

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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HEROIC FAITH.

A Sermon.

BY ELEXANDER MACLAREN, D. D.

"It was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him.... So we fasted and besought our God for this.... The hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem."—Ezra vii. 22, 23, 31.

The memory of Ezra the scribe has scarcely had fair play among Bible reading people. True, neither his character nor the incidents of his life reach the height of interest or of grandeur belonging to the earlier men and their times. He is no hero, or prophet, or only a scribe; there is a certain narrowness as well as a prosaic turn about the mind, and altogether one feels that he is a smaller man than the Elijahs and Davids of the older days. But the homely garb of the scribe covered a very brave, devout heart, and the story of his life deserves to be more familiar to us than it is.

This scrap from the account of his preparations for the march from Babylon to Jerusalem gives us a glimpse of high-toned faith, and a noble strain of feeling. He and his company had a long, weary journey of four months before them. They had little experience of arms and warfare, or of hardships and desert marches, in their Babylonian homes. Their caravan was made unwieldy and feeble by the presence of a large proportion of women

hollow. As a child sometimes carries a tender winged butterfly in the globe of its two hands that the bloom on its wings may not be ruffled by its fluttering, so he carries our feeble unarmed souls enclosed in the covert of his Almighty hand. "Who hath measured the waters in the hollow of his hand?" "Who hath gathered the wind in his fists?" In the curved palm, where all the seas lie as a very little thing, we are held; the grasp that keeps back the tempests from their wild rush, keeps us, too, from being smitten by their blast. As a father may lay his own large muscular hand on his child's tiny fingers to help him, or as "Elisha put his hand on the king's hands," that the contact might strengthen him to shoot the arrow of the Lord's deliverance, so the hand of our God is upon us to impart power as well as protection; and our "bowabides in strength," when "the arms of our hands are made strong by the hands of the mighty God of Jacob." That was Ezra's faith, and that should be ours.

Note Ezra's sensitive shrinking from anything like inconsistency between his creed and his practice. It was easy to talk about God's protection when he was safe behind the walls of Babylon; but now the push had come. There was a real danger before him and his unwieldy followers. No doubt, too, there were plenty of people who would have been delighted to catch him tripping; and he felt that he would have tingled with shame if they had been able to say, "Ah! that is what all his fine professions come to, is it? We thought as much. It is always so with these people who talk in that style. They are just like the rest of us when the pinch comes." So with a high and keen sense of what was

member, and try to work into our own lives, that principle which the easy going Christian of this day has honey-combed with so many exceptions, that it scarcely has any whole surface left at all; that the absolute surrender and forsaking of external helps and goods is sometimes essential to the preservation and due expression of reliance on God.

There is very little fear of any of us pushing that principle to Quixotic lengths. The danger is all the other way. So it is worth while to notice that we have here an instance of a man's being carried by a certain lofty enthusiasm further than the mere law of duty would take him. There would have been no harm in Ezra's asking an escort, seeing that his whole enterprise was made possible by the king's support. He would not have been "leaning on an arm of flesh" by availing himself of the royal troops, any more than when he used the royal firman. But a true man often feels that he cannot do the things which he might without sin do. "All things are lawful for me, but all things are not expedient," said Paul. And the same apostle eagerly contended that he had a perfect right to money support from the Gentile churches; and then in the next breath flamed up into "I have used none of these things, for it were better for me to die than that any man should make my glorying void." A sensitive spirit, or one profoundly stirred by religious emotion, will, like the apostle whose feet were moved by love, far overrun the lower soul, whose steps are only impelled by the thought of duty. Better that the cup should run over than that it should not be full. Where we delight to do his will, there will often be more than a scrupulously

company may receive it. He prays because he is sure that he will receive it because he prays and is sure.

So for us, the condition and preparation on and by which we are sheltered by that great hand, is the faith that asks, and the asking of faith. We must forsake the earthly props, but we must also believingly desire to be upheld by the heavenly arms. We make God responsible for our safety when we abandon other defense, and commit ourselves to him with eyes open to our dangers, and full consciousness of our own unarmed and unwieldy weakness; let us solemnly commend ourselves to him, rolling all our burden on his strong arms, knowing that he is able to keep that which we have committed to him. He will accept the trust, and set his guards about us. As the song of the returning exiles, which may have been sung by the river Ahava, has it: "My help cometh from the Lord. The Lord is thy keeper. The Lord is thy shield upon thy right hand."

So our story ends with the triumphant vindication of this Quixotic faith. A flash of joyful feeling breaks through the simple narrative, as it tells how the words spoken before the king came true in the experience of the weaponless pilgrims: "The hand of our God was upon us, and he delivered us from the enemy, and of such as lay in wait by the way; and we came to Jerusalem." It was no rash venture that we made. He was all that we hoped and asked. Through all the weary march he led us. From the wild, desert-born robbers, that watched us from afar, ready to come down on us, from ambushes and hidden perils, he kept us, because we had none other help, and all our hope was in him.

Now for that Home Mission Collection.

Will the brethren and sisters of Alabama take to heart a few words from the Corresponding Secretary of the Home Mission Board?

Many of the churches have not yet taken up their collection for Home Missions. Brethren, the time is short. Our books close on the 30th of this month. Will you make sure to take a collection from your church so that it can be reported before that time? If you are not fully informed as to the work of our board, please drop me a line and I will send you by return mail a tract which will help you to tell your people just what I should be glad to say to them if I could speak to them in person. I do want to get these points before your people. I do want to have them make an offering for Home Missions before the conventional year closes. You will only have two Sundays after this reaches you. Will your church be among the *do nothing* churches? Let it not be so. Please attend to this at once. If you will put the matter clearly and fairly before the brethren and sisters they will be glad to contribute.

The call for contributions to Home Missions appeals to every noble impulse for spreading the gospel. It appeals to our love for our own country and neighbors and kindred. It appeals to our sense of obligation to go into all the world and preach the gospel to every creature. Every church properly planted at home, and every weak church strengthened at home becomes a base of supplies and a new contributor to Foreign Missions, to educational work, Orphans' Homes, and to every good religious enterprise. Persons who have not studied the real situation can not realize

here in this sacred place he gave and children. They had much valuable property with them. The stony desert, which stretches unbroken from the Euphrates to the uplands of the East of Jordan, was infested then as now by wild bands of marauders, who might easily swoop down on the encumbered march of Ezra and his men, and make a clean sweep of all which they had. And he knew he had but to ask and have an escort from the king that would insure their safety till they saw Jerusalem. Artaxerxes' surname, "the long-handed," may have described a physical peculiarity, but is also expressed the reach of his power; his arm could reach these wandering plunderers, and if Ezra and his troupe were visibly under his protection, they could march secure. So it was not small exercise of faith in a higher hand that is told us here simply. It took some strength of principle to abstain from asking for what it would have been so natural to ask, so easy to get, so comfortable to have. But as he says, he remembered how confidently he had spoken of God's defence, and he feels that he must be true to his professed creed, even if it deprives him of the king's guards. He halts his followers for three days at the last station before the desert, and there with fasting and prayer they put themselves in God's hand, and then the band, with their wives and little ones, and their substance, — a heavily loaded and feeble caravan, — fling themselves into the dangers of the long, dreary, robber-haunted march. Did not the scribe's robe cover as brave a heart as ever beat beneath a breastplate?

The symbolic phrase, "the hand of our God," as expressive of the Divine protection, occurs with remarkable frequency in the books of Ezra and Nehemiah, and though not peculiar to them, is yet strikingly characteristic of them. It has a certain beauty and force of its own. The hand is of course the seat of active power. It is on or over a man like some great shield held aloft above him, below which there is safe hiding. So that great hand bends itself over us, and we are secure beneath its

required of his avowed principles, he will have no guards for the road. There was a man whose religion was, at any rate, not a fair-weather religion. It did not go off in fine speeches about trusting to the protection of God, spoken from behind the skirts of the king, or from the middle of a phalanx of his soldiers. He clearly meant what he said, and believed every word of it as a prose fact, which was solid enough to build conduct on.

I am afraid a great many of us would rather have tried to reconcile our asking for a band of horsemen with our professed trust in God's hand; and there would have been plenty of excuses very ready about using means as well as exercising faith, and not being called upon to abandon advantages, and so on, and so on. But whatever truth there is in such considerations, at any rate, we may well learn the lesson of this story—to be true to our professed principles; to beware of making our religion a matter of words; to live, when the time for putting them into practice comes, by the maxims which we have been forward to proclaim when there was no risk in applying them; and trying sometimes to look at our lives with the lives of people who do not share our faith, that we may bring our actions up to the mark of what they expect of us. If "the church" would often think of what "the world" looks for from it, it would seldom have cause to be ashamed of the terrible gap between its words and deeds.

Especially in regard to this matter of trust in an unseen hand, and reliance on visible helps, we all need to be very rigid in our self-inspection. Faith in the good hand of God upon us for good should lead to the abandonment, and all ways to the subordination, of material aids. It is a question of detail, which each man must settle for himself as each occasion arises, whether in any given case abandonment or subordination is our duty. This is not the place to enter on so large and difficult a question. But at all events, let us re-

ed. It became a habit of his to regulate enough, and where there is not sometimes that "more," there will never be enough.

"Give all thou canst; high Heaven rejects the lore Of nicely calculated less or more."

What shall we say of people who profess that God is their portion, and are as eager in the scramble for money as anybody? What kind of a commentary will sharp-sighted, sharp-tongued observers have a right to make on us, whose creed is so unlike theirs, while our lives are identical? Do you believe, friends, that "the hand of our God is upon all them for good that seek him?" Then do you not think that racing after the prizes of this world, with flushed cheeks and laboring breath, or longing with a gnawing hunger of heart, for any earthly good, or lamenting over the removal of creaturely defences and joys, as if heaven were empty because some one's place here is, or as if God were dead because dear ones die, may well be a shame to us, and a taunt on the lips of our enemies. Let us learn again the lesson from this old story—that if our faith in God is not the veriest sham, it demands, and will produce, the abandonment sometime, the subordination always, of external helps and material good.

Notice, too, Ezra's preparation for the Divine Help. There, by the river Ahava, he halts his company like a prudent leader, to repair omissions, and put the last touches to their organization before facing the wilderness. But he has another purpose also. "I proclaimed a fast there, to seek of God a right way for us." There was no foolhardiness in his courage; he was well aware of all the possible dangers on the road; and whilst he is confident of the divine protection, he knows that, in his own quiet, matter-of-fact words it is given "to all them that seek him." So his faith not only impels him to the renunciation of the Babylonian guard, but to earnest supplication for the defense in which he is confident. He is sure it will be proven—so sure, that he will have no other shield; and yet he fasts and prays that he and his

the ventures of faith are ever rewarded. We cannot set our expectations from God too high. What we dare scarcely hope now we shall one day remember. When we come to tell the completed story of our lives, we shall have to record the fulfillment of all God's promises, and the accomplishment of all our prayers that were built on these. Here let us cry, "Be Thy hand upon us." Here let us trust Thy hand shall be upon us. Then we shall have to say, "The hand of our God was upon us." And as we look from the watch-towers of the city, on the desert that stretches to its very walls, and remember all the way by which he led us, we shall rejoice over his vindication of our poor faith, and praise Him that "not one thing hath failed of all things which the Lord our God spake concerning us."

For the Alabama Baptist.

The Alabama Association

Will hold a district meeting with Panola church, Crenshaw county, April 27-29.

PROGRAM.

Friday, 11 a. m. Introductory service, by Pastor T. E. Morgan.
1st subject. What is the duty of the church to the world? T. E. Morgan, J. T. Davidson, T. S. Sanford and others.
2d. Difference between religion and Christianity; Geo. R. Vickery, W. H. Cheatham, L. D. Barfield, W. P. McQueen and others.
3d. Will there be a heavenly recognition? C. C. Lloyd, J. G. Thomas, R. T. Poole and others.
4th. Exposition of Hebrews 12:11, "Therefore, seeing we are compassed about," &c.; W. C. Avant, W. H. Dean, S. W. Andrews and others.
5th. Is the mission spirit a fundamental principle of Christianity? T. T. Dobbs, J. C. Fonville, J. F. Sims and others.
Preaching, Sunday 11 a. m.
These discussions are interesting and profitable. All cordially invited to come and take part with us.
C. C. LLOYD,
Greenville, For Committee.

the increasing and pressing demands just now for Home Mission work. Brethren, in God's name, take care of your Home Mission work. The hope of the world for the gospel of Christ is largely a matter of care that you take of the home land. Shall we lack for funds to do this work as it ought to be done?

