Washington, D. C., where he made a national reputation as an orator and thinker.

The Hon. H. S. D. Mallory, the president of the State Baptist Convention, which meets at Troy July 22d, is a lawyer of recognized ability and a statesman whose counsel is sought by the leaders in Alabama. He has a strong hold on the Baptists of Alabama, who have delighted to honor him a number of times with the presidency of the Convention.

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Pastors' Conference adjourned to meet Monday after second Sunday in September in Pastor Dickinson's study, First Baptist Church. Members of Conference please be governed accordingly.  
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**Mortgage Sale.**

Under and by virtue of power of sale contained in certain mortgage executed to B. M. Allen, the undersigned mortgagee by Charles Gray on, to-wit, the 3rd day of December, 1898, which said mortgage is duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 302 Record of Mortgage page 398, and default having been made in the payment of the indebtedness secured by said mortgage, I the said B. M. Allen, Mortgagee aforesaid, will on, to-wit the 15th day of August, 1903, in front of the court house door in Jefferson County, Alabama, proceed to sell the following described real estate, to-wit:

Lot number eleven in block number seven as laid off by W. D. Reid in the town of Brakes, fronting sixty feet on Warrior Street; running South one hundred and fifty-seven feet to the right-of-way of the Watts Company railroad; thence run East along said right-of-way one hundred and twenty-four feet; thence North one hundred and thirty-one feet to Warrior Street; and situated near Warrior, Jefferson County, Alabama, said sale being made to satisfy said mortgage indebtedness.

B. M. Allen,  
Mortgagee.  
D. J. Ponceller,  
Attorney for B. M. Allen.

**Executor's Notice.**

Estate of Tillie Schwab, deceased. Probate Court.

Letters testamentary of said deceased having been granted to the undersigned on the 17th day of July, 1903, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson County, Alabama, notice is hereby given that all persons having claims against said estate, are hereby required to present the same within the time allowed by law, or the same will be barred.

Jonas Schwab,  
Executor.



## The Ministers' Meeting at Troy.

The ministers' meeting convened in the auditorium of the First Baptist Church of Troy, promptly at 9 o'clock on Tuesday 21st.

Devotional service was conducted by Rev. Arnold S. Smith, taking the 6th chapter of Isaiah as the lesson for the hour. How sweetly Bro. Smith spoke to us on the assurance of the Lord's help to the courageous.

Dr. W. J. E. Cox, of Mobile, pastor of St. Francis Street Church, was elected chairman, and Rev. J. W. Willis, of Montevallo, secretary of the meeting.

Rev. J. F. Edens, of Girard, addressed the assembly on the subject of "Strong and Weak Points of Baptist Church Polity." He said in substance: "The Jews adhered closely to the Old Testament. The New Testament gives the ideal church and Baptists have churches modeled after them. The 18th of Matthew gives the code of discipline and the 6th of Acts gives the spirits conformation. You need not look for perfection in Baptist churches. They have never claimed. Some strong points of Baptist churches are: 1. The headship of Jesus Christ. 2. The sufficiency of the Scriptures as our only rule of faith and practice. 3. The government of our churches being part in the body instead of the individual and ministered by the body. That the body is executive and not legislative. 4. Equality and freedom of each member. 5. The unity of fellowship in doctrines of grace, ordinances and worship. 6. The independent self-government of the churches. 7. Insistence upon a converted membership. 8. Insistence upon believers in Baptism. 9. The practice of restricted communion. 10. The ability that Christ has given to us to have permanent pastors. 11. The maintenance of a Godly discipline. The opposite of this strong point is a weak one. 12. The ability to carry out God's financial plan. The departure from these points becomes weak points with Baptists.

He said "Baptist Churches are not perfect by any means. The first ones were given to fessing and those that have patterned after them are just like them. They get weak in proportion as they depart from the teaching of the Scriptures. Our strong point is 'Salvation before Baptism,' and if we depart from that we grow exceedingly weak.

"A large number of our churches have died under the annual call system. The annual collection has killed many churches. A collection once a month is better, but once a week is God's plan—or rather have a treasurer and 'lay by in store on the first day of the week as the Lord has prospered you."

After singing "I Am Thine, O Lord," the subject was thrown open for general discussion and was spoken to by the following brethren:

Dr. A. B. Campbell suggested that in the discussion we should not fail to distinguish between the New Testament Church Government and that actually put into practice by our churches.

Rev. C. W. O'Hara, of Columbiana, suggested that the Acts of the Apostles revealed the model church.

Bro. Crumpton thought the general discussion by the brethren would be exceedingly helpful.

Dr. Z. D. Roby: "It would do well to distinguish between New Testament teaching and the result of it. New

Testament churches were full of all sorts of folks."

T. M. Calloway: "I want to emphasize the fact that Christ is our King, ruling our lives—a living Christ."

J. P. Dickinson, of Fayette, J. F. Savelle, of Thomasville, and J. V. Dickinson, of Jasper, also joined in the discussion.

J. F. Gable, Columbia: "The development of the individual, or the 'Individual Initiative,' is the key to the whole situation, the secret of the success of the Baptist view of polity and government—it is the New Testament view."

A. J. Preston, Prattville: "The trouble with our churches is their unwillingness to be shepherded or pastored."

A. G. Moseley, Evergreen: "Three principles. 1. Headship of Christ. 2. Local church government, or independence. 3. Freedom of individuals in these local organizations."

Bro. Sam Carroll: "I think this Scripture will solve the whole thing: 'Continue ye in my love.'"

Bro. W. B. Crumpton: "I believe we ought to quit licensing preachers. Let any man preach that feels he ought to, but don't ordain him till some church calls him."

Dr. O. F. Gregory, Adams Street, Montgomery: "Another wrong thing is for members to move away from the church not carrying their membership with them."

After singing "How Firm a Foundation," Rev. A. G. Moseley, Evergreen, addressed the convention on the subject, "The New Testamentized Life." He said a close study of the New Testament will change much of the lifelessness of Christians. Reference was made to the last verses of Hebrews, fifth chapter, and the first of the sixth chapter. Two words express this life, progress and proportion. The life that is growing and putting things in the proper proportion is the best example of the New Testament life. This life is illustrated with two figures, passing from babes to manhood and from the laying of the foundation to the complete building. The apostle mentions the three graces that are characteristic of this life—Love, Hope, Faith—in reverse order from the record in Corinthians. Baptism ought to mean a separate life. The doctrines of Repentance and Faith are dead works unless God is in them. Faith ought to be the basis of strength. As to the meaning of laying on of hands, I am not sure, but it is grouped with baptism and faith and is counted as one of the principles of this life. What ought the Resurrection to mean? It should stir us to hope and strengthen us with faith. What the Judgment to come? It should make us sober, thoughtful and earnest, striving to lead souls to Jesus. There is a strong appeal to us to grow, make progress and rightly combine all the graces which are contained in the New Testament.

The general discussion was participated in by: Rev. W. B. Crumpton, Bro. F. A. Cleaton, of Ky., Rev. Frank Willis Barnett, Dr. A. B. Campbell, Bro. J. L. Gross, of Selma, Dr. J. F. Edens, Girard, J. W. Willis, Montevallo.

### AFTERNOON SESSION.

Devotional services were conducted by Dr. H. W. Provence of Ensley.

Prayer by Prof. Geo. B. Eager, D.D., of Louisville, Ky. John 15, "the Vine

and the Branches," was read by Bro. Provence. Prayer by Dr. A. B. Campbell.

### THE DEACON'S OFFICE.

The subject for the hour was taken up and by special request Dr. R. J. Willingham, of Richmond, Va., Corresponding Secretary Foreign Mission Board S. B. Convention, led in the discussion. He said in part:

"A man should not be elected deacon to honor the man; should not be elected by the pastor nor the Board of Deacons, but should be elected to honor the cause of the Lord Jesus Christ, men then full of the Holy Spirit, men of good report: Men of wisdom—full of what we call common sense—heart power working with mental power. Pastor, deacons, the young men and women—everybody—can counsel with him. He is elected to attend to work—not simply to pass around the elements at the Lord's Supper. Serve Tables: 1. Look after the poor. 2. Look after the pastor's salary. See that his pastor is paid regularly even if he has to borrow the money to do it. The pastor makes a mistake when he does work, the deacons ought to do. I plead that we honor the office of deacon. I believe the deacons ought to sit on the platform with the pastor. Trust and honor your deacons. I believe in religion in business and then I believe in business in religion. Work the deacons—that is one of the ways to honor them. When a deacon takes up his time and comes to me for a contribution, I thank him for coming. He is God's servant and officer in the house of God. Once in a pastor's study the Board of Deacons asked the pastor to resign. He was weeping—confessed that he had been in want and his deacons had not come to his help; had many a time gone to the prayer-meeting and the Sunday school and not one of his deacons was there—maybe, said he, I ought to leave! One deacon arose and confessed that he had received new light; then another and another arose and said: Pastor, if you will just stay with us we will be 'Deacons.' He stayed and a great work was done and a great victory was won to the glory of the Lord.

Dr. Edens: "We need religious deacons—full of the spirit to do the work of the Lord—step into the pastors shoes while he is away."

Rev. T. M. Calloway gave this definition, he once heard "a deacon is a Bible relief for an overworked ministry."

Dr. A. B. Campbell: "Some of the most distinguished men in all history were Baptist deacons. Some of the best, most useful men now are Baptist deacons. My remarks, brethren, are not personal. The rottenest spot today in Baptist Churches is the Baptist deaconate. More preachers and churches have been ruined by unwarranted action of Boards of Deacons than all else combined. Ninety-nine cases out of every hundred of short pastorates can be traced to the deacons. The churches have surrendered to the deacons. The church ought to take back the deaconship into her own hands. Don't say, 'Board of Deacons,' the devil is in it. What is the remedy? The deacons ought to place the whole matter back in the hands of the churches—give the churches a chance to revise their lists of deacons. Two or three deacons can thwart the pastor in any effort in spite of the churches."

