

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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NUMBER 16.

Notes and Comments.

Dr. Newell Dwight Hillis, of Plymouth church, Brooklyn, has begun the practice of inviting young men to lunch after Sunday evening service. Our northern friends have many ways of trying to induce men to attend church, but "the bread and butter bait" is quite the latest.

In a reference to the Baptist Courier's editorial on the atonement the Western Recorder says: "Brother Courier, please tell us whether or not you endorse what the Philadelphia Confession of Faith says on the subject of atonement." We are glad to note that our esteemed contemporary seems to regard the Philadelphia Confession a good statement of Baptist doctrine. But Brother Recorder, please tell us whether or not you endorse what the Philadelphia Confession of Faith says on the subject of the church.

Every now and then some misguided man comes along with a plea that the churches should change their attitude toward the theatre. The latest is Dr. McArthur, of New York, who says that instead of opposing the theatre we should reform it. "It should be made of healthful recreation and a help to true moral development." This is a very pretty theory, but it will not work. It has had a full and fair trial, and failed. Dumas was right when, commending a friend for not taking his daughter to see the author's play, he wrote: "Let me say once for all you must not take your daughter to the theatre. It is not mainly the work that is immortal; it is the place."

Those who may have been simple enough to suppose anyone connected with the West Point Military Academy would be punished for the outrageous treatment of Booz have now learned better. The report of the Court of Inquiry asserts that "the statements which led to the convening of this court, to the effect that former Cadet Oscar L. Booz came to his death by reason of injuries received by hazing at the academy, were not true." Secretary Root even commends the officers of the academy for their "energy, zeal and efficiency in detecting and punishing" hazing. They have a strange idea of efficiency up there! It is an insult to the intelligence of the American people to commend the "efficiency" of officers who allowed the disgraceful conduct that has made the academy life a stench in the nostrils of decent people!

We were surprised to find in the Florida Baptist Witness recently a sermon on "Prohibition of Intoxicants," based on the text, "Touch not, taste not, handle not." The preacher was too good and exegete to be ignorant of the fact that Paul quotes these words to condemn them. This he admits, but then adds that this text "expressed as to its wording, not only what had been required, in a large degree, under the ceremonial law of the former dispensation, but also what was still required, though less frequently, under the present dispensation; and hence what, too, is required of us living today." For exegetical gymnastics this eclipses anything we have seen lately. But to take precepts that are expressly condemned in the Bible and make them "voice a positive divine prohibition" is a strange performance, surely.

How to Conduct a Sunday School.

GEO. S. VANN.

[Read at last 5th Sunday meeting and requested by some who heard it to be published in the ALABAMA BAPTIST. It is lucid, strong and a simple presentation of the subject, and commends itself to all Sunday school workers.—Ed.]

(Continued from last week.)

Punctuality should be the watchword of the hour. Let the pastor, the officers, the teachers and the pupils be on hand. The pastor of the church is pastor of the school, and his presence there is the best and easiest way of showing his interest. As shepherds of the fold he should look after the lambs and younger sheep, as teachers care for the pupils. His relation with the superintendent should be intimate and personal, being more generally useful as a substitute, now in this class and now in that, thus he can become acquainted with his young people as in no other way. He should often lead in prayer; sometimes in the reading of Scriptures, and, whenever, it is convenient or pertinent, should be requested to sum up and point out the practical lessons of the hour's study.

The assistant superintendent can be of invaluable aid to the presiding officer by giving him his love, sympathy and most hearty co-operation. If he is blessed with a good voice, has musical taste and ability, he can relieve the superintendent by directing this part of the service, leaving him more time to devote to the other important demands of the school. I have known some to go so far as to advance the idea that this is only an honorary office. Be it far from it, my opinion is that some schools are greatly hampered thro' a lack of activity on the part of this officer.

The secretary should possess the qualities of a good book-keeper, he should realize the importance of keeping accurately all the records of the school, and expedite the business pertaining to his office with as little friction as possible.

The next important interest is that of librarian, and if the Sunday school is not fortunate enough to possess a well equipped library, appoint two of the brightest and most reliable boys of the school, whose duty it shall be to care for the song books, and in ample time station themselves at either door of the church, greeting each member as they enter with a smile and a book. Immediately after recitation they should resume this duty and see that everyone has a book.

And last but not least is promptness on the part of every teacher, for nothing in connection with the school can be of greater inspiration to the superintendent, giving health and vigor to the school, than a corps of teachers coming in with hearts aglow with a message for each individual pupil shining out through their countenances. The good teacher will be promptly in his place in the school at least five minutes before the opening. This is the time to greet the pupils as they come, to express kindly feeling, and by the mere presence to prevent that levity and play which in the youngest classes, and sometimes in older ones is a poor preparation for the worship and study which are to follow. The example of promptness, too, as are all other examples, is contagious. The minute hand now points to the opening hour of worship; let the simplest possible signal be given; then waiting until all is quiet announce the hymn of praise. The singing should be made much of, and considered a part of the worship. The music should be simple, in its melody and words, expressing child praise, love and trust. The prayer following should be earnest, brief and simple, led by one whom all respect. The children should be taught to be reverent, to bow their heads, close their eyes, and fold their hands in prayer, and observe a silence which is more than quiet—the hush of reverent attention. Reverence is the first requirement made of us, and should be inculcated at the earliest

age possible, and cultivated as long as we live.

As to the reading of the Scripture lesson it can either be done by the superintendent or in concert, as the school prefers, but in either case it should be read, listened to, and revered as God's message for the occasion. The singing, prayer and Bible reading, aside from class work, are the essential parts of the service of worship, and they should be distinctly set forth as such, the same spirit of devotion entering into them in the Sunday school as in the church—and a good deal more so than is shown in many churches.

At the close of the prayer, after reading of the Scripture, the teachers by request, take charge of their respective classes. Should there, through negligence, be any class unprovided for, the superintendent must find substitutes, or combine classes. This is, perhaps, his greatest trial requiring tact and patience, unless he has met the emergency by organizing a normal class which studies the lesson one week in advance. During the recitation hour the classes should have no interruptions, giving full opportunity for impressing the truths contained in the lesson. If there are any new scholars to be introduced and classified or any transfers to be made let this be done by the superintendent just as the classes go to their places. The teachers should recognize the authority of the superintendent by declining to receive new pupils or transfers from one class to another without his authority; should also notify him of removals or any other changes of importance to the school. This will do much to support his authority, and to improve the general character of the school in its discipline, and spirit of co-operation. When the teacher period is over, a tap of the bell having notified the classes that only five minutes work must cease, the superintendent again claims the attention of the school. That this may be prompt and general he needs the assistance of every teacher and scholar. After singing a suitable lesson hymn, and hearing the secretary's report, any announcement may be made, always including an earnest request that the children remain, if possible, for the preaching service.