Sincerely your brother in the work,
F. H. KERFOOT,
Corresponding Secretary.
Atlanta.

For the Alabama Baptist.

In New Providence Association.

Program of the 5th Sunday meeting, to be held with Spring Hill church, at Vidette, Crenshaw county, beginning Friday night at 7 o'clock:

Sermon, by I. N. Langston.
Saturday, 9 a. m. Devotional exercises, by J. M. Whitley.

How best can we observe and carry out the great commission? W. A. Cumbe, C. L. Eiland, L. L. Mills, Sr., and others.

11 a. m. Sermon, by J. P. Graham; C. L. Eiland, alternate.
Dinner.

1:30 p. m. Exegesis of James 5:14, 15; I. N. Langston, D. M. Eiland, W. M. Green.

7:00. Sermon, Chas. Garrett; D. M. Eiland, alternate.

Sunday, 9 a. m. Devotional exercises, W. R. Tisdale.
If there are any benefits derived from the Sunday School, what are they? J. R. Jordan, W. M. Green, R. F. Hawkins and others.

10:30. Essays, by Miss Mary J. Horn, of Bethel church, and Miss Mary Walker, of Luverne church. These sisters are to choose their subjects.

11:00. Sermon, by W. A. Cumbe; J. H. Nixon, alternate.
Dinner.
J. M. MOUNT,
Chm'n Exec. Com.

The good are joyful and serene, like the travelers that are going toward home; the wicked but by intervals happy, like travelers that are going into exile.

Trip Notes.

ANNISTON

Is one place where the traveling preacher is always welcomed—homes and hearts are open to him. I hoped to be at Oxford, but they had a thanksgiving service that night for the great victory they had gained over the enemies of all mankind and the friends of sin, and the devil who tried to thrust saboteurs upon them after the town had been free from the curse for many years. The good people triumphed by only a small majority. Is there any wonder that they felt like thanking God for the great deliverance? I doubt not the angels joined in the praise. So it was arranged for me to preach at the Parker Memorial that night. I expected to see only the old regulars who never miss the prayer meeting, but what was my surprise to find a good congregation—almost a house full. Bro. Davis said they came to hear a *missionary* sermon—that subject stirs them now as nothing else does. Think of a church that loves to hear of missions! How different from the woman who said, "It makes me so tired to hear 'em talk about missions, it gives me the all-overs." The secret is not hard to find. Not many weeks ago they had Dr. Willingham, the secretary of Foreign Missions, to preach them a great sermon, and that was followed by a great collection. When the pledges were all in they amounted to \$2,200, and a brother who knows assured me that it would run three or four hundred dollars over that amount. This was for *all benevolence* for the year. Of course the greater part of it is for missions. If you don't look out Parker Memorial will head the column in Alabama for the good year 1900. Bro. Bernard is moving up the First church, too, on missions and reports improvement on other lines also.

IRON, IRON, IRON.

That is all the talk in these parts now. From below Talladega to Anniston the country is being torn to pieces in search of the metal. In Anniston they are tearing up the vacant lots, and I heard of some who were digging up their back yards, and threatening to undermine their houses. Every little

FRUITHURST

Is the name of a town in the hills of Cleburne, settled by a colony of Northern people. It rained all the day so that I saw but little, and gave up the idea of preaching at night, as I had expected. Almost every Northern state is represented, and there are a few foreigners in the colony. There are some handsome residences and a magnificent hotel. I was glad to learn the colonists were very well pleased with their move and are very hopeful for the future. As the name of the town indicates, the colony is devoting its attention to fruit growing. The vineyards came into bearing some last year—this year they expect a great harvest. What to do with the fruit is the question agitating the people no little at this time. If the Southern railroad gives them liberal rates the crop will yield a great revenue to the growers. Sweet wine, the pure unfermented juice of the grape, is being made and handled to advantage.

Here is an object lesson for Southern people. In these poor hills, regarded as almost worthless by the natives, these thrifty people from the frozen regions have established themselves, laid off a little city, erected handsome homes, planted orchards and vineyards, and are publishing to the world that they have found a veritable Canaan. Talking to one intelligent woman, she said: "We are astonished to see that the people here, where the raspberry, strawberry and blackberry and every kind of grape and fruit will grow to such perfection, often have nothing at all growing to make fruit." Her picture of the thrifless, comfortable home of the average Southern hill farmer was all too true. I doubt if there is one farm in twenty in Alabama with a bed of strawberries.

The Baptists at Fruithurst have

a small organization made up entirely of the natives, with preaching once a month. The Congregationalists have organized and use the town hall, preaching every Sunday. It is probable that the Baptists will soon move up and undertake more aggressive work. Among the colonists there are a number of Baptists, and doubtless more will drop in, and it is all important to have a spiritual home for them.

We welcome these Northern people to the citizenship of our state. Time was when we met them with shot and shell when they came on our side of the line; but that time is far in the past now—we are living in a new era. The Blue and the Gray can now live as neighbors on the soil of the South and join hands to develop its wonderful resources. An old man said: "I wish every neighborhood in the South could have a live, energetic Yankee move into it. They know how to do everything, and they can teach us lessons in economy at every turn." The intelligence of the people at Fruithurst was an interesting feature to me. At the post-office is the circulating library for the town. They have gathered a few books and let them out to be read at a penny a week; if they are kept over two weeks the charge is five cents a week. "Do they read the books?" I asked of the lady librarian: "Yes, indeed," was the reply, "they go rapidly from hand to hand, especially when they are new books."

I wonder how many Southern towns have libraries? What a change came over the life of the humble Scottish lad, Andrew Carnegie, from reading a few books. It was the habit of a kindhearted man in the village to lend books to boys on Saturday evenings. The great millionaire says these books gave the right turn to his life. No wonder that he is giving away his millions to found libraries in the cities where the poor may have access to books and the latest periodicals.

HEFLIN

was the point selected by the committee of the Cleburne as the place for a Sunday School convention. Brethren Midyett and Merrill, of Edwadsville, had it in charge and their parts well. The meeting

though the severe cold spell which broke suddenly upon us kept many away. Why should not every association have Sunday School conventions? If a few live men in each association would determine to hold them, there would be but little trouble in making them profitable. It ought to be done. We are often disappointed because a great crowd doesn't attend; but the greatest good frequently comes from the meetings where the attendance is disappointing. With Midyett to lead and Col. Merrill to back him I expect to see great good come from the conventions. There is a probability of the ministerial forces in Cleburne being reinforced by the addition of Bro. P. G. Maness. He is a remarkable man, who will be heard from some day if he can throw off his reserve and let the world see something of him. A poor young man in the hills of Chilton, with but few early advantages, he went to the seminary and mastered everything there, doing equal work with the best college graduates. When he was through he quietly returned to his native hills and taught a little country school, preaching to the small country churches for nearly two years. The brethren of Cleburne will be fortunate if they succeed in locating him in their midst. Bro. J. A. Scott is pastor at Heflin. He has passed through the deep waters of affliction as God has taken from him one after another of his family. Said he: "Brother, the dirt hardly settles on one grave before another is made; but oh, what a comfort to see them pass away rejoicing in the Lord!"

Here is a notable man in these parts, one of our best preachers, who has done a great work through his eventful life; but he is little known outside the territory where he has labored. He has served the churches on meagre pay and followed the plow to make a living. With his qualities of mind and heart he could have easily occupied positions of importance; but he has been content to live and labor here, giving his life in serving the people he loved. How tenderly ought they to love and care for him now in his declining years!

Heflin is the largest town in the county, with a fine trade. The Baptists have a good house—unfortunately located—and a strong membership. Here and at Edwadsville they are trying the dispensary—with what success I do not know.

I wound up the trip with a great day at

BIRMINGHAM

with the First church. I was tired from travel and continuous preaching for two weeks, but I was able to put in enough time on the service to make them remember me. When the returns are all in the pastor thinks the church will give \$1000 for missions. They have adopted the monthly collection plan with the pledge card. Oh, that all our city churches would adopt systematic methods along lines of benevolence! They are coming to it, but it is so slow! The old First church is one of the strongest in the state. They have a great leader for their pastor, and a great future is before them if they do not wait too long before building a handsome church. The times and the surroundings demand it, and they are plenty able to do it if they would only believe it. A great opportunity may slip away from them before they are aware of it.

W. B. C.

Alabama City.

I preached at this busy little city on a recent Sunday night. It is marvelous how it grows. I had a pleasant interview with Mr. R. A. Mitchell, the general manager. The company will give us a nice lot and do the liberal thing, I am sure, in building. The church appointed a building committee composed of three from Alabama City and three from the Gadsden church. They are moving up on their part for the building and are enthusiastic over the prospect. By the time this is in print Bro. J. W. Dunaway will be there holding a meeting for them. I look for great results from that meeting. We must have \$300 more before we can begin to build. Not a lick will be struck until we have all the money in hand. We ought to begin not later than May 1st. A number of Sunday School boys have not been heard from yet, and ought to add to their contribution.

W. B. C.

For the Alabama Baptist.

Prayer for Foreign Missions.

My heart has been touched by the earnest appeal of Dr. Willingham, in this month's Foreign Mission Journal, for special prayer for the coming convention of Southern Baptists.

Sometime since, when it seemed that a great volcano was ready to belch forth in the midst of our great Southern body, many were the earnest prayers that went up from devout men and women throughout the bounds of the Convention, and the Lord heard. The spirit of brotherly love utterly smothered the eruption, and peace, sweet peace, reigned. Under this glorious regime the Lord has wonderfully blessed our labors at home and abroad. Just think of the glowing reports coming from Cuba and other places of labor of the Home Board; and then of our foreign work—more than twelve hundred converts reported, and some missionaries not heard from. Seventeen new missionaries have been appointed. And our contributions have been really good; at least much better than usual. Surely "the Lord hath done great things for us, whereof we are glad."

Shall we be less prayerful in the glorious sunshine of prosperity than we were under the dark cloud of dissension?

Do we want the coming convention to be the "greatest in our history?" Then let every Baptist contribute something in earnest prayer, every day, to that end.

May the Lord help us to pray!
McKinley. J. W. SANDLIN.

In the United States senate the other day Senator Pettus, from Alabama, attempted to quote Scripture, and here is what he made of it: "Seven sons did Milcah bear unto Enon." The Bible has it: "These eight Milcah did bear to Nahor." I suppose the senator didn't happen to have his Bible at hand when he prepared his speech. All his friends know how fond he is of his Bible!

W. B. C.

Some Statistics.

According to the statistics gathered by Dr. H. K. Carroll, the gains and losses of the leading denominations in the United States for the past year are as follows:

Regular Baptists gained	86,189
Congregationalists	1,766
Disciples	32,781
Episcopalians	13,738
Lutherans (all)	74,462
Methodists	4,356
Presbyterians	10,339
Roman Catholics	43,173

It thus appears that the Baptists made the largest gain of any denomination. The Lutheran figures include the Lutherans of all sorts, because we were not sure how to distinguish between the regulars and others. A large part of their gain, as well as of that of the Roman Catholics, is due to immigration.

The Baptist figures are to be divided as follows:

South. white Bap. gained	50,270
North. " "	6,072
Negro " "	29,847

These figures are instructive. The white Baptists in the South are less than double the number in the North, and yet our net for the year is more than eight times as great. Why is this? Northern Baptists have ten times as much money as have their Southern brethren. They have five well endowed theological seminaries, while we have but one. They have twenty times as much money invested in schools and colleges as we have. And yet, their gain is less than one-fourth as much in proportion to numbers, as is ours, despite all these apparent advantages.

But it is to be remembered that Southern Baptists are more tense than their Northern brethren. There is far less denominational laxness of doctrine in the South than in the North. The various isms that have seriously affected the North, have gained but little headway in the South. It seems to us that herein is an important element in the explanation of the figures. We hope the South will continue to be true to the faith, and we hope our Northern brethren will stiffen and straighten in the matter of Baptist orthodoxy.—Western Recorder.

No Advances in Prices.

In order to answer a question asked from several sources, I wish to state that the Sunday School Board has not advanced the price of its cheap Bible and Testament. Neither the board nor this book come under the rulings which have advanced the price of Bibles.

