

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## Southern Baptist Convention and Other Meetings.

BY T. M. CALLAWAY.

HOT SPRINGS, ARK., May 10.

A delightful ride over the L. & N., the K. C. M. & B., the Iron Mountain and the Hot Springs railways, with a pleasant party, brought us on Wednesday afternoon to the famous Hot Springs. People are here from all over the country in search of health. One poor, helpless invalid came over on our train from Alabama. He was all drawn with rheumatism. This was his third trip to these health-giving waters, and each time he left for home he thought he was cured.

But now this beautiful city which has been a Mecca for the sick, is filled with visitors who have come for another purpose than to be healed. The great Baptist hosts are here to devise ways and means for carrying on the great work of our Lord.

Wednesday night a number of the delegates who had arrived, with others, assembled in the Baptist church. No one had been appointed to preach, so it was suggested that Rev. E. E. King, of Texas, preach. He used as a text, "If any man will serve me, him will my Father honor," deducing from this the theme, "Does it pay to be a Christian?" He clearly set forth the requirements of discipleship and the rewards for faithful service.

After the sermon, a number of editors and representatives of papers were called out by the pastor of the church, Rev. J. B. Moody, among them being Brethren O. L. Hailey, T. T. Eaton and R. J. Willingham.

### YOUNG PEOPLE'S CONVENTION.

The fifth session of the B. Y. P. U. Convention, auxiliary to the Southern Baptist Convention, was called to order Thursday morning at 10 o'clock in the spacious dining-hall of the Eastman hotel by President L. O. Dawson. The Eastman hotel is a magnificent hotel, having cost about \$600,000, and the hall in which the sessions of the conventions are being held will seat about 2000 people. Rev. R. J. Willingham led the devotional meeting, reading a portion of Ps. 119. Special prayers were offered that God's presence might be felt in the young people's meeting during the day.

The address of welcome was delivered by Bro. O. L. Hailey, editor of the Arkansas Baptist. He was presented by Bro. J. B. Moody, pastor of the church here, and said Bro. Hailey was his substitute, and when we listened to him speak, remember Bro. Hailey was speaking for him.

Bro. Hailey said that the delegates were well come. They had come to a good place. We are able to put every preacher in the convention in hot water at once. He spoke of the wonderful resources of Arkansas, her fruits, her agricultural products, her variety of minerals, &c. He liked the sentiment of the hymn we sang: "All hail the power of Jesus' name," and every one who comes in that name is thrice welcome.

Bro. E. E. Bomar, the newly elected assistant corresponding secretary of the Foreign Mission board, was asked to respond. He expressed the hearty appreciation of the convention in eloquent words, declaring that our eyes were turned toward the West, looking for great increase and progress in our Master's kingdom.

Dr. O. F. Flippo was presented to the convention as a messenger from the Pennsylvania Young People's Convention. He spoke earnest, cheering words. While he said he was an old man, having as many as eleven grandchildren, still he felt a great sympathy for the young people.

Bro. Dawson said the fact that a man had a grandson was no sign of

old age. He had a grand son himself—his son's mother says, the grandest in the whole country.

Bro. Cane, of Wisconsin, was introduced. The president welcomed him, announcing that they were raising Cane in Wisconsin of the right sort.

Dr. H. L. Morehouse, of New York, corresponding secretary of the Home Mission Society, was the first speaker on the program. His subject was "Our Baptist young people and missions." There is a very hopeful outlook for our young people. The day of effervescence is passing away and the young people are becoming to be conscious of their power. We boast of numbers, and yet there is something as important as numbers. A family may be large and yet not numerous. He heard of such a family—only three in number, the father, the mother and the daughter were each over six feet tall. The Moravians are few in number, large. Young people are beginning to feel that their great mission is missions. Young people have exerted a wonderful influence in the past. Such men as William Carey, Adoniram Judson, David Livingston, Robert Moffit, William Ashmore were all called as young men into the great work of missions.

How are we to utilize this great force? The relation of the young people to the churches and our organizations should be vital. Their efforts, their contributions, all should be carried on through the churches.

If they are to work apart and independent, disintegration will follow. Organization is necessary for

### large undertakings.

The heroic spirit is coming to the front. The day of crying and weeping is passed. We look forward to noble achievement. The military seems planted in the human breast. Our war with Spain was prompted not by the cry, "Remember the Maine," but "Remember the suffering concentration camps." That war was, in a sense, preaching the gospel in a rough way. The plow-share of war plowed through turfs and turned them upside down, because the wrong side was up.

Our cry now is for world-wide conquest. The 19th century has been but the preparation. Look out for a great explosion in the 20th.

After Dr. Morehouse's magnificent address, which thrilled every heart, all joined in singing "Like a Mighty Army." Then Bro. H. A. Wolfsohn sang, "I'll go where you want me to go." The song produced a profound impression on the Convention. Bro. Wolfsohn is one of the sweetest singers in our Southland.

Dr. J. R. Sampey spoke on "The Education of Our Young People for the Twentieth Century." He said when a child was born into a Baptist home, there was a potential Baptist. The education of Baptist young people begins at birth, and continues on up to conversion and then follows on through life. The mother who resigns her position to any one, however costly, to look after her child, loses a fine opportunity, and takes a lower position in the world, no matter what she may do. The training of a child by its father and mother—how sweet and beautiful! The potential Baptist should become a real Baptist much sooner than formerly. "I plead for childhood conversion." He declared that efforts should be made on the first day of accountability to win a child for Christ. The education for Christian work should begin on the first day of conversion. If you don't know that day, begin on day of baptism—first public profession. In the education of our young people the Bible must be the principal

text-book. Make that the center of study in the home, in the Sunday school, in our Baptist schools and colleges. If we are not going to make the Bible the central study in our schools, let us take the word "Baptist" off, and simply call them high schools. From foundation to capstone let everything gather around the Bible. He said he had entered a new school. He was learning from his little boy and girl, and they were teaching him many things. A little child shall lead them.

Dr. Sampey's address was pointed out, practical and powerful.

Dr. E. E. Chivers, Corresponding Secretary of the Young People's International Union, was presented to the Convention. He spoke of the great work in which he was engaged. He said our effort is to draw all of our young people into truer alignment with all of our denominational interests. He believed the tendency was now toward integration and not disintegration. Rudyard Kipling, in one of his poems, speaks of "Britain's far-flung battle line." And here there is another "far-flung battle line," the battle-line of our Master's army. The man who stands off, looks on and criticizes, the one who takes hold finds something beneficial and hopeful.

The morning session was closed with prayer by Dr. Chivers.

### NIGHT SESSION.

The devotional service of the night session of the Young People's Convention was conducted by Bro. T. J. Walne, of Texas.

Bro. L. O. Dawson was unanimously re-elected president, and brethren J. O. Rust of Tennessee, and R. H. Coleman of Texas, were elected vice-presidents. Secretary W. W. Gaines of Georgia, was re-elected.

Bro. B. D. Gay, chairman of the executive committee, made a verbal report, setting forth the work that has been accomplished during the year. He stated that the board of managers had a deficit of about \$30, and he was advised to proceed at once toward raising the amount.

The first speaker of the evening was Dr. Geo. W. Truett, of Dallas, Texas, who discussed "Our Baptist Young People as an Evangelistic Force."

There are two elements, he said, that press to the front. The first is to enlist all the energies of every child of the King.

Religion makes a great deal of the individual. In the early days every believer became a witness. This fact, humanly speaking, is the secret of the wonderful success in the spread of the gospel.

After this success, came apathy, when the church was laden with forms and ceremonies—all along the dark ages this was true.

The reformation of Luther was the triumph of the laymen. It was the restoration of the individual; it was putting emphasis upon personality. God chose to save men by man. The divine plan is for each saved man to lay himself upon the altar. Some say, "Here am I, I'll send my check," or "Here am I, I'll send another."

After one is saved, he must be trained. The Bible must be the book to study. The ignorance of the people in regard to the Bible is heart-breaking.

God is calling men into his service not to die, but to live for him. May we heed the call.

The speaker spoke with great earnestness and enthusiasm, and the congregation could not refrain from a little applause at the close of the address.

Bro. H. A. Wolfsohn, by request of vice-president Rust, who presided over the evening session, sang a touching solo: "In his steps."

The audience was asked to rise and sing, "My country, 'tis of thee," after which Ex-Gov. W. J. Northen, of Georgia, discussed, "Our Baptist Young People and American citizenship." He said

he understood the subject to mean Christian influence on American citizenship. We have had a glorious past.

It is true the 19th century has had its shadows, but it passes into history with its triumphs for God. He called attention to our vast territory, our abundant resources, our untold wealth. What are we going to do with our opportunity? One immortal soul is worth all these resources. Yet the 19th century has despised men and loved money.

The power of government does not lie in money or material wealth, but in the individual.

Our young people should be versed in the principles of our government. Our young men should become active politicians. If politics means public office is a private snap; if politics means that we are to make demagogues and not statesmen, then it would be well to let politics alone. But if it means the administration of public affairs in the interest of peace, prosperity and safety of the state and nation, then every American citizen should be an active politician.

It is our duty to purify politics. What we need is not so much free silver, nor tariff reform, but pure men in public office. He pointed out some of the difficulties in the way, some of the problems of our day.

First is the negro question. The negro is here. What are we going to do with him? We can't send him away. This is by no means practicable. He is here, and we must decide the question by the help of the Lord. He is here, but he is not responsible for being here. We must seek to elevate him, or else he will degrade us.

Another problem is foreign immigration. There are now 10,000,000 in our country.

Two-thirds of the operatives in our manufacturing are foreigners, two-thirds of the crews on our vessels are foreigners. The vast majority of our miners are foreigners. They hold the balance of voting power in our large cities.

What is the character of this element? Many of them are in sympathy with our institutions, the great bulk are not. They are breaking down our institutions, political, social and religious. What are we going to do with them? Educate them, elevate them, or else they will degrade us.

Then there is the problem of illiteracy. This illiteracy is confined principally to the negroes and foreigners.

Another problem is the saloon. God help the Christian young people of the 20th century soon to wipe it away forever. It has bought the ballot, it pays its price for its position. It educates one child for the sake of ruining hundreds of others.

Ten millions of negroes, 19 millions of foreigners, 29 millions of American citizens, and 80 per cent. of this number illiterate, and with this the saloon!

Another problem is that of monopolies—trusts. These are crushing out the life of the submerged class. How are we to get rid of this problem? You say you have no laws. Who makes the laws? The people are the ones who make them. Mold public opinion in the right way, and the laws will be enacted.

But the great problem of all is, what will you do with Christ? Whatever else you may do, preserve God's word pure, preserve the church as God's organized force for propagating his truth, preserve and guard our Christian homes.

This admirable address was a fitting close of the young people's convention.

A motion was made asking for the publication of the addresses of the evening, also the addresses of the afternoon in the Educational meeting.

An invitation was read from the committee of the international con-

vention to be held at Cincinnati in July. The key-word of that convention will be "Apostleship."

THE AMERICAN BAPTIST EDUCATIONAL SOCIETY.  
The annual session of the American Baptist Educational Society was held in the convention hall Thursday afternoon.

Dr. H. L. Morehouse stated that in the absence of the president, Dr. A. H. Strong, the vice-president, Dr. A. P. Montague, of Furman University, would preside over the meeting.

Rev. L. O. Dawson led in prayer. Editor J. W. Bailey, of the Biblical Recorder, was elected secretary.

Dr. E. E. Chivers led the devotional service. The audience joined in singing with great enthusiasm. "How firm a foundation ye saints of the Lord."

Dr. Montague set forth the aims and object of the association. It was designed for the benefit of every section. It stood for intellectual expansion. There is greater need now for this organization than ever before. The increase in population, and the growth of our own denomination demand it. Its object is not only promotive, but repressive. He severely criticised those third rate and fifth rate high schools which pose as colleges. Such schools give diplomas and confer degrees. Often-times they are badges of disgrace rather than of honor.

Baptists are in the front rank today in American thought, scholarship, research. We have reason to rejoice in the progress we have made in literature and learning. Baptists are standing to-day for a wide culture and a broad learning. This society seeks to advance this culture and learning, and propagate a pure religion. Its field is as wide

as there are minds that need enlightenment. He spoke of the remarkable history of our country, of its small beginning, of emerging from under a foreign power, of a once divided, but now united people; no North, no South, no East, no West. Its great mission now is to bless the world.

After this stirring address the audience sang the appropriate hymn, "My country, 'tis of thee."

Dr. H. L. Morehouse, corresponding secretary of the society, submitted his twelfth annual report. The report showed that many colleges had been helped during the year. Through the society's agency many of our institutions of learning have vastly improved their condition, and there is a spirit of hopefulness for their still greater efficiency. The report called attention to the educational progress during the century. Until 1804, "Rhode Island College" was the single school established by American Baptists. It was organized at Warren, R. I., in 1764, opened in 1765, was transferred to Providence in 1770, and in 1804, in honor of its generous benefactor, was called Brown University. To-day there are about 200 Baptist institutions of all grades in North America. The large majority of these originated in the latter decades of this century. At the beginning of the century we had about \$50,000 in school property and endowments; in 1850, about \$2,000,000; at the close of the century, about \$44,000,000. At the beginning of the century, in the four classes of Brown University, there were 92 students; at the end of the century we have fully 40,000 students in schools under Baptist auspices.

There have been many generous givers, among them Joseph B. Hoyt, Gardner Colby, Chester W. Kingsley, John B. Trevor, James B. Colgate, John D. Rockefeller, —the gifts of Mr. Rockefeller being estimated at \$9,000,000. The supreme question is, how these increasingly potent educational forces are to be utilized as factors in the upbuilding of the denomination.