The superintendent should keep the school well informed as to its charities, that he may teach the children to give intelligently and systematically; endeavoring from time to time to infuse a broad missionary spirit.

The closing services should be simple, and nothing introduced which could interfere with or detract from the impression made by the lesson. A hymn of thanksgiving, the benediction, and a decorous departure ends the first service of the morning; altho' it should be understood and insisted upon that all who can should remain or return to the preaching service, for it must be remembered that the Sunday school is the nursery of the church, its school of instruction and spiritual gymnasium, the connecting link with the Christless homes of the community, the earthly fold into which we must labor to bring the children, trusting that none will be missing when we gather on the other shore around the loving Savior, who while on earth blessed them and said: "Suffer little children to come unto me, and forbid them not for of such is the kingdom of Heaven."

General Missionary Conference, M. E. Church, New Orleans, La., Apr. 24th to 30th, 1901.

On account of the general Missionary Conference of the M. E. Church, South, at New Orleans, La., April 24th to 30th, 1901 the Alabama Great Southern Railroad will sell tickets from all points on its line to New Orleans, La., and return at rate of one fare for the round trip. Tickets will be sold April 22d, 23rd, and 24th, 1901, with final limit to return until May 2d, 1901.

For further information call on Alabama Great Southern Railroad Ticket Agents.

Christ lived all the truth he taught

For the Alabama Baptist.

Some of Our Needs.

It is gratifying to see the interest that is being manifested. It seems that all have entered into the new year and century with new zeal and courage. Yet, while moving along peaceably and quietly there is room for improvement. One great trouble is that we keep too quiet, especially in matters that should most interest us and uplift the cause.

There is nothing more prevalent than excuse making. The old tale, "I can't" has thundered down through the generations from Moses until now. Moses excuse was, "I can't talk." Ex., 4:10. But this was no excuse, go and I will be with thy mouth, Ex., 4:11. It seems that we as a church have forgotten that God has promised to be with us.

We should serve him with our tongue as well as with our hands, and with our hands as well as with our tongue.

Let some of these brethren that can't pray in public get sick and he will tell the news.

If you brethren that haven't prayed since the last time you got sick can sit down and write an excuse that you honestly and conscientiously think will stand before the blazing bar of God then I haven't anything more to say. It may be that we can't pray like Silas but we can pray the Publican's prayer, and in the beginning of the new year I expect a great many of us ought to pray "Lord be merciful unto me a sinner."

Let us remember the frivolous excuses of those that were bidden to the supper. One had bought land, another had bought 5 yoke of oxen, another had married, but these were no excuses.

And whosoever doeth not bear his cross and come after me can not be my disciple. Luke 14:27.

No excuse, for God has given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and to virtue 2 Peter 1:3. Excuses came from hell and they are going back there; watch out that they don't carry you with them.

It was said of Daniel Webster that the greatest problem that ever came to his mind was his individual responsibility to God. That is what we need—individuality; not what some one else must do, but what wilt thou have me to do. Not how little can I get out on, but how much can I do.

My heart leaps with joy when I read of those that are going to forsake houses, lands, kindred and friends and go to distant lands to proclaim glad tidings of great joy to those that have never heard the story of Jesus and His love.

I'm glad in my heart that there are some that have said: "I'll try, I'll go, here am I, send me, send me." Isaiah 6:8.

This is what we need—willingness of heart. Ex. 35:5. Some one says: "I don't feel like helping, nor praying nor going, my feelings won't admit of my taking a part in this great work." "No, the trouble is you haven't got any feelings, you have been stung by the adder of omission and commission until you are paralyzed and worthless. We are not running on feelings now, it is not whosoever feeleth but whosoever doeth."

What we need as a republic, as a State, and country, in our churches, homes and hearts, is more religion.

We have got enough of churchanity we want more Christianity. That kind that help me to pray, preach, love and exhort with all long suffering, that which will make you and I better.

We can run infidelity without Bob Ingersol and Mormonism, without Joe Smith, but brethren we can't run Christianity without Christ.

Let all who may read these lines earnestly pray and live for mighty uplifting of the cause this year. Let us put out at usury that which has been entrusted to our care, that we may be found faithful in a few things and made rulers over many and permitted to enter into the joys of our Lord.

JESSIE HOLLADAY.

Associational Delegates.

The first name is the delegate, the other the alternate. The first should write to the other at once if he knows he cannot attend.

Alabama—J. F. Sims.
Antioch—F. A. Tate, H. M. Mason.
Bessemer—W. R. Ivey.
Bethel—J. M. Roden, W. H. DeWitt.
Bethlehem—B. J. Skinner.
Bigbee—W. G. Curry.
Birmingham—M. M. Woods, W. T. Browning.
Cahaba—W. W. Lee, H. R. Schramm.
Calhoun—Geo. D. Harris, J. E. Barnard.
Carey—C. C. Heard, W. T. Davis.
Cedar Bluff—M. A. Cornelius, H. T. Leath.
Centennial—A. P. Pugh.
Central—D. S. Martin.
Cherokee—J. L. Pace, P. C. Chittwood.
Cherokee Co.—E. Burns, H. W. Roberts.
Clay—W. H. Preston, W. M. Garrett.
Colbert—A. L. Moody, T. F. Hendon, C. A. Womble.
Cleburne—J. C. Bean, A. A. Hurst.
Columbia—Geo. E. Brewer, I. A. White.
Concub—B. H. Crumpton, A. F. Sims.
Coosa River—J. B. Graham, O. P. Bentley.
Cullman—J. H. Harbinson, L. Mullins.
Elim—J. T. Filligan.
Etowah—W. Y. Adams, E. B. Moore.
Eufaula—M. B. Wharton, W. A. Parker, Jr.
Harris—Jas. T. Nuckolls, R. A. J. Cumble.
Haw Ridge—J. B. Byrd, Jr., Philip King, P. L. Mosley.
Judson—W. J. Martin.
Liberty—H. E. Rice, N. D. Crutcher.
Marshall—R. W. Roe, W. P. Goodwin.
Mobile—H. H. Shell, A. B. Gaston.
Montgomery—J. G. Harris.
Mulberry—R. H. Long, G. W. Freeman.
Muscle Shoals—Jno. A. Thomason, E. D. Stephenson.
New Providence—C. L. Eiland, W. A. Cumble.
New River—G. W. Gravlee, J. P. Dickinson.
Newton—B. T. Jones.
North River—J. H. Longcrier, Geo. D. O'Rear.
Pea River—S. O. Y. Ray, T. J. Brooks.
Pine Barren—W. N. Huckabee, J. S. Ridgeway.
Salem—B. H. Floyd.
Shelby—N. S. Jones, H. C. Reynolds.
South Bethel—J. H. Findley, W. A. Parker, Sr.
St. Clair—J. A. Embry.
Troy—T. H. Bowles, F. F. Headland.
Tuskaloosa—L. O. Dawson, Jno. T. Beale.
Tuskegee—Jno. F. Purser, J. H. Wallace.
Union—D. O. Baird, W. G. Robertson.
Unity—F. M. Woods, H. W. Caffey.
Warrior River—P. G. Alldridge, W. M. Cole.

