

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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## NOTES AND COMMENTS.

The State of Kentucky is to have a new capitol.

Dr. B. H. Carroll, Jr., is supplying the church at Troy, Texas.

Two Australian boys are coming 10,844 miles to enter a North Carolina school.

Rev. J. J. Hall, Norfolk, has been called to the First Baptist Church at Fayetteville, N. C.

Rev. T. M. Thomas, who will leave for China in September, is now at Inverness instead of Greensboro.

Rev. John Roach Straton, of Texas, is supplying for Dr. Lawrence at the Second Baptist Church, Chicago.

Rev. David Lawrence, a native of North Carolina but beloved in Alabama for his work as pastor in the State, has been at his old home at Beaufort recuperating.

The Alexandria (Va.) Church recently received twenty-one members by baptism and five by letter. Rev. John A. Wray is the pastor. He was formerly at Milledgeville, Ga.

J. H. Johnson, of Talladega, principal of the Alabama School for the Deaf and Alabama School for the Blind, has been elected President of the American Association of Instructors for the Blind.

Rev. C. L. Mathews writes: "I have just closed one of the most interesting meetings ever held at New Hope, Coffee county, Ala. There were ten accessions by baptism and the church was revived and strengthened."

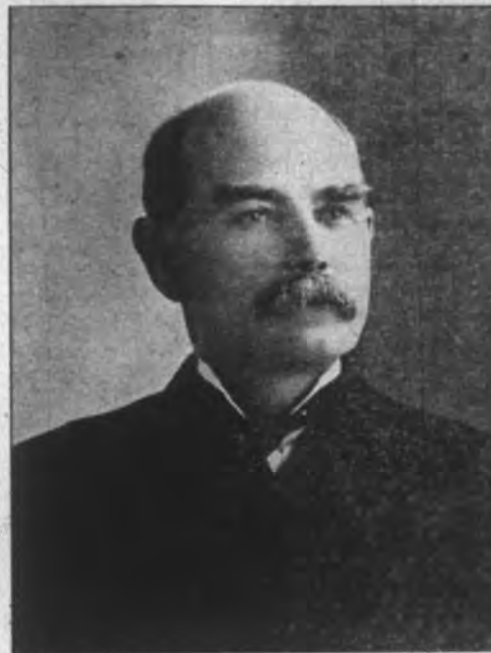
In a speech to his congregation Alexander Dowie charged that some of the officers were misusing the funds of Zion, and that they were liable to be hauled up for embezzlement unless they made good at once.

Dr. S. H. Ford desires that his personal correspondents shall address him at Jennings, Mo., instead of St. Louis, as heretofore. Jennings is a delightful suburb of the city, and Dr. Ford enjoys the spacious acreage and fresh air of the country.—Word and Way.

Dr. J. H. Kilpatrick has been pastor of the church at White Plains, Ga., since the latter part of 1854, nearly fifty years. There have been few such pastorates in the South. Dr. Kilpatrick is a power in the old Georgia Association, in the Georgia State Convention, and in the Southern Baptist Convention.

The report of S. G. Cooper, Secretary of the Mississippi Baptist Convention shows 1,308 churches, 108,959 members, 605 Sunday schools with 31,290 scholars, 6,066 baptisms, value of church property, \$1,008,700; missions, \$37,980.85; other benevolence, \$26,404.13; home purposes, \$200,336.43.

Though mention has been made of



JUDGE N. D. DENSON, THIRD VICE PRESIDENT OF ALABAMA BAPTIST STATE CONVENTION.

A Distinguished Baptist Layman Who Will Adorn the Supreme Bench.

the appointment of Brother H. W. Provence, of Ensley, Ala., to Central China, we refer to it again, not only to express our pleasure at the going of a so well-equipped young man to teach in that land, but to extend our congratulations to his honored father, whose pen has so often enriched the pages of the Index.

W. B. Crumpton said: "I believe in our editorial fraternity. What a power they are! And as rule they stand for the best things. When they agree they are a power for good indeed. An editor should be a gentleman as well as a Christian, and a born gentleman at that, and if he is not he is not fit for an editor."—Argus.

At the Secretaries' meeting at Louisville Brother Crumpton said: "The Alabama State Board reaps great harvests through its W. M. U. and their organizer. How this noble woman organizer blesses the cause wherever she goes! Besides all of the information and inspiration which the W. M. U. gives they return to the State Board far more than it costs us. The W. M. U. is a valuable asset to our State Board."

From Brother Castello: "Inclose you will find my subscription for our dear old paper for the year 1904. I wish to say that I have just closed a series of meetings at Sandy Creek Baptist Church, Holmes county, Fla. Our beloved Bro. W. F. Wagner assisted. We had a glorious meeting and the Spirit and power of God were richly manifested. Thirty-two were added to the church—twenty-three by baptism and nine by letter.

At the Secretaries' meeting in Louisville the Recorder says: "Brother Crumpton made an instructive talk on the distribution of tracts, books and papers."

Rev. S. H. Campbell, pastor of Dothan Baptist Church, will spend August with friends in Georgia, the church having given him a month's vacation.

Dr. W. B. Crumpton was made President and Dr. J. G. Bow Secretary of the Secretaries meeting recently held in Walnut Street Church, Louisville, Ky.

Rev. W. L. Price, Billingsly: "We have just closed a most gracious meeting. Rev. A. J. Preston, of Prattville, preached the truth without any errors, assailing sins of every kind"

Rev. J. J. Hagood writes from Andalusia: "We will let the contract for our new building here the 10th of August. It will be a thing of beauty, with appointments for the best service."

Bro. T. M. Thomas: "I have just closed a meeting at Mt. Hebron Church, with eleven additions. The pastor was assisted by Rev. J. D. Ray, of the Second Church, Selma. Brother Ray preached earnest, plain, practical gospel sermons."

Rev. W. A. Taliaferro, of Greenville, went from the State Convention to Brantley and assisted Rev. R. A. J. Cumbie in a five-days meeting. Twelve were added to the church. From there he went to Spring Hill and helped Rev. A. L. Shell in a four-days meeting. Twenty-one were added to the church.

## NOTES AND COMMENTS.

The northern missionary societies, after due conference between the several representatives, have decided to accept the invitation of the St. Louis Baptists to hold the May Anniversaries in that city next year.

The report of the committee on time and place of the Secretaries' meeting recommended Kansas City as the place for the next meeting, and Wednesday before the meeting of the Southern Baptist Convention as the time. The report was adopted.

Rev. Solomon L. Ginsbury, of Pernambuco, Brazil, South America, is in this country visiting his father-in-law, H. T. Morton, at Kansas City. For thirteen years he has labored in Brazil. We trust he and his faithful wife will have a good time. They richly deserve it.

Rev. L. A. Cooper, of Live Oak, Fla., writes: "After the first of October I will be engaged solely in evangelistic work. I would be glad to hold some meetings in your State." Bro. Cooper is a gifted preacher and any brother desiring to arrange for a meeting in the fall would do well to correspond with him.

Bro. R. E. Pettus writes: "Rev. J. A. Maples, of Louisiana, delivered his illustrated temperance lecture to a large crowd in our county court house. He made a profound impression upon his hearers, and men and women besought him to return as soon as possible and repeat it."

The Young People's Unions of the Birmingham District have been called to meet in a grand Baptist missionary rally at the Southside Church next Sunday afternoon, Aug. 14, at 3:30 o'clock in a farewell meeting to the much beloved brother, Rev. H. W. Provence, of Ensley, who will leave in two weeks for Shanghai, China, as a missionary of the Foreign Board. It is hoped that every church and union in the district will be well represented by a full turnout of all who can possibly attend.

We have received the following minutes. Please send us copies of those not put down in this list: Birmingham, Bethlehem, Butler, Cahaba, Calhoun, Cedar Bluff, Central, Central Liberty, Cherokee, Chilton County, Clarke County, Cleburne, Colbert, Columbia, Conecuh County, Coosa River, Cullman, Escambia, Etowah, Eufaula, Florence, Harmony Grove, Harris, Haw Ridge, Judson, Liberty, Marshall, Mineral Springs, Mobile, Montgomery, Mud Creek, Mussels Shoals, Newton, New River, North River, Pine Barren, Salem, Shelby, Sipsy, Southeastern, Sulphur Springs, Tennessee River, Tuskegee, Union and Unity. Please send in missing copies at once.

## OUR SERMON.

By Rev. Sam H. Campbell.  
Dothan, Ala.

### THE CRY OF HUMAN NEED THE VOICE AND COMMAND OF GOD.

Acts 16: 9-10.

If you or I had stood within the gates of Troas beside the sounding sea we might have fancied that we could hear Greece crying to us by the convulsed lips of her poisoned, dying patriot Demosthenes, or her martyred Socrates, and have "assuredly gathered" that God wished us to retrace our steps rather than cross the Hellespont. Certainly we would have questioned the sanity of a man who dreamed and saw visions in the night and claimed that this was God's call to him to institute a work of such magnitude as the evangelization of Europe. We would have said, "Paul this is just like you, your dreams are but the expression of your waking thoughts; they reveal the ambition of your soul. Your heart's desire and prayer to God is not only that Israel might be saved, but that the world might be saved. When at Antioch your restless soul yearned for Cyprus, and when you had crossed that island you sailed for Asia and now being checked by the Spirit to speak the word in Asia, you wish to cross into Macedonia. It is always the regions beyond." Or we would have said, "Paul, you have not yet recovered from your serious illness in Galatia and I fear your nerves are shattered; you need rest." But if we had been convinced that this was God's call to us, a month would have been required in which to think over the subject, and make ready for the trip. Not so Paul. "The very next sunset which bathed the Hellespont in its golden light" kissed the flushed cheek of him who was never disobedient to the heavenly vision seated upon the deck of a vessel whose prow was moving toward Neapolis. The vision of that man haunted Paul; it stirred the deepest fountains of his soul because he saw therein a nation's call for help. The outstretched hands and earnest appeals of such a vision should arrest the eye and pierce the heart of every child of God today because it is the cry of 1,000,000,000 needy souls for help. But I ask—

I. Whose ears will catch the plaintive wail of human needs? Other men besides Paul had stood upon the hills of Troas, which have been made vocal with great memories, and looked for visions and heard calls, but it was only visions of battles, blood-shed and kingdoms; it was only bugle-calls "to arms." Alexander, Caesar, Xerxes and others stood within her gates and each man saw according to the spirit within him. Paul brought with him an eye capable of larger vision; a soul thrilled by nobler sentiments than these men possessed, and he too saw according to the spirit within him. In this moment of his perplexity Paul saw what each one of us needs to see today—a man. Russia, in her efforts to seize and hold Manchuria and Corea, and Japan in her efforts to stop this encroachment, are both prompted by selfishness, and in their heat of passion they are forget-

ting the all important thing—man, his misery and need. It is the devil's work to stir up strife, create excitement and bring on war, so that we cannot hear humanity's cry for help. But—

1. Those "whose hearts are burdened with divine pity and moved with divine love," will probe to the heart of all difficulties, economic, social, political or what not and find man appealing for help. Only these will have eyes to catch the vision of suffering humanity, and ears to hear the distress signal of the human race. The careless and indifferent sleep on unconscious all the while that the heathen are crying to us with a thousand voices. Do you believe that the missionary enterprise is simply 'a war of religions, a campaign against different creeds?' It is nothing of the kind. "It is man's ministry to man." And anyone who claims to be God's child and fails to hear the cry of the heathen and ungodly for help; who does not reach out a helping hand to relieve their misery, is a stranger to the meaning of Divine pity and love. He is like the man in the boat in this picture, which I found in a little book sent me last Christmas, by Brother Crumpton. He is crossing the surging sea, filled as it is with helpless men, women and children. Their hands are lifted in an earnest appeal, their voices are raised in piteous cries for help, and their white upturned faces silently plead for aid, but no! His selfish eyes are fixed on the cross, he sees and hears not for he is absorbed in singing "I'm bound for the kingdom, hallelujah." Oh, my brethren, can a child of God row through the tempestuous sea of life's voyage knowing that the angry billows of sin are washing millions of struggling souls farther and farther away from God, and deeper and deeper into a devil's hell and yet refuse to hear their cries for help; do absolutely nothing to save them? But, you say, "The heathen are not crying to us for help." In one sense they are not. They are not seeking our religion, but their very silence is pathetic. Suppose I should walk down this railroad track today and find a man all mangled, bleeding, faint and dying. Suppose he did not speak to me. His silence would appeal to me with an eloquence and pathos that no soul could resist. About four years ago during a tremendous rainfall the culvert at Camp's Creek on the Southern Railway one mile and a quarter north of McDonough, Ga., was washed away, but the engineer on the north bound passenger train thinking that all was well came flying down that steep grade and took that awful plunge to death. Every coach together with the engine sank beneath the surging waters except the rear end of the sleeper. Every passenger but four perished. The flagman whose station was at the rear end of the sleeper was badly wounded and for a short while was unconscious. When he regained consciousness, he groped about in the darkness until he found the door. He removed one of the red lights from the rear end of the sleeper, clasped it between his teeth and began to climb that

steep, slippery embankment. Twice he reached the top when the earth gave way and down he came. The third time he clutched the end of a broken rail to pull himself up and just then the negro porter from the rear end of the sleeper cried, "Bring your light here and help me to save these two ladies." The flagman called back, "I have a greater duty to perform," and up the track he ran and stumbled and walked and crawled for one and a quarter miles until he reached the station. Another train loaded with passengers was fixing to pull out. Five minutes later and many others would have perished, but the poor boy said "wreck" and fell in a dead faint to the earth. Did these cry to him for help? Yes, their danger was cry enough. O, brethren, many are like that porter, trying to stop everything until those right at us are saved, but I thank God also for those whose hearts are burdened with divine pity and moved with divine love who can say "I have a greater duty to perform," and hurry away to save the millions who will sink into the fires of hell before the next generation is born.