W. R. Ivie, Oxford: "Churches are very careful in the selection of pastors. They ought to be equally careful in selecting deacons. Inefficient deacons should be asked to retire. Retire them if necessary. I believe in a courageous ministry that will tell churches their duty."

J. V. Dickinson, Jasper: "After all that has been said, take them as a class, they are the best men in our churches. We don't take our deacons enough into our confidence."

Frank Willis Barnett: "In the three churches I have served, were seven of the hardest braced deacons I ever saw. I honestly think the deacons are the cause of my being an editor now."

Dr. M. B. Wharton: "In all my pastorate I have never had any trouble with any of my deacons. They are a noble class of men. When they rise up against a pastor there is something wrong with the pastor."

Bro. Comer, Eufaula—Deacon: "Get down on your knees, Brother Pastors, and you will have no trouble with the deacons."

J. L. Gross, Selma: "The real truth, Brethren, is about middle ground. The best man I ever knew was Deacon Nichols of Griffin, Georgia."

Brethren from Texas and Missouri also took part in the discussion.

Dr. Campbell: "The time has come when we must be true and say some things that are not pleasant."

A. J. Preston: "When I was a boy we selected deacons by age, and without any regard for any other qualifications. We need young men."

### EVENING SESSION, JULY 21.

Devotional service conducted by Dr. W. J. E. Cox. Prayer by Rev. Jno. V. Dickinson.

### THE BAPTIST PRINCIPLE.

Discussion led by Rev. W. B. Crumpton. He said in part: "I am not a Baptist because my mother was, for she was not. I am a Baptist from principle. Two things I have always been proud of being: a Democrat and a Baptist. I am not sure I will hold out on the former unless some folks calling themselves Democrats quit some things they are doing. I shall hold out on the latter to the end.

### OBEDIENCE.

"The principle I announce is obedience. More in obedience than many of us think. The trouble with our country now is parents have quit teaching their children obedience. They have turned their children loose. The one thing we need to teach our young Christians is obedience. They never hear of it except at the annual protracted meeting, and then it is Baptism.

Obedience brings happiness, and continued happiness.

Religion does not consist in having the emotions stirred. Stirring you up is good but the preacher can't stay there and stir you up all the time."

### CHURCH FINANCE.

Dr. O. F. Gregory, of Montgomery, led the discussion. He said in part: "Side by side with faith and hope and love Paul placed the grace of giving. Under all circumstances it is more blessed to give than to receive. There are those who shrink from the commercialism of religion. Do not like money to be brought into God's house. Every soul born of the Spirit is a partner with God. We must not withhold from Him. "We are niggard in our gifts. We



ought to be giving by bushels. Every one of you, high and low, and rich and poor can give to God.

"It is a sin for a church to get into debt. This must be avoided; this can be avoided if every one will on the first day of the week lay by in store as God has prospered you. Men are now giving by hundreds as they before gave by dimes. Development along this line has been great. Too much of our giving is not cheerful giving. It is wrung out of us. Every member is responsible for the finances of the church.

"The stewardship of the church requires us to be faithful."

#### CHURCH ACTIVITIES.

Bro. B. L. Mitchell, of Livingston, led the discussion: "Christ in the commissions meant to impress that the disciples would be successful in the effort at soul saving.

There is need of preparation in the going. There is no time lost in prepar-

ation. We must go. Without preparation you can not go. One should apply himself to study. One of the quickest ways is to enter a college and finish the entire course. Did Paul lose anything by the three years spent at the feet of Gamaliel?

Then there must be preparation of heart. This comes about by earnest, devout prayer, without this preparation we are not prepared to go. Without it we have no message. Soul-saving is no child's play. It is a work of eternity. We want that Holy Ghost feeling and we want that Holy Ghost dwelling. We want a revival in our churches.

"I believe we ought to put on mourning instead of hilarity—because of a lost world—lost sinners. They are our brothers.

A committee on program for a mid-way meeting, Rev. J. L. Gross, chairman, was appointed. This gives us a gathering between conventions.

development with a view to the service of our neighbors. We are members one of another—not one with another. "Do ye even so unto them." Each man is a brother to every other man; each woman a sister to every other woman. Jesus would bring us together in a chain of common sympathy. It is not what a man is, but what the world gets out of him. We are to compass the whole earth. The earth would be better off if our simple principles prevailed. Our Saviour put us into the positive side of the Golden Rule. He tells us something to do to all in the world. Trouble is the lot of us all. Jesus tells us to minister to all in trouble in the community. The poverty, the distress, is the poverty, the distress of all. We are to give to the suffering world around us the richest, the choicest that we have. It is a sin to turn the education of the world over to those who know not our Lord.

Public charities as they exist are a travesty on the churches and the religion of our Lord.

"Queen of all the sciences is religion. "There is the germ of the evangelization of the world in the Golden Rule."

Prayer by Dr. McConnell of Atlanta, Ga., followed by "From Greenland's Icy Mountains."

The great preacher was at his best, if it is proper to speak thus of Dr. Stakeley—he always seems at his best. The great congregation hung on his words in profound silence.

Convention adjourned to 2:30 p. m.

AFTERNOON SESSION, JULY 22.  
2:30 p. m.

Devotional services were led by Rev. J. J. Hagood. Prayer by Rev. J. W. Stewart and Rev. J. W. Willis.

The Convention was called to order by President Mallory at 2:50 p. m.

The report of the Board of Ministerial Education was read by Bro. J. G. Lowery of Birmingham, Ala.

Dr. Davidson read the report of the Trustees of Howard College. The school has had a year of great prosperity.

The Trustees congratulate themselves and the denomination on the election of Dr. A. P. Montague as President. 140 boys have been in attendance.

Dr. R. G. Patrick read the report of the Trustees of the Judson Institute. The Institute has had a large attendance and a most prosperous year. 256 girls attended the session just closed.

Bro. Quisenberry read the report of the Trustees of the Scottsboro Institute. 125 pupils have been in attendance.

Hon. G. R. Farnham read the report of the Orphanage Trustees.

The financial report of the Orphan's Home was read by Jno. W. Stewart, the Financial Secretary.

Bro. W. A. Davis read the report of the Board of Directors of the Convention.

Reports of the President and Treasurer of the Convention were also read by Bro. Davis.

Bro. M. M. Wood read his report as Statistical Secretary. The report shows there are 1245 preachers, 80 Associations, 140,721 members of churches. An increase of 6,297. Baptisms, 10,103. An increase over last year of 2,102.

W. Y. Quisenberry spoke on Colportage. He said in part:

"There are a million unconverted people in Alabama. There are tens of thousands hundreds of thousands into whose homes no man has gone for the purpose of saving them.

"We are awakening on education.

Thousands of children in the Southland are being taught to read. They are as hungry for something to read as for something to eat. If we do not give it to them they are going to fall a prey to the world, the flesh, the devil and the Mormon. The Mormons are sowing our country "knee deep" in their literature.

Rev. J. V. Dickinson offered a resolution calling for a committee of five to make recommendations to this Convention looking to the creation of a Sunday School and Colportage Board.

#### OUR DESTITUTION.

Rev. W. B. Crumpton led in the discussion. He said in part:

"The worst destitution we have is in our towns and cities. Can't get country people to believe it, though. The non-church-goers in our cities and towns are soon going to be dangerous. They will be skeptics, or their children will. 10,000 unaffiliated Baptists in the Birmingham district. The upper ten are another class I call your attention to. They call themselves the best society. I don't believe a word of it. Do you know that drunkenness and gambling are increasing among women in Alabama, and in the South and in our country? Well, it's so. Another destitution is among our negroes. Our Southern people owe a debt of gratitude to the negroes they can never repay. They made the solemn promise to protect the wives and children of their masters, absent in battle. Did any of you ever hear of them violating that promise? No!

"Another destitution is that in the country. People that are Baptists that are destitute of missionary information. Plenty of churches and preachers, but without missionary information. They claim to be missionaries and they are, if they don't prove it by contributing.

The committee to whom Secretary Crumpton's report was referred reported recommending the adoption of part of the suggestions contained therein. They did not recommend the revival of the State Mission Quarterly, but that arrangements be made with the Southern and Alabama Baptist for the issuing of a Quarterly Missionary Edition.

H. W. Provence offered a resolution placing the Convention on record as opposed to receiving for Baptist or Christian institutions public money set apart by the State for education. The resolution was adopted by a rising vote of the Convention.

The Convention adjourned after the benediction by Rev. H. H. Shell of Mobile, till 8 o'clock p. m.

EVENING SESSION, JULY 22, 1903.

Devotional services were led by Rev. W. W. Lee, of Blocton, Ala. Prayer by Rev. Z. D. Roby and Rev. L. M. Bradley.

The Convention was called to order at 8:40 p. m. by President H. S. D. Mallory.

The report on Foreign Missions was read by Rev. H. H. Shell of Mobile.

The report on Home Missions was read by Rev. J. F. Gable of Columbia. Both reports were replete with facts encouraging and commendatory to the Brotherhood.

Dr. R. J. Willingham was recognized and spoke to the report on Foreign Missions. He said in part:

"Why do we engage in the work of foreign missions? Why? Is it because somebody started the idea years ago? The Great Eternal God started this work and is carrying it on. Jesus Christ left His throne in the Heavens

(Continued on page 9).

## The Eighty-Second Session of the Baptist State Convention

Met in the Auditorium of the First Baptist Church, Troy, Ala., at 9 O'clock, A. M., July 22, 1903.

(Reported by Rev. J. W. Hamner.)

#### WEDNESDAY MORNING.

Devotional services were conducted by Dr. A. C. Davidson of Birmingham. Prayer by Brethren Quisenberry of Decatur, Gross of Selma, and Willingham of Richmond, Va.