Our price from the first has been, for the Bible and Testament, 25 cents and 6 cents in quantities, transportation extra always. Notwithstanding advance in price of paper and other materials, the board will maintain, at least for the present, the old price, not only of its periodicals, but also of its Bible and Testament. This is an excellent self-pronouncing Bible and Testament, and we have desired to put them on the market at lowest possible price, without regard to profit for our business, aiming only to give the people a Bible low in price and excellent quality.

J. M. FROST.

Nashville, Tenn.

The color line attracts attention in other sections besides the Southern States. The following is from the Journal and Messenger, of Cincinnati:

The color line is likely to make us trouble in Cuba. At a recent meeting in Santiago, held for the purpose of nominating candidates to office, it was found that the colored element predominated, and the whites objected to their control. The meeting broke up in disorder. Many white Cubans announce their intention of organizing an annexation party, fearing that if Cuba remains independent it will come under negro control. We shall undoubtedly have to resist many attempts at the annexation of Cuba to the United States, which would be a most serious disaster. Gen. Wood's limitation to the suffrage will probably put the government in the hands of a better element. It would be more difficult to prevent negro control if Cuba were a part of the United States than at present.

Let us not think of meekness as weakness, for it is the highest order of strength.

That "However."

A brother in Birmingham told me that the "However" in my letter of last week left my attitude as to the nomination in doubt. Another brother writes, suggesting that as I do not say I decline to receive the votes, my friends will vote for me any way. I thought my letter was clear and to the point. I now say: I am a Prohibitionist, but not a member of the political party by that name. I am a Democrat, if I know what Democracy means, but I do not approve all that the party by that name stands for, and take great pleasure in frequently scratching the ticket said party puts out. Finally, I say: I am not in politics—I am not a candidate.

W. B. CRUMPTON.

Program Southern B. Y. P. U. Convention.

The Baptist Young People's Union Auxiliary to the Southern Baptist Convention will meet at Hot Springs, Ark., May 10th next. Delegates will get the same rates as the Southern Baptist Convention at Hot Springs, and the railroad rates will be one fare for the round trip. Young People's Societies are entitled to one delegate to every twenty-five members, and churches with no such society to one delegate to every fifty members. The meeting will be held in the Convention Hall of the Eastman Hotel. The following will be the program:

- 10 a. m. Opening Exercises.
- 10:20. Enrollement and Organization.
- 10:45. Welcome Address and Response.
- 11. Address. Dr. J. R. Sampsey, "Our Baptist Young People and Education."
- 11:30. Address. Dr. H. L. Morehouse, "Our Baptist Young People and Missions."
- 12. Business.
- 12:30. Adjournment.
- 8 p. m. Devotional.
- 8:15. Business.
- 8:45. Address. Dr. G. W. Truett, "Our Baptist Young People as an Evangelistic Force."
- 9:15. Address. Gov. W. J. Northen, "Our Baptist Young People and American Citizenship."

Adjournment.
W. W. GAINES,
Atlanta, Ga. Secretary.

For The Alabama Baptist.

The B. Y. P. U. Convention. All delegates to the B. Y. P. U. Convention, to be held at Union Springs on the 19th and 20th of April inst., who expect to attend, will please forward their names to the undersigned at once.

Upon receipt of names each delegate will receive a card assigning him or her a home during the sitting of the convention. Delegates are requested to bring these cards with them and present them to the reception committee on arrival at the station.

B. T. ELEV, Chm'n.

apr4-4t
The meekness of our Savior was one source of his strength.

The only house in all of the leading agents because there is the cheaper they sell at

STEINWAY PIANOS
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Agents Wanted—FOR the best selling Life of Moody, containing over 700 pages (300 pages devoted to the story of his life, 300 pages to his sermons, which have been carefully edited and arranged, and 100 pages of anecdotes and pithy sayings); beautifully illustrated. Do not waste time on Cheap-John books, hastily put together with paste-pot and shears. Our celebrated Life of Moody possesses peculiar features of excellence and will outsell all others. Beautifully illustrated. Big terms. Prospectus sent on receipt of ten 2-cent stamps for cost of packing and mailing, freight paid. A wonderful opportunity not only to make money, but to do a vast amount of good by circulating a noble book that will be everywhere recognized as a work of standard merit. Books ready for delivery. B. F. Johnson Publishing Co., 901, 903, 905 E. Main St., Richmond, Va.

Central Committee.

APRIL.

Italy.—"So as much as in me is, I am ready to preach the gospel to you that are at Rome also." S. B. C. mission opened, 1870; one missionary; native assistants, 20; churches, 22; out-stations, 21; membership, 518; baptisms, 38.

Study Topics.—Paul's visit to Rome. Rome in the time of Nero. Rome in the days of Constantine. Rome under the Pope. The hope of Italy—the pure gospel of Christ.

DIFFICULTIES IN MISSION WORK.

In Italy, the State sees her greatest enemy in Romanism, and the Vatican is secretly fomenting distrust of the State. This continual conflict of Church and State has its natural result in indifference on the part of the people to all religious impressions. They are brought up to believe in the Catholic church. They are deeply impressed with its forms and ceremonies. When they become old enough to become citizens, they realize the irrepressible conflict between their devotion to the church and their duties to the State. They see the hostility of the priests to their national government. They recognize that patriotism is a stronger bond than merely formal religion. The result is indifference, or atheism. On giving up the old religion they are not drawn to Protestantism, for the simple forms of Protestant worship are alien to their national temperament. And the later religion, while fully tolerated, has never taken strong hold upon the higher classes of Italians. Hence missionaries have hard and stony ground to work upon.

PROGRESS OF MISSIONS.

The good work has taken deep hold; already we have in Italy over thirty-two native Baptist preachers and more than 700 church members. Over six thousand converts are connected with the various Protestant churches in Italy. A movement is now on foot to build a large and imposing Y. M. C. A. building in Rome itself, and there are prospects of great usefulness before this efficient organization of Christian workers. Instead of being discouraged, therefore, let us take a renewed and deeper interest in our Italian work and seek to make it ever more efficient.

here in this secluded place he gave

Mitchell Carroll, Ph. D.

MUSCULAR CHRISTIANITY IN ROME.

To-day, Roman Protestant Christianity, in an effort to promote an education which shall build up the whole man, has gratifyingly returned to the earlier and saner ideals. An "Associazione Christiana della Gioventu" (a Young Men's Christian Association) was established in Rome in 1894. It now counts a membership of nearly 200. Strange to say, the majority belong, nominally, at least, to the Church of Rome. They find in the Association what they have long been vainly searching for: they now have the means of cultivating, not only mind and soul, but body as well. In this respect the work of the Associazione Christiana della Gioventu is unique in Italy. As examples of its increasing prominence, we may mention that during the past two years, in the various swimming contests in the Tiber, the Association has always been ahead. Again, last year at Turin, at the National Contest, where all the best gymnastic clubs of Italy were represented, the delegation from the Roman Young Men's Christian Association took the best prizes, including the Italian athletic championship. King Humbert, who was present, asked to have the delegation presented to him, and, after shaking hands with the leader, congratulated him upon the honors obtained and wished a prosperous life to the Association in all its departments. And in May last, at the Provincial Athletic Contest, held at Rome, the King and Queen were present, and cheered with special heartiness when the gymnasts of the Roman Young Men's Christian Association won five of the championships and more than half the prizes. Our readers visiting Rome will receive a cordial welcome at the Association building, 64 Via Consulta.

A GIFT.

Rome, Italy, has a Y. M. C. A. which entered a building last year costing \$20,000, the gift of James Stokes, New York, who also gave months of toil to establish the association. Including associates, there

are 144 members, with Catholics, Greeks and Jews among them.

CONTESTING ITALY WITH THE CATHOLICS.

Four times during the Christian era have earnest efforts been made to win the Italians for the gospel cause, namely: at the establishment of the first congregation in Rome during the apostolic period; at the time of the "Poveri Lombardi," or Poor Lombards; then during the Reformation period; and finally in our own times.

At present two native churches are engaged in the work of evangelizing Italy, namely, the historic Waldensian communion, and the Chiesa Evangelica Italiana, the Evangelical Church of Italy, formerly also called the Free Church of Italy. Down to 1849 the Waldensians were not permitted to engage in any missionary enterprises, but were strictly confined to their historic valleys. During the Reformation period they had formed a union with the Calvinistic church. Through the decree of the 17th of February, 1848, the kingdom of Sardinia proclaimed religious liberty, and from that day dates the present development of Waldensian churches. In 1880 there were 12,000 Evangelical Christians in these valleys, and their day schools had an attendance of 5,000 scholars. In addition they controlled three hospitals, a theological seminary, and an orphan's home.

Profitable Delay.

It is related of a hero in Scottish history that when an overwhelming force was in full pursuit and all his followers were urging him to more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. Whilst he busied himself with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and like a sweeping falcon he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner, the timely delay sent him in safety to his huzzahing comrades. There is in daily life the same profitable

delay. The man, who from his prayerless waking bounces off to the business of the day, however admirable his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if in his hottest haste, his most hazardous leap, he is left inglorious in the dust.—Dr. Madison C. Peters.

And the young preacher who hurries into the work without an education and other suitable preparation will find after a while—perhaps when too late—that he had better taken time to mend his broken buckle.

For the Alabama Baptist Program

Of Sunday School Convention, to be held with Thomasville Baptist church in connection with the fifth Sunday meeting April 27-29th.

Saturday, 1:45 p. m. Devotional exercises, by R. K. Benson.

2:00. Qualifications of a Sunday School superintendent, C. W. Burge.

2:20. Duties of a superintendent, W. L. Henderson.

2:35. Qualifications of a Sunday School teacher, Geo. F. Nichols.

3:00. Duties of a teacher. Preparation, by J. B. Cleveland. Visiting pupils, entertaining, &c., Dr. G. S. Chapman.

3:30. Primary Department: Equipment, by Miss Bama Nichols. Method of teaching, by Mrs. J. A. Coate.

4:00. Purpose of a Sunday School convention, E. D. Adams.

7:30. How much is to be taught in Sunday School: 1. Of geography, by Miss Mattie Cunningham;

2. Of history, by Mr. T. J. Cowan;

3. Of church doctrine, by W. A. Tharp; 4. Of Biblical criticism, J. R. Cowan.

8:15. How to make a teachers' meeting successful, by Jas. Cunningham.

8:40. Home department. Prof. E. S. Pugh.

J. F. SAVELL,

WM. D. DUNN,

Committee.

Atlanta Index.

The Weakest Saint—A Great Worker.

Reputation is an exceedingly uncertain quantity. Its character is not always determined by what is really back of it. It is merely the voice of the people, whether uttered from information or ignorance. Nazareth had an unsavory reputation. Why? We are not informed that it was worse than other small towns. It may have been; it may not have been. Yet it was lightly esteemed. And when a pious and devout man, who had seen Jesus and recognized him as the one spoken of by the prophets, the one for whom thousands of earnest souls watched with longing anxiety, mentioned the glad news to his friend and brother in service and hope, he met doubt. Why? Because the speaker's statement was questioned as a thing in itself incredible? No, the man had simply included in his statement that Jesus was from Nazareth. That was enough. Some mistake undoubtedly had been made. Philip's veracity was not questioned. But something was wrong. Hence came the reply, "Can any good thing come out of Nazareth?" Nathaniel as anxiously looked for Messias as Philip did. But he could not see how He could be a dweller in Nazareth. Nazareth had too bad a reputation. There were too many low down people there. Had Philip said, "Jesus of Jerusalem," there would not have been a doubt. Nathaniel would have been ready to run and see him. But Philip met his doubt pointedly—"Come and see"—John 1:46. He could not say less. He needed not to say more.

The very weakest saint may invite to a sight of the Saviour. Philip had used his eyes and ears merely in gaining the knowledge he communicated to Nathaniel. He had not needed anything else. With the very weakest seeing and hearing is believing, and believing is doing.

Had Philip been a wise philosopher, when he saw Jesus, probably he would have spent much time thinking over what he had seen and heard, consulting records, &c., before saying much to any one. He doubtless would have desired to talk his knowledge well

confirmed and refined. But being a simple hearted, unsophisticated, everyday kind of man, what the world would call weak, he talked right out to a friend, and then demonstrates his confidence in his information by inviting his friend promptly to come and see for himself. There he was willing to have the matter rest. What little reputation he had for sense was hazarded in his invitation. He bothered not for argumentation. Could he have made an argument he was not inclined to do it. He might have told Nathaniel that he knew some mighty good people that lived in Nazareth; that he had met them again and again at the feasts at Jerusalem; that he had seen them on other occasions, but he did nothing of the kind—just said, "Nathaniel, come and see what I have seen." He recognized nothing else would be so convincing.