A Cure for Atheism.

It is in the hour of need that God gets a chance of a hearing with those who at other times feel no need of him. Funerals are often a turning-point in the history of a family, or even of a neighborhood, when a faithful minister of the word of God speaks earnestly and searchingly to ears and hearts made tender by loss. And often bereavements bring their own lesson, without any human enforcement. The world might sink into Atheism if it were not a world sown with graves, and full of those who have wept over them; for "Eyes that the preacher ne'er could school
By wayside graves are raised,
And lips cry 'God be pitiful!'
That ne'er said 'God be praised.'"

—S. S. Times.

"Our Young People."



OFFICERS

T. W. AYERS, President.....Anniston, Ala.
P. F. DIX, 1st Vice-President.....Montgomery, Ala.
BRINSON MCGOWAN, 2nd Vice-Pres.....Woodlawn, Ala.
F. M. PURIFOY, 3rd Vice-President.....Tuscaloosa, Ala.
GWYLYM HERBERT, Sec. and Treas'r.....Bessemer, Ala.

Communications for this Column should be addressed to Paul F. Dix, Box 502, Montgomery, Ala.

State Convention LaFayette, Ala., April 24-25."

DAILY BIBLE READINGS.

Mon. 22. II Kings 18:1-12. A commendable record (vs. 5). Compare II Kings 23:25.
Tue. 23. II Kings 18:13-37. Israel put to the test (vs. 22, 32, 33). Compare Isa. 10:10, 11.
Wed. II Kings 19:1-19. Hezekiah's proper disposal of his difficulty (vs. 14). Compare Matt. 21:22.
Thu. 25. II Kings 19:20-37. God's defense of his own city (vs. 34). Compare Isa. 31:5.
Fri. II Kings 20. Two tests of Hezekiah. Compare II Chron. 32:31.
Sat. 27. II Kings 21. One man's power for wickedness (vs. 11, 12). Compare II Chron. 17:3, 4, 10.
Sun. 28. Conquest Meeting. Baptist Missionary Societies. Women's Home. Alternate Topic: Fidelity to Pledges: "I promise," Psalm 65:1; Ecclesiastes 5:4, 5; II Corinthians 8:11.
—From the Baptist Union.

NOTICE.

All delegates to the State B. Y. P. U. convention to be held at LaFayette, Ala., April 24-25, who have not sent in their names, will please do so as early as possible. Give this matter immediate attention and send the names in to Mr. R. R. Darden, LaFayette, Ala. without delay.

THE LAFAYETTE CONVENTION.

The indications are that the B. Y. P. U. State Convention to be held the 24th and 25th of this month, will be the best we have had in the history of the organization. The prospect is good for a large attendance and we all know that the convention will be royally entertained by the people of LaFayette. The program is full of good things and the young people who expect to at-

RESOLUTIONS.

At a meeting of the members of the Baptist church in conference last Sunday the following resolutions were introduced by Capt. Jno. T. Davis and adopted as indicated:

Whereas, In deference to the wishes of the Governor and the appointment to the responsible position of Chaplain for the State convicts by his Excellency, our much loved brother and pastor, Geo. E. Brewer, has just tendered his resignation to take effect at once; and

Whereas, Our brother has signified to us that he sincerely felt he could accomplish more good in the Master's cause in the new field to which he has been appointed than in this or another pastorate; and, however loth we may be to part with and thus sever the pleasant and affectionate relations that have existed between him and ourselves as pastor and flock; yet we feel it is our duty to defer to his wishes and request; therefore, be it

Resolved, First, That the Baptist church at Columbia accepts the resignation of Bro. Brewer as tendered by him, and at his own request as set forth in the preamble;

Second, That our prayers and best wishes shall attend our retiring pastor and faithful wife, and may the hearts and homes of God's people ever be open to them wherever their lots may be cast;

Third, That the foregoing preamble and resolutions be spread upon the minutes of the Church, and that a copy of same be handed Bro. Brewer, and that a copy of this resolution be published in the Columbia Breeze and ALABAMA BAPTIST.

Done by order of the Church in Conference, this April 7, 1901.

L. Y. PALMER,

Church Clerk.

W. F. OAKLEY,

Moderator.

tend are looking forward to its discussions with deep interest.

One of the strong points for young people's Conventions is that they encourage good fellowship among the christian workers. This is indeed a great force, and one of the very best ways to begin a great meeting of this kind, is for everybody to get acquainted at the beginning. The Union at LaFayette recognizes this, and have provided a meeting to be held the night of the 23rd, which is the night before the Convention opens for this very purpose, and they ask that all the delegates who can possibly do so, will arrange to arrive in LaFayette in time for this service. It will be worth your while to make it a point to be there and catch the first of the spirit of the Convention in the meeting of each other before the work begins. Don't forget this, and make a special effort to get to LaFayette on the 23rd.

Although we have had but few expressions in regard to the holding of the State B. Y. P. U. Convention with the State Baptist Convention, we trust that the matter has been brought to the attention of the young people of the State enough for them to go to the Convention informed as to the proposed change at least, and impressed with the importance of a proper settlement of the matter. We would be glad however to have further expressions in regard to it, in the short time that we now have before the Convention. As we have said before, it is a very important matter, one that will affect very materially the work of the young people as an organization in the State, while others, equally as earnest, think it would be a help to the work. What we want to do is to decide the matter in the way that will best advance the cause of the Master. A fuller expression of the views of the young people on the subject might help toward this end.

For the Alabama Baptist.

Some Old People.

J. MACPHERSON.

Bro. Noah Daffron and his wife, Mrs. Adeline Daffron, live some two miles south of Ragland, in Collin's Bend of Coosa river. They were both born and raised in South Carolina, but moved where they now live in 1847. Yes, in the very same house. Bro. Daffron was born July 15th, 1813. He joined the Baptist church when he was 73 years old. Sister Daffron was born in 1818, April 15th. In 1852 she was baptized by Jordan Williams. Noah Daffron was baptized by Columbus Pike in Trout Creek.

This old couple are still living. They were married March 20, 1852. So they have been living together 69 years. They had 13 children—six of whom are yet living. They have 30 grandchildren and 15 great-grandchildren.