2. Only those whose hearts are big enough to take in God, his pity and love and man with his multiplied wants will catch the plaintive wail of the human need. There are some thoughts and feelings that are too great to crowd into minds and hearts all dwarfed and shriveled by pride and prejudice and selfishness. Such hearts can look upon sorrow and suffering and never see that they are debtors to those in want and are duty bound to help them. I believe it was Mr. G. Owen who said "There was once an old man, diseased and worn, literally clothed in rags who used to sit by the wayside begging—day after day he would sit there and never utter a word. One day a gentleman passed by and looked at his woe-begone appearance; was struck by his abject misery, but as no appeal was made to him he passed on. But the man's condition haunted him and he came back and said, "Are you in want?" The old man replied, "Oh, sir! I am sick and cold and hungry." Then said the gentleman, "Why don't you beg?" Then the old man stretched out his worn and wasted hands and looked down upon his rags and said: "Sir, I am begging with a thousand tongues." And so it is with the unsaved of this earth. Diseased by the leprosy of sin, eaten by the cancer of iniquity, covered with the filthy rags of self-righteousness they are crying and begging with a thousand tongues, but only a few of God's people seem to have hearts and minds and souls big enough to hear and understand and to respond to their calls.

II. I ask not only whose ears will catch the plaintive wail of human need, but what is the cry they hear? "Come over and help us." This was the cry that Paul heard, the only call that carried him across the sea to Neapolis and Phillipi, and yet how was he received? For days he walked those streets and seemed to find no one who was anxious to hear him, but still it never occurred to Paul and his company that they could help those Macedonians in any way but to preach to them. Let this phantom stand beside the pillow of the politician, or statesman or diplomat

and breathe in earnest accents this call for help; let him assume the form of a Japanese, or Russian, and what would he conclude? Doubtless that he should man a squadron of the best naval vessels and hurry to their relief. Let the spectre speak to a wealthy merchant in the quiet hours of the night and what would he "assuredly gather?" That there were commercial openings in Manchuria or a famine in Corea, and that he should load ships with every article of food and usefulness and hurry to the spot. Let the vision come to some banker and he might conclude that a financial panic had swept the coasts of China, Japan, Russia and Europe, and that he should go to them with an offer of a loan. Not so Paul! He was a tent-maker and Luke a physician, and yet neither of them concluded that they were "wanted to teach a trade or heal a disease." They only thought of the great panacea for all ills—the pure gospel of Jesus Christ. Oh! if we would only understand that man's needs can alone be met in the gospel of God's Son. After some week's of labor in Phillipi, Paul found three individuals that correctly typify the condition of the whole human race. One he found down by the river, another followed him along the streets and the third locked his feet in the stocks. And all were saying to him, "Come and help us."

1. "Come over and help us" is the cry of the seeker. It was the cry of Lydia. I care not how devout, how sincere the soul may be, how earnestly he may pray and how zealous he may be in his worship, he needs the gospel of Jesus Christ to call him to repentance and faith. But says someone: "Those were good people, they were praying to God on the Sabbath day, surely Paul was not needed there." Yes, there was no place in all Phillipi where he was needed worse, and that is why God's Spirit led him to that place of prayer. There are many good, moral, aspiring, praying men and women in our own land who are in the desperate need of Jesus Christ. There are many like the rich young ruler who feel that they have kept the commandments from youth up, and like him they need to learn that they must follow Jesus or at last they will go away sorrowful into an abyss of woe. Man's goodness only shows how helpless he is to secure salvation for himself; how powerless he is to reach the full stature of manhood without God's help, and man's badness only shows how far removed he can get from God. Therefore every heathen shrine, every idolatrous worshiper and every seeker after God and light and peace is a call to us for help.

2. "Come over and help us" is the cry of the sufferer. When a soul is diseased and degraded and fettered by Satan, it needs the gospel of Jesus Christ. Who, may I ask, needed the gospel worse than that poor maiden with a spirit of divination, who followed after Paul saying, "These men are servants of the Most High God, who proclaim unto you the way of salvation." Her masters were making capital,—yea, a fat living out of her misfortunes, and to heal her meant to rob them of much gain. But shall this cap-

(Continued on page 15)

## CORRESPONDENCE

AS IT IS.

Toiling on this pilgrim journey  
Leading up to Heaven's gate  
Side by side we tread the pathway,  
Striving for the joys that wait.  
Side by side, with eyes uplifted,  
To the cross we struggle on—  
Rich and poor alike believing  
On the promise of God's Son.

He who came, the lowly Jesus,  
To the lost, rejected soul;  
No respecter then of person—  
None when we shall reach the goal.  
No smooth paths can gold or silver  
Purchase on this way below;  
All alike may share the sunlight,  
All must through the shadow go.

God's blue sky shines fair, resplendent,  
Bending sweetly over all;  
Breezes blow for each fair blossom;  
Death for each will surely call,  
And its sting no gold can lessen—  
Hearts must all grow cold the same—  
All pass through the Vale of Shadows  
When the grave our bodies claims.

O'er some lowly beds may tower  
Marble shafts, that oft define  
Deeds of valor, names of greatness;  
Over some God's roses climb,  
And the God of earth and Heaven,  
Heeding well each pulseless breast,  
Looks no more on shafts of splendor  
Than where dewy roses rest.

Up to His bright promised mansion  
We shall all be gathered in—  
All be given robes of beauty.  
All be freed from care and sin.  
All to share the same bright glory,  
All to sing His deathless love,  
All to His own children gathered  
To those mansions up above.

No distinction up in Heaven,  
No high sphere for gold or fame!  
God, We thank Thee—we, the lowly,  
That for all the Saviour came!  
Each may stand within Thy presence,  
Each may wear the victor's crown,  
Till, as one, in adoration  
At Thy feet we'll cast it down.

Leila Mae Wilson,

Opelika, Ala.

## INDIGENT MINISTERS.

Brother President—There is one thing in the report of the secretary that I beg to call the attention of the Convention to. I cannot but feel ashamed of such a statement in the report of a year's work of a great denomination, such as we boast of being. It is that "fifty-one" for indigent ministers. I cannot believe the members of this Convention have comprehended the meaning of these figures. Fifty-one dollars for indigent ministers in the whole State of Alabama with its one hundred and forty-five thousand white Baptists! Have we read, "Muzzle not the ox that treadeth out the corn?" or "God hath ordained, that they who preach the gospel shall of the gospel live?" It may be claimed that many of the infirm ministers were not entirely given to the work. That may

be true, but there was no good reason for their not being entirely supported by their churches. For one I do not believe we should discriminate against the men who plowed their fields during the week and rode a tired horse or walked to their churches on Saturday. Let me give you a bit of history: When a child I walked in the shadow of a dear old man of God who gave himself as ardently to the work God had called him to as any man I ever knew. He constituted more churches, held more meetings, baptized more people, overcame more difficulties, swam more creeks to get to his appointments than any man whom I knew in my childhood. I attended his association where he had not missed a single meeting in half a century. The report on indigent ministers was read, and in speaking to it he intreated the brethren not to let him suffer. The dear old man then standing trembling on his crutches, not knowing where his food for the next week was to come from, while money that he had earned many years before as missionary for the association was still due, and unpaid, and always remained so. The brother who was missionary of the association at that time on a salary of twenty-five dollars a month took the floor, and said his speech was (here he dropped a dollar on the table and said he wished he could give ten). Everybody caught the spirit and a perfect stampede took place which brought us twenty-six dollars and a quarter, and the dear people thought they had done something noble. I begged the privilege of raising in pledges something over a hundred dollars to be paid during the year, and was deceived into believing it would be paid, but at the next association it is found that only two churches had redeemed their pledges. I was grieved and asked a number of friends to join me in pledging enough to support him as long as he should live. His sufferings were at an end, for in less than thirty days he passed over.

Just last fall I attended the same association, and the report on indigent ministers called attention to the death of a brother and the needy condition of his widow, and the gifts of the association, with the dollar that I laid down, amounted to three dollars and fifty cents, all in silver. The brother who had dropped out of ranks was the same one who had started the offering for the old man some years ago by giving a dollar, and now he is gone, and his association lays down three dollars and fifty cents for the relief of his lone, suffering widow! I believe the great loving heart of Him who called these men into his ministry is grieved at such mockery of a solemn duty we owe to both the indigent of God's servants who remain and to their dependent ones left behind when they are gone. Who will join me in an effort to bring about a movement that will insure our brethren that we will not let them suffer when they are no longer able to bear the heat and burden of the day!

Jno. W. Stewart.

Bro. D. C. Cooper, of Anniston, dropped a check in my hands to pay for the equipment of the cooking and dining departments of the Scott cottage, so that by the time their matron returns in two weeks our babies will be fixed up for housekeeping in good style. Thank you, Brother Cooper.

Jno. W. Stewart.

## THE DENOMINATIONAL COLLEGE.

In the Argus for July 21 Dr. W. E. Hatcher has the following paragraph among other things:

"Now Baptist brother, just one sober and sensible word with you. Do not let your wife's Pedobaptist sister, or your son's father-in-law or your own impulsive boy persuade you to send your boy to a Pedobaptist school. Just let your broad and impressive foot come down like a trip hammer and say you will not budge one inch. Send your child to a Baptist school."

That has the true ring to it and needs to be said to the Baptists of Alabama. Many Baptists of the State have been loyal to Howard College. Their patronage has enabled the school to live even in spite of the unkind criticisms and opposition of many other Baptists. All praise to these brethren who have been loyal to their denomination and to the college, which has done so much for the denomination. Some Baptists who have been highly honored by the denomination of the State are persuaded that Howard College is not a fit place for their boys. I am fully persuaded after some investigation and observation that Howard College is as well prepared to educate our Baptist young men of Alabama as any institution in the State, and if our Baptist people will give it the patronage and support it deserves and has a right to expect of them, as it is the property of the denomination, it will not be long before it will surpass any other institution in the State in efficiency and in the number of its matriculates. I have a boy and I do not hesitate to say that if he were prepared for college he would enter Howard next fall. Send your boys to Howard, brethren, and you will never regret it.

W. J. E. Cox.

## COMMUNION.

Why do Baptists restrict the Lord's Supper to members of their own church or members of churches of like faith and order? Because they understand that terms of membership and terms of communion are the same, and refuse to receive to the communion those whom they would not receive into membership without any additional qualifications. Whatever excludes from membership necessarily excludes from communion and all privileges of membership. There are five prerequisites to the Lord's Supper: (1) faith; (2) baptism; (3) orderly life; (4) soundness of doctrine; (5) church membership.

All Christians agree that only members of churches should partake of the Lord's Supper. They further agree that baptism is essential to church membership, but they disagree about baptism and the subjects of baptism. Baptists hold that none but believers

should be baptized; that nothing but the immersion of a believer in water in the name of the Trinity for the purpose of symbolizing Christ's burial and resurrection (Romans 6: 4), and the believer's death and burial to sin and resurrection to a new life in Jesus Christ is baptism.

Communion means common union or oneness in faith. And since there is no unity of faith between Baptists and other sects, it follows that there can be no fellowship and no communion.

The Lord's Supper is a memorial of our Lord's death, in which those who possess the scriptural qualifications unite to remember their Lord. The church receiving and retaining the unregenerate, the unbaptized and the heretical in membership, those willfully departing from the Bible and the commands of Christ, forfeits its right to recognition as a church of Christ. There may be Christians in it as there may be Christians in a Masonic lodge or a Farmers' Alliance, and for these Baptists have Christian fellowship, although they do not and cannot recognize the order to which they belong as a church of our Lord Jesus Christ.

The Bible sustains Baptists on every point. Those who wish to unite themselves with Baptists in the Lord's Supper first unite with them in faith and practice and Scriptures so there can be fellowship and there can be communion. Baptists are the only people that practice free communion or free fellowship. When they yield their right to receive or exclude whom they please from membership and the privilege of membership, including communion they surrender all freedom and where there is no freedom there can't possibly be free communion. The effort to force all creeds to mutual fellowship and communion irrespective of differences in faith and practice and to establish a universal church is the embodiment of Catholicism and destruction of church independence and liberty of conscience.

And absolutely free access of every one to the Lord's table could be but a fellowship of religious anarchy. The Supper can be lawfully taken of only by those giving evidence of Faith in Christ as their personal Saviour, and duly baptized by immersion, which is his command and walking in fellowship with one of his duly organized churches.

Christ carried his disciples into an upper room for this purpose, and if the world had have been welcome to partake with him, why did he not give to them? Because none but believers can partake. Rev. S. W. Andrews.  
Greenville, Ala.

## "WHO CAN STAY THE BOTTLES OF HEAVEN?"—(Job.)

"Who in wisdom can number the clouds? or who can stay the bottles of heaven, when the dust groweth into hardness and the clouds cleave fast together?" "Canst thou send lightnings that they may go and say unto thee, Here we are?"—Job.

Go to the telegraph office and send a message and you witness the fulfill-

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BROTHER CRUMPTON'S TRIP NOTES.

It has been a long while, but it is worth relating—that trip to Cuba.

Brother I. N. Langston is the well beloved pastor. The meeting house has been beautifully painted and new pews put in. The church is growing in numbers and missionary enthusiasm. I doubt if another church in the State has made such rapid strides toward development. The town is improving, also. The fact is, the people of Cuba are getting rich. Their pea, potato and bean crops bring them in a handsome revenue and from the same ground they gather good crops of corn or cotton. I forget the number of car loads of vegetables shipped, but it is almost incredible. I had fine audiences morning and night.