The Convention was called to order on time by President H. S. D. Mallory at 9:40 a. m., and the Convention proceeded to permanent organization.

On motion of Dr. Davidson the Secretary, W. A. Davis, was instructed to cast the ballot of the Convention for Hon. H. S. D. Mallory for President. Brethren G. L. Comer and R. E. Pettus were unanimously elected Vice-Presidents.

On motion of Dr. Davidson Bro. J. W. O'Hara cast the ballot of the Convention for W. A. Davis for Secretary. Dr. A. B. Campbell reported for the Committee on Programme. The programme was amended by appointing a time to be selected by the President for memorial services, and the programme was adopted.

An appropriate address of welcome was made by Professor Shackelford of the Troy Normal College. The address was most beautiful and was very much enjoyed by the Convention.

The response was made by Bro. A. G. Moseley of Evergreen, in his own inimitable way.

The following visitors were welcomed:

Dr. R. J. Willingham of the Foreign Mission Board, Richmond, Va., I. J. Van Ness of the S. S. Board, Nashville, Tenn., Prof. Geo. B. Eager, of the Seminary, Louisville Ky., F. C. McConnell of the Home Mission Board, Atlanta, Ga., Rev. Mr. West, of the Texas Baptist Standard, Dallas Tex., Rev. H. E. Cleaton of Kentucky, representing the Baptist Argus, Louisville., Dr. W. P. Harvey of the Western Recorder and Baptist Book Concern, of Louisville, Ky., Dr. Harvey Hatcher of the American Baptist Publication Society of Atlanta, Ga., Rev. B. M. Pack of the Christian Index, Atlanta, Ga., Dr. J. F. Edens, representing the Southern Advance of Athens, Ga., Rev. I. A. White of Cuthbert, Ga.

New pastors were welcomed as follows:

Brethren Mitchell of Livingston; H. W. Williams, Opelika; Campbell, of Dothan; Windham and Stuckey of Notasulga.

Bro. Geo. G. Miles, President of Board, read the report of the State Board of Missions.

Rev. W. B. Crumpton read the report of the Corresponding Secretary of the State Board of Missions.

Bro. Crumpton reported great progress along all lines, complimenting especially the splendid work of the good women of Alabama. He reported a debt of about \$1,000. The report contained five recommendations, and at Bro. Crumpton's suggestion was referred to a committee.

Convention recessed for ten minutes.

#### CONVENTION SERMON.

At 11:30 a. m. the Convention reassembled to hear the annual sermon by Dr. Charles A. Stakeley, of Montgomery. He read i. Cor., 13. Prayer by Dr. J. L. Gross of Selma. "Coronation" was sung before the reading, and "How Sweet the Name of Jesus Sounds" after the prayer. On the platform sat Drs. Roby, Gross and McConnell.

The subject was "The Golden Rule;" Matt. vii. 12. Dr. Stakeley said in part:

"There is a disposition on the part of individuals to overlook common things in philosophy, science and religion. Our religion was designed to be intensely practical. It is also a system of commandments to be kept, of works to be performed. I speak to the subject under three heads:

1. The Dignity of Self.
2. Duty of Altruism.
3. Positive Service.

"We are to make the best of ourselves. Most of us are Calvinists. It is still true that we are saved because we are worth saving.

"We should look to the best development of ourselves in order to the best service of our Lord; to the best sacrifice. A man should develop himself along the line of his peculiar gifts—they are God-given. We are to be consumed in the service of our Lord—self-



# THE EDITORIAL PAGE.

## Astonishing Ignorance.

The Rev. J. F. Sturdivant, disciple of Dr. J. M. Boland, is now engaged in the advocacy of the new invention of "The Priestly Baptism," which seems unfortunately named since it is nowhere connected with the priesthood nor is it anywhere in Scripture spoken of as baptism. He says:

It is a striking fact, to which attention has already been called, that the Jews raised no objection to John's mode of baptism. They were accustomed to ceremonial cleansing by sprinkling. In all their history, there had been no law or practice to even suggest immersion. There is no prophecy foretelling that John or Christ should immerse anybody, but various prophecies spoke of them as purifiers. Here are two: "Then will I sprinkle clean water upon you and ye shall be clean." "So shall he sprinkle many nations." No one but an individual who is determined not to see can fail to see that the references are to the baptism of Christ, and even to the mode. Josephus, who was an intelligent Jew, says that sprinkling was baptism. Hear him: "Baptizing by this ashes put into spring water, they sprinkled on the third and seventh day." He certainly understood the Greek language and knew Jewish customs. He says sprinkling was baptizing, and he used baptizo. In "Ecclesiasticus, or Son of Sirach," 34. 25, we have this language: "He that is purified (baptizemenco) from a dead body, and touches it again, what does his cleansing profit him?" The law to which the "Son of Sirach" refers is found in Num. 19th chapter, and the cleansing there was by sprinkling. The entire process of cleansing to which reference is here made, was by sprinkling, and yet it is called baptism. The Jews clearly understood baptizo to mean sprinkle."

If the ignorance involved in the use of the above Scripture texts has any equal it is that displayed in this same article concerning Jewish customs. The late Rabbi Wise, the greatest Jewish scholar of recent days, writing of these customs in the time of Jesus, says: "If any one would inquire after facts and look up the matters in the Mishna and other Jewish authorities he would discover that the Jews had no idea of sprinkling—they knew the bath and submersion. Consequently John the Baptist submerged his converts in the Jordan. Mr. Heaton (the person whom he was refuting) confounds baptism with the sprinkling of the ashes of the red heifer, diluted in water on persons or things which come in contact with dead body." (See article in American Israelite.)

Edersheim, speaking of Jewish proselyte baptism, describes the mode as follows: "The persons to be baptized having cut his hair and nails, undressed completely made fresh profession of his faith before what were designated as 'the fathers of baptism' and then immersed completely, so that every part of the body was touched by the water. Women were attended by those of their own sex the rabbis standing at the door outside." See Life and Times of Jesus, Vol. II pp. 745-6. These great Rabbis, one a leader of Jews in America until his recent death, the other a convert to Christianity and

author of the best life of Christ written, are sustained by the unanimous consent of every authority on Jewish customs. Yet this disciple of Dr. Boland tries to palm off on the people "that in all their history there had been no practice to even suggest immersion." The most charitable explanation of that statement is that the author spoke in ignorance rather than in effort to deceive. But preachers who expect their statements to be received by the public with respect owe it to those who thus put confidence in their trustworthiness to exercise some care not to fly in the face of well known facts. But the Scriptures quoted as proof texts are equally unfortunately construed. Neither of them has any reference whatever to baptism. The first as Rabbi Wise above says is a reference to the sprinkling of the ashes of a heifer diluted in water and known as "water of purification or expiation" and was a part of a sacrificial service of the red heifer. The ashes were used to cleanse ceremonially those who had touched the dead or were returning from a war with spoils. In the passage quoted Jehovah is represented as gathering again dispersed Israel who had been defiled by their bloody wars and idolatries before their exile and purifying them by sprinkling with water of expiation. The second passage is a part of a poem—

"As many were astonished at thee,  
(His visage was so marred more than  
any man

And his form more than the sons of  
men)

So shall he sprinkle many nations  
Kings shall shut their mouths at him  
For that which had not been told them  
shall they see

And that which they had not heard  
shall they understand."

Now the word translated "sprinkle" is in the margin correctly rendered "startle." Gesenius renders it "cause to leap for joy." (See Lexicon.) The Greek translation renders by the word to make to wonder (thau-madzein) and not the word to sprinkle (rantidzein), nor that to dip (baptidzein.) The Syriac and Vulgate translate sprinkle and construe it as meaning the sprinkling of the water of expiation as in the passage above. In either case it has no reference whatever to baptism. No version nor scholar has even thought of translating it "so shall he baptize many nations" until the advent of the invention of the Priestly Baptism. Besides the connection and the parallelism shows plainly that the word means to startle as it is translated in the margin.

By the way it may be well to note while we are on this matter of the ashes of the red heifer that it was sometimes called "water of sprinkling." The Greek calls it "water of sprinkling" (rantismou) but never water of baptism (baptismou.) Now if this was the mode of baptism or a baptismal service why is not that word used by the Greeks? Because a Greek never did understand a baptism to be a sprinkling.

We have been unable to find the passage purporting to be quoted from Josephus showing his use of the word, but we did find this concerning the drowning of Aristobulus in a swim-

ming pool, "continually pressing down and dipping (baptizantes) him while swimming as if in sport, they did not desist until they had entirely suffocated him." We find some fourteen more uses like it. Josephus wrote Greek though he was by race a Jew and certainly understood the Greek language, and understood how Aristobulus was suffocated by being dipped too often. (See Autg. 15:3:3.) The passage from Ecclesiasticus is easily explained for after the sacrificial ceremony in the sprinkling of the ashes of the heifer, the person being cleansed was to bathe all over, and the reference in "baptized from the dead" refers to that bath. See Num. 19:7-8, 19. It is strange that these devotees of ceremonialism should have overlooked this bath three times enjoined in this chapter. Possibly they did not see how it could be administered by sprinkling. Surely Rev. Mr. Sturdivant did not see it or he could not have said, "the entire process of cleansing to which reference is here made was by sprinkling and yet it is called baptism." Concerning this bath Maimonides (1131-1204) easily the greatest of Jewish scholars, says: "Every person must dip his whole body. \* \* \* \* Whosoever in the law washing of the body or garments is mentioned it means nothing else than the whole body. For if any wash himself all over except the tip of his little finger he is still in his uncleanness. And he must wash all the hairs of his head for that also was received for the body." Yet this disciple of Dr. Boland says, "The Jews clearly understood baptizo to mean sprinkle." It is a serious question which this series of articles compels, viz: How long shall the pulpit retain the confidence of the public for fidelity in presenting the truth when some of its occupants are as reckless in propounding their ignorance as is manifested in this case. The inventors of the new baptism are proposing also to invent new customs for the Jews in spite of the principle that no ex post facto edict can operate on the facts of history. History is a science of discovery of the truth not of the manufacture of it. The Rev. J. M. Boland and his disciples have succeeded in vindicating their claim that they are exempt from the contamination of any learning.