(Continued on Page 5.)



## Sunday School Teachers' Meetings.

A Paper Read Before the B. Y. P. U. at Union Springs by Prof. D. R. Murphy, of Anniston.

In the discussion of this subject I do not presume that I have a fuller knowledge than others present. In fact I realize that there are those in this body much better qualified to discuss it than myself, both for the reason of wider experience and the riper judgment that years of thought give.

Not very many years ago most people thought that teaching required no especial training or fitness, and but little study. It was thought that any one possessing a moderate proficiency in the rudiments of an education was "qualified to keep school." This sentiment has passed away, and today most states maintain institutions in which those intending to teach may obtain a training separate and distinct from, and in addition to that, secured through an acquisition of the knowledge which may be considered their "stock in trade." From this we may judge that those at the head of educational affairs presume that something more than mere knowledge of the subject is needed in order that the teacher may teach well; and should I ask the superintendent of education in this state what he would pre-suppose in a good teacher, I have no doubt he would say: "Sound scholarship, unquestioned moral character, and a great love and sympathy for children as a basis; and then I would want him to have a clearly defined and reasoned-out educational creed; I would want him to have a clear conception of the purpose, of the end of education and the part to be contributed toward the attainment of that end by each study and each exercise. I would want him to be a close student of child nature and child life, that he could present the various subjects and regulate the child's activities in the way that would appeal to the child most strongly and do him the most good. I would want him to understand the laws governing the healthful processes of acquiring knowledge and of mental growth, that he might so do his work as to develop harmoniously and symmetrically

the various faculties of the mind, and thus turn out well rounded men and women."

Now, the Sunday school superintendent should have ideas somewhat similar to those in selecting his corps of teachers. He would want those who had for a basis a truly regenerated heart, who had a fair knowledge of the Scriptures, and a willingness to give time and thought to the preparation of the lesson, and a great heart throbbing with love and sympathy for the unsaved ones. Then he would want them to have a clearly defined idea of the purpose for which the Sunday school exists. He would want them to have definite knowledge of the laws governing the development of those faculties of the mind sought to be reached through religious instruction. He would want them to have definite knowledge of the best ways of presenting religious truth to the mind of the child so as to secure the attention absolutely essential to the appropriation of that truth on the part of the child. He would want them to understand the laws of mental growth, or of soul growth, if you prefer that term, in order that they might regulate the class exercises in conformity with those laws.

The thought may suggest itself that in this discussion I am dealing with the Sunday school too much as though it were a day school. In justification I ask, "Do not the Sunday school, the day school, and the pulpit exist for the same great purpose? viz.: to prepare men and women to live the fullest life here and hereafter." The day, or secular school deals with every faculty of the human soul—the intellect, the will and the sensibilities; the Sunday school addresses itself principally to the sensibilities and will. Here we mean by sensibilities the affections, the desires and the emotions. It strives to induce the pupil to harmonize his life with the Divine will, by an appeal to that part of the soul we ordinarily call the heart. It seeks to cultivate heart power, and lead the pupil to right living through love of God. The religion of Jesus Christ is a religion of love, and in order that it be received the hearer must have

heart power, his emotional nature must have been aroused and cultivated, and it is the duty of the day school, the Sunday school and the pulpit to stimulate the emotional side of the human soul to growth, to study the laws of its growth and to direct the religious education of the child in conformity with those laws in order that they may secure its fullest development.

We readily see that these three destiny-determining factors in the history of the soul's development are in the strictest sense allies, in a manner cover the same ground, though the Sunday school and the pulpit deal principally with the higher powers of the soul.

Being akin in purpose, it does not seem that they should differ so widely in the manner of attaining that purpose. Indeed, many problems that come up in the Sunday School are identical with those that arise in the day school; and, as in the latter, they are such as to demand the united effort of the teachers for their solution, so in the Sunday School they call for the mutual consultation and aid of the entire corps of teachers. In order to give beneficial instruction in the one, it is necessary to secure the attention; this is also true of the Sunday School. In the one it is necessary to attention to make the matter interesting to the pupil. Is this not true also of the Sunday School? In the one it is necessary to make the pupil feel that the truth taught is necessary and valuable to him before he will appropriate it. Is it otherwise with religious instruction? If what to teach is not more important in the day school than how to teach it, is it more important in the Sunday School?

If unity of purpose and unity of effort are essential among teachers of the day school, and the attainment of this unity of purpose and effort requires the coming-together of the teachers for consultation and mutual assistance, are not unity of purpose and effort essential in the Sunday School? and does not their attainment likewise require the Sunday school teachers to come to-

gether for discussion and mutual aid? Moreover, is not this necessity correspondingly greater since the Sunday School teacher is deficient in preparation, not having had the guidance and training that the day school teachers secure in their normal course? Again, Sunday school teaching is harder teaching than day school teaching. There, facts are presented in the manual placed in the hand of the teacher arranged according to the powers of the mind to comprehend, at each stage of its development; but this is not true with the Bible. It is addressed mainly to the matured intellect of the adult, and oftentimes is beyond the comprehension of the child's immature intellect. This demands the power on the part of the teacher to adjust the truth to the comprehension of the child, and we do not often stagger upon teachers naturally endowed with this gift. Again this teaching is more difficult than that of the secular school, for here the facts from their nature can be and are stated in exact language, and the entire meaning as expressed; nothing can be read in or out; what is meant is stated, no more, no less. Spiritual truth from its nature can not be expressed in exact language. A geometrical, a geographical, a grammatical truth, can be stated in definite terms; many spiritual truths can not be, consequently the Bible is full of parables and figures. This necessitates a more skillful handling on the part of the teachers, and requires that they prepare themselves as fully as is possible that they may adjust their teaching to the comprehension of the undeveloped intellect of the child, otherwise their labor is for naught; for all moral and religious teaching is in vain unless the pupils are led to reflect the teaching in their lives. No one can really embody a truth in his life unless he fully comprehends that truth. He cannot comprehend a truth until he studies it, and he will not study it unless it interests him. Hence we see that the teacher is wasting time who does not study the child nature until he knows in what way interest may be aroused, and who does not study

the subject in hand sufficiently to adapt it to the interest of the minds with which he is dealing. Another fact that must be borne in mind is that Biblical truth is in part abstract truth, and that abstractions are difficult of understanding even by the adult mind, especially if untrained. The young mind is almost wholly unable to grasp truth when presented in the abstract. It is only concrete knowledge that appeals to the child's mind. It is when presented in the concrete that facts appeal to the child's interest and attract his attention.

This accounts for much of the want of interest on the part of children in Sunday school work, and their want of attention in the class. Successful primary teachers recognize, consciously or unconsciously, these facts and teach accordingly. This one fact, if there were not others, would make the teachers meeting highly profitable, for through mutual suggestions the best plan of adapting the lesson to the comprehension and interest of the pupils would more than likely be hit upon. Much Sunday school teaching goes wide of the mark. The children in the class-room are bored to death, their interest stifled, and Sunday school becomes to them a burden when it should be a pleasure; and all because of the inefficiency of the teaching.

The true test of the work is the influence it has upon the lives of the pupils. If the child makes no effort to incorporate into his character and reflect in his life the teaching, then it is a serious question whether he has been benefited by attendance at the school. It is not the idea of the Sunday school to make the pupils learned in the law or the gospels. It is not the purpose to put the Bible in their heads only, but in their hearts and lives as well.

Why is it that more conversions do not result from Sunday school work? No doubt many are due to its indirect influence that we know not of, but I ask is not the number directly traceable thereto lamentably small in comparison to what it should be? If this be true, is it not due to the fact that many of the teachers have mistaken ideas of the purpose of the Sunday school, insufficient knowledge of the Bible and little or no knowledge of how to teach it in order to get it into the lives of the pupils?

Now, I believe that the Sunday school would be much improved from every point of view, if the teachers regularly met under the direct supervision of the superintendent or other qualified leader to prepare themselves for the work. What proportion of the ordinary run of teachers could stand any sort of test as to their knowledge of the Bible?

Through the teachers' meeting the first great good would be the education of the teachers in the subject matter of the Bible. It might be suggested that the thorough-in-earnest teacher will prepare his lesson any way, yet the truth stands that through the meeting the teacher will himself be stimulated to greater effort, and in addition will receive the benefit of the thought and investigation of each of his fellows, and instead of being armed with what he has gotten out himself, his knowledge is supplemented by what each of his fellow teachers has worked out; therefore the teachers' meeting is first a college of the Bible.

In this meeting would come up for discussion the various cases where teachers fail to interest the class, and in which, though the class is interested and reached as a whole, yet certain individuals remain untouched. Through mutual discussion many valuable suggestions would be offered as to the way of reaching these exceptional cases, and doubtless when the expedients of one failed, another from having had a like case would be able to offer suggestions that would overcome the difficulty, and from the ideas of all would be evolved the best plan of presenting and illustrating the lesson: thus the teachers' meeting becomes second a school of method.

Again, in this meeting the ultimate purpose of the Sunday School would receive more attention and thought than from teachers working individually, and the place of each Sunday's lesson in the attainment of this purpose, its relation to other lessons, more definitely fixed, and the means of attaining this purpose

better understood by the teachers as a whole and as individuals. And through it we would secure the full co-operation of the teachers. One shall overcome a thousand, and two shall put to flight ten thousand. In union there is strength. In every department of life we find illustrations of the fact that it is through concerted effort that most is accomplished. If two or several are working for the same end, they can multiply the results of their efforts many times by uniting their efforts and working together. Through the teachers' meeting unity of effort would be secured, and the value of each teacher's labors multiplied. So the teachers' meeting becomes, third, a school for the unification of purpose and effort.

It is also true that we are most interested in that work to which we give the most time and thought, and that the more time and thought we give to a certain work the more we put our heart and soul into it, and the more enthusiastic do we become in its behalf. It is also true that our interest grows as our knowledge of the work increases, and as we behold our efforts crowned with success; therefore, not only does this meeting multiply the teacher's capacity for doing Sunday School work, but in that proportion multiplies also his zeal and stimulates him to greater effort to put the principles of the gospel into the hearts of the pupils and into their lives, that they may become living epistles known and read of men; that they may become an enduring testimony to Him who has gone before to prepare mansions in the skies for his own and to welcome them to their eternal abode.

For the Alabama Baptist.

### A Religious Fad.

We have had much of late in the way of assertions as to what Christ would have done under such and such circumstances. Some have essayed to tell us how he would have done this and how he would have done that. It may be that in some cases they are right, or partly so, or it may be not at all right. Mr. Sheldon made the attempt to run a secular daily as Jesus would have done it, when there is not the least probability that Jesus would have done anything of the kind.

And if he should have done so, I am sure he could have made a much better than did Mr. Sheldon. Jesus was always doing unexpected and unprecedented things. As the heavens are higher than the earth, so are his ways higher than ours, and his thoughts than our thoughts. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" I see that Bro. Gay has been caught in the meshes of this "fad." I read the other day of a mechanic who applied to a manufacturing establishment to be allowed to show how Jesus would have built a steam engine. I notice that a Salvation Army politician of Wichita, Michigan, has announced himself a candidate for the lower house in our national congress on the platform, "What Christ would have done in Congress." Of course these men know how Christ would run a newspaper, build a steam engine, and what he would do in congress. But there are others who think that he would do to the newspaper office, the engine shops and to congress very much after the manner of his cleaning the temple, John 2:15-16. If these men would stop trying to show the world what Christ would have done under certain circumstances (about which they know nothing), and devote the energies of their hearts and lives to doing what he has commanded them to do, no doubt they would please him better, and confer a more lasting and real benefit upon their race.

Northport.  
J. H. CURRY.

We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like a last effort of the divine providence in behalf of the human race.—Emerson.

The man who is so liberal that he can belong everywhere isn't fit to belong anywhere. The man who is alike at home in all families isn't worth anything to his own family. Much boasted liberalism is either an excuse for laziness or an acknowledgment of ignorance. Be something; be somewhere!

## Receipts by State Board of Missions.

For February.

FOR STATE MISSIONS.

Union, soc; Whistler, \$14.95; Citronelle, 2.40; Isney, 1.25; Yantley, 2.25; Birmingham First, 10.00; James L. M. So., 5.00; Thomasville L. M. So., 2.50; Harmony L. M. So., 1.20; Valley Creek L. M. So., 2.50; Suggsville L. M. So., 2.00; County Line L. M. So., 70c; Amity L. M. So., 1.00; Ashville L. M. So., 7.50; Rock Springs L. M. So., 5.55; Florence, 8.36; Elyton, 5.25; Union, 2.20; St. Stephens, 4.00; Bethel, 3.76; Northport, 15.25; Livingston, 16.60; Sumterville, 2.55; Elliott Sunbeams, 1.00; J. G. Harris, 3.00; Springville, 71c; Fellowship, 4.91; Woodlawn, 10.00; Opelika, 2.64; Etawh, 3.50; Clarksburg, 1.00; Horeb, 1.11; Tusculumbia, 6.73; Union Springs L. M. So., 2.00; Castleberry, 3.84; West End (Montgomery), 75c; New Berne, 2.07; Albertville, 2.00; Dallas Avenue (Huntsville), 4.00; Centre Ridge, 4.00; Providence, 4.20; Union Springs, 20.15; Siloam, 9.15; Forest Home, 3.00; Centre, 3.65; Loflin, 1.04; Auburn, 4.59; Pleasant Hill, 1.75; Bellville, 1.00; Arkadelphia, 52c; Bozeman, 4.00; W. H. Wright, Lamar, 5.00; Lafayette, 4.26; Southside, Birmingham, 1.00; Demopolis, 7.20. Total, \$270.75.