I met Brother Marion Briscoe, who wandered away from Alabama a few years ago. We have him back again, living at Butler, the county seat of Choctaw county. For years I have been ashamed that there were two county seats in Alabama without Baptist churches. One of these was Butler. We have a preacher there now, and hope soon to report a church, a little later a building.

Twenty-six years ago I was pastor in MERIDIAN, MISS.

After the long years it was a sort of mournful pleasure to run down and spend a little while with old friends.

Deacon C. C. Williams and his good wife are at the old stand, but in a palatial home, where I was welcomed with warm hearts. Instead of one church, I think they now have seven. The old mother church for years has been served by Dr. Venable, one of the strong men of the denomination. Dr. Webb, well stricken in years and very feeble, makes his home with his daughter at the pastor's home. It seems only a few years since he was the great President of Mississippi College. The splendid College he left at Clinton is his monument. The old building of the First church has been replaced by a much finer structure. I was amazed to see the immense business houses, the magnificent residences and the wonderful growth of the place. Now listen ye denizens of our cities: This town is run, and is prospering without a cent of liquor money. "Yes, we have liquor here; but we have no saloons or dispensaries and we don't want them." That is what one of the best citizens said to me.

"Dead," "dead." How many times I heard that word in the few hours I was there, as I made inquiry about my friends. It was here for six long weeks I was shut up with yellow fever! How vividly these horrid days came before me as I went through the streets, which were then so deserted, but are now thronged with people. I dare not trust my pen to write of those times.

AT YORK,

a thriving village at the intersection of the Southern and the A. G. S., I spent a day resting at one of the best homes of the place, presided over by a Judson girl. I preached to a small but attentive audience at night. Brother

Langston has just taken hold of the little church here. At this place the first truck farming of west Alabama was done. I did not find out if it was thriving still. Sumpter county is spending a lot of money on its roads. Train loads of slag are being brought from Birmingham to macadamize the roads. There is a greater spirit of road improvement in the State than I have ever known. Some will find fault but it is the thing to do. It may cost thousands to make the roads, but doing without them has cost hundreds of thousands in the wear and tear of teams and vehicles.

AT LIVINGSTON

pastor Mitchell met me. Another day and night I spent pleasantly, in this grand old town. The church here belongs to the Regulars. Never a month passes but what I get a check from the treasurer for the mission collection. The treasurer is a woman, too, and I'll venture that no man ever filled the office better.

Brother Mitchell, one of the best of pastors, leaves them soon,—would prefer a field in Alabama, but may go West. He and his good wife are badly needed in Alabama. It was a great pleasure to preach to a very good rainy night congregation. The Livingstonsians are good listeners.

A normal school for girls of great reputation is taught here, Miss Julia Tutwiler, president. It is a State Institution now. Its gifted president wants to make it of greatest service to the girls of Alabama. Any young woman, wanting to prepare herself for a missionary, would do well to correspond with Miss Tutwiler.

I saw here my first quilt and comfort factory. More and more the factories are leaving the bleak regions of the North for the more congenial Southland. Every one of them means money for the South and they mean a new responsibility for the religious people of the South. One of the most difficult problems I know of is: "The religious conditions of the cotton mill people and how to deal with it?"

THE SELMA ASSOCIATION

was held at Providence. Thirty-four years ago I began my first pastorate here. My feelings as I entered the old house and walked about the grounds can be imagined by a few. They cannot be described by any. It was a great delight to meet those who remain of the old flock. Some by reason of age and infirmity were kept away. Never did people more tenderly bear with a young preacher than did my devoted Providence congregation. Some day I may prepare some reminiscences of my pastorate here. The attendance at the Association was good. Crops being about three weeks late put the meeting just at a critical time with the farmers—the "laying-by" season. The large attendance of messengers from the churches was largely due to the live executive committee. Brother Gross, Chairman, who began weeks ago to write letters, urging a full attendance. This is as it should be. Moderators, clerks, and executive committees can bring full delegations from the churches if they will diligently use

the mails beforehand. In all Alabama there is not a place where finer dinners are served than at Providence. The good women vie with each other in their efforts to make the visitor comfortable. Richard Hall is pastor here and at Orrville, five miles away. Never did a pastor have a better field.

The Association planned for greater work and greater giving another year. Brother J. L. Thompson's coming to one of the churches of this Association adds much to their ministerial strength. I preached one morning at AUBURN.

The church, while lamenting the removal of Brother Napier, is not at all cast down. They hope to locate a pastor by fall. It is an important place because of the State Agricultural and Mechanical College being located here. Out of the four or five hundred boys who attend, probably half of them are Baptists. The church has a strong membership and a good house, well located.

A fine Sunday school and a large audience greeted me on that bright Sunday morning.

This brings me to the Convention—so my readers may put this down as so many of the Russian telegrams—"delayed in transmission."

W. B. C.

A MISUSE OF THE LORD'S SUPPER.

Brother Barnett:—I send you a clipping from the Biblical Recorder, of North Carolina, on "A Misuse of the Lord's Supper." I honor the men who are engaged in the inter-denominational work. They are doing good in stirring up an interest in Sunday school work. But the Jerusalem incident shows clearly, to my mind, the tendency of all such work. Maybe with their views of the Lord's Supper, other denominations can use it as a love-feast; but to Baptists it is a sacrifice of a vital principle. They and we speak different languages here and at some other vital points. We differ as wide as the poles and it is sinful to try to bridge over the chasm that separates us by a silly, sentimental observance of an ordinance of the Lord's house which was never intended for such use.

A curse is pronounced for those "who eat and drink unworthily." The sin of the Corinthians was in having a wrong motive "not discerning the Lord's body." When the supper is observed to show our love and fellowship the motive is wrong. It was intended solely as a memorial of our Lord.

W. B. C.

The Biblical Recorder says: "An official representative of the International Sunday school Association (an interdenominational organization) delivered an address in Raleigh recently on the Sunday school Cruise to the Holy Land. He stated, as we have been informed, that during the great Sunday school convention held in Jerusalem some weeks ago, under the auspices of his organization, the Lord's Supper was celebrated and Christians from many nations and from many denominations, including Baptists, par-

ticipated. This he eulogized and rejoiced at as a wonderful display of brotherly love.

"Upon investigation it has been found out that while some Baptists did participate in the ordinance on that occasion, several Baptist preachers in the party retired and refused to compromise their convictions. We heartily commend their action.

"It is plainly a misuse and perversion of the Lord's Supper to use it on such an occasion and for such a purpose. It is, as we believe and teach, a church ordinance. God has committed it to the church, and when it ceases to be observed as a church ordinance it will soon be abused and degraded. It is a memorial of the death of Christ and we are commanded to observe it in remembrance of Christ. But on this occasion it was observed, as it seems, chiefly to express and to promote brotherly love among Christians.

"It is unscriptural and fatal to make the Lord's Supper a love-feast. Baptists have always opposed such serious perversions of this sacred, and important ordinance and have thus preserved the benefits and blessings which Christ intended it to bestow. Real love for other Christians is the result of real love for Christ in our own hearts. We love because He first loved us. So the emotion expressed and promoted on this occasion could not have been genuine Christian love, but shallow sentimentality occasioned by the surroundings and circumstances, because it led some to be disloyal to Christ and sacrifice his truth.

"Christians of different denominations should love each other notwithstanding their honest differences and there are many ways and times when they may and ought to express it; but, surely never at the sacrifice of principle or the compromise of truth. This would be to love each other better than we love Christ and to love each other by destroying our love for Christ, and this means the seeking of a result by destroying its cause. We do not increase, but we diminish the stream when we decrease its fountain.

"To us this suggests that the influence of interdenominational organizations tends to undermine denominational convictions and to the sacrifice of truth. As Baptists we believe that the doctrines which separate us from other denominations accord with the teaching of Christ and of God's word. Our fathers suffered for the doctrines and considered them important enough to die for them. We believe the world would suffer a sore loss if these truths for which we stand should be sacrificed and abandoned. If therefore interdenominational organizations tends to destroy these doctrines, our duty as Baptists is clear and imperative. We do not impugn the motives of those who are engaged in the interdenominational Sunday school work in North Carolina. We believe they are honest and zealous in their efforts to do good, but Baptists cannot afford to support an organization whose officers are so indifferent to their principles as the officer herein referred to. We may well be thankful that we are building up a Sunday school work of our own."

# THE ALABAMA BAPTIST

## Woman's Work.

### First Quarterly Report of Treasurer of Central Committee.

<b>ANTIOCH ASSOCIATION.</b>	
Healing Springs, L. A. S., state mis. 5.00	\$ 5 00
<b>BETHEL ASSOCIATION.</b>	
Isney, L. A. S., state mis., 5.00; Safford, L. A. S., state mis. 2.30, Miss Kelly 5.00	\$ 12 30
<b>BIGBEE ASSOCIATION.</b>	
Livingston, W. M. S., Tichenor memorial, 10.00, theo. sem., 100.00; Sumpterville, W. M. S., home mis., 3.00, church aid, 10.00; Cuba, L. A. S., for. mis. 2.00, state mis. 4.00, church aid 5.00; Mt. Hermon, L. A. S., orphanage 2.00; Eutaw, W. M. S., for. mis. 2.50, state \$2.50, church aid 42.45; Demopolis, W. M. S., Miss Kelly 3.75, home mis. 10.00, Sunbeams, for. mis. 15.00; New Prospect, W. M. S., Miss Kelly 4.80	\$ 217 00
<b>BUTLER COUNTY ASSOCIATION.</b>	
Greenville, W. M. S., Miss Kelly 5.50, state mis. 11.25, Min. ed. 4.25, orphanage 6.80 church aid 57.20; Forest Home, Miss Kelly 5.00, home mis. 5.00, state mis. 2.50	\$ 97 50
<b>BIBB COUNTY ASSOCIATION.</b>	
Blocton, Sunbeams, Miss Kelly 5.00	\$ 5 00
<b>BIRMINGHAM ASSOCIATION,</b>	
Birmingham, First Church, W. M. S., state mis. 25.00, Miss Hartwell 25.00, orphanage 50.00, Y. L. S., Miss Hartwell 2.00; S. Side, L. C., state mis. 10.00, home mis. 5.00, Miss Hartwell 10.00, Hillman Hospital 20.00, charity 12.00, Indus. school 6.00; Avondale, W. M. S., for. mis. 42.00, state mis. 12 50, orphanage 24.50, Howard College, 0.50, church aid 27.85, Miss Hartwell 6.25, Parker Mem., church aid 17.00; Woodlawn, W. M. S., Howard College 2.00, orphanage 6.00, church extension 10.00; Bessemer, L. A. S., state mis. 2.50; Trussville L. A. S., Miss Hartwell 2.50; East Lake, L. A. S., Miss Kelly 10.00, ch. ext'n 20.00, state mis. 12.00, Howard College 5.40, Pastor's Aid, for. mis. 4.08, Miss Hartwell 30.00, home mis. 1.50, orphanage 18.25, church aid 18.40; West End, W. M. S., state mis. 5.00, church aid 75.00, Sunbeams, state mis. 1.00; Ensley, W. M. S., Howard college 14.85, orphanage 10.00, Min. Ed. 16.00; East Bham., L. A. S., church aid 14.30, charity 1.65, Sunbeams, home mis. 7.00, church aid 44.55; North Bham., Willing Workers, state mis. 2.70, church aid 25.00, Park Ave. L. A. S., foreign mis. 2.00, home mis. 16.70, Sunbeams, Miss Kelley 2.25, B. Y. P. U., church aid, 98.75; Wylam, L. A. S., state mis. 3.16	\$ 766 91
<b>CAHABA ASSOCIATION</b>	
Marion, Ann Hasseltine S., home mis. 3.25	\$ 3 25
<b>CLARK CO. ASSOCIATION</b>	
Thomasville, W. M. S., foreign mis. 1.00, home mis. 1.00, state mis. 1.00, orphanage 19.85, church aid 187.10, Sunbeams, Miss Kelley 3.00	\$ 162 95
<b>CENTENNIAL ASSOCIATION.</b>	
Union Springs, W. M. S., state mis. 12.00, Y. L. S., orphanage 10.00	\$ 22 00
<b>COLBERT ASSOCIATION</b>	
Sheffield, W. M. S., home mis. 2.00, orphanage 1.00, church aid 78.00	\$ 81 00
<b>CONECUH ASSOCIATION</b>	
Evergreen, W. M. S., Miss Kelley 8.20, Sunbeams, home mis. 2.50	\$ 10 70
<b>COOSA RIVER ASSOCIATION</b>	
Sylacauga, W. M. S., foreign mis. 2.00, home mis. 2.00, State mis. 2.00, church aid, 20.70, Sunbeams, Miss Kelley, 6.00; Talladega, W. M. S., home mis. 16.20, state mis. 16.20, for. mis. 43.30	\$ 108 40