JESUS HIMSELF IS HIS OWN STRONGEST ARGUMENT. When every other argument has been exhausted on a man and he still refuses to believe, let him get an unclouded sight of Jesus himself, and he no longer doubts. Herein is the great power of a true Christian life. When Nathaniel saw Jesus he didn't bother any more about Nazareth. He didn't care any more about where he came from. So with many others while Jesus was on earth. There was that in his words that carried authority. To be blind and deaf to these things one had to be truly dull and desperately wicked. Unwittingly Pilate spoke divinely eloquent when he said, "Behold the man."

The Christ character shining out from a man's walk and conversation is the most irresistible proclamation of divine truth. When we reason with men about divine things they pick flaws in our premises and boldly challenge our conclusions. But when we can pass before them and let them see Christ formed in us the hope of glory they are compelled to acknowledge the truth, though they may not accept it.

Experience, knowledge, faith, and we want representatives from all the churches. This is an important meeting, and we beg our preachers to be present. May God give us the biggest Baptist rally that has ever been in the East Liberty.

Dinner at the church. Everybody is invited to come.

JAMES O. BLEDSOE,

Jackson's Gap. Pastor.

For the Alabama Baptist In Harris Association.

Program of fifth Sunday meeting, to be held at Girard, April 27-29:

Friday, 7:30 p. m. Sermon, by Rev. W. S. Rogers.

8:30. What did the Savior mean in his prayer to the Father, that his people might be one, even as they are one? Opened by Rev. Frank M. Williams, followed by W. A. McElvey, Williams, Thompson and R. E. Lindsey.

Saturday, 9:30 a. m. Devotional, by W. A. Bellamy.

10:00. Has a Christian the right to indulge in alcoholic drinks as a beverage? Opened by Rev. W. S. Rogers, followed by Rev. J. H. Burk and Dr. W. T. Joiner.

2:30 p. m. Devotional, by Warren Williams.

3:00. Woman's sphere and rank. Opened by Rev. J. W. Hamner, followed by Rev. R. A. J. Cumbee.

7:30. The efficacy of prayer. Led by Rev. W. H. Smith, followed by Rev. J. W. Howard.

Sunday, 9:30 a. m. Sunday school, conducted by J. S. Roberts, superintendent.

11:00. Missionary sermon; by Rev. R. A. J. Cumbee.

3 p. m. Young People's Society.

7:30. Sermon, by Rev. R. A. J. Cumbee.

All the churches composing the Harris association are requested to send delegates to the meeting.

R. A. J. CUMBEE, Mod.

W. A. BELLAMY, Sec'y.

Bethlehem signifies "the house of bread." When the babe was born and laid in the manger, then the store was found for the world of famishing souls.

are the great disciple-making powers of the Christian. A man's experience gives shape to his life and builds his character. This provokes inquiry in the minds of those whom he would reach and of whom he would make disciples. "Why," they ask, "your particular character?" He knows why, and makes haste to tell it. He tells his knowledge with all the assurance and confidence of an unflinching faith. So, all these things conspire in one tendency, and that is to make the inquiring soul a willing subject. He is attracted by the character he sees. He is more attracted when informed as to its origin, its why? He is profoundly interested in its very earnest maintenance. Through all, and over all, the Holy Spirit is at work.

Faith does its mightiest work in and with the weak. "When I am weak then am I strong." Any one who is capable of receiving Christ is capable of exhibiting Christ. He can say, "Come and see." He can not deliver a powerful oration on Christ's work and character, but he can say, "Come and see," and the seeing accomplishes more than the oration. Besides, a soul winner is God's most honored workman.

ENOCH WINDES.

Las Casas, Tenn.

For the Alabama Baptist Program.

The fifth Sunday meeting of East Liberty Association will meet with Friendship church, twelve miles southwest of Dadeville, Friday, April 27th.

Friday, 11 a. m. Sermon.

1:30 p. m. Relationship of churches to Bible study, and their duty in the premises. Opened by W. A. Robertson; discussed by all.

Saturday, 9 a. m. Relationship of church and pastor, and the duty of each to the other; opened by George L. Bell.

11 a. m. Sermon.

1:30 p. m. Relationship of churches to the gospel, and their duty to proclaim it to all the world; opened by J. T. Gregory.

Sunday, 9 a. m. Sunday School mass meeting; opened by Dr. W. C. Bledsoe.

11 a. m. Sermon.

Brethren, our people are making great preparation for this meeting.

and we want representatives from all the churches. This is an important meeting, and we beg our preachers to be present. May God give us the biggest Baptist rally that has ever been in the East Liberty.

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Alabama Baptist

MONTGOMERY, APRIL 12, 1900.

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people.—Resolution adopted by the Baptist State Convention at Gadsden, Nov. 10, 1899.

EDITORIAL.

The retirement of Dr. Whitman from the presidency of the Columbian University at Washington City, D. C., turns attention to the condition of that institution. That is a Baptist school by birth and nurture, though it was in peril some years ago of drifting from the control of Baptists. Certain straight-up and fearless Baptist folks of Washington deserve the honor of having rescued the University from its dangerous drift, and of re-tying it to its denominational mooring. The institution is not sufficiently endowed, and works under heavy pressure, but we trust the Baptists will retain their hold upon it. Let no man go into the presidency who will not be loyal to the traditions of the Old Columbian.

REV. G. W. TOWNSEND has been commissioned by the First Baptist church of Montgomery to organize and conduct mission stations in the outlying districts of the city. He has organized one, which shows great promise, and we look for great results. Bro. Townsend delights in this character of work. He is zealous, persevering and untiring in his efforts. His motto is, "One more soul for Christ." He has two more locations selected for mission stations, and we are of the opinion he will create a great revival spirit in the mission work. Every Baptist in Montgomery should lend his influence and encouragement to the work and strengthen Bro. Townsend in his divine mission. Every little

undertaking. THE Foreign Mission Journal for April brings the glorious tidings of over twelve hundred baptisms on our foreign fields during this Convention year. How wonderfully the Lord has blessed the effort to enlarge our work! At the convention in Louisville last May an enthusiastic brother proposed that we authorize the board to lay out its work on a basis of fifty per cent. increase. But we hadn't the faith to do it. We said twenty-five instead. God has rebuked our lack of faith and consecration by increasing the fruits fifty per cent. If we were only as willing to put forth our best efforts as God is to bless those efforts, how gloriously our Mission work would move forward! If he has thus richly blessed the little we have done, what might we expect if we would do our whole duty?

THE Georgia Baptist Convention has recently held one of the best meetings perhaps in its history. While the representation was not as large as at some other times, yet the work accomplished was exceedingly gratifying. There seems to have been overflowing zeal, good spirit and enthusiasm from beginning to close. Every report was cheering, and contributions for all purposes was unstinted. The Orphan's Home aroused the deepest interest. The inmates of the Home were there, having been given free transportation by the Central railroad. The convention took strong ground and made an advance on the temperance question. From the admirable report in the Christian Index, we doubt if Georgia Baptists, or any other Baptists, ever held a more enthusiastic and successful convention. God bless our brethren in Georgia, and may they lead all other Baptists on to greater achievements.

THE END OF TIME.

When it was known, through the astronomers, that a rare spectacle of what is popularly known as "falling stars" would occur in November past, the press dispatches informed us that certain religionists in Germany seized upon the occasion to use in the publication of the fact that it would be the end of the world. A morbid fear seized the illiterate and superstitious, and excitement ran so high as to render necessary a governmental proclamation that this was an empty prediction. People had ceased to work and gave themselves over to fear.

Now, while the existence of this fear might have been judiciously used to show the people the necessity of being ready for the culmination of all things, which is a positive injunction of the gospel; while it might have been turned to great practical account in that way, it was only an evidence of the wildest fanaticism to identify this predicted event with the end of time.

Never since the proclamation of the fact by divine lips that the culmination of time would be attended with certain demonstrations, terrible, unspeakable, have there been lacking those who have predicted its advent within a given time. Paul found it necessary to condemn this practice of expectation of the event, and yet the predictors have not ceased to this day.

If there is anything clearly taught in the gospel it is the fact that we know not of the advent of the last day. Indeed, the very fact that people look for it according to certain signs which they claim to discover in the course of events, is itself an indication that these signs will not eventuate in the end of time. The Master himself says that it will be as it was in the days of Noah—the ordinary vocations will be pursued, buying, selling,

laboring; events will move upon their ordinary round, marrying and giving in marriage, eating, drinking, and thinking, and in the midst of these, in the most unexpected moment, the signal will come.

The facts in the case cannot be questioned so far as the certainty of the event is concerned; but no man, nor even the angels, know the time when the present state of things will cease to be.

It is idle, therefore, to waste time brooding over this last event. That it should be kept in mind, that it should be seriously pondered over as perhaps the obscurest of all prophetic utterances, that we should be always ready to meet and greet the Lord when he comes, is a duty, clear, positive, and mandatory.

THE inter-denominational State Sunday School Convention was held at Opelika last week. It was a great success. Nearly every county in the state was represented. There were over 250 delegates present. The large church in which it was held was crowded at every session. All phases of Sunday school work were discussed. The earnest workers in the state gave their experience. It was a time of interchange and exchange of ideas. It was one of the liveliest meetings perhaps ever held in Alabama.

It was decided to move the Headquarters from Birmingham to Montgomery. We regard this a wise movement, for no place in the state has so many earnest, progressive workers as Montgomery. The State Secretary will be greatly aided by these workers. Alabama takes the lead of all the Southern States in organized work in counties.

The people of Opelika treated the delegates royally. Every comfort was provided.

We drop a suggestion to pastors as to the method of presenting the claims of missions, which may be of use to some. Most of our people—not all by any means—are posted as to the scriptural authority for giving the gospel to the nations. But they are not well informed as to what the Baptists are doing. They know we have a Board, a number of fields, a few missionaries, etc., but they need to be touched and inspired by some actual missionary achievements. They get weary if you attempt to give a running sketch of all fields, or even an elaborate account of any single field. But take one place with a missionary where something has been going on—suffering or success, and with that warm the zeal and love of the church into a blaze, and then put in your appeal, and the money will come.

FIELD NOTES.

Rev. J. A. McCrary's post-office address is changed from Pinetucky to Augustine, in Perry county.

Rev. L. H. Shuttlesworth requests us to send his paper to Laban, Jefferson county, instead of East Lake.

It is the request of the family of the late Dr. C. W. Buck that all letters to them be addressed to Girard, Ala.

R. M. Hunter, Avondale: Rev. H. L. Martin will begin a series of meetings at our church here on the third Sunday in this month.

Announcement has been made that Bro. Baber will preach at Bethesda church, Sprague Junction, on the fourth Sunday in April.

Sister Springs church, Dallas county, will have all day meeting on the first Sunday in May. It is hoped that the presence and assistance of visiting friends will give interest and profit to the occasion.

The Ladies' Missionary Society of Prattville church held an interesting meeting last week. The special subject for the occasion was Italy. A number of new interest-

ing papers were read on the subject by different ladies. The ladies brought in twelve dollars as the result of a week of self-denial in addition to their regular dues. This society recently gave \$15 toward the support of Miss Willie Kelley. This amount they give annually.

This card from Pastor C. C. Winters came too late for insertion last week, but it is still good as showing success and progress in one of our mission churches: "Two very encouraging services at East Florence Baptist church. Good congregation at the morning service; extra large congregation at the night service. The house was crowded. Even 100 in Sunday school. There seems to be quite an interest manifested both in the church and the Sunday school. The outlook is encouraging."

We are pleased to learn that Rev. W. J. Elliott, of this city, has accepted the invitation to preach the sermon for the occasion at the coming Commencement of Lineville college, Clay county. We hear that this is a school of high grade, and also that the audiences that assemble in the town will appreciate the best address or sermon that may be given them. So we are glad that Bro. Elliott and those people are to meet, as we feel assured that both will be pleased. We congratulate our brother that his ability as a preacher is recognized at a distance as well as at home.

J. G. Lowrey, Warrior: We had an interesting service at Hartselle April 1st. Collected \$30 for Foreign Missions. We also had good services at Sycamore yesterday. Collection for Home Missions, one young man baptized, and three received by letter. On next Sunday we will begin a series of meetings at Warrior, in which Bro. A. E. Burns will assist me. Brethren, pray for our success. We greatly need a revival in our church and town. My good brethren at Sycamore have fitted me up with suit and purse for the Southern Baptist Convention at Hot Springs. God bless them in their noble deeds.