We regret that owing to the indisposition of Mrs. D. M. Malone the copy for the Woman's page reached the office too late for this issue.

### A Series of Noteworthy Letters.

May 23, 1903.

President's Office, University of Alabama.

Office: University, Ala.

Miss Julia S. Tutwiler, President of Alabama Normal College Livingston, Ala.

My Dear Miss Julia: I take pleasure in saying that since 1898, when the Woman's Annex was established at the University, your school has sent to the University twenty young lady students. Without exception these young ladies have done splendid work, and their stand has always been far above the average. In several instances they have led the honor roll of the University, and from present indications, again this year, it is one of them who will

have the distinction of gaining our highest honors. In nearly every instance they have taken full courses, embracing Latin, Greek, Mathematics, English and the sciences, and have taken creditable stands in all these. Their qualifications and the character of their work indicate most unusual preparations before entering the University. I beg to say further that their conduct has always been beyond reproach for they have always shown themselves perfect ladies.

I trust that the University shall be permitted for many years to come to enjoy the co-operative work of your school, which has furnished it with so many splendid students in so short a time.

With high personal regard, and best wishes, I am,

Yours very truly,

John W. Abercrombie.

### For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

The fact that the Branch Houses of the American Publication Society will confine themselves to the business of pushing their own publications and other religious books does not indicate that the Publication Society is in the least embarrassed in its business. The Atlanta branch will be continued.

### A Wonderful Medicine.

If you read the Southern and Alabama Baptist you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

One dose a day of this tonic, laxative Palmetto medicine gives immediate relief and often cures in a few days. Drake's Palmetto Wine is a wonder worker for the Blood and the Liver and Kidneys. The trial bottle is sent free and prepaid to all who request it.

### Stammering Cured Free.

In order to convince the most skeptical of the efficacy of my Stammering Cure, I now offer to cure two stammerers free of charge in each county in the United States. No money to pay for treatment except \$5.00 incidental fee to pay for advertising.

Now, Stammerer, I make this offer in order to get your influence after you are cured. You see the point. Write at once with stamp to Rev. G. W. Randolph & Son, 514 East Baltimore St., Jackson, Tenn.

Christian hand this to a stammerer—Golden Rule.

### MANAGER WANTED

Trustworthy lady or gentleman to manage business in this county and adjoining territory for well and favorably known House of solid financial standing. \$20.00 straight cash salary and expenses, paid each Monday by check direct from headquarters. Expense money advanced. Position permanent. Address Thomas Cooper, Manager, 1030 Caxton Bldg., Chicago.



## The Eighty-Second Session of the Baptist State Convention.

(Continued from Page 7.)

because God loved the world. The Scotch drew up their covenants and signed them with their life blood on the tombs of their fathers. God signed His covenant in the blood of His Son on Calvary. The last thing He said as He ascended to Heaven was, 'Go preach in the uttermost parts of the earth.'

"God has given us this work to do—each individual member of every church.

"Our people need information—they will be led by it in this great work.

Dr. F. C. McConnell of Atlanta spoke to the report on Home Missions.

"There isn't a body of men whom I know superior to the Home Mission Board. They work without remuneration. They are brave, honest, noble, true. The two last years of my life have been the best. No man can know the burden of my heart as I lay it down. The man who, by his strictures of Dr. Diaz, while he was missionary of the Board, secured his resignation, takes Dr. Diaz to maul the Home Mission Board over the head. Verily the legs of the lame are not equal. This is the last speech I shall make before a Convention as Secretary of the Home Board. I resign from purely personal reasons. The man who heretofore has accused me of being a pickpocket, now says I am resigning because I am too honest to have anything to do with such business.

"Don't expect to get too many foreigners. They come to us set in their views. But we can get their children.

"Only in the last ten or fifteen years that the negroes ever realized that we are their best friends. They are coming to us with a fervor beautiful to behold. We are going to be able to do something for them worth doing.

"The Daiz matter is a small affair. Bless old Alabama; she hasn't stirred in this matter.

"There are 1500 churches in our Southern Zion without a roof over their heads.

"The beauty of the Home Mission Board is the power of focussing on a weak point; put money there till something is done.

"I believe in numbers. Thank God for the Baptists; for all Baptists!

"This is the brightest day the world ever saw, and it is brighter for the Baptist than anybody else.

In 1860 we were the richest people per capita on earth. In 1870 the South was the poorest per capita in the whole earth.

"April 9, 1865, was the best day that ever befell the South. It changed us towards God and for God. We will build because of it here in the South the greatest kingdom in the world. In fifty years the North will be borrowing money from us. Fifty years from now the skilled artisans will be in the South.

The reports as discussed were adopted.

Adjourned with benediction by Bro. A. Y. Napier of Auburn, till 9 o'clock tomorrow morning.

### PROVENCE RESOLUTION.

It is a cherished and time-honored principle among Baptists, based upon the teaching of the Word of God, that there should be entire separation between Church and State. The civil government has no religious function whatso-

ever. Its duty is merely to protect the individual in the enjoyment of his inherent right to worship according to the dictates of his own conscience. Beyond this the State should not proceed one step. Whenever it allies itself to any kind of ecclesiastical organization, whenever it appropriates public funds to the support of any form of religious work, it violates the important principle of religious liberty and trespasses upon the rights of the individual. The use of the public money in the maintenance of denominational schools is therefore contrary to Baptist principle, and we here declare that such a policy meets with the unqualified disapproval of this Convention.

### JULY 23, 1903. MORNING SESSION.

9:00 a. m.—Devotional service conducted by Rev. Geo. E. Brewer of Montgomery.

Prayer by Brethren R. A. J. Cumbee J. W. O'Hara and B. F. Giles.

The Convention was called to order by President Mallory promptly at 9:30.

Dr. H. Hatcher of Atlanta was invited to speak in the interest of the American Baptist Publication Society, which institution he represents.

The Society during the past year gave away over 300,000 Bibles, and it hopes during the present year to give away over 400,000.

Dr. Wharton spoke in the behalf of the Society also, declaring himself the advocate of what Dr. Tucker called the "greatest Baptist institution in the whole world."

Dr. J. L. Gross of Selma offered the following resolution:

"Resolved, That it is the sense of this body that hereafter the evening services of our Convention be given entirely to the preaching of the gospel, and that our committee on programme be instructed to bear this in mind and arrange to fill all the pulpits open to us in the community in which we meet.

Laid on the table to be called up later.

### OUR CONVENTION SCHOOLS.

Dr. A. P. Montague spoke in the interest of Howard College.

Though suffering the results of overwork, the great man of God spoke with power and unction. What a gift from God is Dr. Montague to Alabama! He loves Alabama and Alabama loves Dr. Montague. What an uplift has come to Howard by his leadership, and to the State by the inspiration of his presence.

Dr. A. C. Davidson, President of the Board of Trustees, graphically recounted how Dr. Montague had, with almost superhuman effort, erected the new \$17,000 dormitory.

Of the \$6,000 asked the brethren had kindly sent in \$3,800, which Dr. Davidson characterized as most noble. They only ask for the \$6,000 for next year.

Dr. Montague arose and paid beautiful tribute to the lovely women of Alabama in their noble work for Howard College; to Dr. Davidson and Prof. Hogan and others in the help they have given him in the great work.

Rev. D. L. Lawrence of Andalusia thought we should have an endowment of \$500,000.

Bro. W. B. Crumpton spoke in the interest of Howard in his own inimitable way. He laughingly said the trouble with Dr. Montague is too much battercakes and too much work.

Bro. Crumpton proceeded to take up collection and subscriptions for furnishing the new dormitory and the dining-room. How the brethren did respond! It was inspiring. This was one collec-

tion that would not stop when the required amount was reached. The dining-room to be named in honor of Dr. E. T. Winkler and the kitchen in honor of Dr. E. B. Teague.

The total amount taken in subscriptions and cash was \$2,011.67.

Dr. Patrick spoke in the interest of Judson Institute. He paid high tribute to Dr. Montague and declared he felt more like speaking in the interest of Howard than the Judson. He declared this the best day the Baptists of Alabama have ever seen.

The devotional spirit is finer at the Judson than at any institution Dr. Patrick has ever known. He believes that five of the girls there last year will go to the foreign field.

He knows nowhere a school whose Alumnae are so devoted as the Judson's.

Dr. Wharton spoke enthusiastically in the interest of the Judson.

Ministerial Education and Orphan's Home were made the special order for tonight.

Rev. H. W. Williams of Opelika preached at 11:45. Dr. Geo. B. Eager led in prayer. Bro. Williams' text was Matt. iv, 17. "From that time began Jesus to preach and to say, 'Repent, for the Kingdom of Heaven is at hand.'"

His theme was "The Peerless Preacher and His Theme." He said by way of introduction that the theme of preaching had changed in recent years. Time was when great emphasis was laid on the personal work of the Holy Spirit; now more attention seems to be given to the study of the life of Jesus. It is not an impious desire to see Jesus in his body. A very important subject is that of Jesus as a preacher. There are multitudes today who are willing to be fed on the same simple truth that the multitude fed on when Jesus was here in the flesh. It should be the aim of the preacher not so much to find out how to reach the masses, but to learn to preach like Jesus preached. It is better to preach to the people than about them. Jesus didn't consider a sermon wasted when preached to a small audience. We should preach to individuals as Jesus did.