<b>CENTRAL ASSOCIATION.</b>	
Alexander City L. A. S., Miss Kelly 10.00, Orphanage 5.00, min. ed. 5.00, Tichenor mem. 20.00, state missions 12.00, Sunbeams, Miss Kelly 2.00; Hackneyville, W. M. S. foreign mis. 1.35, home missions 1.35	\$ 56 70
<b>CAHOON ASSOCIATION.</b>	
Anniston, Parker mem. W. M. S., Miss Kelly 20.00, Y. W. M. S. home mis. 50, Tichenor mem. 10.00, King's Sons, Miss Kelly 5.00, Sunbeams, Miss Kelly 4.00, Mis. Jewels, Orphanage 25.00; Jacksonville, Y. L. S. home missions 12.91, foreign missions 5.00, state missions 5.00, Willing Workers, state missions 3.65, home missions 3.03, Howard College 8.60, church aid 20.00; Choccolocco, L. A. S., Miss Kelly 5.00; Oxana, L. A. S., foreign mis, 2 30, home mis. 2.25, church aid 40.48; Alexandria L. A. S., Miss Kelly 1.00	\$ 228 22
<b>COLUMBIA ASSOCIATION.</b>	
Columbia, W. M. S., foreign mis. 5, state mis. 3.90, Orphanage box 20.90, Orphanage 12.75; Dothan, W. M. S., Orphanage 35.80, Howard College 5.00, foreign missions 10.00	\$ 93 85
<b>EUFAULA ASSOCIATION.</b>	
Clayton, W. M. S., home missions 5.00; Prospect, Sunbeams, foreign missions 1.06	\$ 6 06
<b>ETOWAH ASSOCIATION.</b>	
Gadsden, W. M. S., state mis. \$12.25, foreign missions 14.75, home missions 5.00	\$ 32 00
<b>EAST LIBERTY ASSOCIATION.</b>	
Cussetta, W. M. S., Miss Kelly 10.00, state mis. 5.80, orphanage 2.25; LaFayette, W. M. S., foreign missions 11.85, L. A. S., church aid 6.80; Dadeville, W. M. S., state mis. 3.20	\$ 39 70
<b>HAW RIDGE ASSOCIATION.</b>	
Enterprise, Sunday School, Bible Fund, 10.00	\$ 10 00
<b>HARRIS ASSOCIATION.</b>	
Oswichee, W. M. S., foreign mis. 15.00, Sunbeams, foreign missions 4.00, Bible fund 6.00; Seale, W. M. S., ch. aid 145.00; West Seale W. M. S., home mis. 15.00, ch. aid 50.00; Phenix City, Sunbeams, Miss Kelly 1.76	\$ 236 70
<b>FLORENCE ASSOCIATION.</b>	
Florence, L. A. S., foreign mis. 17.28, home mis. 13.77, state mis. 14.78, ch. aid 213.50, Sunbeams, foreign mis. 1.00, home mis. 1.15, state mis. 1.86, ch. aid 5.00; East Florence, L. A. S. foreign mis. .90, home mis. .90, state mis. .90, ch. aid, 12.20, Sunbeams, ch. aid 1.82, state mis. 1.00, home mis. .46, foreign mis. .46	\$ 286 9
<b>MARSHALL ASSOCIATION.</b>	
Albertville, W. M. S. ch. aid \$20.00, Albertville W. M. S. orphanage, 14.00	\$ 34 00
<b>MOBILE ASSOCIATION.</b>	
Mobile, St. F. St., W. M. S., foreign mis. 10.00, home mis. 10.00, state mis. 10.00; L. A. S., orphanage, 25.00, church aid, 31.30; Palmetto Street W. M. S., state mis. 9.05, home mis. 11.30, foreign mis. 11.10, Miss Kelly 30.00, L. A. S. ch. aid 17.50, Sunbeams ch. aid 4.00; Vinegar Bend L. A. S. ch. aid, 150.00; Bayou Le Batre ch. aid 8.20	\$ 262 75
<b>MUSCLE SHOALS ASSOCIATION.</b>	
New Decatur, central ch. home mis. 15.00, ch. aid 176.45; Town Creek L. A. S. foreign mis. 1.00, home mis. 4.00, orphanage 6.50	\$ 202 95
<b>NORTH LIBERTY ASSOCIATION.</b>	
Huntsville W. M. S. ch. aid 13.75, orphanage 22.60; Y. W. M. S. charity 5.50, orphanage 5.00, ch. aid 0.85; Dallas ave., W. M. S. foreign mis. 1.25	\$ 48 95
<b>NEWTON ASSOCIATION.</b>	
Newton L. A. S. foreign mis. 1.00, Sunbeams Min. Ed. 15.00, ch. aid 5.00; Elam W. M. S. foreign mis. 0.40, home mis. 0.40, state mis. 0.40, ch. aid 0.80	\$ 22 80
<b>MONTGOMERY ASSOCIATION.</b>	
Montgomery 1st ch. W. M. S. foreign mis. 15.01, home mis. 1.00, state mis. 27.11; L. A. S.	

charity 80.00, Y. L. W. C. ch. B. and L. fund 20.00, ch. aid 225.00; Clayton Street W. M. S. foreign mis. 5.00, state mis. 7.10; L. A. S. orphanage 11.60, ch. aid 84.00; Adam St. W. M. S. foreign mis. 18.00, home mis. 10.00, state mis. 7.00, Howard College 1.00; Willing Workers foreign mis. 3.55, home mis. 2.00, state mis. 2.65, ch. aid 18.00; L. A. S. Howard College 486.00; South Side W. M. S. foreign mis. 1.90, home mis. 2.20; L. A. S. ch. aid 14 00; Ft. Deposit W. M. S. state mis. 5.00; Prattville, W. M. S. state mis. 6.00; Lowndesboro, W. M. S., foreign mis. 5.00, ch. aid 5.20; Fitzpatrick W. M. S. foreign mis. 3.50, home mis. 4.00, Howard College 1.40		\$ 1072 22
<b>NORTH RIVER ASSOCIATION.</b>		
Cordova Sunbeams, home mis. 2.00; Gamble Mines, Sunbeams, home mis. 1.40	\$ 3 40	
<b>PINE BARREN.</b>		
Furman, W. M. S., home mis. 5.35, state mis. 4.00	\$ 9 35	
<b>ST. CLAIR ASSOCIATION.</b>		
Ashville, W. M. S., state mis. 5.00, Howard College 5.00	\$ 10 00	
<b>SELMA ASSOCIATION.</b>		
Selma, 1st ch. W. M. S., Tichenor Mem. 25.00, L. A. S. state mis. 10.00, L. A. S. Min. Ed. 15.00, L. A. S. orphanage 15.00, Y. L. S. orphanage 38.25, Y. L. S., foreign mis. 5.00, Sunbeams, foreign mis. 50.00, home mis. 5.00, state mis. 20.00, Min. Ed. 5.00; Selma, 2nd church, W. M. S., Tichenor Mem. 3.65, W. M. S. home mis. 40.00; Town Cr., W. M. S., at mis. 2.50, home mis. 1 00; Sister Springs, W. M. S. home mis. 1.80; Grove Hill Sunbeams, S. S. Board 10.00; Orrville, L. A. S., Miss Kelly 18.50, home mis. 2.00, Min. Ed. 10.00; W. M. S. Miss Kelley 25.00, home mis. 5.00, state mis. 12.25, Church B. and L. fund 2.75; Sunbeams, Miss Kelly 5.00, home mis. 4.50; orphanage 10.00, Bible fund 2.00; Providence, W. M. S., state missions 0.55	\$ 382 75	
<b>SHELBY ASSOCIATION.</b>		
Montevallo, W. M. S., state mis. 3.00, ch. aid 24 80; Columbians, W. M. S., Miss Kelly 3.50	\$ 31 40	
<b>TROY ASSOCIATION.</b>		
Troy, L. A. S., home mis. 6.70, state mis. 4 20, charity 6.00, church aid 64.50; Shiloh, ch. aid 8.00	\$ 89 40	
<b>TUSKEGEE ASSOCIATION.</b>		
Opelika, W. M. S., home missions 4 20, ch. aid 5.15, Sunbeams, Miss Kelly 10.00; Auburn, Sunbeams, Bible fund 5 00, W. M. S., home mis., 1.75, Howard College 1.00; Society Hill, W. M. S., ch. aid 3.45	\$ 30 5	
<b>TENNESSEE RIVER ASSOCIATION.</b>		
Scottsboro, W. M. S., orphanage 10.00, Scottsboro School, 20.00; Gurley, W. M. S., home missions 5.00	\$ 25 00	
<b>YELLOW CREEK ASSOCIATION.</b>		
Sulligent, W. M. S., state missions, 2.50	\$ 2 50	
Total amount	\$ 4,749 42	
<b>AMOUNTS CONTRIBUTED.</b>		
<b>LADIES' SOCIETIES.</b>		
Foreign Missions	\$ 505 29	
Home Missions	814 56	
State Missions	315 85	
Tichenor Memorial	91 40	
Orphanage	374 05	
Theo. Seminary	100 90	
Scottsboro School	20 00	
Ministerial Education	59 25	
Hillman Hospital	20 00	
Howard College	530 57	
Industrial School	6 00	
Church Aid	1,980 88	
Church Extension	30 00	
Charity	106 15	
	\$ 4,462 50	
<b>SUNBEAM BANDS.</b>		
	\$ 34 53	
	40 01	
	26 41	
	35 00	
	5 00	
	56 27	
	30 00	
	106 15	
	\$ 297 82	
Respectfully submitted,		
MRS. G. M. MORROW.		
Birmingham, July 1, 1904.		

## B. Y. P. U.

Rev. J. W. Vesey, of Florence, President.  
 Rev. J. M. Shelburne, of East Lake,  
 First Vice President.  
 M. B. Neece, of Huntsville, Second Vice  
 President.  
 Rev. John F. Gable, of Floralla, Third  
 Vice President.  
 H. B. Wood, of East Lake, Secretary and  
 Treasurer.

### THE DETROIT CONVENTION.

Please allow me space to say a few words about our great International Convention, which I had the pleasure of attending, in the beautiful and historic city of Detroit, which was twice besieged by Indians, once captured in war, once totally destroyed by fire, and which has been the scene of fifty battles. But I haven't the space to give Detroit's history, but just a few words about the Convention.

There were only three delegates from Alabama, P. C. Barkley of Brighton, Brother Mathison of New Decatur, and this scribe.

We arrived in the city at 4:00 p. m. of the 6th inst. We were somewhat fatigued from our long journey, but the cordial welcome by the reception committee, which met us at the depot and directed us immediately to registration headquarters where we received a neat little badge, a souvenir program, and were assigned homes. This was almost a complete rest for us.

At 8:00 o'clock in the evening the great hall was filled to almost overflowing with people from all parts of the country, who were anxiously awaiting the soul-stirring introductory sermon by that great, loving, big-hearted man of God, A. C. Dixon, D. D., of Boston, Mass., who held the Convention spellbound for one hour and thirty minutes. His subject was soul winning; text, Prov. 11: 30—"The fruit of the righteous is a tree of life, and he that winneth souls is wise." I wish I had space to give the outline of his sermon, but I haven't.

### THURSDAY MORNING.

If there were any doubts entertained as to our welcome, I think they were dispelled by the welcome address of four of Detroit's leading citizens.

The mayor, Hon. W. C. Maybery, on behalf of the city, said, "We are like Gen. Hull who had charge of the military forces of the United States in Detroit in 1812, when he learned that Gen. Proctor was coming with a large force of well dressed British brothers. He knew that the city could not accommodate his household and Gen. Proctor's too; so he withdrew beyond the walls to give Proctor the right of way. And this morning we are prepared to take bag and baggage and get outside the city limits if you Baptists will come numerously enough to fill our places."

The key-word was enlargement, and I think the Convention was truly an enlargement in many ways. The speeches were all spirited and to the point. One interesting feature of the Convention was—that we went to Detroit owing a debt of \$14,000, and returned practically out of debt, Mr. Herd of Missouri pledged \$5,000 of that amount.

There were many liberal pledges, and we felt that God was surely in the movement, and carrying the B. Y. P. U. A. to enlarged usefulness in the great work of young Christian training for service.

Another feature was a change of the Convention from an annual to a biennial meeting, the next session to be held in 1906. The selection of the place was left with the executive committee. And also a change of name and form of the Baptist Union from a weekly paper to a magazine form, with name of "Service" (continuation of Baptist Union), with Dr. Geistweit still in the editorial chair.

Sunday morning there was no session, but we attended the regular services of the city churches whose pulpits were filled by visiting preachers.

Sunday afternoon the Convention sermon was preached by Rev. John McNeill, of Winnipeg, Manitoba. His text was 2 Chron. 2: 5. It was a great sermon—this is all space will permit me to say of it.

At the close of the consecration service in the evening, conducted by Dr. Geistweit, the Fourteenth International B. Y. P. U. A. Convention passed into history. Thus closing one of the greatest, or the greatest, Convention of the kind ever held.

Avondale, Ala. W. A. Goss.  
 (By request of State President.)

### EAST FLORENCE.

The East Florence Union has elected the following officers for 1904: President, Logan Mitchell, Vice-president, J. T. Rilhey, Secretary-Treasurer, Ben F. Hunt, and Miss Lillie Dalton, Organist.

Our Union has been trying to go into summer quarters (take a vacation) for some time, but we hope to overcome that "tired feeling" and get to work in earnest.

I fear from the reports that have not been sent to the Alabama Baptist that a great many of the Unions are taking an extended vacation. To the officers of these unions I will say, "Wake up!" Talk about the work to the different members. Get your committees to work, and if they refuse or fail to do their duty appoint other committees. As near as possible give every one something to do. Vary the programs. No wonder the young people get tired when your program is almost the same thing for months. Don't fail to have a business meeting every month and have the chairman of each committee to make a written report. If possible begin the meeting on time.

Logan Mitchell.

### AVONDALE B. Y. P. U.

We had another interesting meeting Sunday, though the attendance was quite small. We were very much enthused by the report of our delegate to the Convention and the grand work it accomplished.

Glad to note that the Convention adjourned with the large debt of \$14,000 canceled.

We take a short vacation now 'till

called together again by the executive committee.

During our vacation, we expect to visit other unions and get some new ideas, and hope to begin work again with greater enthusiasm than ever before.

J. N. Goss, Cor. Sec.

Those who were at Detroit were greatly stirred by the Convention sermon preached by Rev. John McNeill, of Manitoba.

D. O. Hurd, of Kansas City, a young man and a worker in the local union recently gave \$5,000 to the B. Y. P. U. It was his first appearance in the International gathering. Had he remained at home the inspiration to give so generously might never have come to him.