ORPHANAGE.

Yantley, 1.00; Bessemer L. M. So., 5.25; Harmony, 1.50; Auburn, 3.40; Lafayette, 2.76. Total, \$13.91.

MINISTERIAL EDUCATION.

Yantley, 1.75; Northport, 6.15; Bethel, 2.20; Greenville L. A. So., 6.00. Total, \$16.10.

INSTITUTE BOARD.

West End, Montgomery, 85c.

HOME MISSIONS.

Isney, 1.00; Brewton, 2.50; Suggsville, 75c; Amity, 65c; Florence, 8.36; Elliott Sunbeams, 52c; Springville, 93c; Fellowship, 4.96; Union Springs L. M. So., 2.00; New Berne, 2.96; Albertville, 1.11; Dallas Avenue, Huntsville, 4.00; Palmetto Street, Mobile, 7.00; Centre Ridge, 3.00; Siloam, 9.15; Forest Home, 2.75; Mt. Pisgah, 3.20; Auburn, 4.59; Montevallo, 3.45; Jackson, 3.00; Bozeman, 2.00; Lafayette, 2.13. Total, \$70.02.

NORTH CHINA.

South Montgomery, L. M. So., \$5.00; Parker Memorial, Anniston, L. M. So., 17.30; Y. L. So., 25.00; Missionary Jewels, 2.00; King's Sons, 55c; Selma Second, L. M. So., 5.00; Tuskegee, L. M. So., 5.00; York Station, L. M. So., 1.55; Montevallo, L. M. So., 3.67; Sunbeams, 30c; Furman, L. M. So., 5.00; Trussville Sunbeams, 3.00; L. M. So., 6.75; Prattville L. M. So., 5.00; Columbiana, L. M. So., 2.00; Auburn L. M. So., 5.10; Birmingham First, L. M. So., 10.00; Southside, L. C., 9.00; Scottsboro, L. M. So., 2.00; Cuba, L. M. So., 1.00; Huntsville, L. M. So., 5.00; Evergreen, L. M. So., 14.60; Jacksonville, Y. L. So., 7.00; Livingston, L. M. So., 16.25. Total, \$156.07.

MISS WILLIE KELLY.

Havana L. M. So., \$1.00; Brewton, L. M. So., 2.50; Bessemer, L. M. So., 6.25; Cuba Sunbeams, 50c; Evergreen, L. M. So., 8.00; Jacksonville, L. M. So., 3.10; Livingston, L. M. So., 1.00; Roanoke, L. M. So., 3.75; Orrville, L. M. So., 12.00; Trussville, L. M. So., 1.00; Auburn, L. M. So., 2.36. Total, \$41.55.

MISS HARTWELL.

Birmingham First, L. M. So., 10.00; Birmingham, Southside, L. C., 5.30; Pratt City, L. M. So., 6.25; Trussville, L. M. So., 2.50. Total, \$24.05.

HARRY MARTIN COLPORTAGE FUND.

Midway, \$30.50.

FOREIGN MISSIONS.

Macedonia, 1.52; Mt. Hebron, 1.80; Stewarts, 1.15; Clinton, 1.00; Isney, 1.00; Thomasville, 5.00; Harmony, 1.50; New Hope, 5.38; Harpersville, 5.00; Suggsville, 1.00; County Line, 50c; Florence, 6.11; Grant's Creek, 5.26; Elliott Sunbeams, Lowdesboro, 52c; Springville, 66; Fellowship, 4.97; Montevallo, 3.80; Union Springs, L. M. So., 1.75; New Berne, 2.96; Albertville, 1.11; Dallas Avenue, Huntsville, 4.00; Palmetto St., Mobile, 7.00; Centre Ridge, 3.00; Farmville, 4.00; Siloam, Marion, 9.15; Forest Home, 3.00; Auburn, 4.59; Jackson, 3.00; Bozeman, 2.00; Lafayette, 2.13. Total, \$93.86.

CUBA.

West End, Montgomery, L. A. So., 1.70; Gadsden, L. A. So., 5.00. Total, \$6.70.

RECAPITULATION.

State missions, \$270.75; Home missions, 70.02; Foreign missions, 93.86; Orphanage, 13.91; Ministerial Education, 16.10; Institute Board, 85c; North China, 156.07; Miss Willie Kelly, 41.55; Miss Hartwell, 24.05; The Harry Martin Colportage Fund, 30.50; Cuba, 6.70. Grand total, \$724.36.

It turns out to have been exceedingly fortunate that the Walnut-street church property was sold when it was. Tearing down the building has revealed a condition of which no one dreamed. The building was utterly unsafe, and every time the congregation gathered it was at the peril of their lives. It was found that some of the timbers of the roof had given way and others were on the point of doing so. It was also found that the floor of the main audience room was liable to give away at any time. To have continued to use the old building for church purposes would have involved a serious disaster with appalling loss of life. These facts have greatly modified the feelings of those who most vigorously opposed the sale of the property.—Western Recorder, Louisville.



For the Alabama Baptist.  
Paris and the Exposition.  
NUMBER 2.

PARIS, April 12, 1900.

While Paris is awaiting the fifteenth, which is to see her Exposition both opened and closed to an expectant public, she offers many other attractions to the stranger within her gates. One is continually on the lookout for the unexpected in Paris. And so one day we were invited to visit the Catacombs.

"Has Paris any catacombs?" arose in a chorus from several newcomers, and minds flew back to the days of the Huguenots, to the days of religious intolerance, to the culmination of all those persecutions in the frightful massacre of St. Bartholomew. Before the mind's eye arose the merciless face of that "she-wolf of France," Katherine de Medici, whose fanaticism made the gullies of Paris run blood, the blood of the best of her citizens. We saw again helpless women and children fleeing before the bloody sword of Catholic neighbor, friend, or maybe, relative; saw others crouched in the shadow of some church wall in the vain hope of escape; saw re-enacted many a deed of heroism;—then arose, most moving of all, Millais' picture of the Huguenot girl trying to tie on her lover's arm the white handkerchief that would proclaim him a Catholic and probably save him in the street carnage to which he was hurrying. He pushes her hand gently away and meets her eye with a look of reproach. Critics say it is the purest portrayal of love that artist's brush has ever given us. But here the voice of the young New Englander interrupts these wanderings. He is giving the real facts about the catacombs. "How very prosaic," we are inclined to say when he has finished, though we do not say it, because the youth is sensitive, and may not the next time enlighten our ignorance.

One-tenth of Paris is honey-combed, we were told. The Latin quarter, particularly, is mostly undetermined, the quarries that once existed beneath it furnishing the white sandstone from which the houses of Paris were mostly built. Through the reigns of Louis XV and XVI the quarries were in active operation, but some ten years before the death of the latter they

were abandoned for fear of endangering the city. A few years later, 1786, they were converted into a vast chancel house, wherein bodies and bones collected from all parts were thrown indiscriminately. Many a victim of the changing fortunes of France, between the years 1789 and 1815, was here put out of sight. And not till the time of Napoleon II was any attempt made to bring order out of this chaos.

When that monarch looked about to beautify Paris, he taxed all houses above and below a certain height, thus obtaining a wished for regularity there. He tore down rambling districts, and in the place of tortuous by-ways, laid out broad avenues. And do all Americans know that our own capital of Washington served as model for this new made city? The cemeteries destroyed by the opening of the new streets furnished bones beyond number to be disposed of by this vigorous reform emperor. The catacombs were again called into service. With a patience that needs must be seen to be appreciated—and is appreciated by every visitor—once muddy passages were cemented above and below, gratings shut off entrance to dangerous localities, and the six million skeletons piled here arranged with an eye to order,—if I may not say to ornament.

Some forty feet one descends by a spiral stair, the walls of which ooze with a suggestiveness that makes each woman seize her skirts and long for rubber boots to plod through the mire she knows is ahead of her. But joy at the sight of those cement floors! Dust, not mud, is to be her bane, but it is white dust and will shake out. She lifts her candle aloft, drops a few spots of grease on the silk hat of the Englishman in front of her, and goes on her way, unconscious and happy.

As parties are conducted through the catacombs but every fortnight, about 200 make up the line that passes, each with a candle in hand, two and two, through the corridors. Instead of being the silent

company one might expect, one hears chatting and even laughter—the laughter a little nervous, one must admit, at the horrors in store,—for almost a half mile must be traversed before we see the sights we have come to see. Then they burst upon us. "Ugh!" comes from those in front. Those behind press up to see the gruesome sight, and a succession of exclamations sweeps down the line.

For there are the first of those miles of bones. They are stacked like cords of wood, the ends of the leg and arm bones to view, packed as tight as can be, with the four tiers outlined by horizontal rows of skulls. These are set, alternate rows with faces out, alternate rows with faces in. At intervals skull-and-cross-bones form breaks in the monotonous background; or here, a cross of skulls extends the height of the walls, six feet or more, emblem of a living faith, yet made of the remnants of perishable dust.

Passing between these walls of bones, one reads here, "Taken from the cemetery—in the year 1854," or "From the church of—in the year 1862." At intervals tablets in the wall bear mottoes, often from the Scriptures, as "All flesh is grass;" "This day shall thy soul be required of thee;" "Precious to the Lord is the death of his saints;" "I am the Way, the Truth, and the Life." Some are warnings to the living: "Think on thy end;" "All must come to a like state;" "Live as if each day were thy last." All faces are serious enough now, all voices hushed. But suddenly a ripple of laughter breaks the silence. One sign reads, "Visitors are requested to take souvenirs from this pile only." What vandals are tourists; they needs must have a tooth or finger-bone from a chancel house, even, to add to their leaves, pressed flowers, pebbles or splinters gathered from the four corners of the globe. This sign was found necessary to prevent them from pulling the teeth from the skulls in the walls,—and that would ruin the decorations.

A few steps beyond the "souvenir pile" a young man drew attention to a skull, perfectly black, among the grays and browns about it. "That must have been a negro," laughed two girls near him. And later, the explanation repeated in dead earnestness by a dear old lady who never fathoms a joke, almost

everybody's death by strangulation of our friend, the young man from New England. After several miles of walking, turning and doubling on our track, we found before us the winding stair again. The dreaded climb proved not so bad as expected, for here the quarries lay nearer the surface than at the entrance. But where were we? One can take no note of direction during underground meanderings, and only a cabman could solve the mystery and land us safe at home in time for dinner. But in coming to Paris be sure to "do" the catacombs.

Paris streets present some novel scenes to a stranger's eye. One fresh from the "Land of the Free" might not notice one thing sure to suggest itself to him who has lately lived in Germany, that is the dirtiness of the streets. A young woman who has had handed back to her the piece of skirtbraid she dropped on a Berlin street, appreciates now that cleanliness she once chafed at. Now she must lift high her dress to avoid a dozen kinds of unpleasantness. Perhaps this in a measure explains why a Parisian woman carries her skirt so high,—explains it unless she has a neat foot and a pretty shoe. They speak for themselves, and assert most loudly that "beauty is its own excuse for being"—seen.

The French soldier, too, is much in evidence. And what a sorry apology he is as a representative of that army whose very tread once made the world to tremble. He is dirty, and lounges along as if he had never known the drill of a military school or stepped to the inspiring beat of the Marseillaise. The uniform, of long blue coat trimmed in red, and baggy red trousers, is ugly in the extreme, and it is said, with seeming truth, that only two sizes are furnished by the government. A man must fit one or the other, or go misfitted. They apparently prefer to do the last.

In comparison with the German soldier, the French suffers terribly. The former immaculately clean

from the strap on his collar bestowed for tidiness to the tip of his well-cleaned shoes, seems to announce that he stands for a nation respected abroad and prosperous at home. His quick step bespeaks muscles well developed in army service; his eye, an alertness fitted to chill some of the aggressiveness of his neighbor beyond the Rhine. "No wonder," we exclaim, "that these men won Sedan." The wonder seems that they had to fight the battle at all. But a German will tell you, laughing, that the reason they beat the French thus badly was that the enemy's trousers were so voluminous they could not run away. They had to stay and be killed. In which remark you may trace some of Germany's conceit over her army. Where is the Frenchman who could see it and not try to run away?

A sight of alarming frequency on the streets of Paris is the funeral procession. It is next to impossible to go out without meeting one. Involuntarily one begins to question into the purity of the water served him, to take greater care in mounting horses, to look well to his ways in crossing crowded thoroughfares. The mortality in Paris seems high beyond that of all cities, and one must be correspondingly careful.

The hearses are open biers with hanging of black, white, or black-and-white. The poverty or wealth of the family determines the amount of the draperies. Where expense is not spared the horses move almost unseen beneath embroidered trappings, their heads heavy with waving black plumes. The coffin is covered with flowers, mostly artificial, and again, hangings sweep from the bier to the ground. Among the poorer classes all the mourners follow upon foot, two and two together, men walking with men, women with women. But among the rich, carriages of curious shape, also heavily draped, are used by the women of the family, especially if they be old or sick. Many, however, prefer to walk behind the bier as a greater mark of love and respect. These carriages resemble the great state coaches of the time of Louis XIV, only the gilding and gay upholstery of those luxurious days are replaced by sombre, funereal colors.

One custom, the beauty of which

is that when a funeral cortege, however humble, passes by, every man uncovers. The thoroughest workman, the busiest business man, even the cabmen and omnibus drivers, all pause to give this sign of respect to the dead who has entered into the mysterious beyond, to the mourners who in blinding tears are passing through the bitter present.