There is being more accomplished by personal effort than by the few big sermons to large audiences. It is a compliment to our ministry that they can no longer be called "gentlemen of the cloth," and that they are not marked by the high, sleek hat with a corresponding dignity. The gospel is to be preached by men of like passions as those to whom they preach. Jesus preached the Kingdom of God. Everyone is in that Kingdom who is willing to be swayed by Jesus. Our duty is to preach that the Kingdom of God is coming. It is coming in the sense of ever enlarging. The Kingdom of God is the kingdom of conquest.

As to whether our churches are to seek legislation in wiping out the saloon, gambling and that unnamable evil either licensed or winked at by almost every large municipality, remains an unanswered question. Nothing in that line can be done so long as the Christian world is divided into so many sects. The regenerated life is the only way of salvation. We are to preach the gospel of salvation by grace.

We should preach the doctrine of eternal salvation. People are losing belief in a hell and in a personal devil. We need to preach both the mercy and the justice of God, His love and His wrath.

We are to preach His ultimate triumph. Jesus in some mysterious way has control even now, but the day is coming when the great stream of God's providence is going to sweep away every human agency which seeks to hinder His work. The time is coming when the shout shall go up, "Hallelujah, for the Lord God Omnipotent reigneth."

Bro. W. Y. Quisenberry led in prayer. Benediction by Bro. Saville.

### AFTERNOON SESSION.

July 23, 1903.

Devotional service was conducted by Rev. T. V. Neal.

Rev. W. Y. Quisenberry spoke in the interest of Scottsboro Institute, and introduced to the Convention Rev. W. W. Howard, of the Board of Trustees of that school, who spoke quite interestingly in the behalf of that splendid school of the denomination.

Bro. Quisenberry followed Bro. Howard with a most earnest speech on conditions in North Alabama. The recital brought out some amazing facts as to religious conditions. He pleads for all that section—for somebody to go into these homes and train these bright boys and girls.

Those people have the money and the brains, but they have never realized it.

Bro. G. R. Farnham was invited by the Convention to speak in the interest of the Orphan's Home. He represented the cause of helpless childhood. Nothing that appeals to God like that. Nothing that so stirs human sympathies.

We are now behind about \$3,800. It is on this denomination to say what shall be done with that debt. It takes what we are getting to pay for meat and bread. Our property is now richly \$25,000.

If we will do our duty by these, there will be no need for a reformatory in the State.

How they reach out after human sympathy, clinging to my coat tail when I go into their midst.

A number called out amounts from \$16 to \$50 for the Home, but the collection will be taken later.

Prof. A. W. Tate, President of Newton Collegiate Institute, was introduced to the Convention. He is the head of a fine Baptist Institute at Newton, Dale county, Alabama.

Rev. J. W. O'Hara read the report on Temperance.

Rev. Jno. V. Dickinson of Jasper, was recognized by the chair, and spoke to the report.

"The temperance problem has not been solved. I doubt if it will ever be settled by law. The question needs more profound study and thought.

"What I want this afternoon is not debate nor discussion, but conference.

"One trouble exists in Alabama; the brethren have not been willing to confer.

"The saloons, I mean the Liquor Associations, are buying up votes in Alabama—I mean white votes."

Brethren Mallory, Rabb, Schramm and others also participated in the discussion.

Bro. Moseley spoke on the dispensary movement.

Dr. L. O. Dawson offered the following amendment to the report on Temperance:

"We unconditionally condemn all forms of the traffic in liquor for beverage purposes." Adopted.

Dr. Campbell announced his prepar-

(Continued on page 13).



## OUR SERMON.

By Rev. J. J. Taylor, D.D.

### Dangers of the Lodge.

Prov. xxvii, 12: "A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

A distinguished divine has said that, if he were permitted to preach only two more sermons before going up to render his account at the judgment seat of Christ, he would devote one of them to a discussion of the brotherhood of man. Such a theme is worthy of any man's utmost efforts. God hath made of one blood all nations of men to dwell on all the face of the earth. The language contains few words that imply more for human weal than does the word "brotherhood." Through that familiar term unutterable melodies roll, and unpaintable pictures gleam, and ineffable memories rise. Spontaneous shoutings of children at play, bounding steps of youthful feet, loving voices sounding in words of encouragement or reproof, visions of home, are conjured out of misty depths by the utterance of that word. And in modern times it has become the shibboleth of multiplied organizations, which touch all ranks of society, and undertake to bring men into fraternities, guilds, knighthoods, for the promotion of helpful intercourse and practical good-will.

With all my heart I endorse the avowed purpose of these orders. Many of my warmest personal friends are members of this lodge or that, and through the lodge they are working for the relief of the widow and the orphan and for the comfort of the distressed. Nevertheless, good things are often perverted to improper uses and made instruments of evil. Unlike Mr. Stuart, who recently preached in this city, I do not regard the lodge as essentially bad; on the contrary, I believe that it is accomplishing much that would otherwise remain undone. Yet, impartially observing its operations in different cities through the space of twenty years, I am convinced that it is attended by certain dangers which ought to be avoided. In no unfriendly spirit, but in the hope of benefiting both the institution and its individual members, I mention some of the dangers of the lodge.

#### TO UNCONVERTED MEN.

The supreme danger is that the unconverted members lodgeship will stand in the stead of religion and the lodge takes the place of the church. To practical men, who judge chiefly by appearances, and have little time and less inclination to scrutinize principles, there is much in lodge life to foster this error. In nearly every community the lodge is composed largely of Christian people—ministers, deacons, and other influential church members—who line up with Jews, Unitarians, and non-professors of various grades, and with them pay in their dues and vote out their benefactions on terms of perfect equality, believers yoked with unbelievers (2 Cor. vi, 14-18), and all claiming to be brethren in good works. In some cases the preacher in the lodge becomes the chaplain, and lends the sanction of his sacred office in the church to the fraternal order. Sometimes in the higher degrees of an order bread and wine are used after the manner of the Lord's Supper. Within the pale of its own membership, the lodge often waits beside the sick, aids and comforts the bereaved, and lays the dead to rest, uttering the

same words of hope and comfort over sinner and saint alike.

I do not condemn these things; I simply mention them to show why unconverted men who come into the lodge with Christian men, and render the same service, and observe the same ritual, and enjoy the same fellowship, are liable to be deceived and rendered oblivious to the word of Christ: "Ye must be born again." There are men in this community who have been on the hearts of their Christian friends for years; yet they are self-satisfied and unresponsive, standing aloof from year to year and disregarding the claims of Christ. Look around at your next lodge meeting, my brethren, and see if they are not there. Venture to speak to them, "on the square," if you prefer, about their souls, and see if they do not avow the belief that the man who lives up to the rules of the lodge is as safe as any one. Indeed, Christian lodge men sometimes give currency to the idea that a man who pays the dues and observes the ritual of the lodge is a pretty good sort of Christian.

There is, however, not a lodge, from the ancient order of Freemasonry down to the latest candidate for popular favor, that claims to be a religion. The best of them ignore the fundamental fact that man is a sinner, held under the inexorable necessity of being born again and made a new creature in Christ Jesus. They speak of facing the unrolled scroll of an eternal future, and urge men to be mindful of the end; but they say nothing of what that scroll contains for the impenitent, and they point no soul to the Lamb of God that taketh away the sin of the world. Looking out upon the vast sea of the future, they see no spar which promises safety to those who have sought their shelter.

Not pretending to be a religious organization, the lodge does not operate according to the New Testament ideas of religion. What lodge receives a ten-year-old child into its fellowship? What lodge takes a man who has lived disreputably for years? What lodge opens its doors to the moneyless man, poorer than the foxes of the field or the birds of the air, and without a place to lay his head? What lodge does not ignore the New Testament doctrine of contributing according to ability, and does not exact the same dues of rich and poor alike? These questions are not raised by way of reproach, but simply to emphasize the fact that the lodge is not a religious institution.

Indeed, one may seriously question if it is strictly a benevolent institution. It annually expends thousands of dollars in relieving human suffering, but the insurance company does the same. In consideration of so much money paid into the treasury, the insurance company agrees to confer certain benefits on its policy-holders, who are its members. In consideration of certain dues paid into the treasury, or certain services rendered the order, the lodge agrees to confer certain benefits on its members. And it is difficult to see any special benevolence in either case. The insurance company does not carry its benefits beyond those who have paid into the treasury, neither does the lodge; and in either case, instead of benevolence, it is simply meeting the conditions of a business contract. Frequently in connection with church work

some brother imbued with the spirit of the lodge has rather boasted of how quickly a man who fails to pay his dues forfeits his financial claims on the order, showing that the brotherhood of the lodge goes but little farther than the money has gone. The obligations of the savings bank is good, and the insurance company is good, and the lodge is good; but they are not religion, and they are hardly benevolence. "If ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again., (Luke vi, 32-34). These mutual benefits conferred by irreligious institutions are good in their way, but they have no currency in the kingdom of God. "For the carnal mind is enmity against God; it is not subject to the will of God, neither indeed can be. So then they who are in the flesh cannot please God" (Rom. viii, 7, 8), no matter how many orders they join. And a prudent man will see the evil of regarding lodgeship as religion. Only the simple will pass on and reap the awful consequences of their error.

#### TO CHRISTIAN LODGE MEN.

There is danger, also, that the lodge will cause Christian men to discount their religion. A minister who belongs to several orders recently declared that he had never known an enthusiastic lodge man who was also an enthusiastic church member. At once I took issue with him, and proclaimed a different experience. The highest official in Kentucky Odd-Fellowship has been a deacon in his church; and only a few weeks ago, out of a moderate estate, he contributed \$1,200 for the erection of a new house of worship for his church. In my Mobile pastorate some of my most loyal helpers were men of the lodge and high functionaries in their favorite orders. In this church some of the foremost and faithfulest members are also zealous in the lodge. Multitudes of men find time for both the lodge and the church, and they set the two in their respective places, the one temporal and the other spiritual.