This old brother and sister have given shelter to and entertained many of the Missionary Baptist preachers, and some of them will likely be glad to hear of them.

This region of Alabama needs some live, energetic, consecrated Baptist preacher. The church here went down and was finally sold, and now they have nothing. They are in a very luke-warm condition. Nearly every family in this community are Baptist, and yet they have no church, and they take no interest in religious affairs. God grant that there may be a change for the better.

The preaching that some church members like is that which will encourage them to keep on living in sin, and still feel that they are safe.

There are people who doubt the Bible who believe nearly everything they see in the newspapers.

RECEIPTS AT STATE BOARD OF MISSIONS

For January, 1901.

[Report received in office of ALABAMA BAPTIST March 29, 1901.]

STATE MISSIONS.	
Marion	22 25
West End, Montgomery	1
Montevallo	3 30
Oxanna	1
Mt. Carmel	1 50
Billingsley	3 75
Orrville	25
Clear Creek ass'n	10
Birmingham First	27
Roanoke	30
Florence	10
Bellview	4 32
Mt. Calvary	2 71
Christian Valley	35
Woodlawn	10
Duke	81
Livingston B. Y. P. U.	5
Union Springs	5 70
Mrs. S. F. Connor, Bladen Sp's	2
W. F. Setzler, Safford	10
Oswichee	2 20
Monterey	1
Mt. Moriah	3 60
Blocton First	1 77
Orrville	10
Evergreen	2 15
South Montgomery S. S.	4 10
Gadsden L. M. S.	1 40
Sandy Creek	3 40
Clayton St., Montgomery	8 50
Parker M., Anniston	50
Jackson	2 15
Union	2 05
Bethsaida	2 70
Carbon Hill	1 33
Beulah	2 07
Brookside	2 50
Bethel	6 00
Scotts' Station L. A. S.	3
Jackson Y. L. M. S.	2 55
Fulton	1 20
Greenville	8
Luverne	5 31
Elba	5 65
Enterprise	3 50
Steep Creek	2
Blocton First	2 80
Wedge	5 25
Providence	11
Pisgah	1
Total	326 82

HOME MISSIONS.	
Oxanna	40
Mt. Carmel	1 50
Livingston	8 75
Billingsley	2 55
Oxford	5
Clinton	1 30
Clear Creek ass'n	2 55
Florence	9
Bellview	4 82
Christian Valley	35
Wilsonville	2 75
Duke	90
Livingston	7 71
Union Springs	12 04
Mrs. S. F. Connor, Bladen Sp's	2
W. F. Setzler, Safford	5
Oswichee	2 20
Monterey	80
Mt. Moriah	3 50
Blocton First	1 77
Evergreen	4 37
South Montgomery	1 80
Jackson	2 35
Orrville	11
Bethsaida	3
Vincent	7 38
Carbon Hill	1 33
Mrs. J. T. Simmons, Ramsey	1
Bethel	7 25
Shelby	10
Ramer S. S.	86
Ramer ch.	60
Jacksonville Y. L. M. S.	2 55
Fulton	1 20
Unknown party	50
Luverne	2
Enterprise	1 50
Steep Creek	1 50
Blocton First	2 80
Montevallo	6 25
Mrs. Reynolds's S. S. class	2 08
Pisgah	1
Total	146 71

FOREIGN MISSIONS.	
Parker M., Anniston	50
New Hope	1 50
West End	4 56
Glen Addie	40
Oxanna	80
Castiberry S. S.	2
Mt. Carmel	5
Oxford	5 90
Clear Creek ass'n	9 37
Florence	4
Mt. Olive	5
J. W. Russell	3 50
Forest Springs	35
Christian Valley	3 12
Wilsonville	1 08
Duke	9 75
Union Springs	2
Mrs. S. F. Connor, Bladen Sp's	5
W. F. Setzler, Safford	2 20
Oswichee	96
Monterey	4 55
Mt. Moriah	3 79
Blocton First	5 33
Oxanna	2 09
Evergreen	80
Clayton St. S. S., Montgomery	1 27
Parker M., Anniston	3 20
Jackson	1 34
Moundville	19 55
Bethsaida	1
Carbon Hill	8 75
New Decatur First	8 60
Pisgah	1 20
Bethel	50
Ramer S. S.	2
Selma 2nd	1 50
Fulton	2 81
Unknown party	6 25
Luverne	
Enterprise	
Steep Creek	
Blocton First	
Montevallo	
Total	288 13

Continued in our next issue.

Central Committee Column.

WOMAN'S CENTRAL COMMITTEE.

Mrs. L. F. STRATTON, President.....1705 Twelfth Ave., S. Birmingham, Ala.
B. D. GRAY, Vice-President.....Birmingham, Ala.
H. L. Mellen, Vice-President Ex. Com.....Livingston, Ala.
T. A. HAMILTON, Leader Young Peoples' Mission Work.....Birmingham, Ala.
FLORENCE HARRIS, Leader Babies' Branch, 301 Sayre St., Montgomery, Ala.
GEO. M. MORROW, Treasurer.....1711 Eighth Ave., Birmingham, Ala.
D. M. MALONE, Secretary.....East Lake, Ala.

There follows a list of Associational vice-presidents. The wish of the Central Committee is to have a vice-President in every Association to organize and develop societies in the Association. The vice-President is the medium between the societies and the Central Committee. We would be very grateful to the pastors of the Associations, not represented, if they would write us suggesting good workers as vice-presidents.

ASS. VICE-PRESIDENTS.

Antioch—Mrs. J. B. Hamberlin, Healing Springs.
Bethel—Miss Willie Walston, Linden.

South Bethel—Mrs. J. F. Savall, Thomasville.

Bessemer—Mrs. W. R. Ivey, Bessemer.

Bigbee—Mrs. H. E. Mellen, Livingston.

Birmingham—Mrs. Wm. Franklin, Pinson; Mrs. N. A. Barrett, East Lake.

Cahaba—Mrs. D. W. Ward, Greensboro.

Calhoun—Mrs. O. M. Reynolds, Anniston.

Central—Mrs. A. L. Harlan, Alexander City.

Cherokee—Mrs. H. L. Ison, Center.

Colbert—Miss Hattie Hurst, Russellville.

Conecuh—Mrs. Jefferson Beeland, Greenville.

Coosa River—Mrs. W. C. Cleveland, Talladega.

Etowah—Mrs. J. H. Holcombe, Gadsden.

Eufaula—Mrs. J. E. Meadows, Clayton.

Florence—Mrs. Lizzie Jones, Florence.

Harris—Mrs. J. T. Nuckolls, Ft. Mitchell.