But with the springtime again appears in the boulevards that happy company that is the signature of all eyes—the bridal procession. When May is here Paris brides will be thicker than blackberries in July. Now even they are peeping out and making one of the sights of the early season.

With even the better classes the usual bridal journey consists of a procession about Paris. The noon wedding is followed by breakfast at the bride's home, then the rest of the day is given up to festivities that the French have the name of so enjoying. The wedding guests, to a man, take carriages, visit park after park, roll through the gay boulevards, little caring that they are the observed of all observers, picnic here and there throughout all the long afternoon, then after a supper in some brilliant cafe, escort the young couple home. Let us hope that if they are as fond of rice-throwing as we are in America, they exhaust their supply in the parks, and do not make the little bride's first day as a householder a misery of work. But Parisian brides are not inclined to misery. They seem actually to enjoy their own weddings, and are not a bit in a fever to "have it over."

After all, the people of Paris are its most interesting feature. Quite by accident you some day meet a fezzed Algerian and stop to wonder how he can get along in those great white bloomers; for such they are, and seem inflated, they bulge so. Or equally frequent one meets a French woman with her negro husband from the colonies, accompanied by their children, some dark and some light, and often very

beautiful. Revolting as the custom is to us, it is scarcely thought of here, though you never see a Frenchman with a negro wife, argue what that may.

This week before Easter has been an interesting one in Paris. In my next letter I hope to tell you of some of the customs of this Catholic capital.

Very truly yours,  
REBEKAH C. HAMILTON.

What They Say.

A country pastor: "I keep the duty of giving before my people all the time, and give them an opportunity every month. So we help some." He is one of the Regulars.

A village pastor: "Send me 500 more envelopes. To show you how this system works at—, I have only to tell you that since the first of January the church has contributed for missions and ministerial education \$123." That letter was written April 10.

Bro. Appleton, one of the oldest pastors in the state, sends a contribution. "Owing to sickness and high water many of the prompt-paying members could not reach the church. . . . I still enjoy your Trip Notes, but was disappointed that you did not visit us when you were so near us at Alabama City. . . . Bro. Harris has taken hold in earnest at Collinsville." I promise myself a visit this summer to Bro. Appleton. Yes, Harris has taken hold in earnest. He sent in from Collinsville probably the best collection ever given by the church. Now, a lesson on the value of the pledge card and envelope system: Suppose Bro. Appleton had been working his churches on that plan, he would not have written "Owing to sickness," etc. The money would come regularly, no matter what the weather was. If the regular mission Sunday was missed, it would be brought the next Sunday. See?

A brother sending money from a church from which I have seldom received anything, writes: "What we need is system. Bro. B., the pastor, and I are going to work it up." Do you notice "the pastor and I"? Blessed pastor who has somebody to help him! And they are doing it. That church goes down among the Regulars.

A brother who had been asked about taking work in a better field:

"It would be unwise for me to turn loose here now." Sensible pastor! It is a hard field, as I happen to know, giving a bare support. It would discourage the churches, and the preacher thought he ought to stay at least a year. Right, brother, you are. But some folks will keep on saying, "When a better paying field opens, any preacher will drop what he has and go." It is a base slander.

LAYING OFF A WORK.

A pastor writes: "I want this year to see the church at R— painted and blinds on the windows, a pastorium built at G—, the pastorium at C— finished, the building at A— repaired, re-seated and carpeted." If every pastor in Alabama would lay off work for his people to do, as this brother has done, what a change would come over us! This all besides regular collections for benevolence. Our houses of worship would become attractive, the people would respect and love them, and the pastors would stay longer on their fields. Give me the man for pastor who will bring things to pass. He will never be without a field, and can stay as long as he wishes.

In March Bro. W. A. Parker, sr., wrote from Thomasville: "The Lord is giving us a glorious feast of his Spirit here the ten days past; eighteen have joined for baptism, among them my baby boy 13 years old. This is the last one—all of ten have professed a hope of salvation and are members of the church." Happy father and blessed family!

Bro. J. H. Curry, sending a contribution: "I was rained out at Bethel. Don't know that they missed much in the way of a sermon, but they missed an opportunity to give to the cause of missions, which was a great loss to them. Another month before another opportunity! Not many will double their contributions when they have missed a month." Another lesson on the value of the pledge card and envelope system. See? All of Bro. Curry's churches are Regulars.

For the Alabama Baptist.

Revival at Avondale.

We have just experienced a great revival in our church. The Lord hath done great things for us, whereof we are glad. He used Bro. Harry L. Martin as a means of bringing about these happy results. This man of God preaches with power. His is the old theology, stated in a way peculiar to himself. Having had no seminary training, he depends entirely upon his own searching of the Scripture, and all his propositions he sustains by a "thus saith the Lord." He is good help in a meeting. May God bless him in his ministry. Twice we have had baptizing, and each time the church proved too small for the great congregations that gathered to witness this solemn ordinance. At the first baptismal service Bro. Martin preached on the subject, making three points: 1. The quantity of water necessary; 2. The size of the place it requires; 3. The qualifications required of the applicant for baptism. The account of the enuch's baptism was the premise of his argument.

Last night I preached to a packed house on the subject, "Why do Baptists baptize?"

As a result of our meeting the church was greatly revived, sinners were converted, the truth supplanted error, and many were added to the church—eighty in all—42 by experience and 38 by letter, restoration and statement. Twelve pedobaptists had their conscience set at ease when they followed Christ in baptism. This is one result of having a Baptist preacher as help in a Baptist meeting. Praise God. April 30. R. M. HUNTER.

For the Alabama Baptist.

Notes from Bro. H. T. Crumpton.

Nearly all the churches in this section are in a healthy condition.

Whatever else may be said about the sheet, "In His Steps," published in our capital city, the motto is a good one—"Faith is the victory." We shall never become vigorous, active Christians until those words as they appear in letters of living light upon the tablets of our hearts.

We are rejoiced that Furman, Pleasant Hill and Mt. Moriah churches have secured a very worthy successor to Bro. J. I. Kennerly in Bro. W. L. Sanders, whom both God and men delight to honor. It will be a sweet pleasure to labor with him.

My charge embraces four churches—Ackerville, Allenton, Carlowville and Forest Home. My intention is to enter the Seminary October 1st. May our Father in heaven send these flocks a leader worthy of them.

Brother Joe Howard is now pastor at Camden.

Our Secretary made us a visit lately and enlightened us as to the needs and aims of our mission work.

Soon will be protracted meeting season. O, that we may all get on a higher plane!

The sad intelligence has reached here that Virginius Jones, of Camden, is dead. I am not his pastor, but want to say that he was one of God's noblemen. A man of gigantic intellect, and with the same spirit that characterized Him who "went about doing good." Thinking of his character I am reminded of the Scripture quotation, "A perfect man" that had attained "unto the measure of the stature of the fulness of Christ."

"God give us men! a time like this demands Strong minds, great hearts, True faith and ready hands."

Our homes, churches and the world need such as he.

H. T. CRUMPTON.

Ackerville.

Christ came from the heavens to the earth on an errand. He knew what was in man, and he did not come from the celestial seats on an errand seen and known beforehand to be fruitless and futile; he came because he knew the interior, central, divine element in human nature, to which he could appeal and by which he could lift men toward the things transcendent.—R. S. Storrs.

Courage is largely dependent upon that which calls it forth. When we care to do right, it will not be difficult for us to dare to do right.



## Alabama Baptist

MONTGOMERY, MAY 17, 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.

REV. H. L. HARGETT, a Congregational minister at Gate City, Jefferson county, has been nominated for governor by the Prohibitionists. This was made necessary by the failure of Rev. W. B. Crumpton to accept the nomination for that office.

DR. GEO. B. EAGER was elected by the trustees of the Seminary to the position of Professor of Biblical Instruction, and also associate Professor of Practical Theology. We have not learned Dr. Eager's intentions; but there is no question of his qualification for the high position offered him. A great many people in Montgomery would part with him with much regret.

COMMUNICATIONS on the dispensary are becoming so numerous and lengthy that we must ask the brethren to excuse us—they would fill up a large part of the paper. It seems that everybody, almost, wants to write. If we publish one article, we must publish all. It occurs to us that all that can be said for and against dispensary has been said in these columns, and hence let us wait awhile.

The full and excellent reports of the Young People's and the Educational Conventions leave so little room for the proceedings of the Southern Baptist Convention this week that we publish none at all. We do not regret this, except for the fact that our readers must wait a week for the proceedings of a great convention, but they will get it all together in the next issue.

Telegraphic reports show that the convention was quite remarkable in some respects.

### COMMUNION WINE.

It has always been our opinion that we should not use fermented wine for communion purposes if the pure juice of the grape could be procured. We should use such as has no alcohol in it. Recently in this state—Cleburne county—a company has been organized known as the Fruithurst Grape Juice Company. This company presses the grape, gets the pure juice, and immediately bottles it, making the bottles air-tight, and so long as the bottle is kept tightly stopped the contents will keep pure and sweet.

We take pleasure in calling the attention of our preachers and deacons to this grape juice that they may secure it for communion purposes. Let us not put any strong drink to the mouth of our brother, for we know not to what it may lead. Let us not tempt him by using fermented wine. This grape juice can be purchased from the above named company. Let us suggest that you write a postal card to E. B. Hammitt, manager, Fruithurst, Cleburne county, Alabama, for prices and circular. If you do this we feel sure your church will use the juice instead of the saffron wine which intoxicates.

The Central of Georgia Railway announces that the railroad is now completed and in operation from Columbia to Dothan, Ala. So the train now leaves Albany, Ga., at 3:32 p. m., arrives at Columbia about 5:50 and Dothan at 7:15 p. m. Leaves Dothan at 7:40 a. m., arrives at Columbia at 9, and Albany at 11:39 a. m. Thus our friends all down the country can come to Montgomery quite conveniently.

### THE RACE CONFERENCE.

Last week the Race Conference, which had been looked forward to with so much interest by many people, was held in this city. It was in session three evenings and two days. Men, learned men, came, and spoke, and have gone. It was a great convention, great speeches, great crowds, great interest. Both races seemed greatly concerned. No problem so difficult of solution was ever presented to the American people. It is purely a question of and for the South.

We have said that great speeches were made; that is true, and yet the solution of the question is no nearer, so far as results of the conference are concerned, than before it was held. Men differed in their views. They discussed questions connected with the problem that are totally impracticable and can never be accomplished. For instance, there were three propositions submitted during the discussion. First, the repeal of the Fifteenth Amendment to the Constitution of the United States. This can never be done; but suppose it could be, the Fourteenth Amendment stands out even stronger than the Fifteenth. But it is folly to discuss its repeal. It would take the ratification of two-thirds of the state legislatures to repeal it, and this can never be secured.

Second, the absolute separation of the races, either by settlement in some part of the Union, or by sending the negroes to some other country. This is simply visionary. In the first place, we all recognize the freedom of the negro, having the right to remain here in the South or go to any other part of the world. This is the logical meaning of freedom. This government can no more deport the negro than he can the white man. Not only so, but he is here to stay, for he is wedded to the South, and will ever make it his home.

Third, His education, intellectual, socially, morally, religiously. This touches the merits of the question. Let everything be done for the race that will make them better producers and better citizens. The man, white or black, who does not, by his labor, add some wealth to the state and nation is worse than worthless. We are in favor of granting the negro an education, but we demand that he should lend some aid on his part to secure it.

We have grave doubts as to whether a finished education, a classical education, makes the negro as a race a stronger factor in our civilization. There are many negroes who are educated, and who have the proper appreciation of the education. They make good citizens. But take the mass of those who have been to college, and have taken in a smattering of science, the languages, mathematics, etc., and the larger number are ruined so far as manual labor is concerned. The men scorn to become servants or field hands, and the women will suffer for the necessities of life before they will cook or wash, or work in the field. Are we not stating facts? A little learning is a very dangerous thing to the negro, and but few of them have the capacity, the brain power to get more than a "little."

Help the negro? Yes, by all means give him your aid and encouragement. He needs your counsel and guidance. He is not of a vicious, spiteful race, when properly treated. He wants to be let alone, and protected in his home and church and school and vocation. He is, as a race, a hewer of wood and a drawer of water, made so by the unalterable decree of God, and no conference, or statute, or circumstance can change it. Go where he will, as a race, we mean, and

the same fixed law will follow him. There are some educated negroes who deserve the respect, the confidence and the co-operation of their white friends, and we would not hinder any negro from securing the very highest education and culture possible, but we want him to have a hand, financially, in obtaining the same.

We fail to see where the conference made a practical beginning looking to the solution or settlement of the race question. We do not believe it comes within the power of any man or body of men to devise plans and systems and methods by which this question can be governed. It must work out its own destiny, and if the white man will let it alone, it will be for the better.

One thing, however, strikes us forcibly, and more so since this convention met and talked; it is the elimination of the negro from politics. Alabama should have a constitutional convention, and regulate the voting franchise. This will go a long way in solving the race question. It will get rid of great temptations to do wrong on election day. See the point?

But you may think we ought to suggest some remedy. We will, and it is this: Let us white people bend our every energy and apply every resource, public and private, available, to educate ourselves and our children how to treat the negro justly, honestly, kindly; recognizing the fact that he moves in one sphere and we in another; that we are his superior, made so by God, and therefore being the stronger race, lend him our best efforts to help him along.

You can never educate the negro—as a race—to understand the situation and condition of things. He has not the power of thought or brain or comprehension to grasp it, and hence he can never be educated how to treat the white man as our changed relations and conditions demand.