A Sunday school mass meeting will be held at the Dexter Avenue Methodist church Friday evening at 8 o'clock. The meeting will be held under the auspices of the Montgomery City Sunday School Association, comprised of all the white Sunday schools in Montgomery and vicinity. The main feature of the meeting will be an address by Prof. H. M. Hamell, field worker of the International Sunday School Association. Prof. Hamell is one of the foremost Sunday school men of the world, and greatly interests and instructs all who hear him. We trust our readers who can will attend the meeting.

Liberal Enterprise, Cuthbert, Ga.: Rev. W. L. Culberson, the newly elected pastor of the Baptist church, arrived in the city, with his family, from their old home in Attalla, Ala., Tuesday, and are at home at the pastorium on Church street. They were met at the train by a committee from the church, and received at the pastorium by other members. The ladies had also filled the pantry with all kinds of good things to eat. The welcome by the church to their new pastor and family was most cordial. He conducted his first service at the prayer-meeting Wednesday night, and will occupy the pulpit regularly hereafter. The Liberal Enterprise, in behalf of our people, without regard to denominational ties, extends a most hearty welcome to Mr. Culberson and family to Cuthbert.

Rev. P. V. Bomar, pastor of our church at Marion, called to see us a few days since, and was in great good humor. He was on his way to join a brother who will accompany him on a three or four months trip on the other side of the great water. The present plan is to go with little delay to Joppa, where Peter lodged "with one Simon, a tanner," and make headquarters there, but also visiting Jerusalem and other points of special interest. On the return the travelers will stop in Paris and enjoy the world's exposition. Bro. Bomar is quite a cool and quiet man, but his enthusiasm was apparent as he told of the kindness of his church in giving him leave of absence, of the fat purse that

was given him as a token of love, and of the general appreciation with which he is honored. Dr. Patrick, of the Judson, will supply the pulpit a part of the time, and of course other brethren will be called in afterward. We wish Bro. Bomar a great trip and a safe return to his family and to the people between whom and himself there is such strong attachment.

J. P. Shaffer, Dadeville: We held a meeting of a week's duration at Camp Hill. It was a precious occasion. Our people were greatly blessed. Ten persons were saved by experience, and many others were made thoughtful. Oh, how happy we were made in the fellowship of the saints and of the Lord! Surely we were led by the Holy Spirit. Bro. H. C. Risner, the Roanoke pastor, conducted the meeting for us. He is a strong and faithful preacher of the gospel. Our people were delighted with him, and their prayers follow him in the interest of his Roanoke meeting, which is to begin at once. I don't know how to describe Bro. Risner as a preacher, but that may not be important. One thing I know—he is full of faith in God, and full of the Scriptures; that he is sound in the great doctrines of the Scriptures; that he is strong intellectually, and is as meek and humble as he is strong. He would not have me say even this much in his praise, and he deserves much more. I regard him as one of God's elect among preachers. The Lord bless him and all such preachers. I hope that he may remain in East Alabama during all the years of his life.

Notice to Pike County Baptists.

All messengers from the churches of the Salem and Troy associations expecting to attend the convention of the two associations in Troy on Saturday before the Fifth Sunday in this month, will please send their names to the undersigned so soon as possible, that he may assign them homes in advance of the convention. Our people are prepared to give them all a cordial welcome.

JOEL D. MURPHREE.
Ch'm. Com. on Hospitality.

For the Alabama Baptist.

Last Word to Delegates.

We earnestly desire all delegates attending the State B. Y. P. U. convention which meets at Union Springs April 19th and 20th, to arrive here on the 18th if possible. We expect to tender them a reception. Will have a short address by some speaker and a social hour for hand shaking and "getting acquainted."

We beg all pastors who have no Union to send delegates. Let the names be sent in promptly to our chairman, B. T. Eley.

COM ON ENTERTAINMENT.
Union Springs.

Railroad Fare to Hot Springs.

The agent of the Mobile & Ohio railroad at Montgomery makes this statement to Secretary Crumpton: "We will sell tickets on May 6 to 9 inclusive, limiting tickets for return passage to May 24. Fare for the round trip \$17.10 via M. & O. railroad."

In addition to the information above given, the agent here, Mr. J. N. Cornatzer, says if there are as many as thirty from Montgomery, a separate coach will be provided to go through without change.

What an opportunity for churches within reach of the M. & O. railroad to send their pastor to the Southern Baptist Convention!

For the Alabama Baptist.

Another Word About Delegates.

Dear Baptist: I am glad that Brother Gwyllm Herbert, of Birmingham, has settled the question of representation in the B. Y. P. U. Convention, and that each church and union may send as many as they choose. Inquiry had been made of me as to how many delegates could be sent, with the threat, written between the lines, that unless we do know we will not send any. So I suggested, on my own authority, that in case any church was in the dark on this matter, they use the basis of the B. Y. P. U. Southern Baptist Convention.

Union Springs will give a hearty welcome to all who come. We have great expectations as to the success of the convention, and shall be disappointed if we do not come.

We want the ALABAMA BAPTIST man to be here. The young people should feel the great importance of this paper to their work in the state, and to all other features of our work.

Our church will give a reception on Wednesday evening, April 18, to greet all delegates who may come to our city on the Wednesday evening train. We want a hand-shaking meeting and mutual good will and Christian love. It is almost certain that Dr. Geo. B. Eager will be with us on that occasion and will favor and edify us with an address. Let all who can reach Union Springs on Wednesday evening do so. Trains arrive from all points at 6 o'clock.

Let earnest prayer be made that we may have a great meeting.

A. P. PUGH.
Union Springs.

For the Alabama Baptist.

Antioch Association.

The district meeting will convene at Spring Bank church Saturday before the 5th Sunday in April.

Saturday 11 a. m. How shall we better organize and equip our people for the work that lies before them in the century to come? Opened by J. S. Lambert.

2 p. m. The importance of information concerning our work; and how shall we reach our people with this information? Opened by W. J. David.

3:30 p. m. The special needs of the Antioch Association; and the best way to supply this need. Opened by H. M. Mason.

7:30 p. m. Preaching, by W. J. David.

Sunday 9:30 a. m. Bible plan of giving. Opened by Renfro Lambert.

11 a. m. Preaching, by J. S. Lambert. All are expected to take part in the discussion of these questions.

T. E. TUCKER.

The Religious Herald is responsible for the following: "When asked, 'What's a layman?'" a pastor replied: "One who lays things upon his pastor which he himself ought to do."

Alabama Baptist.

MONTGOMERY, APRIL 12, 1900.

MACBETH'S "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address: MACBETH, Pittsburgh, Pa.

The recent Prohibition convention at Birmingham made the following nominations for state officers:

For Governor, W. B. Crompton. L. F. Whitten, secretary of state.

H. L. Martin, attorney-general. R. O. Simpson, auditor.

D. C. Batchelor, treasurer. C. J. Hammett, superintendent of education.

C. D. Alverson, commissioner of agriculture.

Is it not strange that God should trust to men for evidence of his power to transform character? And yet what other evidence have sinners of God's purpose to make us rid of sin, except the changing character of Christians?

Among the patents recently issued as announced by E. G. Siggers, patent lawyer, Washington, D. C., are the following for Alabama: T. C. Eberhardt, Prattville, flue system for cotton gins; H. G. Simmons, Albertville, vehicle brake; W. B. Smith, Murray, cloth measuring machine.

Among those granted outside the state that will interest our readers is a patent to J. B. House, Lexington, Miss., for a cane stripper and here in this secluded place it gave cleaner.

PROF. J. F. DRAUGHON
Will Open a College in Montgomery May 1st. Now has Eight Colleges.

Prof. J. F. Draughon, whose name has become famous throughout the Union as a result of the merits of four text-books on book-keeping, of which he is the author, and the wonderful success of Draughon's Practical Business College at St. Louis, Nashville, Savannah, Galveston, Ft. Worth, Little Rock and Shreveport, has arranged to open a Business College in Montgomery May 1st.

It is conceded by all who are in position to know that Prof. Draughon's success in the business college work has been by far greater than that of any one else engaged in the same line of business. His superior course of instruction, and his special facilities for securing positions are almost an off-set to the competition. His Colleges are strongly endorsed by business men.

If you are interested in a good business education and a good position, write for 164 page catalogue; it will be sent you free.

Address: Draughon's Business College at either place.
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Agents Wanted!

WE want a live, energetic man or woman to represent us, at once, in your territory. Most liberal commission to the right person. Advancement rapid. Good references required. Those wishing to better themselves address, "FACTORY,"

Cor. Perkins & Union Sts., Akron, O.

Single-Comb Brown Leghorns, White Plymouth Rocks, Black Minorcas.

Fine Stock. None better. \$1.50 per 15. Address, **M. M. HUNT,** LANGDALE, ALA.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Dr. Charles W. Buck

Died in this city on Sunday morning last, 8th inst., after an illness of about two weeks. Dr. Buck was a native of Kentucky, but in early life came to Alabama and resided in the western part of the state. There he was a physician, and having entered the ministry, was also pastor of churches. Subsequently he devoted much time to traveling and delivering lectures on temperance, and his work was effective. Some years since he removed to East Alabama, finally making his home at Salem, in Lee county. He was pastor of churches at intervals, and was also engaged in secular business. A few years since he came to Montgomery, but was not followed by the members of his family who remained at home until last year, when his wife and two daughters came. His own health had become precarious, and his wife, who was Miss Sparrow, of Newberne, was almost an invalid from the effects of a fall. But two dutiful daughters gave brightness and cheerfulness to the home. Increasing ill health, at sixty-five years of age, made him an easy victim of the grip and consequent pneumonia, and early on the Sabbath morn he fell on sleep. He leaves a wife, four sons and five daughters. All the children are grown up, three of the daughters are married, and some, if not all of the sons. Three sons reached their weeping mother and two sisters soon after their father's death, and on Monday morning the sorrowing family followed the remains to Girard, to be buried with other loved ones. The family home will be at Girard, at least for a time.

Dr. Buck was a son of Rev. W. C. Buck, D. D., who was for many years an eminent minister and writer among the Baptists, first in Kentucky, then in Alabama and Mississippi. Our brother was a good preacher, a true friend, with tender sympathies, and possessed a fund of humor which often drove away the wrinkles from the brow of sadness and sorrow. We shall miss his daily visits to our office all the more as we realize that he will never come again. He had friends all over the state who will unite with us in praying that the God of all comfort may comfort those who mourn.

The Examiner states that Dr. P. S. Henson is in the eighteenth year of his pastorate of the First church, Chicago, during which time he has baptized 1,000 converts and received nearly 2,500 members. The Examiner adds: "In his wider ministry, through the press and on the platform, Dr. Henson has performed valiant service to the cause of truth and righteousness that cannot be estimated in figures." May it not also be said that he has carried sunshine and good cheer into as many lives as any man living?

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

For biliousness, constipation and apendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life. L. J. ALLRED.

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles. Mrs. S. A. GRESHAM.

Salem, N. C.

Mozley's Lemon Hot Drops.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

For the Alabama Baptist.

Notes from Bro. Brewer.

The meeting at Brewer Memorial church, Montgomery county, on the second Sunday, was gratifying. The house was nearly filled, being a general turn-out of residents, with a fine representation from Pike Road, Mathews and Mitchells. The music and services were inspiring, and the celebration of the Lord's supper impressive. The church, since its organization, has not come below four dollars in its monthly contribution to denominational enterprises, in spite of its strain to build and equip its house. That is now about complete, and all paid for. The membership is only seven. If all our churches would do as well, in proportion, how the work of the Lord would move forward.

Columbia still moves forward with highly commendable unity and liberality. To April our remittances for denominational work have exceeded \$105, of which the Ladies' Society has contributed about \$19. It is a real pleasure to work with a church so responsive. And yet, like other churches, the few do most. If all would do, what might not be done?

A pastor cannot but love a people so mindful of him and family. Not a day since my work began without evidence of remembrance coming to the home from at least one sister, Mrs. Davis, and frequent remembrance from others. May God's blessings be upon the church.

A protracted service begins at Brewer Memorial on Tuesday after the fourth Sunday in April, and will continue for ten or twelve days. The pastor will be assisted by Bro. R. A. J. Cumbe.