East Liberty—Mrs. J. M. Vernon, Cusseta.

North Liberty—Mrs. M. B. Neece, Huntsville.

Marshall—Miss Lizzie Walker, Albertville.

Mobile—Mrs. A. H. Pettit, Mobile.

Montgomery—Mrs. S. A. Smith, Prattville.

Muscle Shoals—Miss Bettie Irwin, Moulton.

Newton—Mrs. A. N. Jones, Newton.

What Hindered.

C. H. WETHPREE.

A person is apt to be hindered from going to Christ and becoming a Christian by some certain thing which he especially loves, yet ought not to love.

Rev. Dr. W. A. Montgomery tells the following incident in the Christian Index: "Somewhere about the year 1869, Bro. W. A. Nelson and I held a meeting in the county site of the county in which I was then living. Bro. Nelson had just been chosen general missionary of the East Tennessee General Association. As I remember it, this was his first protracted meeting after his appointment and he insisted on me going with him. The meeting, under Bro. Nelson's earnest sermons, soon became

one of great power. There were many conversions and the whole town was stirred, among others a young lady from Virginia, there on a visit. She was a small, sylph-like creature, of charming manners, passionately fond of dancing and the belle of the ball room. It was not long before she was deeply convicted, but she would not come forward for prayer, but sat in her seat weeping, and sometimes wringing her hands. To Bro. Nelson's appeals and mine she steadily answered that she was not ready to be a Christian yet. This continued for about a week. We were puzzled as to what could be the matter. One night the meeting was of unusual power. Near its close this young lady sprang suddenly from her seat and came running to the anxious seat. She sent for Bro. Nelson. As he approached her, in a state of perfect anguish she cried

Pine Barren—Mrs. L. A. Moore, Furman.

North River—Mrs. W. C. Davis, Jasper.

Tennessee River—Mrs. T. E. Callan, Fackler.

Selma—Mrs. J. E. Barnes, Selma.

Shelby—Mrs. W. G. Parker, Columbiana.

St. Clair—Mrs. G. W. Hodges, Ashville.

Troy—Mrs. J. A. Carroll, Troy.

Tuskaloosa—Mrs. L. O. Dawson, Tuscaloosa.

Tuskegee—Mrs. W. E. Hudmon, Opelika.

Union—Mrs. S. A. Robertson, Carrollton.

Zion—Mrs. J. T. Brown, Andalusia.

I am so often asked what are the first steps to be taken in organizing a society. Well, I'll give a clipping from one of my letters just read:

"I had been writing to them as often as it would do, trying to get them interested and to agree to organize. I had never met a single woman in the place. I walked all over town visiting every Baptist home and talking missions as best I could. Almost every one promised to meet that afternoon and organize. And in spite of a dark cloud and rain, most of them came, and we organized, elected officers and had a good meeting. I found but one who had ever read the Foreign Mission Journal, though I had no trouble in getting up a club."

Mrs. Julia H. Price, Florida: "I am glad to write you that we organized March 3. We have enrolled 13 members and hope to double that number before the next quarter is out. We are very much encouraged as our first report is something over 10 dollars. We pray that the little fire kindled will spread through our church and surrounding country."

Mrs. T. Benagh, Athens: "Very many thanks for your cordial letter and proffered help in our Mission work. The literature was received and will prove a help indeed in our society. We have great cause for encouragement. Our Sunday school is flourishing and our congregations good. I have been here without a church for 20 years, so it means a great deal for me to see it reorganized."

out, "Oh! Mr. Nelson, I have been willing to give up everything for Christ except dancing, I am willing to give that up now. Oh, I'm lost! What shall I do?" Under Bro. Nelson's gentle and sympathetic advice she was soon rejoicing in the hope of glory. I was her pastor for several years, and she was a most zealous and pious Christian, and, abhorred dancing, saying that it came near wrecking her soul? Her love for and practice of dancing hindered her for quite a while from getting into the Lord's Kingdom, and when she had gotten into the Kingdom she not only lost all desire for dancing, but she detested it; and yet some church members assure us that one can be an excellent Christian and at the same time make a practice of dancing in a mixed company! Don't say so!

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For the Alabama Baptist.
HELL.

ENOCH WINDES.

The anti-hell philosophy of this world is like many systems of man, exceedingly faulty. Its real foundation is sentiment without sense. No war is made on heaven, whether biblical or heathen. While figures are exhausted in Bible description of heaven, no objection is made. It is all right. It is a good place. No one objects to living forever in heaven, whether deserving or undeserving. But Hell is a different kind of place. The same Bible exhausts figures in the description of eternal punishment, and some people at once assume that Hell cannot be. It is too bad a place. And then to stay there forever is simply out of the question. It is too much punishment for any thing man can do or be. Men will talk Hell and curse their fellows, irresponsible animals, or even inert and senseless matter, to eternal damnation, and yet refuse to believe there is any such place to which bad people go. No, no; God is too merciful to allow any of His creatures to suffer through all eternity. Their argument, reduced to its last analysis, is merely this: "Man does not want Hell—eternal punishment to be—and therefore there is no such thing."

But man's saying a thing will not come to pass has never prevented that thing from coming. Nor has man's denial of the existence of anything ever put that thing out of existence. Men have been going to Hell during all the years of the human race, because they deserved it. And for the benefit of mankind on account of one man's landing in Hell and what he did and said when he found himself in the place, has been given to the world.—Luke 16:23. "And in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom."

Whether this account is a parable, or actual history, there is bound to be hell for sinners, and it is eternal hell.

A parable is a narrative, either real or imaginary, used to teach and enforce some truth. If a "real occurrence in life, it is of course most forcible. This none can question. No argument is needed therefore to show to any candid mind that if it be merely an imaginary narrative, it must be true to life, just such a thing as does occur in life without any doubt, or it is entirely without force, teaches nothing. When Jesus, therefore, said that there was a certain rich man that was dressed very fine and fared sumptuously every day, and that a beggar named Lazarus lay at his gate, and that the dogs licked the beggar's sores, He at least stated what was true of life, what usually occurred with beggars and rich people, or his teaching was pointless. When He said that the rich man "in hell lifted up his eyes, being in torment," He said simply what was a common occurrence with the rich people of this world who are selfishly unmindful of suffering and want around them.

"In hell" was not in the grave, for people do not lift up their eyes in the grave. The grave holds nothing but rotten matter. Nor are there torments in the grave. Can rotten, senseless matter suffer torments? And when Jesus said that the rich man talked to Abraham, whom he saw "afar off," He only said what any man in like condition would have said. But there is no power of speech in the rotten tongue of the grave.