### HOW TO MAKE A GOOD MINUTE.

Nine years experience as clerk of the leading association in the State, with eleven years experience as Statistical Secretary of the State Convention, is, I suppose, sufficient apology for these suggestions. They are offered in the hope that clerks of associations will find them helpful.

In making a good minute get ready.

Provide yourself with a good pencil-tablet, two or three good pencils, sharpened, some extra paper for committees to write reports on, a few pins and such extras as may be needed, all of which can be had for fifty cents or less. Write part of your minutes before you go to the association, i. e. the preliminary steps, calling to order, introductory exercises, alphabetical list of churches, etc., leaving blanks to be filled in at the meeting—yes, there may be another man elected, but he can use what you have done. Then the statistical blanks are sent to you long enough before hand for you to have a good portion of your tables made before the meeting.

Fold neatly and label or number your church letters and reports of committees, using a rubber band to hold them together. Glance over the letters to see if there are defects, and by inquiry among the members and pastors present correct all that you can. Write plainly, spell correctly, use simple sentences and avoid giving your personal opinion of men, speeches, reports, etc. You are not the association's critic.

Print your minutes at once after adjournment, while everything is fresh on the minds of the brethren. By getting ready, you can have your manuscript ready for the printer on adjournment, except the tables, and they can be prepared in two or three days.

Employ a good printer. Don't waste the brethren's money, your time and the good name of your association on a botch of a printer.

Put on the first page of the cover the number of the session, the name of the association, the time and place of the meeting, the names and postoffice of the moderator and clerk, and the time and place of the next session in the order named here. If money is scarce put on the second page of cover list of ordained ministers with the post office of each and list of standing com-

mittees. The minutes should begin on the next page.

Put your reports in the body of your minutes, as they are made, but print in smaller type than your comments. This is far better and just as cheap as to make an appendix of the report.

Have your tables at the close of your minutes, and be sure they are correct. In the membership table the difference between the "increase" and "decrease" columns ought to be the same as the difference between the members last year and the present membership.

Be sure to put in the number of members of churches not represented. Otherwise your table will miss-represent the body.

Send blank associational letters to the church clerks at least a month before the meeting. Point out defects in your minutes caused by the neglect of church clerks, and beg the brethren to help you improve on your minute.

If you can't make a good minute you can render the cause a real good service by refusing to serve.

M. M. Wood.

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 18 Peachtree St., Atlanta, Ga.  
 G. W. ELY, T. P. A.

Correspondence.

(Continued from page 3)

ment of the last proposition. But what about staying the bottles of heaven?

The clouds give us rain, the Lord bottles it up in creeks and rivers. These streams run through our country to the seas, and yet our crops burn up for moisture. More, much of our river lands overflow and fine crops are lost. No doubt irrigation is suggested in the proposition, "who can stay the bottles of heaven?" as well as using the power of water. Once the Niagara Falls were visited for their beauty. Now a thousand horse power is stayed, lighting Buffalo, N. Y., and other cities, as well as sending wireless messages. Still the falls are just as beautiful as ever.

A system of irrigation would save our overflows and make our fields green the year round.

What we need more, is moral Christian irrigation. Make every church and center of our country, reservoirs of the right kind of knowledge, and we would have moral irrigation. We have the printing presses, the printed pages of just the knowledge that would store the mind with the fund that make character that would give our country a most worthy citizenship. I am trying it.

Taking only two months past, May and June, over a territory beginning at Thomasville, Ala., I have located fourteen libraries of books. Many of these places can exchange their books. The people at these places have promised to contribute fifty-two cents each yearly as a library fund. These places will average 100 persons at each place. Let us see how cheap this system will furnish reading matter to the people. 100 persons giving 52 cents will give fifty-two books worth \$52. So that one person can read a dollar book for one cent or \$52 worth for 52 cents!

Spurgeon, Talmage, Parker, Moody, Bunyan—are instructing the world today. "As a man thinketh in his heart, so is he." Furnish good food for thought and you are doing for character what good soil would do for our fields.

G. E. Mize.

East Lake, Ala.

SWEPT BY HAIL AND STORM.

Upon my return home from Elmore, where I had been in meetings, I went immediately to the hail-smitten district, which begins three miles from Enterprise and extends about fifteen miles in one direction and from three to four in another. I have not the language to describe the awfulness of the disaster. I see it as it is, but not as it was. Reliable men who were eye witnesses tell me that the scene was horrific. Deep thunders rolled incessantly, and lightnings in solid sheets of flame enveloped the black clouds in one sea of fire. Rain poured in torrents, and hail stones—many of them as large as turkey eggs—shot through windows and shingles as if hurled from the mouth of cannons. The mad winds hurled, as if in sport, fences, trees and limbs through the air or drove them into the ground. So terrible was the

storm that many frightened people thought the judgment day had come. As the great hail-stones were falling they were made to glisten by the red glare of the lightning, causing them to resemble balls of fire, and reminding the people of the fire and brimstone that fell upon Sodom and Gomorrah.

After the storm dead rabbits, birds, chickens and hogs were found. The floods washed the farms to pieces, tearing great gullies through the best lands. As to the hail, many testify that it fell from three to four inches on a level. Then the floods swept it down into the bottoms where the waters subsided, leaving it there, by actual measurement, from three to four feet deep in Kirt Byrd's farm. And the twelfth day some of the hail was still found in drifts in the woods, where it had cemented itself into a lake of ice. Thousands of people from different communities have been here to see the strange sight—none believing the awful truth till they had seen for themselves.

What could live in a storm like this? The very forest trees are stripped of all foliage, and the bark on much of the timber is broken and beaten off to the wood.

I see pine trees with the turpentine pouring out from the punctures, and oaks that look as if they had received volleys of buckshot from muskets.

The forest looks as it does in autumn. But the old soldiers say it reminds them of a battle field swept by musketry and artillery. As to cotton, there is a little stubble, reminding one of a field when it has been beaten preparatory to the plow; and corn with the milk in it is beaten into swill and ruined. Ground peas, potatoes and vegetables are things that are not.

The people are destitute. The people who do not own their homes are moving away. But these are but a small number. Calvary, the church where Pea River Association is to meet, is in the storm center. The building is battered by the hail stones. These people need help, and need it now. Many of my church members have lost their entire crop of corn and cotton.

R. M. Hunter.

THE JUDSON'S NEW TEACHERS.

It will be gratifying to the many friends of the Judson to know that nearly all of the teachers who for many years have drawn students from all parts of the South to the Institution will return, and that in the places of the excellent teachers who will not be with us the trustees have been exceedingly fortunate in securing the services of some admirable teachers of large experience.

MISS HARRIET L. DAVIS, who has received her training from the world's most famous artists in our own country, in London and in Paris, and who has had the most successful experience in leading colleges for the past twelve years, will be in charge of the Art Department.

The President of Limestone College at which Miss Davis taught for many

(Continued on page 14)

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RESULTS

University of Virginia, Charlottesville, Va. July 15, 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 academical 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 those from any other college or university outside of the State of Virginia.

Allow me to congratulate you both on the high stand in scholarship which your men have attained and the earnest spirit of endeavor for better things with which you inspire them.

Very respectfully,

P. B. BARRINGER, Chairman of the Faculty.

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# Alabama Baptist,

Established 1824 and Contains  
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REV. J. W. HAMNER, Corresponding Editor  
REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

## SUNDAY SCHOOL ARCHITECTURE.

We wish again to commend our editorial in last week's paper on Baptist-teries to the careful re-reading of the Brotherhood. We wish to add a word about the provision made by the church for teaching the Bible. In general people are led astray by two ideas, both desirable, but secondary considerations. For one reason or another they desire a second auditorium, and they wish that to be so arranged as to make it possible upon occasion to throw the two auditoriums together. Of course these two things may be very good, but the real thing needed is a separate class room for each teacher. Think a minute of a public school or college with all its classes in one big room, crowded close together and all reciting at the same time! Can you imagine an up-to-date community tolerating such a thing? Yet that is precisely the method we adopt in teaching God's word. When we feel crowded, about the best we do is to build a second auditorium for the Sunday school so as to keep the children from getting the carpet soiled, and incidentally to have a few more corners to put classes in. Maybe a real progressive church will provide a few stalls around the Sunday school auditorium, or a curtain will be stretched here and there.

But there are strong reasons for assembling the Sunday school in the main auditorium of the church, carpet or no carpet. As for throwing the two rooms together that may be needed once or twice a year, but the teacher needs a private room for the class every Sabbath in every year. Just what a relief it is to the teacher, just how much power it adds, just how many more things can be done with and for a class cannot be realized until you try it. Let the school assemble in the auditorium for the opening exercises—dismiss each class to its own special room for recitation—recall school to the auditorium for reports and closing service. This once tried establishes itself permanently.

An incidental blessing will be that more and more the children will remain to the preaching service. A separate room for each class should be the motto of every church in the country.

## WHO MAKES THE PAPER?

Since our fathers slew a kid in a hurry and rushed the tanning process that the latest sensation from Egypt or Babylon might be given to the eager readers in as few months as possible—since that day, or as far back toward it as we can go, men have wondered why on earth the editor didn't give the peo-

ple a better paper—or skin as the case might be.

Now that raises the question "who makes the paper?" Well, the "editor and owner" is chiefly responsible, of course. But that isn't all, by a whole lot. The people are largely responsible for it. They only can furnish the money to run it. They must subscribe—must pay their subscriptions—must increase the value of the advertising space by lengthening the subscription list. It is folly to expect any man or company to expend more money on a paper than the public pays into its treasury. Again if the news columns are stale the "editor and owner" is largely to blame, but the fault lies heavy also on the brother in the field, who waited until the new waxed old before he reported it to the paper—maybe he failed to report it at all. If there be no helpful, strengthening discussions in the body of the paper who is to blame? Why, the "editor and owner" should have been looking out for that, to be sure, but likewise the blame lies on the brother who had a good idea in his brain, but lacked the sense of duty that would make him share it with others. It is a reflection upon any state to have a poor paper, for the people have the making of it. If Alabama or Georgia or any other territory have no good journal it is either because they cannot or will not make it. If the paper reflects in a large measure the personality of the editor, it none the less tells the story of the people's character, spirit, purpose and thought. Those who read the Alabama Baptist pass judgment upon Frank Willis Barnett, but at the same time and by the same standard they measure the Baptists of Alabama. And this is right. If it be wrong, it is none the less inevitable. Meantime what are you going to do about it?

## PASTORS CALLED BISHOPS.

We believe it worth the while for our people to return to the use of the term Bishop in speaking of their pastors and elders. The names are used interchangeably in the Scriptures, and all apply to one and the same office.

To begin with we would be on entirely safe grounds—it is biblical to call the pastor bishop, which is more than can be said of "Reverend." It would help to rescue the Scriptural sense of the word which has been all but lost in ecclesiastical misuse. The bishop is the overseer of the church and not the boss of the smaller preachers. Furthermore this overseer is not a task master, but one who has the general oversight and care of the local church.

More than all, if we were to apply the term uniformly to our preachers it would lay continual emphasis in a quiet sort of way on the scriptural form of church government, and would have no little to do with keeping the truth before the world. It should be done, of course, without ostentation or offensiveness. But it should be done persistently and in earnest. Instead of introducing our brethren to strangers as "The Reverend Mr. So and So," we ought to say "Bishop So and So, pastor of such and such a church." The

misuse of the term by others, so far from making us shrink from it, only adds another reason why we should prefer it to the equally scriptural "Pastor" and "Elder." And let this be borne in mind—our pastors are bishops, not of towns or countries and States, but of churches. P. V. Bomar, for instance, is not Bishop of Marion, but of the church at Marion.

## JOYFUL SORROW.

In the midst of starless, hopeless gloom our Lord said to the crushed disciples, "Your sorrow shall be changed into joy." It was not a promise that some day they would have so much of joy that sorrow would be forgotten. Nor did He say that time would wear away the edge or remove the sting of grief. The particular and special thing under which they had staggered, the smothering woe that then stifled them, that thing, that special thing should some day be the joy of their song and the inspiration of all their hope. They did not believe it would be so. No stretch of imagination could picture the possibility of such a thing. No process of reasoning could convince them that hope would ever return.

But the promise did not depend on their comprehension of how it would or could be fulfilled, and in due time the very thing that broke their hearts filled them with unutterable gladness.

Oh, soul of mine, it shall ever be so with thee and with all thy fellow-sufferers! And if it be so, may it not also be that they who drain the cup to its bitter dregs will some day sing the sweetest songs known in earth or heaven?

Hear this parable: A poor man went staggering homeward under a heavy load. As he went an unseen hand here and there dropped other stones into his basket. He groaned, wept and bemoaned his fate, but helpless as he was he could only creep on toward the end. And the end with its burden lifting came at last, when to his utter astonishment he found that every stone had been changed to finest gold. The poor peasant was now wealthy beyond his wildest dreams, and it is small wonder that his first prayer was one of thanksgiving for every ounce the unseen Hand had added to his load as he came on his way. Dear heart, look up. "Your sorrow shall be changed into joy." Never mind now the when, where or how. Two things only we need to know, and that much we do know. God loves us. God is able. For the rest we can afford to wait.

## THE BISHOP'S SALOON.

Read the account elsewhere of the "Model Saloon," a twentieth century reform movement started by rich philanthropists and dedicated by a millionaire bishop, who said:

"I belong to a dozen clubs. If I want to go out to dinner or a social evening I can do so at any one of these clubs. But what of the man who lives in two rooms with five small children. He has no club to get his glass of beer with his luncheon; he must go to the saloon. This is the greatest social movement New York has ever known.

It is a movement everyone of you must take into account, if you would save the republic."