Columbia. GEO. E. BREWER.

Central Association.

The fifth Sunday meeting of the Central Association will be held in connection with the Sunday School Convention at Shiloh church, beginning Friday before the fifth Sunday in April.

PROGRAM.

Friday, 10 a. m. Devotional exercises, conducted by W. I. Newman.

11:00 Introductory sermon, by T. A. Kelley; dispute, J. D.

Hughes.

1:30 p. m. Harmony an essential element to our denominational growth. Led by W. R. Whitley.

2:30 p. m. How to be a successful pastor, by L. H. Hastie.

3:30. Open conference regarding our associational work; by A. C. Swindall.

Saturday, 9 a. m. Prayer and praise service, led by A. D. Bentley.

9:30 a. m. Enrollment of delegates, and reports from Sunday schools by superintendents.

10:00. What are the essential features in building up and maintaining a successful Sunday school? O. P. Bentley.

11:00. Sermon, by A. S. Smith.

1:30 p. m. What should be the teacher's aim in conducting a recitation? T. J. Pennington.

2:30. The proper use of periodical literature in the study of the Bible. J. T. F. Jarmon.

3:30. Who is responsible for the inactivity of our people in Sunday school work, the pastors, or churches?

Sunday, 9 a. m. Sunday school mass meeting, conducted by President A. D. Bentley.

10:00. Sunday school; recitations conducted by superintendent of Shiloh Sunday school.

11:00. Sermon, by A. J. Preston.

Brethren, let us come together filled with the spirit of our Master, and pray that this meeting may be attended by the divine blessing.

Churches and Sunday schools are earnestly requested to appoint delegates, and all are invited.

D. S. MARTIN, Com.

Equality.

The papers announce that Superintendent of Education Abercrombie has revoked the certificates of a number of teachers for immorality—the offense being drunkenness.

Let every good man in the state make a note of that. Capable, honest, moral teachers we want in Alabama. A superintendent who will give us these ought to be kept in office.

W. B. C.

Some are born to command and others to obey.

For the Alabama Baptist.

In Florence Association.

Program of fifth Sunday meeting, to be held at Liberty church, Threet, Lauderdale county, April 28-29.

Saturday, 10:00 a. m. Devotional exercises; O. F. Huckaba.

10:15. Education as an aid to Christianity; H. C. Gilbert.

11:30. Necessity of organization for the accomplishment of our work; Richard Hall.

2:00 p. m. Devotional exercises; J. R. Austin.

2:15. How can we best interest our people in missions; O. F. Huckaba.

3:15. The value of the Sunday School: 1. To the teachers; W. H. Bowen. 2. To the scholars; C. C. Winters.

4:30. Adjourn.

Sunday, 9:30 a. m. Devotional exercises; F. G. Posey.

9:45. Value of the B. Y. P. U.: 1. To the young people; Erister Ashcraft. 2. To the church; C. C. Winters.

11:00. Sermon: One hundred years of Baptist progress; Richard Hall.

11:45. Discussion of 1900 celebration.

1:30 p. m. Devotional exercises; R. E. Paulk.

1:40. Duties and responsibilities of laymen in church work; J. T. Ashcraft.

2:30. Question box.

3:15. Adjourn.

Route to the Convention.

As seen from the official announcement in another column, the Southern Baptist Convention will meet at Hot Springs, Ark., Friday, May 11th. The Young People's Union will be held Thursday, May 12th, in the forenoon, and the American Baptist Educational Society in the afternoon of the same day. The best route to Hot Springs is over the old reliable Iron Mountain Railway. Through trains will be run directly into Hot Springs over this route from St. Louis, Memphis, Dallas and other points. Through sleepers will be run from Louisville, Nashville, Atlanta, and other prominent cities. The rate is one fare for the round trip. We hope that a large number of our readers will go, whether they are delegates to the Convention or not. The Convention itself will be of great importance, and no one who can should fail to attend it. And besides, Hot Springs is a place of much interest, with its romantic scenery, its medicinal waters and its magnificent hotels. We should be glad to have those who expect to go to send us their names so that satisfactory arrangements may be made for them. Please state also, whether a whole berth or a half berth. Handsome descriptive literature of Hot Springs will be mailed free, and information as to schedules of special trains and any other information desired will be promptly furnished by addressing H. C. Towler.

Georgia & Alabama R'wy.

THE SHORTEST OF ALL LINES

...BETWEEN...

Savannah and Atlanta by 46 miles. Savannah and Columbus by 26 miles. Savannah and Montgomery by 74 miles.

THE ONLY LINE

Between Savannah and Atlanta Carrying Pullman Sleeping Cars.

Between Savannah and Montgomery Carrying Buffet Parlor Cars.

Between Savannah and Montgomery without Change of Cars.

THE QUICKEST LINE.

At Montgomery, Louisville & Nashville Railroad.

No. 3* No. 1* No. 2* No. 6*

9 35pm 11 22am Lv. Montgomery Ar. 6 10am 6 00pm

5 00am 4 15pm Ar. Pensacola Lv. 11 20pm 10 00am

3 05 4 12 Ar. Mobile Lv. 12 30am 12 58pm

7 40 8 30 Ar. New Orleans Lv. 7 45pm 7 55am

No. 4* No. 2* No. 1* No. 3*

9 45pm 8 30am Lv. Montgomery Ar. 11 12am 7 25pm

12 25am 11 59am Ar. Birmingham Lv. 8 42am 4 05pm

At Montgomery, Mobile & Ohio Railroad.

No. 4* No. 3*

8 30am Lv. Montgomery Ar. 6 15pm

1 45 Ar. Cairo Ar. 1 25am

7 32 Ar. St. Louis Lv. 8 00pm

*Daily and Sunday.

DR. MOFFETT'S

TEETHING

POWDERS

Aids Digestion, Regulates the Bowels, Makes Teething Easy. TEETHING POWDERS Relieves the Bowel Troubles of Children of Any Age. Costs Only 25 Cents. Ask Your Druggist for it.

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For the Alabama Baptist.
MY ANGEL'S BIRTHDAY.

To the memory of little Clyde Wade, who died May 24, 1899, Calera, Ala.

'Tis your birthday, my precious darling,
Or would be were you on earth;
I know it must still be your birthday,
Though borne to your heavenly birth.
I know the angels are fair and sweet
As these earthly fair roses I twine;
Their love may be perfect, pure, complete,
But never more tender than mine.
Are you glad in their gladness, my darling?

Do you laugh in innocent glee?
Or weep in the brightness of heaven,
In thinking of home and of me?

In the night I long for your presence,
And water my pillow with tears,
And pray for the touch of your fingers
To comfort my sorrow and fears.
O, light is the veil that's between us—
The mother and child are so near;
The breath of my soul is suspended,
For you so tender with care.
My glorified darling, most precious,
Of all the sweet gifts that were mine,
I have lent you, not lost you, my darling—
Only lent to the Love that's divine.

There are moments so sweet, so solemn,
My soul bursts its prison of pain
And soars to the realm of the spirits,
And meets my own angel again.
Then calm from that saintly communion
I defy every foe of the world;
I can scorn every breath of contumely,
Every shaft by ignorance hurled.
No black robes of darkness, of mourning
Should be worn for a spirit like thee—
But solemn thanksgiving and blessing
That you from earth's sorrow are free.
Calera, Feb. 17.

Woman's Place.

Ruskin gives in the following paragraph the meaning of the word "wife," which is interesting to study as a suggestion of the old-fashioned, deeply-rooted idea that our "forebears" had concerning woman's primary mission:

"What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of the femme. But what do you think it comes from? The great value of the Sanskrit words is that they mean something. Wife means 'weaver.' You must be either housewives or homemakers—remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be overhead, the glow worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than a house ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

A Boy, His Kite, the Bridge.

There lately died at Lincoln, Neb., a man named J. H. Walsh, who had an important part in the construction of the first suspension bridge at Niagara Falls.

When he was still a boy the first steps for the construction of the suspension bridge were taken. The first thing of all was to stretch a single wire across the chasm. The engineer in charge had thought of a way to get it across.

"What boy is the best kite-flyer in town?" he asked a resident.

The Walsh boy was named, and the engineer asked that he be brought. He was made to understand that he must fly his kite across the Niagara River. He flew it across, and allowed it to come down on the other side. Men were there to seize it. Then the engineer attached a wire to the string on his side, and the men on the other side detached the kite, and by means of the string drew the wire across, and the bridge was well begun.

Mr. Walsh afterward moved to Nebraska and became a prominent citizen of Lincoln.—Youth's Companion.

"Jewish Sentiment."

Our "sanctum" was honored with a copy of the Jewish Sentiment of Friday, February the 23d, 1900, a Jewish paper in magazine form, published in Atlanta, Ga. Its editor is Mr. Frank J. Cohen. Mr. W. B. Friedman is its business manager at Montgomery.

The magazine is printed on a good quality of paper, its typographical work is splendid, its reading matter very select and interesting, but it is not, however, above criticism.

On the top of the outside cover,

which is also its title page, is reproduced a half-tone cut of a beautiful building. Underneath this cut large black type designate the building to be the Hebrew Orphan's Home, at Atlanta, Ga.

On the other part of the same page appears an advertisement of a special brand of whiskey, illustrated by a huge whiskey bottle. We venture to assert the combination of these two illustrations do not represent the "Jewish Sentiment" of Montgomery, as an expression of harmonious consistency.

The one appealing to man's highest nature, benevolence, charity, kindness, goodness and love for the fellow men.

The other appealing to the lower nature, the material appetites only. While whiskey may be a good thing for medical purposes, still a whiskey bottle should be given a less conspicuous place than the title page of a religious or family paper which seemingly the "Jewish Sentiment" is supposed to represent.

Its place should be filled with a design more in keeping with the beautiful cut representing the Hebrew Orphan's Home of Atlanta, Ga.—The Alabama Knight.

Household Help.

Cracker crumbs absorb more fat than bread crumbs in frying.

Bread, rolls and other similar dishes require a hotter oven, when mixed with water than when milk is used.

Oranges or lemons that are served without paring should be thoroughly scrubbed with a brush and cold water, as the tiny black specks so often seen on the rind are the eggs of an insect.

Iron pillowslips lengthwise instead of crosswise if you wish to iron the wrinkles out instead of in.

Save soapuds if you have a garden, for they form a very useful manure for flowers, as well as shrubs and vegetables. It is well to have a sunk tub in every garden where the soapy water can stand till required for watering.

Do not give sick people fried foods or anything highly seasoned. Avoid hot bread and biscuits and strong tea and coffee.

A continual change in the bill of fare is desirable; one tires of the same dessert if seen too often, no matter how delicious it is, unless possibly ice cream be an exception.

If part of a dish is left over, wait a day before serving again, and let weeks elapse before preparing it again. In this way the table will always present a pleasant surprise.

Reduced Rates via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian Church, Chattanooga, Tenn., May 17th to 24th. Tickets will be sold at one fare for the round trip. Selling dates, May 15th to 18th inclusive, with final limit to return May 26th.

General Assembly, Presbyterian Church, Atlanta, Ga., May 17th to 20th. Tickets will be sold on May 15th, 16th and 17th, limited to return May 29th, at rate of one fare for the round trip.

General Assembly, Presbyterian Church, St. Louis, Mo., May 17th to 21st. Tickets will be sold May 15th, 16th and 17th, with final limit to return June 3d, at rate of one fare for the round trip, plus \$2.00.

For further information regarding these occasions, apply to nearest Southern Railway Ticket Agent, May 17.

Home-Cure Treatment for Worry.

To cure worry, the individual must be his own physician; he must give the case heroic treatment. He must realize, with every fiber of his being the utter, absolute uselessness of worry. He must not think this is commonplace—a bit of mere theory; it is a reality that he must translate for himself from mere words to a real, living fact. He must fully understand that if it were possible for him to spend a whole series of eternities in worry, it would not change the fact one jot or tittle. It is a time for action, not worry, because worry paralyzes thought, and action too. If you set down a column of figures in addition, no amount of worry can change the sum total of those figures. That result is wrapped up in the inevitability of mathematics. The result can be made different only by changing the figures as

No crop can grow without Potash.

Every blade of

Grass, every grain

of Corn, all Fruits

and Vegetables

must have it. If

enough is supplied

you can count on a full crop—

if too little, the growth will be

"scrubby."

Send for our books telling all about composition of

fertilizers best adapted for all crops. They cost you

nothing.