"In hell" was not in the hades (underworld) as distinct from the final and eternal abode of the wicked. It was purely hell fire and damnation. For the poor fellow was in torments in a flame. And he knew the cause of his agony, for his first and supreme desire was to be relieved by water from the burning.

If Jesus spoke a parable, and not literal history, His parable leaves Lazarus "in Abraham's bosom" (the Jews' heaven), and the rich man "in hell," and there they must remain forever, or His lesson is worthless as to its main point. Lazarus' comfort would have been of little consequence if it was only for a day or a year. Likewise would the torments of the rich man have been of small consideration if they were to pass off in a few months or years.

If Jesus spoke literal history, and we have the history of the rich man and Lazarus instead of the parable of the rich man and Lazarus, he who repudiates the sinner's hell practice

ally accuses Jesus of lying. Yet thousands of people profess to love Jesus and trust in him for eternal salvation and still say there is no eternal punishment for sinners. O! the folly and inconsistency of some people in religion!

The account of the rich man and Lazarus suggests that for the whole human family there are only two eternal destinies. We have no biblical account of the souls of men going to but two places—heaven and hell. In all nature there is nothing that contradicts this idea—rather there is much that gives it strength. But we are not now so much concerned about the idea itself. And it is worthy of serious consideration that between the two destinies of human souls there are neither commercial or social relations. Between the two there is an impassable gulf. If souls would pass and repass they could not. Besides, there seems to be no disposition on the part of those in hell to go to heaven; they only seek a kind office from their fellows—the favor of a drop of water to alleviate their suffering. And those in heaven do not seem to care to throw away labor and time on the inhabitants of hell. They seek no sense in a visit to earth to warn their fellows kindred against hell. They have on earth Moses and the prophets, and if they will not hear them there is no use in trying anything else with them.

But in both heaven and hell there is deep solicitude for men on earth. In heaven "there is joy over one sinner that repents." In hell as a soul writhes in torments and indulges no hope of release it thinks of kindred souls on earth that may come to the same awful destiny, and it would try hitherto untried means of letting them understand what a terrible place Hell is. Would that people could realize how heaven is interested for them. Would that they could hear the agonizing cries of Hell, pleading with them not to come to such a place.

No compulsion put Lazarus in Abraham's bosom. The angels took him there after he died. He had so lived that they took him there. Now did any compulsion put the rich man in hell. He died and his neighbors had a funeral; he was buried, and "in hell he lifted up his eyes." Let the unsaved make a wise choice while there is opportunity.

Town Creek, Ala.

For the Alabama Baptist.
TRIP NOTES.
W. B. C.

The L. and N. is certainly on the lookout for business. In North Alabama wherever a coal or iron mine opens, its line is the first to get there; and in South Alabama, in the vast timber forests, where the railroads, like race horses, are splitting the air and waking the native stillness with the shriek of the locomotive, the old "Ellen N." as the people call it, is traversing the choicest territory. The management is broad and liberal, looking to the development of the country through which it passes. A northern man said to me: "The L. & N. is the great railroad of the South; it is doing more to develop the country than any road I know of." That sentiment is well nigh universal where the road is known. It is devoutly to be wished that the policy of absorption may never include this road. At

BROOKWOOD, in Tuscaloosa county, reached by the L. & N. I found a mining town which was a surprise to me. Our brother, T. G. Bush, of Birmingham, is the president. The blacks and whites live in communities entirely distinct. The white town is beautifully situated on a high ridge. The water is abundant and pure, and the health good. Prof. Elliott is at the head of a fine school maintained by the company. No liquor is sold in the place. The Baptist church is a strong body, capable of sustaining preaching every Sunday. Their house is unfortunately located and is in partnership with some Order. There is talk of building at a more central place. When will our people learn the unwisdom of partnership buildings? I have never seen a church satisfied with such an arrangement, but the lesson seems hard to learn. Once in the unchurchly building, that fixes it for a generation.

WOODSTOCK,

Where I dropped off for an hour, is

on the A. G. S., at Blocton Junction. The Baptists have a handsome house—probably the best frame building in the county. The church has been making a great struggle to pay off a debt unfortunately placed upon it years ago. It is hoped with some help from the outside, it has been settled by this time. Some of the members, with whom I conversed, talked hopefully of the future there. Bro. W. T. Davis, one of our college boys, is the much loved pastor.

TUSCALOOSA,

Baptistically and otherwise, is forging to the front. Pastor Dawson has the finest congregations he has ever had. He is planning for the enlargement of his house of worship by the addition of a Sunday school room. No man in Alabama has a bigger heart or a wiser head than Dawson. He is interested in every department of denominational work in the State. If all our city pastors would do as much for the country around them as Dawson does about Tuscaloosa, the results would be glorious. At the Central College everybody had the grippe, but I had the pleasure of talking to a fine lot of girls. President Giles is enthusiastic about his prospects. He has all the boarders he can accommodate at present. The local patronage seems to be all coming his way. With his location and his magnificent old building, once the State Capitol, there is no reason why he should not have a fine school.

I could only shake hands with Brother White at Northport. He is pleasantly situated, and is enthusiastic about his field.

I failed to mention a Sunday at

ORRVILLE

With Pastor Watson, because I so frequently let my pencil run away with me about the people I love more than any on earth. Brethren sometimes accuse me of using extravagant language when I write of old, Providence and Orrville. I ought to be excused when it is known that here I began my ministry and spent the happiest years of my life. I will pass over this trip for this time.

I dropped in on Pastor Dickinson, at Selma, and heard him talk of the great building they contemplate erecting at an early day. They are amply able to build, and the membership is united and enthusiastic about it. Selma has always been a fine business city, but it bids fair to greatly improve, now that the L. & N. has completed its line from Pensacola, and the Selma and New Orleans is being extended towards the Southwest.

Somewhere about the time I am writing I held forth for Pastor Providence at

CLAYTON STREET,

Montgomery. This is the brother whom the Auburn saints sought to entice away from the busy city pastorate to a quiet and easier work. Though the field was inviting, the work easier and the salary larger, he chose to remain in Montgomery, very much to the delight of his devoted people. This church occupies a very important field, and under the lead of their wise and gifted young pastor, they are doing marvelously well. When they get to where they can have more room and a better building they will get a stronger hold in the city.

When the First church gets on its new lot, the finest in the city—with the great building it is going to erect, it will give the Baptists a hold on the city they have never had. This ought to be speedily followed by Clayton Street and South Montgomery having better quarters, and this by missions wisely located in different parts of the rapidly growing city. Baptists are moving to Montgomery constantly, and there is no reason why we should not indulge the hope to see it a Baptist city some day. Pastor Stakely is showing himself a wise master builder. His church is thronged at every preaching service.