The conference was a great success, so far as dealing in generalities and theories; it was a literary treat. Great minds grappled with great questions, but the gibraltar still stands. Thousands of people were in attendance, all eager to hear. As to results we shall not predict, hoping that this is the beginning of better things, and that some day, some good day, a practical and satisfactory solution will dawn upon both races, and the great shout go up from Maine to California, and from the lakes to the Mexican gulf, "Peace on earth, good will to men."

### FIELD NOTES.

Rev. John Bass Shelton will preach the commencement sermon at Ashland college, Clay county, on the fourth Sunday in this month.

Pastor C. C. Winters, at East Florence, made report too late for last issue. Church and Sunday school are in growing condition, collections good and prospect gratifying.

There is a Baptist church in Maryland bearing the name of Gunpowder church. Some of our churches in Alabama are ready to "go off" at any time, and when least expected, but their names generally have a peaceful sound.

Rev. G. W. McRae writes us that he is serving Ashford church, Henry county, one-fourth of the time and giving the remainder to the board. Ashford, Henry county, is his post-office. He will try to do something for the ALABAMA BAPTIST.

The following note is sent us: On the fifth Sunday in April we organized a Baptist church at Hargrove, about three miles from Blocton, with eight members. One joined at night service. A building committee was appointed. Chas. Miller and J. D. Mills composed the presbytery. Bro. Miller was called as pastor.

The Baptist, Jackson, Miss.: Dr. Searcy has a unique choir in his church at Biloxi. Sister Champlin uses the cornet, and her little nine year old daughter, Rosa, uses the violin with splendid time and expression. The music is better than the average.

Thomasville correspondent Grove Hill Democrat: The church has done the handsome thing in sending Pastor J. F. Savell to Hot Springs, Arkansas, to attend the Southern Baptist Convention. When Misses Sallie McIver and Lorena Bedsole take a thing in hand it succeeds. Judging from his expressions no one has a higher appreciation of such a kindness than Bro. Savell.

In the absence of the pastor, Bro. Baber preached for Brewer Memorial church at Sledge, Montgomery county, on Sunday last. The service was pleasant, and it is hoped profitable as well. The visit as a whole was much enjoyed. The little church is doing well, having a good Sunday school and being attractive to the people as a body with which it is pleasant to worship.

Dr. Folk announces the conclusion of his articles on Mormonism in the Baptist and Reflector of May 10. We would have republished all of them if other matter had not had first claims upon our columns; but we printed a sufficient number to show our readers the fallacy and the danger of Mormonism. We thank Dr. Folk for the use of his articles, and also thank him for the service he has rendered to truth and morality. He says he will revise and amend what he has published, and print it all in book form in the summer. There is a desire for the book in Alabama.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, has raised from its beginning, in 1889, to April 20, 1900, twelve years—for Home and Foreign missions, and for the Sunday school board since its organization, the large sum of \$616,238 69. For the three boards for the year 1899-1900, the amount is \$83,266 73, an increase of \$19,154 00 over any previous year. The women of Alabama did not organize until 1890, but they have contributed of the above named large sum the handsome amount of \$32,907 79.

This does not include what they have given individually and through their societies and Sunday schools to other objects. Good for our women.

The Jasper Eagle of May 9 contains the proceedings of a mass meeting of citizens of Cardova, in Walker county, called to consider the case of W. M. Hicks, who claims to be a Baptist preacher. His offense was assailing the virtue and honor of some of the best men and women in the community. Hicks was denounced as an impostor and fraud, and a committee was appointed to invite him to leave the community. The ALABAMA BAPTIST has printed one or two short letters from Hicks, but for satisfactory reasons declined to print articles from good brethren tending to present him as a strong and upright defender of the faith and a persecuted man. We felt sure they had been misled.

### The Sick Ward

At the Orphanage will cost about \$3,000, and more if the friends of the institution will give it. We are going to build with whatever the friends furnish us.

A brother in Greenville sends us \$50 for it. The people of Evergreen will give \$182 50, besides more than \$100 for general purposes. Let's hear from you. Mobile sends \$191.50 for general purposes. JNO. W. STEWART.

For the Alabama Baptist.

### A Practical Endorsement.

I notice in the ALABAMA BAPTIST a suggestion by Bro. Mize that the ministerial students of the Howard be given work as missionaries during vacation, and that they be paid \$100. I want to say we would be glad to have one of them to work in our association (Zion), and will pay the \$100 ourselves, for either three or four months. If this plan can be worked, let us know through the paper, or in some other way to whom to write. J. M. ROBINSON, SR., Andalusia, Covington county.

For the Alabama Baptist.  
An Earnest Appeal to the Pastors and Churches of Alabama.

Dear Brethren: Please listen while I talk to you. We have in Howard College, preparing for the gospel ministry, 25 students. These young men, called of God to preach the gospel, are to fill our pulpits in the near future. They are to be the pastors of our churches, to visit the sick, bury the dead, comfort the troubled, and above all, preach the glorious gospel of the blessed God. They are an earnest, noble class of young men, "worthy and well qualified" to receive the sympathy and help of the Baptists of Alabama. Fifteen of them must be helped, or leave school. The latter we cannot afford; hence we must help them. We need now \$600 to meet the expenses of the present session. This money is now due, and must be paid by June 1st.

Now, brethren, do not say others will look after this, and excuse yourselves. In the name of our Lord, and in behalf of Christian education, and the young men in Howard, I make this appeal, and beg that you and each of you take a collection for ministerial education during this month or the first of next, and send to C. C. Jones, Treasurer of the Board, at East Lake.

I do not underestimate the importance of other interests, but we must have the money to pay off this debt before Howard Commencement.

Brethren, please do not fail to hear this call for help. Your fellow worker, J. G. LOWERY, Pres. Board of Ministerial Education, Warrior.

For the Alabama Baptist.  
At Huntsville.

The first Sunday in this month we had fine services at Dallas Avenue church. In the forenoon our new pastor was heartily welcomed. An address of welcome was first made by our beloved moderator of Liberty association, Dr. John P. Hampton, in behalf of the association; then the writer spoke words of welcome in behalf of the church, giving a short review of the work it had done; then Bishop Brett, of the First church, bade another Stamp welcome in behalf of the Baptists of the city. It was a delightful spirit manifested by the brethren and sisters of the First church. The service was helpful to us all.

Yesterday other delightful services were held. A splendid Sunday school greeted us. At close of morning sermon we had four accessions to the church, two by letters (one being the pastor) and two by experience. Much interest is now manifested in the B. Y. B. U. meetings. Mr. Orville Grimmet, a live and consecrated young brother, is now president. Last night after the sermon seven more were added to the church, four by letter and three by experience, making eleven additions yesterday. Those joining by experience were from our Sunday school. Others will join very soon.

Bro. Brett, of the First church, is now attending the great Southern Baptist Convention, representing this association. I think he is indebted to the good sisters of his church for the pleasure he is enjoying, and I know how grateful he is.

Huntsville is growing, growing, growing in every direction. We ought to have at least two more Baptist churches here to cover the field. R. E. PETTUS.

May 14.

### The Eclipse.

The track of the coming eclipse, May 28, will be only about 50 miles wide, and will include New Orleans, Biloxi, Miss., Union Springs, Ala., Washington, Ga., Raleigh, N. C., and Norfolk, Va. The shadow begins off the west coast of Mexico at sunrise, and disappears from Egypt.

The duration of the totality at a given point will average about 84 seconds. The eclipse next year, which will not be visible in this country, will last over six minutes at a given point, and the path of the shadow will be correspondingly wider.

The moon will come between the earth and the sun at a speed of 2,000 miles an hour.



## Alabama Baptist.

MONTGOMERY, MAY 17, 1900.

For the Alabama Baptist.

### The Measure of the Spirit.

"There is one Mediator between God and man," through whom "we have access by one Spirit unto the Father," Eph. 2:18; 4:4. This is the only way to God. And the dispensation of the Spirit from the beginning has been the same, and through the same medium always, the only difference before and since Christ being in the measure of the bestowment. Neither is there any intimation in Scripture of a difference in the abiding of the Spirit once given with those receiving him. The bodies of the saints have always been the temple of the Holy Ghost. We do not read that he was given intermittently under pre-Christian dispensation, as some suggest, but only remittently under all dispensations. If I am right, the conception may throw light upon the obscure text, I Pet. 3:18, 19, "Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing," &c. Christ came into the world as his own exposition of Isaiah 61:1-4, Luke 4:18, 19, among other things to preach deliverance to the captives. We cannot suppose he meant by these words a literal deliverance exclusively or mainly, but rather and especially deliverance from the power of Satan. Why shall we not understand that the same Spirit as now was vouchsafed to Noah, "the preacher of righteousness," through the same mediation? and that he and others preached to "the spirits in prison" by Satan then as now? Christ being said to do that by himself which he does by another?

But the point I wished mainly to reach is a dissent from the idea of some that the Spirit was not given in measure until Pentecost, at least to abide with the saints. I regard the special promise of the Spirit as a promise of the Spirit of the bestowment; just as the contemporaneous coming and setting up of the "Kingdom of Heaven" is to be more marked and full, as receiving visible organization. In other words, a greatly enlarged kingdom then began, the work of a larger measure of the Spirit.

E. B. T.

### Birmingham Conference.

Pratt City—Rev. G. B. Stovall preached in the morning a most excellent sermon on "Sanctification." Pastor Dickinson preached at night. Large congregations at both services. Received three by letter and one by profession and baptism. Southside Church—Rev. W. S. Brown preached in the morning; no service at night. Rev. H. A. Tupper, Jr., D. D., gave a delightful talk to the B. Y. P. U. in the afternoon on the mission phase of his trip around the world.

What costs us nothing gives us but small delight.

Contentment gives a crown where fortune hath denied it.

### 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.

### HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.

### 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.

## S. B. CONVENTION.

(Continued from Page One.)

under whose auspices they were established; in the strengthening of Christ's kingdom now and in its extension throughout the world? The only sufficient justification for the creation of such costly instrumentalities is that they shall subserve a spiritual purpose, and whatever the scope of their work, that their definite and uppermost aim should be: Pro Christo et ecclesia. An admirable paper was read by Dr. J. C. Armstrong, editor of the Central Baptist, on "Denominational schools as factors in denominational development during the century."

"There is some difference between a developed and an undeveloped community of people. That difference is not embodied in the census report, which counts nothing but heads. It is seen rather in the comfortable homes, in ordered family life, in better civil government, in a higher standard of morals, in multiplied industries, in a utilization of all available forces of nature to create wealth, in a keener appreciation of personal obligation and in a closer bond of sympathy and co-operation. This is education in its broad and genuine sense. This is development."

"A denomination does not depend wholly or even chiefly on its technical education to increase its membership, but it does depend on intelligent training to make the most of its members and out of their mission."

The paper set forth the wonderful influence our schools have had on the pulpit. Education not only helps a man in the ministry, but sometimes helps him out of it by showing that he is not qualified for the ministry.

He took two of our seminaries as illustrations of the great work that is being done for our ministry. Rochester Theological Seminary has educated 1363 men for the ministry, the Southern Baptist Theological Seminary has enrolled 3250, and sent out 1000 graduates. But Christian education is not merely a benefit to the pulpit, but those who have different vocations in life. There are today 18,000 young men in our Baptist colleges who are fitting themselves for higher places in church and society and state.

The Baptist idea is the only individual with freedom and power. There are also fifteen thousand young women in our Baptist colleges.

The benefits which come through these schools will not begin to be told without taking note of their promotion of missions at home and abroad. But there is a duty which we owe to these colleges, and they should be Christian not only in name, but in deed. There ought to be as much difference between a Christian college and one that is not Christian, as there ought to be between a man who is a Christian and one who is not a Christian. More than this, a Baptist school ought to be a Baptist school. It is our duty to build these schools, to keep them loyal to their mission and to hand them down without a dollar wasted or a doctrine betrayed.

A paper on "The Function of the Intellect in Religion," was presented by Prof. D. B. Parinton, of Denison University.

Our religion is not merely emotional, it is intellectual as well. Jesus came to seek and to save that which was lost. The intellect must be saved as well as the moral nature.

There is no piety in ignorance. Jesus declared that he was the truth, and truth is intellectual.

Men are now questioning everything, whether such a man as Homer ever lived, whether there ever was such a place as Troy; whether Bacon wrote Shakespeare, or Shakespeare Bacon, or neither. Men are no longer religious because their fathers were. Men investigate for themselves. The intellect is required for propagating the gospel. The preacher should keep abreast of the times.

A preacher may be right in religion and wrong in science, but such a situation of affairs is a sad thing for the preacher. It is important that our religious activity be constructive not destructive.

The fault with many of the critics now-a-days is, not that they are critics, but that they are destructive critics. They tear down, but they do not build up. God is now call-

ing for master-builders in his work. Men must be informed as well as transformed. They must have clear heads as well as pure hearts. There is a great opportunity for the Anglo Saxon. The time has come when our work is to be more than provincial, it is to be cosmic.

The association adjourned after this address.

(Concluded next week.)

For the Alabama Baptist. Bro. Hobson Writes from His New Field in Florida.

Since arriving in Jacksonville, I have received a most cordial greeting from the saints of this city. The Lord has given us a good beginning in our new field. At our first service Sunday morning, the church was comfortably filled, and at night it was packed to its utmost capacity, all available space being filled with chairs. Monday night a reception was given the new pastor, with such tokens of welcome and fellowship as to make him feel quite at home in the land of flow-ers. The various ministers of the city were present, and joined the Baptist flock in greeting their pastor. Thus the Lord is giving us some compensation for the painful partings in Alabama.