This is but symptomatic, and ought to stir the true friends of temperance to still greater zeal. The New York bishop has money, social status, and the ear of the press, but we believe Brother Maples, in his talks for prohibition in churches, halls and on the street corners, is doing far greater work for temperance than the American bishop with his "model saloon" and his fifty-five brother brewery stockholding English bishops. We wouldn't swap Maples for a college full of such bishops.

## PRESIDENT CRUMPTON.

The annual meeting of the General State Secretaries, recently held at Louisville, honored itself in making our beloved Secretary of Missions, Rev. W. B. Crumpton, D.D., President. The Recorder says:

At 2:30 p. m. came Dr. Crumpton's paper on "The Secretary, in his office, on the road, in the field and his expense account." The Secretary should have a fair education and should be in sympathy with all classes. He should be a good preacher, so as to be in demand in the churches. He should be a peace-maker, firmly orthodox, a business man, a good judge of men, a man of energy and enthusiasm, well posted on missions. His office should be the best in the city, well furnished. He should have a stenographer and bookkeeper, and should rarely work at night. Should read at night and sleep eight hours. His correspondence is heavy and varied. He should fare well, preach on other subjects besides missions, and should put others to work. He should publish all the items of expense.

This reads like an autobiography, for Alabama Baptists believe that Brother Crumpton is an ideal secretary, and in the above description many will see him "as he is in his office, on the road and in the field." Long may he live to go up and down the State to enthuse and encourage us to give more and be more to missions.

## YOUNG GIRLS AT ST. LOUIS.

Young girls who visit St. Louis alone run a great risk. It behooves them to be very wary or they will come to grief. We would advise them to go to the Helena House, 1418 Locust St., which was furnished by Miss Helen Gould and is in charge of Ensign and Mrs. R. F. Butler. The house is centrally located, the rooms are large, everything is new and the rates are most reasonable. We write this for the benefit of young girls and any women who expect to visit the Fair without escorts. It is needless to say that this is in no sense an advertisement. We commend it because we believe it is doing a good work and deserves the patronage of the class for whom it is run.

## USE POSTAL CARDS.

The Mississippi Baptist says: "We start this week with a department of condensed church news, which is taken from accounts of meetings sent in by



pastors and others. The condensing of the news letters has become a necessity, in order to make room in the paper for other matter, which heretofore had to be left out. We request that pastors and others will not fail to send in accounts of meetings; and, if two or six pages are boiled down to as many lines, we beg that you will not be offended.

"This course will put a great deal more work on the editor, but it is thought that it will be more acceptable to the readers. What we desire from the pastors is how long the meeting lasted, who helped in the meeting and the main results, all of which can ordinarily be stated in a few lines."

For quite a while we have been trying to get up courage to write something like the above. Brethren, we do want church news, but please try to make it short enough to send in on a postal card. You will save a cent and we will save time.

### EDITORIAL PARAGRAPHS.

Saturday we opened a letter and found \$7.70. It was to pay back dues and up to January, 1905. If a number of those in arrears would follow this example we believe the paper would improve, and we know it would make the editor mighty happy, for this is a season of financial drought in religious newspaper offices.

Rev. J. L. Gross, of Selma, who is now Foreign Mission Vice-president instead of Rev. H. W. Provence who goes as a missionary to Shanghai, is an enthusiastic supporter of foreign missions. It will not be long before we will hear from him through the Alabama Baptist.

This is a day of social unrest and many cure-alls for society's peace are being suggested, but rest will never come until men and women find Jesus, who said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." This is the peace which passeth all understanding.

North Carolina Baptists ought to realize the truth of the following from the Biblical Recorder: "Moreover, that college at Wake Forest is a Baptist college—a sort of home for us all. A boy sent there is likely to be at home in denominational and church work, is likely to be of value in these relations, and, better yet, is likely to find at the end that his life was rather wonderfully guarded without and within. It is a great place to send your boy to if he is worthy of it." And Alabama Baptists ought to realize that Howard College belongs to them and is the place for their sons to be educated.

We read the other day of an old woman who brought a worn-out Bible to a publishing house, explaining that it had been in her family two hundred years. She asked the publisher to make her a new one just like it, adding that she was then going to market and would stop for the new Bible on her way home, winding up with a query as to how much it would be, and she came about as near getting what she wanted as does the brother who sends in a news item on Monday with the request

to get it in the next issue. Moral: Please don't be unreasonable.

### A NOTE FROM BROTHER CRUMPTON.

MINUTES of the Southern Baptist Convention will be sent on receipt of five cents to pay postage.

CHURCH LETTERS to Associations can be had at the following prices: Single letter, post-paid, 5c; per dozen, 20c; 50 post paid, 60c.

DUPLICATE RECEIPTS can be had by giving amount sent, date on which it was sent, and object for which it was given. We cannot look through two sets of books without some data to go by. W. B. C.

### FROM FLOMATON.

On July 9th I began a meeting with Enon Church, in Monroe County, in which I was very ably assisted by that consecrated man of God, Bro. W. N. Huckabee, for several days. After his departure I continued the services and our labors were greatly blessed by our heavenly Father, who gave to us twenty-seven souls, 16 for baptism, three by restoration, and 11 by letter—for which we are profoundly grateful. Blessed be His holy name.

From Enon I went to Bethsaida church, in Escambia County, and held a regular monthly service. Here will be held the next session of the Elim Association, commencing on Friday before the third Sabbath in October. I have a very loyal band of workers here and expect great things of them. We will be glad to have you with us at the Association.

From Bethsaida I went to Mineola Baptist church, in Monroe County, to assist Brother Day. Here we had one of the sweetest revivals I have ever participated in. Brother Day has here a very loyal and zealous band of saints who, I am very proud to say, have in Brother Day a devoted leader. This church is, literally speaking, only a baby, but Oh! what a baby for its age. It is only a little over a year old. Here the Lord gave us 40 souls—33 for baptism, 7 by letter. I pray God's blessings on these people and their beloved pastor.

I here met Bro. H. S. J. Countryman whose earnest appeals in the interest of our Master's cause secured serious consideration of the great question, "What shall I do to be saved?"

From Mineola I turned my face homeward, rejoicing for what good things the Lord had done for us.

After spending one night at home I again turned to "the work," this time to Pleasant Hill Church, at Manistee, in Monroe County, where I had a most gracious display of God's wonderful power presented to me during a meeting of five days. Oh, such splendid congregations at every service, fine interest and a "spiritual" revival of the church which has lain cold and careless for several years! Only four accessions—three for baptism and one by letter.

I thank the Lord for the improved spiritual condition of this church. To Him be all the glory.

I go to Poplar Springs church in Monroe County, on Friday before the first Sabbath in August to hold a meet-

ing with those spirited and loyal people of God. Our meeting there last year was a glorious one, resulting in 40 accessions—28 for baptism, and 12 by letter—and as there remaineth yet much land to be possessed, I expect another glorious visitation of the Lord's grace and reviving spirit there this year.

During all those meetings I have sown seed which I pray God will yield abundantly to the honor and glory of His holy name. Neither have I forgotten the different objects of our denomination, The Alabama Baptist of course included.

May the Lord bless you and the paper. Ed. C. Clayton. Flomaton, Ala.

### FROM LITTLE ESCAMBIA.

Little Escambia church is located two miles from Flomaton. Four years ago I was called to the pastorate of this church and found plenty of very promising people, but in a somewhat cold condition spiritually. I have served as pastor for two years without a great success. At last by earnest prayer and supplication I can see very plainly the hand of God and the power of the Holy Spirit working in the church. I feel that we have been very bountifully blessed. We have just ended a series of meetings wherein God has very wonderfully blessed us. Brother Day assisted in the meeting. We had large congregations. Seventeen were added to the church—nine by baptism and eight by restoration. Many, like Nicodemus, are asking, "What must I do to be saved?" The church is in better condition than it was four years ago.

W. H. Hearn.

### EARLY RELIGIOUS TRAINING OF CHILDREN.

By Eula Smith.

Children should be taught at an early age that they are dependent creatures here on earth; that they are subject to the will of the supreme Ruler of the universe; that there are certain habits which they should not form, lest in the day of resurrection they will not appear as fit subjects for that celestial home which is promised to those who love the Lord and keep His commandments. In order that the children may understand their duty, they should be taught that there are certain things which they should not indulge in. They should not be permitted to indulge too much in idleness, for idleness leads to various things that are detrimental to the happiness of the children in this world and the next. The physiologies of our schools teach that each impression made upon the cells of the brain returns to us at some future time. The impressions made on the cells of the brain of children go with them to old age. Therefore it is very necessary that these impressions be of the best.

Were we to prescribe a course for children to follow we would teach them that it is their duty to respect their parents and friends; not to be unpleasant at any time; that they should always show respect for the aged. The children should be taught that they will be judged in this life according to their own conduct.

We would again call attention to early impressions—that is, the necessity of telling the truth on all occasions. We fear that this important duty is often neglected. The children should be referred to the Scripture that tells us that all liars are to be cast into a lake of fire, there to receive their portion.

The daily walk of grown people in the presence of children should be such that the children can readily see that they mean what they advocate and advise them to do. They should keep in mind the meaning of what Christ said: "Woe unto you hypocrites, for ye shall receive the greater damnation." They should fully realize the responsibility that rests upon them in regard to their future life. They should demonstrate to the children that they are as submissive to the will of their Father in heaven as they ask the children to be to them. They should always act with prudence in the presence of children. They should live so that the children can see that they are trying to live up to what they teach them in their homes and Sunday schools. They should live so the children cannot say of them as Christ said of the pharisees and scribes—"This people honoreth me with their lips, but their heart is far from me." (Mark 7:6.)

We find from the statistics read at the Educational Conference in Birmingham by Congressman S. J. Bowie, of Alabama, that illiteracy among the white people is on the increase in the State. He showed that there was a greater per cent. of illiterate white voters in 1880 than in 1870; greater in 1900 than in 1890. We can all stand on one common ground on questions concerning the uplifting of the people of all classes in education. Bad morals and illiteracy are our common foes. It is fortunate for the well being of the human race that where Christian religion and civilization prevail the means for the development of the moral, mental and physical nature of man are being provided in an enlarged and broader way as time progresses. Never in the history of the race in the leading nations of the world has so much money been expended and so much time given to the development of people of all classes. We realize fully that with better education we will see the development of better citizenship; but are the youth of our land embracing these opportunities? We hope that they will take advantage of the present opportunities, and that in 1910 our statistics will not stand as they did in 1900.

If you have a news item don't wait until it is stale before sending it in, with a request that it must appear in the next issue. Forward it while it is news and we will handle it as promptly as space allows.

Rev. W. M. Lawrence, D. D., of Chicago, has been selected to represent the Baptists on the day devoted to religious progress at the World's Fair, October 29th.

Ex-President Kruger will be buried in Pretoria. Since the Boer war England refused to let him visit there.

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## Field Notes

### FROM VERNON.

As our pastor is somewhat modest in telling about his labors, we feel that our Baptist brethren ought to know something of it, that they may rejoice with us in the work of the Lord that is being done in this section through His servant, Rev. J. E. Barnes of Sulligent, Ala.

This, his Vernon Church, he found in a deplorable condition—truly as "sheep without a shepherd"—with only nine in membership—a hull of a house, with no deed to the lot upon which it stood. Since his coming the church has been ceiled, a good organ purchased, a deed procured, and thirteen members added.

He surely leaves no stone unturned. As a result of his unremitting efforts we now have a Sunday school of twenty-six members and the spirit manifested there makes me feel we are to have an all year round Sunday school.

It surely took something like the faith of Abraham to surmount the difficulties confronting him on both sides—strong prejudice on the one—and on the other handful of Baptists, "few and far between," none of which boasted an extended influence, and with the "scales" still over their eyes as to giving unselfishly.

But by his own and wife's example in our midst, they have convinced us we cannot serve Christ in a selfish, half-hearted manner, but must be willing to sacrifice, if necessary, personal comforts and seeming necessities for the advancement of His kingdom.

With best wishes for the Alabama Baptist, I am,

Sincerely,  
Mrs. C. V. Thompson.

### HELP A POOR PREACHER.

Dear brethren—It is my desire to get an education and I have not the means to secure it and support my family. I feel the need of an education and I know that I can't do my full duty without it. I want to make a faithful servant in the Lord's kingdom.

Shall I ask the Baptists of the State to help me, or would that be asking too much? Yet it could be very easy done. Think about it—let every Baptist in the State give five cents and I can go to school, and nobody would miss the money.

We believe in an educated ministry, and if the Baptists see proper to help me in this cause I shall never forget it. I refer to Revs. O. P. Bentley and R. A. Kidd of Vincent; C. W. O'Hara of Columbiana; J. W. O'Hara of Montgomery; Isaac Windsor of Jemison; C. C. Heard of Rockford.

R. R. Brasher.  
Creswell Station, Ala.

### A GOOD MEETING AT SHILOH.

This church is in Coosa county six miles west of Kellyton. The Baptists are the leaders here. Bro. J. M. Johnson, the pastor, was unable to attend save one service and then only able to say a few words, yet to my mind the devotion his people manifested partly accounts for this splendid church. We trust the pastor will soon be with them.

Brethren Robert McElrath, Lonnie Emfinger and the writer did the preaching. Brother McElrath left Monday and Emfinger Thursday, as duty called them elsewhere. The meeting closed Friday with six for baptism and three by letter. Good prayer meetings added much to the meeting and helped the young converts.

We shall ever remember the kindness of these people.

W. A. Darden.

### NOTES FROM BROTHER ADAMS.

Visiting my home for the first time in three years, I attended the fifth Sunday meeting held at Rocky Mount Church in the Tuskegee Association, of which I am a member.

The introductory sermon, preached by Rev. J. P. Hunter from Numbers 23:21, was a very fine one. Rev. F. T. Hudson was elected moderator and this scribe secretary.