If God were to tell us that He would give us the very best gift that we were capable of receiving, our hearts would be glad at the certainty of such a blessing. Do we need a special assurance from God that His gift to us for this hour is such a gift? If not, then let us receive what He sends at this time, as that which he sees to be the very best. He could give to our advantage, and which we shall see to be so by and by.

Learning makes a man fit company for himself.

For the Alabama Baptist.

From "The Evangelist."

It is related of Dr. Watts, the hymn writer, that when a small boy he was a persistent rhymist to the annoyance and disgust of his father. The remonstrance of the old gentleman was ineffectual. Like the old fellow of spelling-book apple tree notoriety he proceeded to harshen means. He tried rawhide, and as the cruel blows fell upon the tender boy he cried:

"Pray, father, do some pity take, And I will no more verses make."

I have resurrected this story for the benefit of my good lugubrious brethren, who think it not impossible for the Ethiopian to change his skin, the leopard his spots and "The Evangelist" his style. I am congratulating myself upon the compliment of attention. An old country negro was crying his produce at the top of his voice in the streets, when a cook in a back yard accosted him with, "Hush that racket you old fool, you 'sturb all the folks in town." "Did you hear me?" "Yas day can hear you a mile." "Dat's what I want. Taters! Taters! Taters!"

Read on, Brethren; I am writing for your entertainment. My style may be unfortunate, but it's the only one I have. It's a birth-right which I cannot transfer, or I would have disposed of it long ago, at a premium to a very wise man who complained that he could get no attention. My unfortunate style, coupled with an inordinate modesty has no doubt, kept me in the back ground of public opinion. I am sure that sympathy not censure should be meted to me. I wouldn't do anything in the world, or in writing, to injure the paper.

Really, I'm afraid I don't know what is worst or best for the paper. I never had the management of a paper. I just supposed the Editor was like that provident man in the Scriptures, who out of his treasury brings forth things new and old. I didn't know but that he would be inclined to have his stock of the "new" replenished so I "chipped in." It was the "widow's mite," brethren, and, like the widow's oil and flour, it holds out. If it puts a bad taste in the mouth I'll have to quit. I believe it was the great Apostle who manifested the lovely disposition to deny himself the juicy steak to avoid offence to the brethren. I must try to imitate that good man. I know I've neglected his example in that particular. Indeed, brethren, when I take a view of my backward track I am convinced I neglected to do a great many things which it seems, now, my profession of Godliness required. I am sure I did a great many things that I ought not to have done. Much of my time has run to waste in tiresome efforts to pluck the mote from a brother's eye, that should have been devoted to lifting the beam from my own. And, sometime I have thought we inconsiderately ask the Holy Spirit to guide us in duty when we already know our duty. It must be a disposition to shift responsibility. The written page is so plain that it cannot be mistaken, except wilfully. The Holy Spirit or one "risen from the dead" will hardly be accepted as a guide by him who refuses to accept the Scriptures as a lamp to his feet, the light to his path. My duty in every situation is made plain to me, in the Book. But I don't do my duty. Duty leads me over hard roads, into hard places. It lays burdens upon me. It takes me into uncongenial company. It makes me ridiculous before the world. It requires sacrifices. It demands humility. I know my duty but "I do it not." Is there any use in asking for heavenly guidance only to continue to reject it?

I may have been converted. The church has my word for it, but when I meditate upon the variance of my life and profession I almost conclude that the church is easily imposed on. My personal experience is that one can be prominent in the church even when very neglectful of known duty. I heard a very eloquent divine once say in a lecture, "You can't be a christian on Sunday and get drunk on Tuesday," etc. My observation is that the impossible is accomplished every day in the week with the hearty approval of the church.

Let the brethren understand that I am not sitting in judgment upon any man. "Judge not that ye be not judged" (as I once heard it) is my motto, and I suppose, has been adopted generally. I am simply confessing that, with all the light before me, I do wrong. I am satisfied

that my short comings injure the cause which I profess to love. One or two of my brethren, unfortunately seem to pattern after me in the strict requirements of our loose discipline. The great majority are so modest and secret in all their christian duties that I am at a loss for present example. What does it profit me to say I believe that Jesus is the Son of God, while I hold as naught His precept and example? How have I honored Him, in baptism if I disregard the significance of "Newness of Life?" We love in a controversial way, to speak of "One Lord, One Faith, One Baptism."

Oh! how we Baptists appropriate that scripture. One Lord whose example I repudiate—One Faith that makes my heart no better—One Baptism, without "Newness of Life." Oh! I want some brother who has been overwhelmed in the waves of persecution, for duty, who has suffered for righteousness, to tell me the blessedness of personal performance. Don't tell me about Paul and John and Peter. Bring it right down to home and now. Tell me about yourself. Your example is the encouragement I want. You may have queer notions and have peculiar constructions of the Scriptures and erroneously think disagreement is persecution. That won't pass. An old bachelor preacher, (May his tribe decrease,) was wont to say that "one woman pulls as hard against the Lord as five yoke of steers because the marrying of a wife and the purchase of five yoke of oxen were excuses for declining the same invitation." He thought he was persecuted because the Benedicts of his church disagreed with him.

Another old preacher "took it to heart" because his exegesis of the Virgin parable was not accepted by the brethren. After explaining that it was a custom in the East, when a marriage was on hand for ten virgins to meet the groom with lamps, he said, "Now five of them virgins was males and five or 'em was females." He may have been right but I don't think it was persecution to disagree with him. You may have some personal peculiarity that renders you liable to censure or ridicule, but that's not persecution. Censure and ridicule are both effectual in correcting faults. Mark my improvement from a little corrective censure. Now I reckon my baptism is all right. I can stand persecution for that and my conscience will be easy. But, the other day I complained to a merchant that his prices of a pair of shoes was outrageous. I sold the shoes to a negro at an advance on outrageous. Was that right? Did it show an elasticity of conscience superior to the merchant's? I take advantage of the ignorance and cupidity of inferiors and dependents to "turn an honest penny." My standing in the church is not affected thereby. A fellow in distress wanted a dime to get him something to eat. I told him I didn't have a cent, when I had two dollars in my pocket. Being asked my opinion of an exceptionally dull newspaper article, said "it was fine." Once in my life I had to sit a long time listening to a sermon, whose monotonous dullness was without a single relief. Of course, I would rather have had the "seven years itch" for the time, but inquiry elicited the encomium "splendid." These several acts of mine seem discordant with my profession. And these are not "a drop in the bucket." I don't know that any brother does things approved by the church that disturb him. If he has done these things and is continuing therein, he's not the one to acknowledge attention.

At a horse sale the auctioneer said to the old negro, "now uncle tell the gentlemen the good qualities of that horse." "Well, Suh, sometimes he goes blind an'—That 'll do that 'll do." I don't want any of you to tell my good qualities. Tell yours. Say on, Brethren.