Please allow me to acknowledge, with sincerest gratitude, the kind things said of me by the good brethren of my native state. I shall treasure up in my heart these words of unfeigned affection as sweet memories of a fragrant past, that they may refresh my soul even as the rose is refreshed by the dews of heaven. I love my brethren, and the work in Alabama is very dear to me. Nothing but a feeling that God's hand was guiding would have led my feet from paths so pleasant and surroundings so congenial. The church at East Lake does not furnish the largest field numerically, nor the strongest financially, but I know of no church freer from cranks and dyspeptics, or of sweeter fellowship, and deeper spirituality. The Rahama saints have sense and religion, with genuine Macedonian liberality. I need not here tell what is known to all the brethren of Alabama, how that in a great trial their liberality abounded to the extent of their power, I bear record, yes, and beyond their power were they will-

ing.

Along with our choir at East Lake came the dear old Howard—an institution that has too long occupied my thoughts and shared my efforts and prayers to be plucked up and cast out. As pastor at East Lake, I scarcely knew where the line of duty fell between my church and the college. They were as one to me. In this way I became attached to faculty and students in bonds that bled when they broke. As I see it, Howard College means more to the Baptist churches and ministry of Alabama than any institution God has given them. Were it at all necessary, it would be to me a pleasant privilege, after years of associations the most intimate and congenial, to speak in commendation of our faculty at Howard College; but these are men who are known and esteemed among their brethren for their work's sake. President Roof and his entire faculty deserve well of their brethren in Alabama, as capable, conscientious and devoted teachers. I never knew a man more thoroughly conscientious in his work or more wholly given to it than is the Howard president.

If the Baptists of Alabama were as thoroughly devoted to Howard College as Prof. Roof and his faculty are to the duties of their responsible positions, it would not be long until the work and equipment of Howard College would be commensurate with its needs and possibilities among the Christian colleges of the South. The teaching, discipline and business management of the college are above reproach. If there is weakness at any point it is that the faculty are asked to make bricks without straw, a process which demands the expenditure of brain and nerve fibre beyond the endurance of flesh and blood. Howard College can not compete with endowed institutions without endowment, no matter who may be its honored president and gifted faculty. It is true that we must have good teachers and good morals, but it is also true that we must have money. He is far behind the times and knows

little of the educational conditions of the present, who thinks that religious sentiment is a sufficient endowment to run a college. Look at the splendid school buildings in our own and other states unoccupied. What does it mean? Simply this, the competition between endowed and unendowed schools has become so sharp and vigorous as to drive the weaker competitor from the field. Munificent personal gifts and immense public appropriations to primary, industrial and university education force upon all Christian colleges the necessity of endowment or interment.

Life and death are set before us, and to die we need but to sit still. To hope that Howard College can succeed without endowment is like one who presses the empty cup to his parched lips with the hope of being refreshed. Brethren of Alabama and of the alumni association of Howard College, unless we become aroused, and that right early, the stupor of death will come upon our alma mater, and his icy touch will close forever the fountains. To ask the Howard faculty, whoever that faculty may be, to secure students, without endowment, to give free tuition to one-fourth the students, and half tuition to still others, to get their salaries out of the remainder, and keep up repairs and insurance, to equip the boarding and class room departments and keep abreast with the best teaching of the times is to ask the impossible. President Roof sees the situation and his strong, earnest plea for endowment is born of the necessity of that situation.

W. A. HOBSON.

Jacksonville, Fla.

The man you consider a fool probably has a similar opinion of you.

**MOZLEY'S LEMON ELIXIR.** Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

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

Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1 bottle at druggists.

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

### Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. Mrs. ETTA W. JONES, Parkersburg, West Virginia.

### Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS, No. 1734 First Ave., Birmingham, Ala.

### Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. Mrs. E. A. BEVILLE, Woodstock, Ala.

### A Card.

For nervousness and sick headache, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga. Pub. Morning Call.

## Plant System.

Florida to Cuba.

Schedule in effect April 1, 1900.

No. 82.	No. 86.	No. 78.	No. 58.	STATIONS.	No. 57.	No. 35.	No. 85.
8 10 am	11 25 am	7 45 pm	lv. Montgomery.	ar. 8 10 am	9 20 pm	6 40 pm	
10 47	12 44 pm	9 09	ar. Troy.	lv. 6 41	7 15	4 07	
12 57	1 45	10 15	ar. Ozark.	lv. 5 30	6 15	2 10	
7 45	5 20	1 50 am	ar. Thomasville.	lv. 1 35	2 00	8 10	
	6 45	3 14	ar. Valdosta.	lv. 12 15	12 12		
	8 30	5 00	ar. Waycross.	lv. 10 30 pm	10 20 am		
	10 40	7 30	ar. Jacksonville.	lv. 7 45	8 00		
	11 00 pm	12 10 pm	ar. Jacksonville.	lv. 5 40	4 30		
	1 00 am	2 00	ar. Palatka.	lv. 3 40	2 30		
	3 45	4 40	ar. Sanford.	lv. 12 10	11 45 pm		
	4 39	5 45	ar. Orlando.	lv. 11 00 am	10 55		
	8 00	9 00	ar. Tampa.	lv. 7 30	7 05 pm		
	8 30	9 30	ar. Port Tampa.	lv. 6 55	6 30		
	9 35 pm	6 55 am	ar. Waycross.	lv. 8 00 pm	9 50 am		
	11 59	10 30	ar. Savannah.	lv. 5 00	7 40		
	6 13 am	4 39	ar. Charleston.	lv. 5 14			
	9 50 pm	7 15 am	ar. Waycross.	lv. 8 00 pm	9 30 am		
	11 30	10 15	ar. Brunswick.	lv. 5 00 pm	7 20		

Train 62 leaves Montgomery 3 p. m., arrives Laverne 6:45 p. m.

Train 82 leaves Montgomery 4 p. m., arrives Troy 6:40 p. m.; arrives Ozark 8:40 p. m.; arrives Pinckard 9:30 p. m.

### THREE SHIPS A WEEK TO CUBA.

Leaves Port Tampa Monday, Thursday and Saturday, 10 p. m.

Arrives Key West Tuesday, Friday and Sunday, 3 p. m.

Arrives Havana Wednesday, Saturday and Monday, 6 a. m.

Pullman cars on all through trains to Savannah, Jacksonville and Port Tampa. B. W. WRENN, Pass. Traf. Mgr., Savannah, Ga. R. L. TODD, Div. Pass. Agt., Montgomery, Ala.

## ECZEMA

And Every Form of Torturing Disfiguring Skin and Scalp Humors Cured by

## Cuticura

SWIFT CURE TREATMENT.—Baths the affected parts thoroughly with HOT WATER and CUTICURA SOAP. Next apply CUTICURA Ointment, the great skin cure, and lastly take a full dose of CUTICURA RESOLVENT. This treatment will afford instant relief, permit rest and sleep, and point to a speedy, permanent, and economical cure when all else fails.

Sold everywhere. Price, THE SET, \$1.25; or, CUTICURA SOAP, 25c.; OINTMENT, 50c.; RESOLVENT (full size), \$5.00. FORTY DROPS AND CHEM. CO., Sole Props., Boston.

\*How to Cure Eczema, 64-page book, free.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others; it consists in giving and in serving others.—Drummond.

## HAPPY PREACHER.

REV. J. W. HAMNER, who resides at Smith Station, Lee county, Ala., stuttered his way up to 319 Dexter Ave., Montgomery, where he found that noted Specialist of the voice, Dr. G. W. Randolph, who cured him in two days. Methodists will read his letter in the Alabama Christian Advocate.

C. B. CHAMBERLIN, Whatley, Clarke county, Ala., writes Dr. Randolph that his home or mail treatment had cured his son. The letter was shown in the ALABAMA BAPTIST office.

MR. J. J. RAY, Effie, Conecuh county, called at the office of the ALABAMA BAPTIST after treatment, but failed to see the editor. He also went to the office of the Montgomery Journal. Read what that paper says of his case, as follows:

"Mr. J. J. Ray, a prominent citizen of Effie, Conecuh county, was in the Journal office the other day with a bad case of stuttering on hand.

He had come all the way to Montgomery to see if Rev. G. W. Randolph could cure him. A few days later he came into the office talking as glibly as anybody. Re-

ally it is wonderful. Dr. Randolph's latest pupil has come all the way from Elizabethtown, Tenn."

Many are coming for treatment. Let no stammerer fail to be cured before Dr. Randolph leaves for Birmingham, August 1st.

P. S. Since the above was handed in the ALABAMA BAPTIST has been shown letters from Mr. Ray and his wife to Mr. Randolph. They are very grateful for his cure, and Mr. R. is recommending other stammerers to come and be cured.

### EXCURSION TO TAMPA, FLORIDA.

THURSDAY, MAY 24, VIA

PLANT SYSTEM.

Round Trip from Montgomery, Five Dollars.

Leave Montgomery 11 a. m. Arrive Tampa 7 a. m.

Tickets limited to May 29, returning on any regular train. Call on any Plant System agent, or address R. L. TODD, Division Passenger Agent, Montgomery, Ala.



## A QUARREL.

There is a knowing little proverb,  
From the sunny land of Spain,  
But in Northland, as in Southland,  
Is its meaning clear and plain.  
Lock it up within your heart,  
Neither lose nor lend it:  
Two it takes to make a quarrel,  
One can always end it.

Try it well in every way,  
Still you'll find it true;  
In a fight without a foe,  
Pray what could you do?  
If the wrath is yours alone,  
Soon you will expend it:  
Two it takes to make a quarrel,  
One can always end it.

Let's suppose that both are wroth  
And the strife begun;  
If one voice shall cry for "Peace,"  
Soon it will be done.  
If but one shall span the breach,  
He will quickly mend it:  
Two it takes to make a quarrel,  
One can always end it.

—Harper's Young People.

## "Oh, My!"

She was a little woman, with three or four children, and they had all been in the country to spend Christmas week. Upon arriving in Camden her eyes were red with weeping; so were the children's.

Upon being asked the matter, she sobbed out: "We have been spending Christmas on a farm, and we didn't any of us want to come home." And she bravely tried to smile through her tears.

"Don't you like the city?" was the next question. "Yes," was the reply, "but not like I do the farm. We all had such a good time, and there was such full and plenty of everything. When they wanted potatoes for dinner they didn't go out and buy them by the quarter peck, but went down cellar to whole bins; and, oh, my! the lovely cabbage that were buried in the field to keep them white and tender! Why, I have to give fifteen cents here for a cabbage head such as they feed out to their stock. When they wanted meat there was a smokehouse full of sweet, juicy hams; and, oh, my! fresh eggs and butter and cottage cheese and chickens, and hanging shelves down cellar just full of pumpkin and mince pies and great fat doughnuts!

"It made me heartsick when I thought how I had to twist and turn here in the city to make things hold out, thinking I can't afford this and that. Oh, my! We are so fond of hot cakes and milk gravy

for breakfast, but, oh, my! we can't afford it here; it takes so much milk to mix up the cakes and for gravy, too.

"We lived on a farm once, and had just as full and plenty, but I wanted Will to sell out and live in the city. I thought city folks had so much better times, and didn't have to work so hard; but, oh, my! how I have found out my mistake! We did have some days and hours to rest when we were on a farm, and when we brushed and cleaned up it didn't get dirty right away again. Why, as much dust collects on your furniture in a day here as in a whole week in the country.

"I know there are a great many more places to go to here; but, oh, my! you have got to pay well for them, and, after all, what can compare to a merry evening in the farmhouse around a big table, with books and papers and games, and a nice treat of apples and nuts before you go to bed? And, oh, my! the children had such good times around the great cookstove making molasses candy and popping corn."

And the little woman, with a quiver of her upper lip, looked sympathizingly around among her children. The last I heard of her she was saying, "Oh, my! oh, my!" and I went on thinking to myself: "It is the same old story. Becoming tired of farm life to go into the city to repent at leisure."

To change a prosperous farm life for a city home is like going out of the Garden of Eden into a den of wickedness for many folks. If farmers only knew how city folks envied them their peace, quietness and plenty I think there would be fewer changes and fewer young people running to cities for places.

—Mrs. A. E. C. Haskell, in N. Y. Tribune.

A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that, though it is a good thing to be a great man, it is a great thing to be a good man."

## Never Admit Defeat.

Never admit defeat or poverty, though you seem to be down, and have not a cent. Stoutly assert your divine right to be a man, to hold your head up and look the world in the face; step bravely to the front, whatever opposes, and the world will make way for you. No one will insist upon your rights while you yourself doubt that you have any. Hold firmly the conviction that you possess the qualities requisite for success. Never allow yourself to be a traitor to your own cause by undermining your self-confidence.

There never was a time before when persistent, original force was so much in demand as now. The namby-pamby, nerveless man has little show in the hustling, bustling world of today. In the twentieth century a man must either push or be pushed.

Every one admires the man who can assert his rights, and has the power to demand and take them if denied him. No one can respect the man who slinks in the rear and apologizes for being in the world. Negative virtues are of no use in winning one's way. It is the positive man, the man with original energy and push that forges to the front.—Success.

## The Cat in the Bag.

Little Arabella Frost was almost asleep; her curly head was nestled on the soft pillow of her cot, and the dark lashes rested on her pink cheek. Almost asleep, but not quite; the little ears were still open, and she heard mother say to big brother Joe, "Then the cat is out of the bag."

"What cat, mother?" asked Arabella, sleepily, without opening her eyes.

"Never mind, baby; go to sleep," said mother.

"What did they put the cat in the bag for?" Arabella asked herself; "it must be a wild cat." Just then she saw the bag—it was empty; she saw the cat—it looked very wild; it seemed to be biting and scratching many people, and in a great fright Arabella screamed and—woke up!