The preachers present were Revs. H. W. Williams, J. P. Hunter, F. T. Hudson, J. D. Hudson, S. M. Provence, and M. W. Whitman.

All the subjects on the program with one exception were discussed, and I wish that every deacon could have heard the speeches on "What is the Deacon's Duty?" for I fear that very few know their varied duties, much less are doing them.

Bro. S. M. Provence opened the discussion on "The Church's Duty to the Deacon" by saying "The church ought to shoot some of its deacons;" but the keynote of his speech was: "The church should stand by her deacons."

"Associational Missions and their Purpose" was opened with an able and practical speech by the big-hearted W. E. Hudson who, though the busiest man in all Alabama, never misses a fifth Sunday meeting.

The pastor was unavoidably absent on account of his wife's illness.

While many of the pastors were absent, no one was missed more than our beloved Dr. Roby. We young preachers need the counsel of such men. His presence is always an inspiration. God bless our old preachers!

Rocky Mount church is quietly but steadily forging to the front. She has recently undergone a coat of paint, with many other needed improvements which add to the appearance of the house. The church did her part well in entertaining the visitors.

W. R. Adams.

### FROM SYLACAUGA.

We have just closed a revival meeting with Macedonia church. The church was greatly revived and lasting good done. Our beloved pastor, Rev. L. H. Hastie, was assisted by Rev. R. W. Carlisle of Kellyton. Brother Carlisle is not a year old in the ministry, but he stands as a young giant in the cause of Christ. We had three accessions by baptism and one by letter. The meeting showed the presence of the Holy Spirit from the start and every service got better.

A. C. L. Stone, Church Clerk.

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### IN MOBILE ASSOCIATION.

The Master's work seems to be moving along nicely in this Association. There has been no general meeting. Each pastor seems too busy in his own field to give any time to anything like a rally.

Pastor Brock made an effort for a rally at Union church some time ago with the result that all the other pastors invited sent their excuses with regrets and he had a rally all to himself.

Several pastors have already had good revival meetings: McCain, at Mayerville, a suburb of Mobile, with over forty accessions; Shell at Palmetto Street, with more than forty additions; Bennette at Whistler with some thirty-five or forty additions, are among the most noted revivals.

Bro. G. W. McRae has resigned at Bay Minette and Bayou La Batre to give his whole time to Atmore.

Brother McCain has been chosen to succeed him at that place, but it is

not known whether he will accept. He is at present pastor at Mayerville and Zion.

Some of us are wondering what will be the outcome of the war on tobacco. Several attacks made of late on the tobacco army have so far failed to draw the fire from any point. There seems to be plenty of smoke arising from the ranks, but it is evidently not the smoke of battle. It must come from pipes of peace. This tobacco army seems to be non-combatant. Observer.

### TWO MEETINGS.

Deatsville and Hebron have each closed a good meeting. A dozen or more united with these churches. Brother Schramm is doing a good work. For fine looks and eloquence some men may exceed him; but for consecration, perseverance, hard work, loyalty, self-sacrifice, faithfulness and humility there are none who can excel and few equal H. R. Schramm.

In life, I notice some men are over-rated, and others underrated. "Honor to whom honor is due."

Between the ending of the Deatsville meeting and the beginning of Hebron, I spent a few days in Wetumpka at the hospitable home of Capt. Geo. F. Sedberry, examiner of public accounts. What a pleasant visit I made in the home of this big-bodied, big-hearted old Southerner with his happy wife and daughter, Mary. Many friends of the days gone by are still at the same old stands. Their faces have changed, but their hearts are still warm, and their homes ring a welcome to friends of old. Men may come and go, but the roaring waters of the Coosa still dash and beat their foam against the rock-bound shores, and the great iron bridge stretches over all, and Brother Robertson gathers in the toll.

B. M. Hunter.

### GOOD MEETING AT SALEM.

We feel that the Lord has greatly blessed us in a series of meetings which we have just closed at Salem. Two young ladies were received into the fellowship of the church by experience. Bro. E. W. Solomon, who is ninety-four years old, was able to attend our day services, and took part in our prayer meetings. He is still leaning on "the everlasting arms." May God abundantly bless him in his declining years, and spare him many years hence.

J. P. Hunter.

LaFayette, Ala.

### OBITUARY.

Mrs. Mattie Webb Batson, daughter of Mr. and Mrs. C. D. Webb, and wife of J. O. Batson, was born July 20, 1879. After several months of painful suffering, but patient endurance, she died July 14, 1904. Her death is mourned by her father and mother, her husband, one sister, eight brothers, relatives and friends. A devoted member of the Baptist church, she was the flower of our family, and the favorite of us all. An obedient daughter, a loving wife, an affectionate sister, she met the first visitation of death in our family with her characteristic simplicity of faith, and is now at rest in the home of everlasting peace and love. Her brother, Reuben D. Webb.

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 For handsome catalogue address M. W. HATTON, A. M., Litt. M., Pres.

**A SALOON DEDICATED BY A BISHOP.**

A press dispatch says: Bishop Henry C. Potter delivered the principal address today at the formal opening of the "subway tavern," a model saloon, which was established by a number of leaders in the reform movement in this city, and the New York World publishes the following account:

**A BISHOP AT THE BAR.**

Standing before a bar filled with liquor bottles and glasses yesterday, Bishop Henry C. Potter, with unique ceremonies, opened the "Subway Tavern" at Mulberry and Bleecker streets.

The fact that highballs and cocktails are to be passed over the bar made no difference to the bishop, who believes that the only way to reach thousands of drinkers is by making saloons correspond to clubs. That is the experiment which is to be tried at the "Subway Tavern," and Bishop Potter, who has so long advocated the idea, came from Cooperstown, N. Y., to help dedicate the place.

It was an interesting morning for the bishop. He heard David Blaustein, the Settlement worker, tell all about the cafes of the east side, and when Frederick S. Lamb described how the working classes resented the intrusion of "dude reformers" he clapped his hands and exclaimed, "That's good!" "True!" "Right!"

The Tavern is under the direction of Joseph Johnson, Jr., head of the Order of Acorns, which took a prominent part in the two last municipal campaigns here. The money for the venture was put up, as Mr. Johnson explained in a speech, by Robert Fulton Cutting, W. Bayard Cutting, Acosta Nichols, Herbert E. Parsons, A. F. Luce, Albert M. Hirschfield, E. R. L. Gould and a number of others.

The bishop's carriage arrived shortly before noon, and when he stepped to the sidewalk he found a miscellaneous audience awaiting him—Headquarters detectives, curious persons from Broadway and the Bowery, salesmen out for luncheon, and four or five well dressed women, Morris Tekuisky, of the Liquor Dealers' association, looked on from a distance.

Bishop Potter walked into the main drinking hall, where he saw a bar-keeper in white jacket presiding over a great display of glassware and drinkables. A picture of Judge Parker over the cash register was the first thing to catch his eye. "You ought to have both pictures," he said. "Do not be partial."

The bishop looked around with a critical eye. On the wall hung two big paintings, loaned by Mrs. R. V. V. Sewall, wife of the well known mural painter. The room has all the features of a saloon, with the addition of a table on which were all the newspapers and periodicals. Rows of potted plants were along the side of the room, and the walls were covered with original cartoons and other works of art. The front of the place was cut off by a partition, and over the door hung a big gilt sign, "This Way to the Water Wagon."

Bishop Potter started for the Water Wagon at once. He took a seat on one of the stools and told stories while waiting for the ceremonies to begin. Many thirsty passers-by stepped in and slaked their thirst at the big soda fountain. Beer was also dispensed from the fountain.

The bishop said that he had received a telegram of 150 words from a man at Ocean Grove begging him not to officiate at the opening of the Tavern.

The ceremonies took place in the big barroom. The bishop and the other speakers sat directly facing the bar. The man in the white jacket suspended operations during the talking.

Bishop Potter was the last speaker. When he arose the bar, with its rows of glasses, was right under his eye.

"Mr. Blaustein has told us of a section on the east side where there are few saloons," he began. "It is a section with as many people as Syracuse or Buffalo, and they have few saloons, because that which takes the place of the saloon is there—the cafe or tavern—where a man can take the members of his family.

"Mr. Johnson has spoken of the work instituted in London by Earl Grey. They have got hold of an idea that strikes me as being an inspiration of genius. The proprietor of the tavern gets a commission on all the soft drinks he sells, but not upon whiskey. In those places they serve strong drinks if you want them. A cup of chocolate or a glass of tea serves the social end just as well as a glass of whiskey.

"We have a great community of homes here—a multitude of people who work hard and live in small rooms. I belong to the Century and Union League clubs, and when the day is over I can go there or to a Broadway hotel. But where are the men of whom I have spoken to go? To the saloon.

"The effort to close the saloon has been at once the most tragic and the most comic in history. Are you going to make the saloons so exclusively bad that a man cannot go into them without compromising his character? The temperance question has, by false methods, bred an enormous amount of hypocrisy. The men who are absent from this meeting must take this great movement into account if they are to save the Republic. They cannot save it by theories or by electing some man to office. They must do it by giving their attention first to the American home."

When the bishop was through every one crowded up to shake hands with him. The audience sang the Doxology, while a young woman accompanied on the piano. The bishop went out through the bar entrance and took his position and there was a great rush of business around the bar. In the front room young women, and their escorts indulged in soda-water and ice-cream.

Mr. Johnson explained that this venture is not a money-making enterprise, though he hopes to pay the stockholders 5 per cent. He said he intended to sell the purest drinks for the least money.

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**Sore Throat.**

Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.

**For Chills.**

Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chill is expected.

**Cure for Whiskey.**

Half a teaspoonful in water will satisfy the craving for spiritous liquors. Man may cure himself of using Alcoholic Stimulants.

For ordinary diseases, follow the directions.

For Nervous Debility, take one teaspoonful in from one fourth to one-half glass of sweetened water. Dose for children in proportion.

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If you are going to the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

**See This.**

Sumter, S. C., July 29th, 1897. Gentlemen: I have used Dr. DeWitt's Eclectic Cure for neuralgia and it has never failed to give almost instant relief. It is the best remedy I have ever tried.

Mrs. Rody Williams.

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**THE BISHOP'S SALOON.**

The Atlanta Journal comments editorially as follows:

We congratulate our bibulous brethren of New York. At last the model saloon has come, and, while he will not probably have his surplice cut into a bartender's apron and personally shake the mixed drinks, it is a sufficient guarantee of the quality of the booze to state that Bishop Henry C. Potter is the chief promoter.

The "formal opening ended with the singing of the doxology," says the Associated Press; though it strangely enough omits to state whether it opened with prayer or not. Perhaps a few quatrians from Omar Khayam were substituted. Are we to imagine the good bishop, Omar-like, despairing of ever finding an answer to his religious questionings, and falling back upon "the cypress-slender minister of wine?" Or are we to be forbidden picturing to ourselves the bishop, with all that unctiousness for which bishops are noted, starting the ceremonies with a repetition of that stanza:

"Drunken myself, and with a merry mind

I met an old man all in vine-leaves twined;

'Old man,' said I, 'have you forgotten God?"

'Go drink yourself,' said he, 'for God is very kind!"

Surely it cannot be that when Omar wrote that famous dissertation upon the "Potter and the Clay" his prophetic pen intended any reference to the bishop of New York.

The bishop's subway tavern should be a great success. On every side we hear complaints concerning the quality of liquor. This is bad for the interior departments of *hoi polloi*, and in the long run bad for the breweries and distilleries. Honor, in the liquor traffic as well as elsewhere, is the best policy. And it is a matter of congratulation to all New Yorkers that they will now be able to get a drink whose absolutely purity is guaranteed by the pulpit.

"O, bish, could thou and I with fate conspire

To grasp this world's distilleries entire

Would we not cut adulterated booze

And paint our noses with a purer fire?"

**CONDEMN BISHOP POTTER.**

The following press dispatch shows that "model saloon" and its sponsor are not thought much of in Kansas:

Kansas City, Mo., August 5.—The Kansas City branch of the American Young People's Christian Temperance Union strongly disapproves of the ideas of Bishop Potter of New York, with regard to uplifting the moral tone of the saloon. At a meeting of the union the matter was discussed, and a letter was addressed to the bishop, which will be sent to him today. A copy of the letter follows:

"May God have mercy upon your benighted idea of striking the keynote of attack upon the liquor situation. You are rather endorsing the key that opens wide the doors to hell for the

army of 100,000 souls who annually leave the king's highway and stumble into drunkards' graves.

"The present situation across the water of fifty-five bishops in the Church of England as stockholders in breweries and distilleries, with this shameful farce of a bishop in the great Episcopal Church in our own land taking a leading part in the opening exercises of a saloon, closing the same by singing the doxology, should make every professed Christian follower in this great Episcopal Church hang his head in very shame."

**Happiest Woman in Texas--How She was Cured of Cancer.**

March 3, 1904.  
Dr. D. M. Bye Co., Dallas, Texas.

Dear Sirs—I suppose you would like to hear about my nose, so I thought it my duty to write to you.

Two month's treatment has completely cured my nose, for which you have my heartiest thanks. I will recommend your treatment when and wherever I can. The cure of my nose has brought me much happiness.

Your respectfully,

Mrs. M. J. McCrary, Marcy, Texas.  
There is absolutely no need of the knife or burning plaster, no need of the pain or disfigurement. The Combination Oil Cure for Cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

**FROM RICHMOND, VA.**

Dear Brother Barnett:—The friends of the Woman's College in this city are rejoicing over the announcement in the Herald and other papers that the gifted and accomplished Miss Claudia Crumpton, of Alabama, has accepted a place in the faculty of that institution. The Woman's College, under the administration of President Nelson, has risen to a position of great prominence among the institutions for the higher education of women. Last session its pupils numbered two hundred and seventy. We are hoping to double the capacity of the building. The large number turned away every session warrants such an extension of our accommodations. The courses of study prescribed in the catalogue are equal to those of Vassar and Wellesley. The standard of proficiency required of candidates for degrees is very high and there is no departure from it.