GERMAN KALI WORKS, 93 Nassau St., New York.

they are set down, one by one, in

that column.

The one time that a man cannot

afford to worry is when he does

worry. Then he is facing, or im-

agines he is, a critical turn in af-

fairs. This is the time when he

needs 100 per cent. of his mental

energy to make his plans quickly,

to see what is his wisest decision,

to keep a clear eye on the sky and

on his course, and a firm hand on

the helm—until he has weathered

the storm in safety.

There are two reasons why man

should not worry, either one of

which must operate in every in-

stance. First, because he cannot

prevent the results he fears. Sec-

ond, because he can prevent them.

If he be powerless to avert the

blow, he needs perfect mental con-

centration to meet it bravely, to

lighten its force, to get what sal-

vage he can from the wreck, to

sustain his strength at this time

when he must plan a new future.

If he can prevent the evil he fears,

then he has no need to worry, for

he would, by so doing, be dissipat-

ing energy in his very hour of need.

If man do, day by day, ever the

best he can by the light he has, he

has no need to fear, no need to re-

gret, no need to worry. No agony

of worry would do sought to help

him. Neither mortal nor angel can

do more than his best.—William

George Jordan in "The Kinship of

Self-Contradiction."

The Strangest Things We Hear.

The car was very crowded. Just

beside the woman sat a very pretty

girl and hanging to a strap was a

very nice young man, and since

everything was in such close quar-

ters, the woman had no choice but

to play the part of eavesdropper.

And this is what she heard:

"How is everything out in the

Rocky Heights now?" asked the

young man.

"It's so dull," answered the

young woman. "You've no idea

how dull it is. I've been wanting

to come into town to visit Susie,

but they won't let me."

"Why not?" asked the man.

"I don't know," she said.

"Goodness knows they're anxious

enough to get me married off. I

should think they'd be only too

glad to have me come."

"Would you marry?" The young

man seemed partial to questions.

"Would I marry?" she repeated.

"Yes, indeed I would."

"But why don't you?" came an-

other question.

"Because nobody asks me. I

will marry just the first man who

wants me," she said innocently.

"Well, will you have me?" he

said.

Silence for a moment, and con-

cealed anxiety on the part of the

listener.

"Will you have me? I'll come

out with the ring tonight," he

said.

"Do you know what my father

and mother would say?" she said

suddenly.

"No, what?"

"Praise God, from whom all

blessings flow!"

"Mamma, my birthday comes

this year on Monday, doesn't it?"

"Yes, dear."

"And last year it was on Sun-

day, wasn't it?"

"Yes, dear."

"Did it come on Saturday the

year before last?"

"Yes, dear."

"Mamma, how many days in the

week was I born on?"—Chicago

News.



**Honest Dealings,
Truthful Representations,
The Lowest Prices Possible,
With Terms to Suit You,**

Are the inducements I am offering with my magnificent stock of
**HIGH GRADE PIANOS, ORGANS,
SEWING MACHINES and TYPEWRITERS.**

Sheet Music at half price, and Small Musical Instruments at cut prices. Write for Catalogue and prices. Will sell you just as cheap by correspondence as if you were here in person. Sent on trial without cost to purchaser. Old instruments taken in exchange. By my easy payment plan every family in moderate circumstances can own a fine piano. I am State Agent for the

PIANOLA.

It is a piano player, by means of which any one can play the piano. Call and see it.

E. E. FORBES,
MONTGOMERY, ALA.

With Branch Stores at
2018 Second Ave., Birmingham, Anniston & Rome, Ga.

WINE OF CARDUI

A SURE MEDICINE.

HANBOM, Va., Dec. 31.
I have been suffering from female weakness for four years, and have taken many medicines, but Wine of Cardui and Black-Draught have done more for me than anything else.

MRS. CAROLINE EVANS.

McLREE'S
Wine of Cardui

It is a mistake to take any and every kind of medicine when you are sick. There is danger in it. Most of the so-called cures for "female weakness" do nothing more than deaden the pain temporarily, and when the effect wears away the patient is weaker and sicker than before. It is never wise to take chances. You have only one life, and that is dear and precious. If you have any pain, ache, disorder or weakness in the female organs, nothing will help you like Wine of Cardui. It helps do away with morning sickness during the early stages of pregnancy, and modifies the pains of childbirth; recovery is rapid and future health is assured. The Wine is purely vegetable, being made of herbs whose medicinal properties act directly upon the organs of womanhood. It is a long-tried remedy, and has many years of success behind it. It is sure. Why take a chance medicine when you can get a sure medicine?

Druggists sell Large Bottles for \$1.00.

WINE OF CARDUI

Are You a Farmer? . .

Do You Want to Keep in Direct Touch with the Latest and Best Methods of SUCCESSFUL FARMING? . .

Practical Farmers, men who have made money on the farm, edit and contribute to the columns of THE SOUTHERN CULTIVATOR.

Bright, live subjects are discussed from a practical standpoint in every issue. Information and experiments are given that will prove valuable, save expense, and suggest lines of work that will better the condition of every "Tiller of the Soil."

The Southern Cultivator is mailed its subscribers on the 1st and 15th of each month. Send 25 cents in stamps, and the paper will be sent you three months on trial. Address

THE CULTIVATOR PUBLISHING CO., Atlanta, Ga.
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Morphine and Whiskey habits treated without pain or confinement. Care guaranteed or no pay. R. H. YEAL, Manager Lithia Springs Sanitarium, Box 3, Austell, Ga.

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GOOD ADVICE to business boys by nearly 100 of the most successful business men.

Contains many helpful hints from these business men's own experience. An invaluable aid to every boy whether in school or employed in an office. A dainty volume of about 60 pages, bound in green pebble grain, stamped in green and silver and sent postpaid for only \$0.25. Every boy should read this book. Send for our special illustrated book catalogue of books for young and old, FREE. Address all orders to

THE WERNER COMPANY, Publishers and Manufacturers, Akron, Ohio.
(The Werner Company is thoroughly reliable.)—Editor.

Fill a pie with
**ATMORE'S
MINCE MEAT**
if you want your guests to praise it. Delicate in flavor, rich in substance, clean, pure and fresh. Ask for it. Try
**ATMORE'S
Genuine
English
Plum
Pudding.**

Job Printing!

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Note Heads,
Bill Heads,
Statements,
Cards,
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And any other work usually done in a

JOB PRINTING OFFICE.

LOW PRICES.

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Cures Dropsy!

I have used this Medicine in my practice for several years. It has never failed. Several other physicians have used it and endorse it. Those who need the medicine can get it by addressing me at No. 10 South Court Street, Montgomery, Ala. Frequently cures in six days.

E. D. GRIMES, M. D.

The Choctaw Route.

LITTLE ROCK, ARK.,
April 2, 1900.

Editor Alabama Baptist: We desire to announce the opening of through service from Memphis to Hot Springs, Ark., by this line and the recently completed Little Rock, Hot Springs & Western Railroad. We would be pleased to have you publish in your paper the attached advertisement.

This new line is about twenty-five miles shorter from Memphis to Hot Springs than the old line, which, with the advantage of through car service between the two points, makes it unquestionably the best line for delegates and their friends who will visit Hot Springs in May.

We would be pleased to have you place this opening before your readers editorially if you can consistently, and I will appreciate any information you can give me relative to the movement from your particular section to the Southern Baptist Convention. Thanking you for any consideration shown us in this connection, I remain,

Yours truly,

GEO. H. LEE.

The advertisement is in another column.

The Sweet-Tempered Wife.

A farmer once remarked in the presence of a neighbor that he did not believe these was anything could ruffle his wife's temper.

"I can tell you something that will if you'll consent to try it," urged the man.

"Agreed," said the farmer.

"Just bring home and cut up a load of the crookedest wood you can find," proposed the disturber of peace, "and if that don't fret her I don't know what will."

The plan was complied with. To appreciate the vexation consequent upon poor wood, one has only to recall the old-fashioned fireplace with its andirons, and the carelessness with which the wood must be laid on them to make the "kettle boil," for it is to that period of time that our incident refers. There was no change in things at the farmer's; in fact, everything seemed to be more agreeable, so the husband thought. At last he said:

"Wife, how do you like the wood I brought you last?"

"First rate," said the wife. "These crooked sticks go right round my kettle, and make it boil in half the time."

The farmer's wife realized that "things which can't be cured, must be endured." Her best and noblest powers had been called forth in overcoming the difficulty which, to another, might have seemed like an evil.—Baptist Outlook.

Danger of Newspaper Borrowing.

Here is the latest story of the man who is too stingy to take his home paper. A man who was too economical to take this paper sent his little boy to borrow the copy taken by his neighbor. In his haste the boy ran over a stand of bees, and in ten minutes looked like a warty summer squash. His cries reached his father, who ran to his assistance, and failing to notice a barbed wire fence, ran into that, breaking it down, cutting a handful of flesh from his anatomy, and ruining a \$4 pair of pants. The old cow took advantage of the gap in the fence, and got into the cornfield, and killed herself eating green corn. Hearing the racket, the wife ran, upset a four-gallon churn full of rich cream into a basket of kittens, drowning the whole flock. In the hurry she dropped a \$7 set of false teeth. The baby, left in the house alone, crawled through the spilled milk and into the parlor, ruining a brand new \$20 carpet. During the excitement the oldest daughter ran away with the hired man; the dog broke up eleven setting hens, and the calves got out and chewed the tails off four fine shirts.—Kansas City Journal.

A countryman saw for the first time a school girl go through her gymnastic exercises for the amusement of the little ones at home. After gazing at her with looks of interest and compassion for some time, he asked a boy near if she had fits.

"No," replied the boy, "them's gymnastics."
"Oh, how sad," said the man; "how long has she had 'em?"—Exchange.

Reduced Rates via Alabama Great Southern Railroad Company.

The Alabama Great Southern Railroad Company announces reduced rates from points on its line for the following occasions:

General Assembly Cumberland Presbyterian Church, Chattanooga, Tenn., May 17-24. Tickets will be sold at one fare for the round trip. Selling dates, May 15th to 18th inclusive, with final limit to return May 26th.

General Assembly Presbyterian Church, Atlanta, Ga., May 17th to 26th. Tickets will be sold on May 15th, 16th and 17th, limited to return May 29th, at rate of one fare for the round trip.

General Assembly Presbyterian Church, St. Louis, Mo., May 17th to 31st. Tickets will be sold May 15th, 16th and 17th, with final limit to return June 3d, at rate of one fare for the round trip, plus \$2.00.

For further information regarding these occasions, apply to nearest Alabama Great Southern Railroad Ticket Agent.
May 17th.

Conscience is a coward, and those faults has not strength to prevent it seldom has justice enough to accuse.

"I want to ask one more question," said little Frank, as he was being put to bed.

"Well," acquiesced the tired mamma.

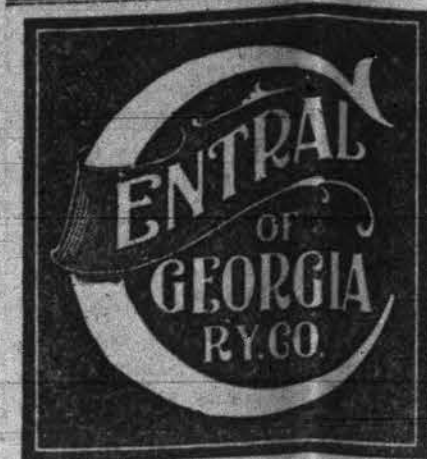
"When holes come in stockings, what becomes of the piece of stocking that was there before it came."—Tit-Bits.

A story is told of a laborer's wife. She was attempting to feed an eight months old baby with some form of herring.

"Do you think I don't know how to bring up children?" replied the indignant mother to a remonstrator; "why, I've buried ten."

At a certain church the ladies who attended were much annoyed by a certain class of men who, at the close of service, took position near the steps and stared at them as they passed. One Sunday the pastor read out the following:

The Interior publishes a letter from an eminent minister who says: "It is not the laboring class I pity most, but the rotting 'upper class' whose children are going swiftly to destruction, and corrupting as they go all the middle class who look at them and envy them their power." Wise words and true.



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FOR YOUNG MEN.

A MILITARY COLLEGE under the auspices of the Alabama State Baptist Convention.

ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by Electric Cars. Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses.

Free Tuition to Baptist Ministers.

Half Tuition to Ministers' Sons.

Terms Reasonable. The policy of the Howard is not to furnish the "cheapest" instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done.

Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College.

SECOND TERM BEGINS FEB. 1, 1900.

For Catalogue and particulars write to

F. M. ROOF, President,
EAST LAKE, ALA.

TALKED INTO IT.
Don't allow yourself to be talked into buying a shoddy job to save a dollar or so when the best is on sale in every town in the South. Did you ever think how easy it is for some people to be talked into a thing?
BUGGY CO.,
SEE OUR AGENT OR WRITE DIRECT. **ROCK HILL, ROCK HILL, S.C.**



Judson Institute FOR YOUNG LADIES.

Magnificent Buildings abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. Hot and cold baths. All Modern Equipments.

Thirty-four New Pianos, Handsomely Equipped Art Studios, New Gymnasium with Most Improved Furnishings, New Bowling Alley, Excellent Library and Reading Room.

Superior instruction offered in Classic, Scientific, Literary, Elective and Graduate Courses. Music, including Pipe Organ and Violin, Art, Expression, Business Courses.

Twenty-six Officers and Teachers from best Colleges and Conservatories in Europe and America. 135 Boarders in addition to large day patronage last session.

The Judson is not a Cheap School, but offers the best advantages at the lowest attainable cost.

The Sixty-Second Annual Session Begins September 27th.

Send for Catalogue or other information to
ROBERT G. PATRICK, D. D., President,
Marion, Alabama.

Solid Wide Vestibuled Trains.

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throughout with the Celebrated Pintsh Gas.

The Finest Equipment Operated in the South.

Note this Schedule

In Effect Nov. 26, 1899.

No. 4.	
Lv. Montgomery	8:30am
Ar. Tuscaloosa	12:23pm
Ar. Artesia	3:30pm
Ar. Tupelo	6:01pm
Ar. Memphis	7:45am
Ar. Hot Springs	5:30pm
Ar. Jackson Tenn	9:36pm
Ar. Humboldt	10:16pm
Ar. Cairo	1:45am
Ar. St. Louis	7:31am
Ar. Chicago	4:30pm
Ar. Waukesha	8:55pm
Ar. Kansas City	6:15pm
Ar. Omaha	6:30am
Ar. St. Paul	7:45am
Ar. Denver	6:20pm

Through train No. 3 arrives at Montgomery at 6:15 p. m.
For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.
For further information, call upon J. N. Cornatzer, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

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E. G. SIGGERS, WASHINGTON, D. C.

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THE E. W. YANDELL CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only for CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMNEYS AND PIPES.
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Double Daily Line of Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent of the company or write to R. F. BEASLEY, Passenger Agent, Montgomery, Ala.

PLYMYER BELL CHURCH BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

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BAKING POWDER

Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. Gorju, late Chef, Delmonico's.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Books and Booklets.

B. F. JOHNSON PUBLISHING CO.—one of the most important enterprises in the South, located at Richmond, Va., has just issued a beautiful volume of the Life-Work and Words of Dwight L. Moody. It was written by Edward Leigh Pell, D.D. It contains 704 pages and forty-seven illustrations. It begins with a short sketch of Mr. Moody's mother, and then takes up

his early life and goes through to his death. Half of the volume contains sermons by Mr. Moody. It is written in a most pleasing and easy style, attractive and entertaining. It is full of instructive incidents, and brings to view what can be accomplished by the aid of the Holy Spirit.

The mechanical work is excellent, paper good, print clear, large and free from defects. We do not know the price, but we are sure it is worth every cent the publisher may ask. It is just such a book as is needed in every library.

B. F. Johnson Publishing Co. should be encouraged and patronized by every Southerner. It is a Southern institution, run by a Southern man, and the many school books it issues are written by Southern men and women; we can unreservedly commend it.

BAPTIST MINISTERIAL DIRECTORY is the title of a book just published. It is edited by George W. Lasher, D.D., editor of the Journal and Messenger, Cincinnati, Ohio. It is a book of 82 pages, and contains an abbreviated history of twelve thousand zealous white Baptist ministers of forty-nine states and territories of the United States, all of whom were living at the time their report was received. To give a better idea of the plan of the book, here is the sketch of our dearly beloved Dr. Teague:

"Teague Eldred Burder, Red Lawn, S. C., 1820; U. Ala., B. A., '43; How. C., D.D., '72; Lic. May, '43; Ord. '44; Grant's Creek, Ala., '45; Grant's Creek '44; Eutaw '45-49; Clinton, '46-54; Providence, '48-54; LaGrange, Ga., '55-65; Tuskegee, Ala., '68; Selma, '69-76; Columbiana and other villages, '76; Prof. East Ala. C., '66-69; Co.-Ed. "ALABAMA BAPTIST," '74-75; "An. Sermons in Baptist Preacher," Richmond, Va., '54-60; Stud. Tea."

We find a number of our Alabama preachers: Robey, Eager, Lowrey, Stodghill, Shackelford, Purser, in fact nearly all of our preachers who are in the pastorate, are reported in this book. It is a valu-

able reference book, giving the places and services rendered of each preacher since his entering the ministry. We recommend you to write to Dr. Lasher, Cincinnati, for price. We recommend it to our readers.

CAP AND BELLS. By V. D. M. 12mo, 44 pages. Price, 5 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This is a most interesting dialogue between a clown and a minister. It tells of his conflicts with the evil spirit while playing his part as a clown in a third rate theatre. He gives his experience and trials, and final conversion, joining the church and becoming a city missionary. It is exceedingly interesting and captivating. The title, Cap and Bells, has reference to his theatrical dress.

AMERICAN BAPTIST YEAR-BOOK. By J. G. Walker, D. D. 8vo, 228 pages. Price, 25 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This is a very valuable work, full of various statistics that should be known by every Baptist. It gives the number of churches, ministers and members in each state in the Union and their contributions for all objects during the past year. It also gives the official organization of the various conventions and other Baptist bodies of all the states, and also all the names and post offices of all the preachers in the states. It is a valuable book for reference. Only 25 cts.

BAPTIST MISSIONARIES IN THEIR RELATION TO THE TRANSLATIONS OF THE SCRIPTURES. By Rev. John T. Griffith. 12mo, 31 pages. Price, 5 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This booklet has just been published. It is full of the history of missionary work, and treats of an important subject, the translation of the Scriptures into other tongues, when and by whom. The information contained is educative and should be familiar, at least, to all pastors. Price only 5 cents.

SYNOPSIS OF THE LIFE OF CHRIST. By Geo. W. Clark, D. D. 12mo, 16 pages. Price, 5 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

Superintendents and teachers of Sunday Schools, and every member of the B. Y. P. U. should send

at once and purchase this great help to the study of the Life of Christ. Reference of each passage of Scripture bearing on any event or principle in the life-work of Jesus is arranged under its proper head. Hence it is an invaluable help to those who are endeavoring to keep up with our Sunday School lessons.

STEWARDSHIP. By Rev. C. A. Cook. 12mo, 112 pages. Price, 20 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This pamphlet or booklet treats of subjects with which every Christian ought to be familiar, and not only to know, but to do. The writer has methodically arranged his treatment of the subject under twelve heads. The Principle, The Practice, The Possibilities, Getting, Storing, Extravagance, Economy, Giving, etc. He has studied the whole question and has logically and forcibly put the duties of the stewards life of Christians in such a strong light that we can commend this little book to our readers. Price only 20 cents.

"GLITTERING GEMS FOR WIL- LING WORKERS." Cloth 150 pages, 50 cents. By Rev. W. T. Rouse, L. L. M. A collection of stories, facts and incidents for Christian workers, especially pastors, Sunday School and prayer meeting, and B. Y. P. U. workers. Agents wanted in every town. Address Rev. W. T. Rouse, New York Hall, Louisville, Ky.

MARRIED. On the 4th inst., at the residence of the bride's father, J. W. Mathews, Prattville, Miss Jessie May Mathews and Mr. Henry James, of Montgomery. A. T. Sims officiating.

OBITUARY. **ONE OF THE SAINTS.** Mrs. Lewis Johnson.

Providence church, in the western part of Dallas county, has again suffered the loss of one of its most helpful members. This old church, of honorable record, like some families that stood boldly for truth and liberty in other days, has more members in heaven than on earth. Sister Johnson, wife of Deacon Lewis Johnson, was the last to change her abiding place to that "Happy Home Above." It is impossible to give a satisfactory retrospect of this good woman's life. A sweet Christian character, a loving wife, a good friend, a kind neighbor. The kindness of

her "after life" for she rests well. Among her friends were these, "I am going home." Her devoted husband is bereft of all that is dearest on earth, but he can look forward with joy to a happy reunion which shall never end. Our hearts go out to him in love and sympathy. Theirs was a preacher's home. Their pastor always felt free to go to Bro. Johnson's, and she was ever thoughtful of the comfort and pleasure of him and his family. Her place in the church, Sunday school, home, and in the hearts of friends and loved ones can never be filled; but we shall not mourn as those who have no hope, for we expect a glad smile of welcome from Sister Johnson on the other shore. J. F. W.

Among the pleasant recollections of my pastorate at Providence church, years ago, none are more prized than those of my frequent visits to the home of Brother and Sister Lewis Johnson. There were other members of the household, and all were kind. The quiet but cordial greeting always gave a feeling of welcome that placed me at ease, and helped me to enjoy the more the atmosphere of their Christian home. E. F. BAKER.

Gillie Moez Capile died at her home March 27th inst., and was laid to rest in New Bethel cemetery. The funeral service was conducted by the writer, assisted by Rev. L. H. Shurtlesworth. She was born in South Carolina October 13, 1816, and moved with her father, Deacon Joseph Wood, to Georgia when three years old; thence to Alabama when about eighteen years of age. She was married to Moses Capile Sept. 18, 1839. Was baptized into Mt. Pleasant church, Pike county, by Elder McLendon in January, 1845; later she held membership with Ruhama, Lebanon, Siloam and New Bethel; her membership was at New Bethel the last thirty years of her life.

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(TALK NO. 16.)

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Under the age of forty-five it is not necessary to change glasses very often. If they are correctly fitted they can sometimes be worn for twenty years or more. But after that age the conditions are different. Changes are taking place in the eye and the glasses must be changed, frequently. From this time on, glasses for reading and sewing should never be worn longer than two years. Sometimes they ought to be changed oftener. Failure to make these changes and attempting to make the old glasses do, is often the cause of being compelled to change every few months in later years. It is not necessary, however, to buy an entire set of spectacles each time. A change of lenses is all that is required. If you have a good frame it is an easy matter to take out the old lenses and put in new. For the slight cost of making these changes you cannot afford to keep your eyes in any- thing but the best condition.

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She was a faithful Christian, always ready to assist the poor, the sick, and the distressed of every character, and to aid in all good works. She attended her conference meeting only three days before her death. She leaves two sons and two daughters with many grand and great grandchildren, and numberless friends to mourn her loss. Her entire family are Baptists. May the God of all mercy comfort the sorrowing ones. J. E. CREEL. Yuma, Jefferson Co.

Just when the sun was shining brightest on the pathway of life's journey, our dear brother Nathaniel Hurst was called from the busy walks of men to a higher and more blessed clime. He was born September 3, 1866, and died March 22, 1902. Was converted when 14 years of age, joined the Baptist church at Fredonia; and was baptized by Rev. J. P. Shaffer. He became more and more consecrated as he grew older. He was a faithful, zealous Christian. He suffered intensely, but for only a few days, then passed away willingly and cheerfully. He leaves aged parents, and brothers and sisters, many friends and a broken-hearted widow to mourn his loss. May God comfort the bereaved. W. J. D. UPHAM. Roanoke.

Mrs. W. J. Harrell died at Alpine March 15. Born July 30, 1854, in Calhoun county, and was reared in Taladega county. Was married to W. J. Harrell December 13, 1874. She was the mother of eleven children, three of whom are dead. She was a faithful and consistent member of Alpine Baptist church. Her love and devotion to her children was beautiful. She was a good wife and kind neighbor. She knew her summons had come and was ready to go. May the Lord bless the bereaved. A. A. HUTTO.

On the 30th day of December, 1899, the death angel came and called little Mellie Annie Edwards from this world into a blissful eternity. She was just one year and four days old. She was the infant left by Mrs. Mellie Edwards, who died the 26th of December, 1898. Augustine. J. A. M.

It is best to think twice before taking upon us the burden of a hatred for any fellow being. It weighs heavier every year, and exhausts the strength that ought to go in loving and bettering others instead.—Wellspring.

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