You see, she had gone off to sleep and dreamed about the cat getting out of the bag, and mother had to take her on her lap to get the little girl quiet again.

Then mother told her that setting the cat out of the bag meant telling a thing that ought not to be told, and that a story was sometimes just like the cat she had dreamed about; it hurt people when it ran about.

"If you hear anything ugly about your little playmates, darling," said her mother, "remember what the cat did when she got out, and tie your bag as tight as you can."—Herald and Presbyter.

After the repeated failures the House has at last adopted a bill which it is hoped will prevent the extermination of our game birds. It gives the Secretary of Agriculture power over all game killed in one state and sent into another for sale or in order to evade the local game laws. The bill also provides that the duties and powers of the Agricultural Department shall be enlarged so as to include the preservation, distribution, introduction, and restoration of game and wild birds.

In a recent report to the Agricultural Department it is said that the onion crop is one of great importance to the whole rural population of the United States and is produced on an extensive scale, but the fact that hundreds of thousands of bushels are annually shipped to our ports from Bermuda, France, Spain and Cuba, indicates that the home demand at all seasons of the year is not yet fully supplied by growers of this country. It is true that the bulk of the foreign varieties appear to be superior in quality to those commonly grown in this country, but there are large sections in California and in certain parts of the South where the soil and climate are well adapted to the growth of these foreign varieties. The growth of "picking" onions is urged as a paying enterprise.

For the proper determination of the average condition of winter wheat on April 1, not only have a more than ordinarily large number of reports from the regular crop-reporting agencies of the department been utilized, but a special statistical agent has visited seven

## CHOICE Vegetables

will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

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of the principal winter-wheat states and made a thorough personal examination of existing conditions. The average condition, as thus determined, was \$2.1, as compared with 77.9 on April 1, 1899, 86.7 on April 1, 1898, and a ten-year average of 82.8. The most striking and significant features of the situation are the ravages of the Hessian fly in Ohio, Michigan and Indiana, with the probable result that not one of these states will produce more than half a crop, and the exceptionally high condition reported from the principal winter wheat states west of the Mississippi river and from the Pacific coast.

## Special Occasions.

Annual Meeting Southern Wholesale Grocers' Association,  
Charleston, S. C., May 24-25, 1900.

Southern Railway will sell round trip tickets to Charleston, S. C., and return at rate of one first-class fare for the round trip from all points on its line, on account of the above occasion.

Tickets to be sold May 22, 23 and 24, with final limit May 28, 1900, inclusive.

For detailed information apply to any Agent of the Southern Railway or its connections.

S. H. HARDWICK,  
A. G. P. A.

## 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.

## 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 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 Alabama Great Southern Railroad Ticket Agent.

## Write if You Can't Call.

People living outside of Montgomery can write to me concerning the purchase of a new piano, and I will furnish them full particulars by mail. Purchasers by mail are as certain of satisfaction as though they came in person, having the protection of my guarantee as well as the benefit of my easy terms. My piano sales by means of correspondence are increasing daily. If you are thinking at all of buying at any time soon, drop me a letter and I will furnish you information that may save you from a blunder.

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THE CULTIVATOR PUBLISHING CO., Atlanta, Ga.

LARGE CASH COMMISSIONS WILL BE PAID LIVE HUSTLING AGENTS.

## MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by A. G. Bowen and Georgia L. Bowen, his wife, to the Banking, Building and Loan Co., of Montgomery, Ala., on the 21st day of March, 1895, which mortgage is recorded in book "Q" pages 296 to 99 of the records of the probate office of Dale county, state of Alabama, the said Banking, Building and Loan Co. will proceed to sell at public auction, at the Artesian basin, Court square, in the city of Montgomery, Ala., to the highest bidder, for cash, on the 21st day of May 1900, the following described property situated in the city of Ozark, county of Dale and state of Alabama, to-wit:

One house and lot described as follows: Fronting on the south side of Eufaula road, thirty-five (35) yards east and west, and extending back one hundred and four (104) yards; said lot containing three fourths (3-4), of an acre, and being bounded on the north by Eufaula road, on the east by lot of H. L. Martin, on the south by lands of H. L. Martin, and on the west by lands of Mrs. Asbel Matthews; being the same conveyed to A. G. Bowen, by Wm. Gardner, on the 22nd day of November 1894, by deed of record in the probate office of Dale county, state of Alabama, in book "Q" page 499.

This the 21st day of April, 1900.

BANKING BUILDING AND LOAN CO.

Mortgagee.

J. L. HOLLOWAY, Attorney.

## 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.

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## MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by B. L. Williams and Emma Williams, his wife, to the Banking Building and Loan Co., of Montgomery, Ala., on the 30th day of May, 1894, which mortgage is recorded in Book "28" pages 374-5-6-7-8 of the records of the probate office of Conecuh county, state of Alabama, the said Banking Building and Loan Co. will proceed to sell at public auction, at the Artesian Basin, Court square, in the city of Montgomery, Ala., to the highest bidder, for cash, on the 21st day of May, 1900 the following described property, situated in Conecuh county, state of Alabama, to-wit:

Northwest quarter (N. W. 1-4) of the southeast quarter (S. E. 1-4.) South half (S 1-2) of southeast quarter (S. E. 1-4) and the southeast quarter of the southwest quarter (S. E. 1-4 of S. W. 1-4.) section thirty-five (35) township four (T. 4), range thirteen, R. 13), being the same property conveyed to B. L. Williams by the United States government on the 8th day of March, 1894, by deed of record in the probate office of Conecuh county, state of Alabama, in book "B" page 269.

This the 21st day of April 1900.

BANKING BUILDING AND LOAN CO.

Mortgagee.

J. L. HOLLOWAY, Attorney.



# Chauncey Depew Says:

"Twenty-five years ago I knew every man, woman and child in Peekskill, N. Y. And it has been a study with me to mark boys who started in every grade of life with myself to see what became of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken by sickness, every one who proved a wreck and wrecked his family did it from rum and no other cause. Of those who were church-going people, who were steady, who were frugal and thrifty, every single one of them without an exception owns the house in which he lives and has something laid by, the interest of which, with his house, would carry him through many a day. When a man becomes debased by gambling, rum or drink, all his finer feelings are crowded out, and the poor women at home suffer—suffer for those whom they love better than life."

## Annual Session

Imperial Council Order of the Mystic Shrine, Washington, D. C., May 22-24.

On account of the above occasion the Southern Railway will sell round trip tickets from all points on its lines to Washington, D. C., and return at rate of one first-class fare for the round trip. Dates of sale May 20, 21 and 22, with final limit May 27th.

Persons residing at non-coupon stations desiring to avail themselves of these reduced rates and purchase coupon tickets, will be required to give the agent at their station at least two or three days in advance

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copies of a letter, piece of music, drawing, or any writing can be made on a Lawton Simplex Printer. No washing. No wetting of paper. Send for circulars and samples of work. Agents wanted. 30 West St., New York. LAWTON & CO.

of the proposed trip in order that he may be enabled to obtain through tickets, etc.

For detailed information call on or address any agent of the Southern Railway or its connections.

S. H. HARDWICK,  
A. G. P. A.

Bro. Geo. D. Harris preached an excellent sermon here Sunday. He walked out into very deep water—too deep for us unsupported by faith, but we followed him—followed him thro' 6,000 years of history, across the Alps and thro' the Jordan, over the rugged paths the Savior trod, into the grave and beyond the clouds, where he left us shouting happy, and then called on Prof. Midyett to lead in prayer. His subject was the Resurrection,

and at night we had a fine talk by Prof. M. on the Soul's right.—Edwardsville News.

In a sermon Spurgeon told the story of a very sick saint who was asked if he wished to live or die, and he replied, "I have no wish at all about it." "But if you might wish, which would you choose?" "I would not choose at all." "But if God bade you choose?" "I would beg God to choose for me, for I should not know which to take."

There is much talk of blight in the apple trees of this section. The fruit has fallen from many trees.—Grove Hill Democrat, Clarke county.

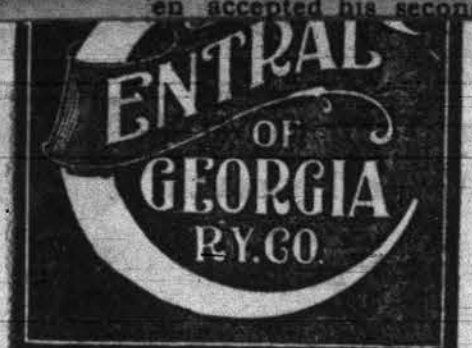
## The Western Railway of Alabama.

Read down.			IN EFFECT MAY 6, 1900.		Read up.		
38	36	34	STATIONS.		39	37	35
3 30pm	6 20am	6 20am	LV. Selma	AR. 11 00am	11 30pm	11 30pm	11 30pm
4 14	7 03	7 03	LV. Benton	AR. 10 17	10 59	10 59	10 59
5 35	8 20	8 20	AR. Montgomery	LV. 9 00	9 35	9 35	9 35
7 45pm	7 55am	7 55am	LV. New Orleans	AR. 7 00am	8 30pm	8 30pm	8 30pm
12 20am	12 25	12 25	LV. Mobile	AR. 4 31	4 31	4 31	4 31
6 10am	6 00pm	6 00pm	AR. Montgomery	LV. 9 35pm	11 22am	11 22am	11 22am
6 20am	6 20pm	11 20am	LV. Montgomery	AR. 7 15pm	9 20pm	11 00am	11 00am
8 07	8 07	1 45pm	AR. Opelika	LV. 4 56	7 40	9 03	9 03
8 55	1 50	2 50	LV. Opelika	AR. 2 45pm	8 05am	8 05am	8 05am
9 55	2 50	3 50	AR. Columbus	LV. 1 45	7 05	7 05	7 05
10 10am	8 10pm	2 50pm	LV. Opelika	AR. 4 53pm	7 37pm	9 00am	9 00am
8 50	8 50	3 37	LV. West Point	AR. 4 07	6 55	8 10	8 10
9 18	9 18	4 14	LV. LaGrange	AR. 3 53	6 06	7 42	7 42
10 25	10 18	5 26	AR. Newnan	LV. 2 27	5 36	6 49	6 49
11 49	11 30	7 00	AR. Atlanta	LV. 1 00	4 20	5 25	5 25
12 00m	11 50pm	7 50pm	LV. Atlanta	AR. 3 55pm	5 10am	5 10am	5 10am
8 22pm	9 25am	8 25am	AR. Charlotte	LV. 9 35am	10 15pm	10 15pm	10 15pm
11 51	1 20pm	9 51am	AR. Danville	LV. 5 40	6 02	6 02	6 02
6 00am	6 25pm	10 00pm	AR. Richmond	LV. 1 00pm	12 01pm	12 01pm	12 01pm
7 00am	10 00pm	10 00pm	LV. Washington	AR. 10 45pm	11 15am	11 15am	11 15am
12 43pm	6 23am	10 43pm	AR. New York	LV. 4 30	12 15am	12 15am	12 15am
4 00pm	5 15am	11 00pm	LV. Atlanta	AR. 11 00am	5 00am	5 00am	5 00am
7 45am	5 15am	11 00pm	AR. Cincinnati	LV. 8 00pm	8 00pm	8 00pm	8 00pm
12 05pm	7 50am	8 30pm	LV. Atlanta	AR. 7 25pm	7 35pm	5 05am	5 05am
2 25	11 25	11 59	AR. Macon	LV. 4 25	4 20	3 50	3 50
6 00	6 00	6 00	AR. Savannah	LV. 9 00pm	8 45am	8 45am	8 45am
3 10pm	11 35pm	11 35pm	LV. Atlanta	AR. 12 35pm	5 00am	5 00am	5 00am
11 00am	11 00am	11 00am	AR. Charleston	LV. 5 30pm	5 30pm	5 30pm	5 30pm

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans, with Superb Dining Car Service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans.

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Between Savannah and Montgomery without Change of Cars.

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No. 3*	No. 1*	No. 2*	No. 6*
9 35pm	11 22am	LV. Montgomery	AR. 6 10am
5 00am	4 15pm	AR. Pensacola	LV. 11 20pm
3 05	12 12	AR. Mobile	LV. 12 20am
7 40	8 30	AR. New Orleans	LV. 7 55am
No. 4*	No. 2*	No. 1*	No. 3*
9 45pm	8 30am	LV. Montgomery	AR. 11 12am
12 25am	11 59am	AR. Birmingham	LV. 8 42am

At Montgomery, Mobile & Ohio Railroad

No. 4*	No. 3*
8 30am	LV. Montgomery
1 45	AR. Cairo
7 32	AR. St. Louis

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J. H. HOLDEN, Traffic Manager, Little Rock, Ark.



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The Finest Equipment Operated in the South.

## Note this Schedule

In Effect Nov. 26, 1899.

No. 4.
LV. Montgomery
AR. Tusculloosa
AR. Artesia
AR. Tupelo
AR. Memphis
AR. Hot Springs
AR. Jackson Tenn
AR. Humboldt
AR. Cairo
AR. St. Louis
AR. Chicago
AR. Waukesha
AR. Kansas City
AR. Omaha
AR. St. Paul
AR. Denver

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. Cornatar, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

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THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2.

With Home and Farm, Louisville, \$1 75.

With The Fancier, Atlanta, (devoted to Fowls) \$1 85.

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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.

## BLMYER 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.

**42 MINUTES, 14 SECONDS**

THE reason we can sell the best at only a dollar or so more than cheap work is because we make so many of them. We averaged last year a complete buggy every 42 minutes and 14 seconds. \$1.00 per job profit at that rate counts. Why pay big profits when the best is in reach of you?