Nevertheless, there must be some ground for the complaint that the good lodge man often falls short as a church member. A man becomes interested in the secret orders, and he lines up with the Ancient Order of Free and Accepted Masons; he has some warm personal friends who belong to the Independent Order of Odd Fellows, and he joins with them; he likes the story of Damon and Pythias, and, under the gentle persuasion of some knight, he becomes a K. of P.; he admires the kindly disposition of the Elk, and so takes a set of horns; he is not willing to show an unfraternal spirit, and does not see how he can refuse to join the Maccabees; he hears of the Woodmen, who propose to girdle the world in one fraternal bond, and he, too, shoulders an axe; he cannot quite forget the Pilgrim Fathers, and he joins the Modern Puritans; he recalls the weird story of the aborigines, and he joins the Order of Red Men, requiring only that they be Improved; he believes, also, in Bibles and flags, and finds nothing the matter with the Junior Order of Mechanics; and the Royal Arcanum does a nice insurance business, and he sees no reason for skipping that honorable brotherhood! This is no fancy sketch. A

Christian man recently told me that he had been initiated in sixteen different orders. When a man loads himself up that way, what becomes of his religion? By its own teaching and practice, the lodge is not a religious institution, and cannot build a man up in his most holy faith. Such a man cannot attend the prayer meeting, because the lodge claims and receives his attention. Little by little he drifts out of the currents of spiritual life, and falls away from the Sunday service, and turns down the slope. If our faithful brethren who belong to the lodge will look around at the next lodge meeting, they will probably see church members who have not attended their churches three times in three months. They are good men, but the lodge has proven a stumbling-block to them, and its influence is robbing them of spiritual life and power.

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There is also danger that the Christian man will neglect his home for the lodge. If a boy has an ungodly father, maybe the less he sees of him the better. But many a Christian father forgets his obligation to bring up his children in the nurture and admonition of the Lord (Eph. vi, 4). Busy with life's problems through the day, he has but little time to spend at home; and too often his evenings are given to the lodge, while the patient mother at home grows old before her time under the strain of unshared household cares. Father, it would do you good to sit with her in the evening, as you did in the dreamy courting days. And why not help the children with their lessons some? Of course, you have forgotten a good deal that you learned at school; but it will freshen your heart and quicken your mind to go over the school books again. At least, you will keep in touch with the children and strengthen your influence



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**IN CONCLUSION.**

From these facts some closing words seem appropriate.

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"I love thy church, O God!  
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## OUR SERMON.

By Rev. J. J. Taylor, D.D.

### Dangers of the Lodge.

Prov. xxvii, 12: "A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

A distinguished divine has said that, if he were permitted to preach only two more sermons before going up to render his account at the judgment seat of Christ, he would devote one of them to a discussion of the brotherhood of man. Such a theme is worthy of any man's utmost efforts. God hath made of one blood all nations of men to dwell on all the face of the earth. The language contains few words that imply more for human weal than does the word "brotherhood." Through that familiar term unutterable melodies roll, and unpaintable pictures gleam, and ineffable memories rise. Spontaneous shoutings of children at play, bounding steps of youthful feet, loving voices sounding in words of encouragement or reproof, visions of home, are conjured out of misty depths by the utterance of that word. And in modern times it has become the shibboleth of multiplied organizations, which touch all ranks of society, and undertake to bring men into fraternities, guilds, knight-hoods, for the promotion of helpful intercourse and practical good-will.

With all my heart I endorse the avowed purpose of these orders. Many of my warmest personal friends are members of this lodge or that, and through the lodge they are working for the relief of the widow and the orphan and for the comfort of the distressed. Nevertheless, good things are often perverted to improper uses and made instruments of evil. Unlike Mr. Stuart, who recently preached in this city, I do not regard the lodge as essentially bad; on the contrary, I believe that it is accomplishing much that would otherwise remain undone. Yet, impartially observing its operations in different cities through the space of twenty years, I am convinced that it is attended by certain dangers which ought to be avoided. In no unfriendly spirit, but in the hope of benefiting both the institution and its individual members, I mention some of the dangers of the lodge.

#### TO UNCONVERTED MEN.

The supreme danger is that the unconverted members lodgeship will stand in the stead of religion and the lodge takes the place of the church. To practical men, who judge chiefly by appearances, and have little time and less inclination to scrutinize principles, there is much in lodge life to foster this error. In nearly every community the lodge is composed largely of Christian people—ministers, deacons, and other influential church members—who line up with Jews, Unitarians, and non-professors of various grades, and with them pay in their dues and vote out their benefactions on terms of perfect equality, believers yoked with unbelievers (2 Cor. vi. 14-18), and all claiming to be brethren in good works. In some cases the preacher in the lodge becomes the chaplain, and lends the sanction of his sacred office in the church to the fraternal order. Sometimes in the higher degrees of an order bread and wine are used after the manner of the Lord's Supper. Within the pale of its own membership, the lodge often waits beside the sick, aids and comforts the bereaved, and lays the dead to rest, uttering the

same words of hope and comfort over sinner and saint alike.

I do not condemn these things; I simply mention them to show why unconverted men who come into the lodge with Christian men, and render the same service, and observe the same ritual, and enjoy the same fellowship, are liable to be deceived and rendered oblivious to the word of Christ: "Ye must be born again." There are men in this community who have been on the hearts of their Christian friends for years; yet they are self-satisfied and unresponsive, standing aloof from year to year and disregarding the claims of Christ. Look around at your next lodge meeting, my brethren, and see if they are not there. Venture to speak to them, "on the square," if you prefer, about their souls, and see if they do not avow the belief that the man who lives up to the rules of the lodge is as safe as any one. Indeed, Christian lodge men sometimes give currency to the idea that a man who pays the dues and observes the ritual of the lodge is a pretty good sort of Christian.

There is, however, not a lodge, from the ancient order of Freemasonry down to the latest candidate for popular favor, that claims to be a religion. The best of them ignore the fundamental fact that man is a sinner, held under the inexorable necessity of being born again and made a new creature in Christ Jesus. They speak of facing the unrolled scroll of an eternal future, and urge men to be mindful of the end; but they say nothing of what that scroll contains for the impenitent, and they point no soul to the Lamb of God that taketh away the sin of the world. Looking out upon the vast sea of the future, they see no spar which promises safety to those who have sought their shelter.

Not pretending to be a religious organization, the lodge does not operate according to the New Testament ideas of religion. What lodge receives a ten-year-old child into its fellowship? What lodge takes a man who has lived disreputably for years? What lodge opens its doors to the moneyless man, poorer than the foxes of the field or the birds of the air, and without a place to lay his head? What lodge does not ignore the New Testament doctrine of contributing according to ability, and does not exact the same dues of rich and poor alike? These questions are not raised by way of reproach, but simply to emphasize the fact that the lodge is not a religious institution.

Indeed, one may seriously question if it is strictly a benevolent institution. It annually expends thousands of dollars in relieving human suffering, but the insurance company does the same. In consideration of so much money paid into the treasury, the insurance company agrees to confer certain benefits on its policy-holders, who are its members. In consideration of certain dues paid into the treasury, or certain services rendered the order, the lodge agrees to confer certain benefits on its members. And it is difficult to see any special benevolence in either case. The insurance company does not carry its benefits beyond those who have paid into the treasury, neither does the lodge; and in either case, instead of benevolence, it is simply meeting the conditions of a business contract. Frequently in connection with church work

some brother imbued with the spirit of the lodge has rather boasted of how quickly a man who fails to pay his dues forfeits his financial claims on the order, showing that the brotherhood of the lodge goes but little farther than the money has gone. The obligations of the savings bank is good, and the insurance company is good, and the lodge is good; but they are not religion, and they are hardly benevolence. "If ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again." (Luke vi. 32-34). These mutual benefits conferred by irreligious institutions are good in their way, but they have no currency in the kingdom of God. "For the carnal mind is enmity against God; it is not subject to the will of God, neither indeed can be. So then they who are in the flesh cannot please God" (Rom. viii. 7, 8), no matter how many orders they join. And a prudent man will see the evil of regarding lodgeship as religion. Only the simple will pass on and reap the awful consequences of their error.

#### TO CHRISTIAN LODGE MEN.

There is danger, also, that the lodge will cause Christian men to discount their religion. A minister who belongs to several orders recently declared that he had never known an enthusiastic lodge man who was also an enthusiastic church member. At once I took issue with him, and proclaimed a different experience. The highest official in Kentucky Odd-Fellowship has been a deacon in his church; and only a few weeks ago, out of a moderate estate, he contributed \$1,200 for the erection of a new house of worship for his church. In my Mobile pastorate some of my most loyal helpers were men of the lodge and high functionaries in their favorite orders. In this church some of the foremost and faithfulest members are also zealous in the lodge. Multitudes of men find time for both the lodge and the church, and they set the two in their respective places, the one temporal and the other spiritual.

Nevertheless, there must be some ground for the complaint that the good lodge man often falls short as a church member. A man becomes interested in the secret orders, and he lines up with the Ancient Order of Free and Accepted Masons; he has some warm personal friends who belong to the Independent Order of Odd Fellows, and he joins with them; he likes the story of Damon and Pythias, and, under the gentle persuasion of some knight, he becomes a K. of P.; he admires the kindly disposition of the Elk, and so takes a set of horns; he is not willing to show an unfraternal spirit, and does not see how he can refuse to join the Maccabees; he hears of the Woodmen, who propose to girdle the world in one fraternal bond, and he, too, shoulders an axe; he cannot quite forget the Pilgrim Fathers, and he joins the Modern Puritans; he recalls the weird story of the aborigines, and he joins the Order of Red Men, requiring only that they be Improved; he believes, also, in Bibles and flags, and finds nothing the matter with the Junior Order of Mechanics; and the Royal Arcanum does a nice insurance business, and he sees no reason for skipping that honorable brotherhood! This is no fancy sketch. A

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**Commissioner's Sale of Land.**

State of Alabama, Jefferson County. In the Probate Court.