The teachers are distinguished graduates of Johns Hopkins, University of Chicago and our time honored State University. Among them Miss Crumpton will find associates worthy of her high culture. Her distinguished father is known throughout the Baptist brotherhood of the South. We have been friends from childhood. I esteem him today as one of the wisest and most useful men in our Southern ministry.

I read with much delight every issue of the Alabama Baptist and rejoice over every indication of its growing prosperity. J. B. Hawthorne.

Rev. W. L. Henson, pastor at Powderly, held regular services at the church and baptised two, using the Fountain Heights Baptist Church pool in the afternoon. He has just returned from holding a five-weeks' meeting at Plantersville, helping Bro. D. Z. Woolley. There were eleven accessions to the church.

**FINE FEATHERS DO NOT ALWAYS MAKE FINE BIRDS.**

The Krell-French Piano is appreciated not so much for its looks as for its quality. The Krell-French is matchless in tone, the action is perfect. The Krell-French resonance is of a rare quality.

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### Correspondence.

(Continued from page 7)

years says of her: "Her work has not only been eminently satisfactory to the patrons of the department, but has commended itself to the judgment of many of the best critics of our State. She undoubtedly possesses artistic talent of the highest order and aptitude to impart her knowledge and skill to her pupils. She is moreover a hightoned Christian lady, sensible, conscientious and highminded. In my dealings with teachers through a period of nearly twenty years I have rarely been associated with one whose demeanor under all circumstances has been so commendable."

The authorities of Greenville College, South Carolina, where she has taught for eight years say of Miss Davis: "Not only is she qualified to do first-class work herself, but she has the faculty of developing the talent of her pupils. The work of her pupils would compare favorably with that of any school in the South. To her technical knowledge she adds a fine artistic taste. Miss Davis is a hightoned lady, a true Christian woman and a good Christian worker. As an artist and teacher she has our unqualified endorsement."

Her work is highly commended by the master artists under whom she has studied, and we are sure that the department which has been so prosperous under the former teachers will be even more successful under the administration of Miss Davis.

MISS ANNE W. RAYNOR, a specialist and teacher of experience who, after graduating, at the best schools of this country spent two years in Paris and two years in Berlin in special study of French and German with the view of preparing herself to teach these languages, has accepted the position for the next session.

The President of Converse College in South Carolina, with whom Miss Raynor taught says: "She represents excellent culture, hightoned and Christian character. Her mastery of these languages is unusually good. She has in manuscript a Grammar of the German language of her own composition. She adheres sufficiently to the old-fashioned drill in grammar combining it judiciously with the modern method of teaching conversation to make a judicious and well-rounded teacher. Her work with me was decidedly thorough, painstaking and satisfactory in every respect."

She is most highly commended by all with whom she has been associated. MISS MINNIE MACON TROTTER becomes associate teacher in the Voice Department. This talented lady received the best training of the great teachers of Berlin, Germany, where she spent two years in study after finishing her work at the leading American Conservatories. As a concert singer she is highly commended. Excellent musicians who have heard her fine contralto voice say that she never fails to delight her audiences, and as a recognition of her ability as a teacher she has been placed in charge of the Voice Department of a summer normal school in one of the Southern States the present

summer. An eminent artist says of her: "She is well equipped and has a splendid stage appearance for concert work. She has the character and the qualities that are necessary for a successful teacher."

MISS MINNIE E. JOHNSON, who finished her work with Carl Fealten, Emil Mahr and Ovid Musin and is a graduate of the New England Conservatory, and who has had twelve years of successful experience as a teacher in the leading colleges of the South accepts the position as teacher of Violin and Piano.

Miss Johnson's work is highly commended by the patrons and the management of all the schools in which she has taught. The President of one of these institutions says: "Her work here was recognized on all sides as eminently successful. She is equal to the best modern standards in theory and is unsurpassed in technique. She is a hightoned, cultured Christian lady, energetic, conscientious and true to the school for which she works." Carl Fealten, the eminent director of the New England Conservatory speaks enthusiastically of her musical ability and her excellent playing and commends her as a satisfactory teacher.

MISS LUCY FEAGIN, who taught at the Judson for two years and who gave excellent satisfaction will be in charge of the department of Elocution the coming session. Her work is well known and highly appreciated by the students who are acquainted with it. Miss Feagin received her college education at the famous Hollins Institute in Virginia and afterwards had special training under the leading teachers of America at Chatauqua, N. Y. The announcement of her return will greatly please all connected with the institution. There are few teachers who possess Miss Feagin's ability, tact and unfailing faithfulness in working for the interest of her pupils.

During the next session there will be thirty-four members of the faculty of administration and instruction, and the indications are that we shall have even a larger attendance than during the past year.

Robert G. Patrick.

Capt. J. D. Maddox, chairman of the building committee, a deacon of the First Baptist Church of Atlanta, Ga., and one of the most beloved laymen in Georgia, had the honor of throwing the first shovel full of dirt for the magnificent new house of worship to be erected at a cost of \$150,000 on Peachtree street, just opposite the governor's mansion.

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**Our Sermon.**

(Continued from page 2)

tive soul be left in her misery? Satan answers, "Yes, for you have no right to interfere with individual rights, to destroy personal property." And you say "Yes, for it would only subject Paul to criticism, cause him to endanger his life, stir up a great scandal, destroy his further influence in the place, and disturb the peace of Zion." Yes, but that would be making peace with the devil. These poor captives need liberty; they need salvation. Suppose they do not wish it. The devil never will. Must we therefore leave them alone? Suppose I should pass down the streets of your city and see a madman trying to destroy his life. I spring forward and try to check him, but he hurls me to the earth. But I call for help and at last he is overpowered and the poison snatched from his hands. Have I done him an injury? NO! To force kindness upon anyone is not wrong but right. Suppose we do by persistent efforts force the gospel upon nations who try to drive us from them. Will not coming generations praise us for it? What says your own heart? Paul forced the gospel on Europe and you and I are the heirs to a glorious inheritance as a result. All these helpless mad men, these bound captives of the devil, these suffering victims of sin who cry out against us and push us from them are thereby calling to us for help.

3. "Come over and help us" is the cry of the degraded sinner. Phillipi held not only a Lydia, seeking for light, a poor, suffering captive girl whom Satan had bound, but a hard, coarse skeptical man, who could take delight in seeing the backs of these messengers of peace bleed and quiver, and their feet fastened in the torturing stocks. This cruel, Roman jailor, what does he want? He wants position and power. He wants the Emperor's favor, and if cruel treatment of prisoners will secure it for him, he is going to have it. How can this hardened, lost sinner be reached? Only through the earthquake of an aroused conscience that would cause him to fall down trembling before Paul and Silas crying, "Sirs, what shall I do to be saved;" yea, only by the saving grace of Him who came to seek and to save that which was lost." What a peculiar trio, Lydia, the seeker; the girl, the sufferer; the jailor, the sinner; and yet these three clearly reveal what God's gospel is intended to do and will do and this should give us confidence to move forward at his command. The foreign fields are teeming with their millions today like these three who are calling loudly to us "Come over and help us." And I thank God that His people are responding more liberally to man's call for help. I believe the last century witnessed the greatest conquest in the history of all the world. Think of it, the gospel reached more hearts and won more converts in the last 100 years than in all the 1800 years before that time. The modern missionary enterprise which was born among Baptists, has been blessed of God, "until there are twice as many Baptists on foreign fields today as there were in all the world 100 years ago." But I ask in the third place,

III. What will they "assuredly gather?" Notice, it was not Paul and Silas and Luke and Timothy who saw this vision. It was Paul alone. It came to this inspired Apostle when he was eager to press his way into Asia and on east. He was all troubled and perplexed, not being able to preach the word in Asia, not able to discern God's will, and this vision was all that he had to govern him. If Paul had gone east China and India today would be our only hope for receiving the gospel of salvation, of hearing of God's wonderful Gift. Bishop Berkely once said:

"Westward the star of Empire takes its way,  
The four first acts already past,  
The fifth shall close the drama with the day,  
Time's noblest offspring is the last."

And I thank God that the "Star of Empire" not only moved westward, but the "Star of Bethlehem" and the "Sun of Righteousness" guided Paul westward and they "assuredly gathered" that God had called them to preach the gospel unto the Macedonians. And all men whose ears catch the plaintive wail of human need; who hear the distress signal of a lost world piteously crying "Come over and help us" will "assuredly gather"—

1. That this is God's call to action. Why, may I ask, did not Paul begin to agonize with God to give him clearer light as to his duty? Why did he not spend days and weeks praying for the Macedonians? Because it would have been folly and wickedness. It's a mockery before God for any man to pray for the unsaved of earth and never give a cent towards saving them. Spurgeon tells of a Roman priest who was appealed to by a beggar for help. Extending his hand the beggar said: "Holy Father, give me a sovereign. I am in need." "No!" said the priest. "Then give me a half crown," plead the beggar. "No," said the priest. "Will you not please give me a penny," again cried the beggar. "No," said the priest. "Then, will you give me your prayers," asked the beggar. "Yes," said the priest. "Kneel down, and I will pray for you." "No," said the beggar, "for if your prayers were worth a penny you would not give them to me." That beggar's reasoning was correct. If we hear the plaintive wails of suffering, perishing souls crying unto us for the bread of heaven and the water of life, and say "I cannot give you my money, but I am a missionary Baptist and will give you my prayers, they are not worth a penny, they are an insult to God. You are mocking these perishing souls as the mob mocked the crucified Lord." O young men, young women, have we any here this morning who will hear this plaintive wail of human need, catch the dying groans of the perishing millions and will volunteer to go in obedience to your Lord's commands? The cause is languishing, souls are dying, and so few will go! Have we here this morning ten, twenty, thirty men who will support any one of these boys or girls whom God will call as a missionary? Go young men, young women, and we will see to your support and God will richly reward you in

glory. Those who heard will "assuredly get there."

2. That this is God's call to unity. There had been quarrelings and partings among the apostles at Perga and Antioch. John Mark turned back from Perga to go to Jerusalem and Barnabas and Paul quarreled over the affairs at Antioch and parted company, but now when one saw a vision all concluded that it was God's call to them to preach the gospel in Macedonia. "Think of it," you say, "four men acting like babies. Not even pausing to think, too stupid to philosophize, too impatient and imprudent to wait for further light." No! they were too wise to linger, too brave to disobey. No wonder they turned the world upside down when with one united effort they moved upon Europe. "Only four men? No! Twice two are not simply four, but four plus their unity. Oh! brethren if there are jealousies, criticisms and divisions existing in our ranks and in our churches there is one way and only one way to remove them. Hold your ear to the earth near the surging sea until you hear the cry of the heathen pleading in agony for help and "assuredly gather" that this is a call from God; a message telling us that Africa, China, Japan, Brazil and all the nations of the earth are in need of and are ready for the gospel. If we cannot behold this vision unity will never prevail among us, but if we do see it we will "assuredly gather" that God is calling us to one great, grand and glorious united effort to save the world and hasten the coming of the Christ. "During the civil war a regiment received orders to plant some heavy guns on the top of a steep hill. The soldiers dragged them to the base of the hill, but were unable to get them farther. An officer, learning the state of affairs, rushed up and cried "men! it must be done! I have the orders in my pocket." And by a heroic united effort it was accomplished. We have been ordered to "preach the gospel to every creature," but as we confront the mammoth undertaking we say "it cannot be done," but our Commanding General cries from the battlement of heaven: "It must be done! You have the orders in your possession." What then are we waiting for? Let us with one united effort strive in this generation to be instrumental in turning "the kingdom of this world" into "the kingdom of our Lord and of his Christ."

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**AT 4.95** Of Cotton Etamine. Flaked effect in contrasting colors. The fabric is epoxy, cobwebby and is sure to catch all the stray breezes. The waist is handsomely tucked at shoulders and down front, stock collar, tabbed. Full, generous sleeve—pearl buttons. The skirt fits somewhat snugly until the knees are reached and then falls in large box pleats. Champagne, tan and blue.

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**AT 6.95** Linen Etamine—real Irish fibre. Flaked. The waist is blousey—full as you please. Double rows of white hand-made medallions over front. Stock collar with a single large pearl button at front. Straps over shoulders; full wide sleeves. Plain wide flaring skirt; stitched bands over hips. Sky blue, China blue and Champagne.

**AT 7.95** Of Linen and rather elaborate in style. Double rows of fagotting over shoulders; double rows of fagotting and tucks down front. Sleeves are slender from shoulders to elbow and then there is a bulge in pouch style—trimmed with fagotting. Skirt is very full—fagotting and insertion at hips. Flare bottom, pleated seams.

**AT 9.95** White Linen—all white. The stitching is done in red silk. The effect is novel and quite stylish. Stock collar with tabs. There are stoles at the front that are decorated in richly colored octagon shaped medallions. Straps at shoulders ending in medallions. Pleated back. The skirt is decidedly colonial. Stitched bands at hips; much fulness at bottom.

**AT 10.95** Of Cotton Etamine. White yoke—thickly tucked. Bertha effect—edged in double row of insertion and finished with a ruffle. Blouse waist; very full sleeves. Skirt is colonial—three rows of heavy insertion go all 'round. An eminently stylish garment.

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### Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 6th day of August, 1904. Estate of S. H. Barron, deceased.

This day came L. J. Healey, Jr., administrator of the estate of S. H. Barron, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 1st day of September, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,  
Judge of Probate.

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