See our Agent or write direct. **ROCK HILL BUGGY CO., ROCK HILL, S.C.**



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## Baking Powder

### Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

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

#### GENERAL NEWS NOTES.

Lord Roberts, commander of the British forces in South Africa, telegraphs that he has the Boers, or a large part of them, in full retreat. Something like this has often before been reported, but still the Boers do not get out of the way. The British have about 200,000 troops there, and propose to make a line 200 miles long. In this country and in other countries much sympathy is expressed for the Boers, as England proposes to subdue them and annex their country.

There is little news from the Philippines. An intended uprising in Manila has caused some uneasiness and increased watchfulness by our officials there.

#### NEARER HOME.

Frauds or thefts amounting to at

least \$200,000 by American postal officials and employes in Cuba have been discovered, and some of the parties arrested. C. F. W. Neely, postal superintendent, and Thompson, post master at Havana, were the leaders. The Cubans laugh and say that the Americans can no longer speak of them as rogues.

Dewey and his wife have visited some of the large western cities and were received with great honor. They were at Knoxville, Tenn., a few days since.

T. C. Brown, of Elmore county, this state, a soldier in the Philippines, died from wounds received in battle, and his body has been shipped to San Francisco. His officers write very favorably of him as a man and a soldier.

It is reported that at Haynes, Autauga county, Frank Glynn shot at another man, but missed him and killed Mrs. James Ledbetter.

Gen. R. A. Alger, former secretary of war, and for whom our soldiers of the Spanish war have so little love, has bought thousands of acres of timber land in South Alabama.

Gen. Wheeler definitely announces that he will not run for congress. It is said that the President wishes him to remain in the army.

A number of people have been overcome with heat in New York and Chicago.

Street car men have given great trouble by strikes in Kansas City and St. Louis. In the latter city a striker threw a stone at a passing car, but missed it and killed a young woman on the street who had a child in her arms.

#### Children's Day.

The second Sunday in June is Children's Day. It has come to be a fixed institution all over the land. No church or Sunday school that has kept the day is willing to give it up. The singing and service of the children have brought wonderful blessings to church and school. The school and church have been bound together by it. The parents have a new interest in the Sunday school. The light and gladness of gospel truth is sent back into thou-

sands of homes, and brings the churchless people to the house of God. The children are taught the lesson of sacrificial giving. The treasury is enriched so that Sunday schools can be multiplied in destitute places. Let every church and school keep the feast, bring new homage to the Lord, and push forward his work. Baptist schools North and South have kept the day and given the offering to the Publication Society for its missionary work for eighteen years. Let this year be no exception. The society will furnish programs and collection boxes free for any school who will take the collection. The program this year is a beautiful one entitled "Gospel Bells."

Send to R. G. Seymour, D. D., Missionary and Bible Secretary, 1420 Chestnut street, Philadelphia.

For material to keep the day.

For the Alabama Baptist.  
Huntsville B. Y. P. U.

Editor Alabama Baptist: Having been appointed by the B. Y. P. U. of Huntsville to send you reports of our work, I submit the following:

We have a membership of 38, with an attendance of about 40. We have devotional exercise Sunday at 3 p. m., and a social and literary meeting semi-monthly. We think our union is doing a good work, as every member responds on the program. Our meeting of May 6th was conducted by Miss Daughdrill. Her subject was "Personal Responsibility." She read a very interesting and helpful paper, which was followed by short and interesting talks from several of the members. We are to have a social meeting on Tuesday evening, May 8th. Our social meetings are a very pleasant feature of the union, always well attended and very interesting programs.

W. T. MITCHELL,  
Cor. Sec'y.

#### OBITUARY.

Edgar E. Lenoir was born in Dallas county, Ala., July 10, 1843, and died at the home of his son-in-law, P. L. Dryer, at Johns, Ala., March 26, 1900. He was the son of the late Major and Mrs. James M. Lenoir, among the oldest and most respected families of Dallas county. Before he had reached his majority the war began between the states. His sympathies were with his Southland. He enlisted for the war, and for four years he was a gallant, faithful and efficient soldier. He was happily united in marriage to Miss Mary Johnson. Four children issued from this union, and with their mother, live to mourn the loss of father and husband. He was a cultivated gentleman, of lovable disposition, and his friends were numbered almost by his acquaintances. A devoted husband, a kind and indulgent father, a true citizen, a faithful friend, the world is better for his having lived in it. After a short funeral service, conducted by the writer, his remains were carried to Orville, Ala., and laid to rest in the family graveyard, there to sleep till the resurrection morn. May the God of all grace comfort the bereaved ones.

Woodstock, May 3.  
On April 9th Miss Mary Harlan, of Hackneyville, Tallapoosa county, died of pneumonia. She professed faith in Christ

and joined Providence Baptist church while young, and adorned that profession by an orderly walk and godly conversation. She was a sister of Rev. H. L. Harlan, Elias Harlan and Aaron Harlan, all of whom had outstripped her to the better land. They have all rendered valuable service as pioneer citizens of this section, and the highest tribute we can pay their memory is, we believe they were servants of God. J. R. CONGER.

#### In Memoriam.

On the 11th April, 1900, in Atlanta, Ga., Mrs. Mamie Adair, nee Lavfield, fell on sleep with Jesus. Her remains were interred next day in Linwood cemetery, Columbus, Ga., from the First Baptist church, Phenix, Ala., her pastor and Rev. F. M. Williams officiating. Sister Adair was raised an orphan, but was early in life adopted into the great Father's family. Her church home was the First Baptist church at Phenix, and she greatly endeared herself to her church by her Christlike spirit and abundant labors of love.

Three years since, in her twentieth or twenty-first year, she was married to Mr. W. M. Adair, and now he mourns her departure because of his loss in companionship, but cherishes with comfort precious memories of her Christly personality. We have lost but she has gained. Amen. W. S. ROGERS.

At the home of her brother-in-law, Mr. J. M. Fuller, in Phenix, Ala., March 19, 1900, Miss Joe Dobbs, after a long illness, fell on sleep with Jesus. The deceased had been a member of the First Baptist church at Phenix about eight years, and was about twenty-three years old when called away from earthly suffering and labors.

She was highly appreciated by her church and beloved by all who knew her. Out of great sufferings she has emerged into heavenly rest and joy.

Her funeral was from the home, and her remains were interred in Pine Grove cemetery, her pastor officiating.

"Weeping may endure for a night, but joy cometh in the morning." W. S. ROGERS.

The angel of death has once more visited our community and called away our much beloved sister, Mrs. Lucy McAllister, March 14, 1900.

Resolved, That while we weep on the earthly side of the grave, we commit her without fear to Him who fulfilled to her this promise, "Where I am, there shall ye be also."

That we commend her faithfulness, her diligence, her holy example to all those who are following on in her footsteps. Let us, like her, "run with patience the race that is set before us, counting all things but loss, that we may win Christ."

That such a life as hers will ever be a fragrant memory in this church and community, and was a living sermon of love and obedience.

To those of her family circle upon whom such a dark shadow has fallen we offer our sympathy. May it be our happy lot to greet her in heaven.

MISS JENNIE FARMER,  
"MAGGIE FARMER,  
"J. A. POINDEXTER,  
Committee.

In the province of God Shorterville

Baptist church has been called upon to mourn the loss of one of its oldest members. On January 31st the spirit of Mrs. Caroline Bruce was called from earth to heaven. She was a great sufferer for six years, but was always patient and resigned, and lived assured of her acceptance by the Master. In this sad event we recognize the hand of God, who doeth all things well; therefore, be it

Resolved, 1. That while we mourn our loss, we rejoice in the hope of her eternal gain.

2. That we may strive to live consecrated Christian lives, so that we may be ready when the summons comes to call us home to meet the loved one gone before.

3. That we tender to the bereaved loved ones our heartfelt sympathy in their great loss, and pray that the God of all grace may comfort them in their sorrow.

MISS JENNIE FARMER,  
"MAGGIE FARMER,  
"J. A. POINDEXTER,  
Committee.

Bro. B. B. Martin died at his home in Dale county, Dec. 16, 1899. He was born in North Carolina in the year 1816, and after a long and useful life of nearly 84 years, he was summoned home to appear before the great white throne. He had long been a consistent member of the Baptist church. "Uncle Ben," the familiar name by which he was called, shows the love and respect he commanded of all who knew him. Bro. Martin was not an official in the church, yet his place will be hard to fill. He was never absent from church when it was possible for him to be present. He never failed to respond when his church called. Whether for support of pastor, missions, charity, or otherwise, he always did his best. He was honored as a true man, esteemed a good neighbor, respected as a loyal citizen, and especially loved for his fidelity to church and pastor. We miss Bro. Martin, yet we know that our loss is his gain. We therefore bow in humble submission to the will of our heavenly Father, and ask that this simple tribute be spread on the minutes of the church, and a copy sent to the ALABAMA BAPTIST and the OZARK STAR for publication.

Done by order of the church in conference, April 1, 1900.

J. F. REGISTER, Moderator.  
JAS. HULSON, Clerk.

Circular—To Confederate Veterans.

SPRING HILL, ALA., Apr. 20.

Arrangements have been made with the Louisville & Nashville Railroad for a special train to transport the Alabama Division to the Confederate Reunion at Louisville,

Ky. The following is the official schedule:

Leave Montgomery	May 29, 11:30 a. m.
Calera,	" " 1:45 p. m.
Birmingham,	" " 2:30 "
Dacula,	" " 5:15 "
Athens,	" " 5:45 "
Arrive Nashville,	" " 9:45 "
Leave Nashville,	" " 10:15 "
Arrive Louisville,	" 30, 6:50 a. m.

The Major General commanding desires as many of the Camps as possible to take this train, so that on arrival at Louisville this Division may march in a body to Alabama Headquarters.

By command of Major General Harrison. HARVEY E. JONES, Adj. Genl. and Chief of Staff.

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man, with the help of heaven, can secure for himself.—Dean Stanley.

#### LOW ROUND TRIP TICKETS

VIA

#### Central of Georgia Railway

ANNUAL SESSION IMPERIAL COUNCIL, ORDER MYSTIC SHRINE, Washington, D. C., May 22-24, 1900.

One Fare Round Trip. Tickets on sale May 20, 21 and 22. Final return limit May 27, 1900.

ANNUAL REUNION CONFEDERATE VETERANS,

Louisville, Ky., May 30th to June 3d, 1900.

Tickets on sale from all points to Louisville, Ky., and return at One Cent Per Mile. Selling dates May 27, 28, 29. Final Return Limit June 6th, 1900.

Southern Students' Conference of Y. M. C. A.'s, Conference of City Y. M. C. Workers, and Conference of Young Women's Christian Association, Asheville, N. C. June 15-25, 1900. One fare round trip. Tickets on sale June 13-14-15 and 16th. Final return limit June 28th, 1900.

Republican National Convention, Philadelphia, Pa., June 19, 1900. One fare round trip. Tickets will be sold June 15-16-17 and 18. Final return limit June 26, 1900.

Annual Convention Young People's Christian Union, Universalist Church, Atlanta, Ga., July 11-18, 1900. One fare round trip. Tickets on sale July 10th, and for trains scheduled to arrive in Atlanta forenoon July 11th. Final return limit July 20, 1900.

Annual Convention B. Y. P. U. of America, Cincinnati, O., July 12-15, 1900. One fare round trip. Tickets on sale July 10-11 and 12. Final return limit July 18th.

For full information as to rates, schedules, etc., apply to the nearest Central of Georgia Agent, or to

J. C. HAILE,  
Gen'l Passenger Ag't,  
ap26:d Savannah, Ga.

Letters Testamentary.

JOHN D. ROQUEMORE, (Probate Court, deceased, Estate of. (Montgomery Co. Letters testamentary under the last will and testament of said decedent, having been granted to the undersigned on the 1st day of May, 1900, by the Hon. J. B. Gaston, Judge of the Probate Court of Montgomery County, Alabama, notice is hereby given that all persons having claims against said estate, will be required to present the same within the time allowed by law, or that the same will be barred.

HENRIETTA L. ROQUEMORE,  
CHARLES HUNTER ROQUEMORE,  
JOHN DUPREE ROQUEMORE,  
Executors.

may10-3t

Mortgage Sale of Real Estate.

Under and by virtue of the power of sale contained in a certain mortgage executed by John Day and Alice Scott to the undersigned, Geo. D. Noble, on the 15th day of February, 1899, I, the said Geo. D. Noble, will, on the 9th day of June, 1900, at the Court of Appeals, in the city of Montgomery, Alabama, proceed to sell at public auction for cash, within the legal hours of sale, the following described real estate, lying in the County of Montgomery, State of Alabama, to-wit: That certain house and lot on South Jackson street, fronting thirty-five (35) feet on the east side of said Jackson street, and running back one hundred and five (105) feet, lying between Curtis and Johnson, and upon which the said Alice Scott resided at the time of the execution of said mortgage. Being the same property conveyed by said mortgage.

This the 10th day of May, 1900.  
Geo. D. Noble, Mortgagee.  
GORDON MACDONALD Attorney.

may10-4w.

...Southern...

#### BAPTIST CONVENTION,

AT

Hot Springs, Ark., May 10 to 17.

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is via the



AND

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ONE FARE FOR THE

ROUND TRIP

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Government Reservation and

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Descriptive and illustrated matter on Hot Springs mailed free, and information as to the schedules of special trains, and any other information desired, will be promptly furnished by addressing H. C. Townsend, G. E. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. R. Rehlander, T. P. A., Chattanooga, Ten.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas.

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