Estate of Elta Banfill and Bessie Banfill, minors.

Under and by virtue of an order of sale made and entered by the Honorable J. P. Stiles, Judge of Probate in and for Jefferson County, Alabama, on the 8th day of July, 1903, the undersigned L. J. Haley, Jr., as Commissioner, will proceed to sell, to the highest bidder for cash, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale, on Monday, August 10th, 1903, the following described real estate, to-wit: Lots 10, 11, 24, 25 and the north forty (40) feet of lots 22 and 23 according to a map of the Banfill property; which map is on file in the office of the Judge of Probate of Jefferson County, Alabama, and is recorded in Book 71, page 424 and also in Map Book 3, on page 15, said lands situated in the city of Birmingham, Jefferson County, Alabama. Said sale will be made for the purpose of removing the estate of said minors to the State of Florida for reinvestment. Said sale will include the dower interest of Vashti L. Banfill, the mother of said minors. Dated this July 8th, 1903.

L. J. HALEY, Jr., Commissioner.

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**RESULTS.** University of Virginia, Charlottesville, Va. July 15th, 1902.

Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.

Dear Sir—In reply to yours of recent date asking me something of your men who have been with us, I will state that an examination of the records of the students from the Marion Military Institute who have attended the University of Virginia shows that the majority of your men are as thoroughly prepared as any entering this institution. During the past six years the University has awarded as many academic degrees to graduates of the Marion Military Institute, as it has to those from any other College in the country, and academical and professional degrees to more graduates from the Marion Military Institute than to those from any other college or university outside of the State of Virginia.

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**Baptist State Convention.**

(Continued from page 9).

edness to vote for the report as presented.

With the negro vote eliminated, he was not sure that we could not carry prohibition anywhere in the State. The negro vote is what has been in the way.

Prof. Hogan of Howard College, read the report on Woman's Work. The report was replete with information on woman's work throughout its history, from the first organization of women. Since 1883 over \$800,000 have been contributed by the women. This work has not caused any falling off in the contributions of the churches.

Bro. Crumpton offered the following resolution, which was adopted:

Resolved, That a committee of three be appointed by the Alabama Baptist State Convention to confer with the general religious bodies of the State looking to the organization of an interdenominational Anti-Liquor League.

Dr. Wharton of Eufaula spoke most eloquently to the splendid report on Woman's Work.

Rev. J. W. Willis of Montevallo also spoke to the report. He believes it possible to raise the \$20,000 for foreign missions in Alabama next year because of the women.

Rev. D. L. Lawrence of Andalusia also spoke to the report.

Dr. Gross of Selma likewise spoke in the interest of woman's work.

The report was adopted.

Bro. I. A. White was granted the floor on a question of personal privilege.

Adjourned after benediction by Bro. B. F. Stamps till 8 p. m.

**EVENING SESSION.**

The Convention was called to order by President Mallory promptly at 8:00 o'clock.

The first order for this hour, ministerial education, was discussed under two phases: I.—Ministerial education at Howard College; II.—Ministerial Education at the Louisville Seminary.

Rev. J. G. Lowery, President of the Board, spoke to this report.

The Board began work last year with a debt of \$600. The present indebtedness of the Board is about \$500. We ask for \$2,500 for next year. We want \$500 just as soon as we can get it. Take a collection when you go home and send it to Dr. C. C. Jones, at East Lake, Ala.

Rev. L. M. Bradley spoke to the report.

The \$600 indebtedness came about by the work of the Institute Board being turned over to us, and not by the work of ministerial education.

The message the Board sends to this Convention is "Not to change your plan of work as to ministerial education." We have done well since you relieved us of Institute work.

We believe your Board is spending your money wisely.

Rev. L. O. Dawson spoke to the report on ministerial education also.

I believe our people are neglecting ministerial education.

I want to say another thing that I have not heard mentioned in this Convention in ten years. We want a God called ministry. A professional preacher is the most contemptible thing on God's footstool.

If God calls a minister is to be done in answer to prayer by the churches. When did you ever hear a church go

down on her knees in prayer to God to call men into the ministry?

Before we can pray we must understand something of the need of this world.

The crying need of this world is consecrated ministers.

We want a man first of all to be trained.

Every country church in this country wants a trained man.

Where did the idea come from that a city pastor has a good time?

The country must furnish the men that fill the pulpits.

Dr. Eager of the Seminary, spoke in the interest of the Seminary.

I was caught up in that spiritual cyclone for Christian education that swept this Convention this morning as perhaps it was never swept before.

There have been cyclones before in the days of Curry and Renfroe and others that some of you youngsters do not remember. I thank God for this enormous meeting. I would not have missed it for hardly anything. I heard the venerable Bishop Wilmer years ago plead for a God-given ministry.

Oh! if there were more Hannahs there would be more Samuels. If there were more Eunices and Loises there would be more Timothys.

In the recounting of their experiences of the call to the ministry by the students of the Seminary handed in to me I have noticed the abounding presence of the influences of mother. Sometimes it is wife, but so many times it has been mother. I have wept many, many times over these papers.

I would endorse every word that has been said about college training—about Howard College. If a young man having only three years in which to get an education I would unhesitatingly say spend them in Howard College—take the whole course.

We have had our college men—Broadus, Winkler and many others—but we have also had our Renfroe.

Yet he was educated. He never lost an opportunity to improve his mind and store it with a vast amount of knowledge.

I do not believe that in this assembly I need to argue the necessity of theological education.

Dr. Eager paid high tribute to his colleagues in the Seminary, and modestly said for himself that he was doing the best he could. The brethren in Alabama are fully persuaded that he is equal to the best.

He stated that the new plan of help to our students does not work well at his end of the line.

Five hundred dollars was given to Alabama students last year and Alabama, under the new plan, sent only \$125 to the students' fund at the Seminary.

Brother Crumpton said: "We don't have students for the ministry, but Baptists educate young preachers."

Rev. John W. Stewart spoke to the report on the Orphanage.

The Orphans' Home is in better condition than it has ever been.

Local conditions, thank God, have been remedied.

I am persuaded that the Orphans' Home is not much in the mind of the Convention.

It has always been side-tracked in the Convention, and now you kick me because we have a debt.

I don't know why but in spite of it all, I somehow feel tip top. I don't

hardly understand myself because of it.

One of the most touching incidents was the presentation of an orphan girl of Troy, now at the Orphanage, by Brother Stewart. To behold the picture as she stood weeping in the arms of Brother Stewart while Brother Sam Carroll of Troy arose and asked to tell the story of her life.

God bless the Orphanage! God bless John W. Stewart! God reared him out of the rugged hills of Randolph county, Alabama, to do this glorious work.

Dr. Gross took a collection in pledges amounting to \$2,500 to wipe out the debt on the Orphanage.

Adjourned after the benediction, by Dr. O. F. Gregory, till 9 o'clock tomorrow morning.

FRIDAY, JULY 24, 1903, 9:10 A. M.

Devotional services, conducted by Rev. J. R. Curry, Athens. Prayer, by Brother Talliaferro.

Committee on Time, Place and Preacher made by Brother Napier. Third Wednesday in July, 1904, the time, and the Parker Memorial Church, Anniston, the place for the next meeting.

Rev. S. H. Campbell of Dothan, to preach the sermon with Rev. W. A. Talliaferro as alternate.

There was a spirited debate as to the time of meeting.

The report of the Committee on Time, Place and Preacher was unanimously adopted.

The Program Committee was instructed to arrange for a meeting of three full days or nine sittings of the next Convention.

Rev. L. O. Dawson made report of Committee on Nominations.

Report with slight amendment was adopted.

Following are the recommendations of the committee: Statistical Secretary, M. M. Wood; Treasurer, R. F. Manly; Auditor, S. P. Fowlkes; Directors, W. P. Welch, Law Lamar, T. M. Johnson, R. R. Kornegay, J. B. Ellis, R. G. Patrick, Paul V. Bomar, H. O. Murfee and J. L. Gross.

Members State Board to succeed those whose terms are expired: W. J. E. Cox, W. B. Davidson, A. E. Burns, Dr. O. F. Gregory, L. O. Dawson, Lum Duke, N. C. Underwood, J. G. Harris.

Board of Ministerial Education: H. W. Provence, A. L. Smith, W. M. Blackwelder, C. C. Jones, J. G. Lowery, L. M. Bradley and J. M. Shelburne.

Howard Trustees: J. P. Stiles, A. D. Smith, J. M. Falkner, W. G. Curry, H. R. Dill, E. H. Cabaniss, P. C. Ratliff, C. S. Rabb.

Judson Trustees: W. A. Davis, to succeed J. B. Graham; J. P. Haley, to succeed B. M. Lide; W. P. Welch, to succeed W. P. Welch; G. G. Miles, to succeed W. T. Smith

Orphanage Trustees: John Cunningham, J. C. Bush, G. A. Joiner.

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The matter of Bible and Colportage after a spirited discussion was referred to a committee of five L. O. Dawson, J. V. Dickinson, T. M. Callaway, W. Y. Quisenberry, R. E. Pettus, Arnold S. Smith, to report to the next Convention.

Rev. Frank Willis Barnett of the Southern and Alabama Baptist, spoke

to the Convention on Denomination Literature with special reference to that paper.

He eulogized the ministry and the pious men and women of Alabama who have so nobly stood by the paper.

Standing committees to report at next session:

Foreign Missions: J. A. Liner, H. W. Williams, W. A. Taliaferro, J. R. Magill, R. M. Hunter, W. A. Bellamy, I. N. Langston.

Sunday Schools: Bunyan Davie, C. C. Pugh, R. H. Hudson, J. F. Averytt, D. S. Martin, F. E. St. John A. P. Smith.

Woman's Work: A. J. Moncrief, H. C. Reynolds, E. E. Gresham, Richard Hall, L. M. Bradley, J. A. Hendricks, T. W. Shelton.

Home Missions: D. F. Lawrence, S. H. Campbell, E. M. Shackelford, P. M. Jones, W. N. Nichols, R. F. Hawkins, T. M. Johnson.

Temperance: J. R. Curry, C. S. Rabb, W. D. Dunn, T. B. White, W. C. Goodwin, F. P. Nichols, H. A. Harris.

Young People's Work: T. V. Neal, J. W. O'Hara, P. G. Maness, D. P. Lee, J. L. Pate, Chas. H. Davis, J. M. Head.

Rev. A. Y. Napier read the report on Sunday schools.

Dr. I. J. Van Ness of the Sunday School Board, of Nashville, addressed the Convention.

Sunday school work has come to the front as a great agency.

Our Sunday School Board has been able to create in its short history assets of over \$100,000.

This means a great work with a strong agency.

A Christian drummer, Bro. W. S. Ousley, a member of Walnut Street Church, Louisville, spoke quite interestingly to the report. The Convention heard the dear brother from Kentucky gladly. He had also previously taken part in the collections taken.

Dr. Eager spoke a work of encouragement.

Dr. Davidson announced that his whole force is thrown in the direction of his Sunday school—towards the young people.

When Dwight L. Moody quit the road as a drummer Bro. W. S. Ousley inherited Moody's drummer's trunk. Dr. Campbell said he must have also inherited some of Moody's earnestness and piety.

Other brethren also took part in the discussion.

Prof. E. M. Shackelford of Troy, was recognized and addressed the Convention on the importance of training teachers for Sunday school work.

The report was adopted.

Brother Gross, by unanimous consent, withdrew his resolution, looking to having preaching at all future night sessions of the Convention.

Rev. W. R. Ivey of Oxford, spoke on young people's work.

All work is missionary when properly done.

The one great work should be to crowd into the hearts of the boys and girls the importance of spreading the gospel to a lost world.

One of our difficulties is to get our boys and girls to do original work.

Keep at it and after awhile we shall be able to get them to present creditable papers on occasion.

Rev. A. S. Smith of Alexander City,

(Continued on Page 16).



**Let Your Light Shine.**

Jesus, who was the Light of the world, and in the glow of whose lamp we became illuminated, emphasized a duty to his disciples when he said ye are the light of the world. A city that is set upon a hill that cannot be hid.

Neither does a man light a candle and put it under a bushel, but on a candlestick so that it giveth light to all in the house.

We are commanded to let our light so shine, that others may see our works and glorify our Father in Heaven.

A Christian who does not let his light shine is as the sun in eclipse—the animals and the fowl are disturbed; and so it is with the world when a Christian extinguishes his light by bad conduct or some misstep in his career. How sad to look upon the persons who have extinguished their lamps!

They should be pitied and should be helped and not kicked lower down. Those who are most uncharitable to the fallen are cold hearted and selfish.

Again, there is another class of Christians who put their lights under the bushel of business. When they were poor they were humble and active in the service of Christ. They went to church and Sunday school; yet obscurity and poverty kept them from great influence in the world. They let their little torches shine wherever they went. But business enlarged and money increased, pride and ambition crept in after a while; the once fine gold seems to go to dross.

I was forcibly struck by the poem of a blind man carrying a lantern on the streets. When asked by a man who knew him, why he carried a light in the darkness, he said, "To keep people from stumbling over me."

Oh! that Christians would keep their lights shining so the world would not be stumbling over them.

This world is all dark and the sinner is blind,

Nor can he the way out alone ever find; And Christians' lamps on the broad way of gloom,

The sinner to turn from his ill-fated doom;

The light of the Christian is the glint of the sword,

The Spirit enflashes the might at his word.

Arise then, ye Christians, and shine with your light—

The way is so rugged, and black is the night;

For thousands are stumbling o'er virgin's asleep,

Unlighted their lamps to the bottomless deep;

And many their torches have given,

To light a lost world to the haven of heaven.

So shine with your light that the worldlings may try

Your works that are good, and your God glorify,

Nor hide the bright lamp under bushel nor bed,

Where luminous useless its luster is shed;

Extinguish it not by your lives nor your lips,

For the blackest of darkness is the Christian eclipse!

Sula Bartlett.

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Effective January 4, 1903.

**EASTBOUND.**

	No. 2. Daily.	No. 4. Daily.
Lv Birmingham	6:40 am	4:00 pm
Ar Childersburg	8:20 am	5:32 pm
Ar Sylacauga	8:45 am	5:50 pm
Ar Talladega	12:48 pm	
Ar Anniston	2:05 pm	
Ar Goodwater	9:22 am	6:24 pm
Ar Alexander City	9:57 am	6:50 pm
Ar Dadeville	10:32 am	7:26 pm
Ar Camp Hill	10:51 am	7:46 pm
Ar Opelika	11:35 am	8:25 pm
Ar Columbus	12:35 pm	9:25 pm
Ar Fort Valley	3:20 pm	11:45 pm
Ar Macon	4:15 pm	12:40 am
Ar Americus [ex. Sun.]	7:00 pm	11:20 am
Ar Americus via Fort Valley	10:05 pm	6:10 am
Ar Albany	11:10 pm	7:15 am
Ar Augusta		6:45 am
Ar Savannah		7:00 am

**ARRIVALS.**

No. 1, from Macon, Albany, Columbus, Opelika, Americus, etc., 8:45 p. m.  
 No. 3, from Savannah, Augusta, Macon, Columbus, etc., 12:20 p. m.  
 Elegant vestibuled through sleepers between Birmingham, Columbus, Macon and Savannah on Nos. 3 and 4.  
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	Huntsboro, Columbus, Richland, Albany, Americus, Cordele, Jacksonville, Macon, Savannah and all points East. New and Elegant Parlor Cars between Montgomery and Savannah.	8:00 a. m.

6:20 a m	[Via Western Railway and Atlanta] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington Baltimore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York	9:20 p m
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1:30 p m		
6:30 p m	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a m

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**The Western R'y of Alabama.**

SCHEDULE EFFECTIVE SEPT. 25, 1901.

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

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service. G. B. Tyler, G. A., Montgomery, Ala.; D. P. O'Rourke, C. A., Selma, Ala.; J. P. Billips Jr., G. P. A., Atlanta Ga.; E. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, Pres. Ident and General Manager, Atlanta, Ga.

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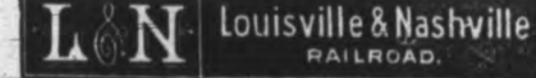
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**National Association Master Plumbers, San Francisco, Cal. May 19th-22d.**

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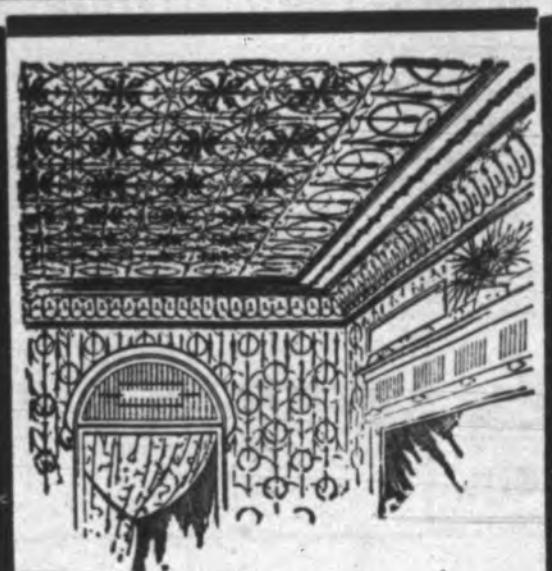
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## Baptist State Convention.

(Continued from Page 13.)

was invited to speak to the report on Young People's work in place of Rev. J. L. Thompson.

Brother Thompson was kept at home by the illness of Sister Thompson.

Brother Smith spoke with power.

The president announced as the committee to confer with temperance workers looking to the formation of an inter-denominational Temperance League, O. F. Gregory, C. S. Rabb, W. M. Blackwelder, W. D. Dunn and J. V. Dickinson.

On motion of Dr. Stakeley, Dr. O. F. Gregory of Adams Street Church, Montgomery, was added to the State Board of Missions.

Memorial Service: I. T. Tichenor, J. L. M. Curry, E. B. Teague, J. B. Graham.

Rev. T. M. Callaway spoke in memory of Deacon J. B. Graham.

A true man, a devoted friend, a faithful deacon, an influential citizen.

He thought his work not done, but said if it was the Lord's will it was all right.

He quietly made every preparation and then quietly fell on sleep.

"Face to face" was sung by Bro. W. H. Samford and followed by prayer by Dr. Eager just before Brother Callaway's address.

Dr. A. B. Campbell spoke in memory of Dr. I. T. Tichenor.

Spent most of his pastoral history in Alabama. Twice pastor of the First Baptist Church of Montgomery. Presi-

dent for some years of Auburn College. From 1882 secretary of the Home Mission Board of Atlanta.

He was a matchless orator.

He was a man of profound knowledge.

His last appearance before this Convention was at Brewton.

Dr. O. F. Gregory spoke in memory of Dr. J. L. M. Curry.

He was the central figure on the platform of our Southern Convention for years.

He was a magnificent orator.

He was a profound scholar.

Statesman, diplomat. The world recognized his power.

Honored by the world, but as a Baptist and servant of Jesus Christ he is especially remembered by us today.

Dr. Curry didn't have to be introduced to a brother a second time.

He knew you on the street or anywhere else.

Prof. B. F. Giles spoke in memory of Dr. E. B. Teague.

It was a great privilege to have known Dr. Teague.

He was a great man.

He was a man of great reverence.

He was a man of prayer.

He believed in the inspired, infallible word of God.

He was a man of great power.

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Adjourned with benediction by Dr. A. C. Davidson.

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