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves nor shifts, but with a will; and what is not worth this effort is not to be done at all.—Ruskin.

Blessed are they whose spirits make a joy of labor for love's sweet sake.

Alabama Baptist.

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

MARY BROWN HARRIS.

Death has again entered our happy home, and this time has claimed the companion of my bosom. Suddenly on Monday, the 15th inst., at one o'clock in the afternoon, the soul of my dear wife was called up higher. Her beautiful, consistent Christian life, assures us that she is at rest in our Father's House. While she had been sick several days, first with gripe, and then rheumatism, we were not apprehensive of so sudden dissolution.

For forty years she has been the wise counselor, the comfort and sunshine of our home. Always cheerful, prudent, considerate. She was never so happy as when making others happy. Reserved yet affable, cautious and wise, she made home happy. As devoted wife, mother, friend, Christian, she was all that these words imply.

She has gone to join the redeemed, among whom will be found father, mother, brothers and sister, and our dear child who preceded her four and a half months ago, who is watching at the beautiful gate for loved ones.

While our grief cannot be weighed or measured, or our loneliness described, yet we humbly submit to this dispensation of God's providence, remembering the words of our Lord, "My grace is sufficient for thee." But for these words our future life, whether long or short, would be full of darkness and gloom. So we will look up into our Lord's face, through our tears, and say, Lord thou doest all things well—not my will, but thine be done.

On Tuesday at 5 p. m. we laid her beside our dear child in Oak Wood cemetery, there to await the resurrection morn.

JOHN G. HARRIS.

NINE out of ten of the citizens of a State might be favorable to a given measure, without anyone's being willing to make the personal sacrifice necessary to crystallize the existing public sentiment and bring it to bear on the legislature.

WHEN you begin to find fault, it is a favorable season of self-examination. The very spirit of fault-finding shows that there is something wrong in the finder. Remember the mote and the beam.

If there is a decay in pulpit power it is due to the fact that a wretched substitute has been introduced instead of the gospel. Where the gospel is preached people are moved.

"In all thy ways acknowledge Him and he will direct thy paths."

TOILING AND FIGHTING.

"Every one with one of his hands wrought in the work and with the other held a weapon."

So the Israelites of old rebuilt the walls of Jerusalem. For a hundred and twenty years after the return from the captivity the gates were without repair and the walls were in so ruined a state that they could not repel the assaults of enemies. The spirit of the people seemed to have been entirely broken, and they were fearful of incurring the displeasure of their Assyrian masters by addressing themselves to so necessary a work. At length Nehemiah, cup-bearer of Artaxerxes, secured a commission to rebuild the desolations of Zion; and, coming to Jerusalem, industriously addressed himself to the patriotic undertaking. The people co-operated with great unanimity and zeal.

There was need for all their energy; for the spirit of heroic persistence; for decision of character, fearlessness of danger, and unabated trust of God. For their enemies, particularly the Samaritans, threw every obstacle in their way; tempted them, and even threatened to attack them. Yet how nobly the people stood the test! With what intrepidity they endured all trials! They held themselves ready to do the will of the Lord, at the risk of their lives. To spirits more languid it might have seemed hard enough to work for nearly two months beneath the fierce ardors of a Syrian Sun; they "had a mind to the work," though with one hand they must hold the implement of labor, and with the other cling to the sword and spear. In this manner the walls of Jerusalem were built.

By similar conflicts and labors the kingdom of God be built up. The character of our lives if they be true and have high and immortal ends, must be a labor and a conflict. And this not only in reference to the outward maintaining or spread of the Gospel; but our own salvation is impossible unless we realize the two symbols, the trowel and the sword. Hence the two classes of employment with which God's word sets forth the Christian career.

Now, we are said to dwell in a peaceful field. Our call is: "Lift up your eyes and see the fields; how white they are unto the harvest." We must go forth to gather golden sheaves for the garner of the skies. Or the command is: "Go work today in my vineyard," and we must take our baskets upon our shoulders and heap them with purple clusters for the supper. And now we are marshalled for the Lord's wars; and the field is a field of battle. Principalities and powers are in array; swords are flashing in the sunshine; plumes are tossing beneath the rival banners; and then comes the confused and terrible change, the clash of conflicting hosts, the cries of the wounded and dying, the horse hoof dashed into the breast of the fallen soldier, and; pealing over all, the summons to conquer or to die. Now it is a ministry in the temple, a sweet seclusion and holy converse, an accepted sacrifice and a triumphal psalm; and now it is the brave endurance of the taunt and the assault upon the outer wall.

In a word, the requirement of religion is a service and a struggle, a victory whether it be over our own sloth, or our passions, or the outward circumstances that are all inimical to our salvation.

THE bottom principle of faith is will. One cannot believe until he wills. He must have a will to be saved. It is not feeling, it is not impulse—it is will. "I WILL arise and go to my Father," "Whoever WILL may come." "Ye WILL not come unto me that ye might have life."

TWO GREAT SERMONS.

We have studiously avoided writing complimentary words about our Montgomery Baptist preachers, and not from any lack of appreciation, or that they do not merit it, but they are our home folks—a part of our religious family, locally—but we must vary this time. Much has been written in the papers concerning Easter services. No doubt many fine sermons and lectures were delivered on that day. We doubt, however, that two sermons were preached anywhere, that surpassed, the morning and evening sermons, in the First church, this city, by the pastor, Dr. Charles A. Stakely. Congregations were large, and the preacher was at his best.

In the morning Dr. Stakely's subject was "The Argument for the Resurrection of Christ," and his text, the words of the angel of the sepulcher in the 5th and 6th verses of the 28th chapter of Matthew: "I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said."

The speaker opened the discussion with the story of Gilbert West and Lord Lytleton, who entered into an agreement with each other to do what they could to overthrow the Christian religion, the one proposing to attack Christianity at the story of the Resurrection of Jesus Christ, and the other at the story of the Conversion of Saul of Tarsus, but after fair and patient investigation were led themselves to "embrace the faith and to become its bold and persistent advocates."

The argument for the resurrection of Christ was conducted on the basis of three different sets of proofs: the moral, the historical, and the monumental.

The moral argument was sprung first on the words of Jesus himself with reference to his own resurrection, and second, on the well known effect of the resurrection on the early disciples. These things, said Dr. Stakely, cannot be explained adequately except upon the supposition that the resurrection of Christ was a fact.

The historical argument, which was from the recorded appearances of Jesus after his resurrection, was traced more fully and with abundant illustration, while the discourse reached its climax in the argument from the monuments namely: the empty tomb, the ordinance of Christian Baptism, and the Lord's Day.

The sermon, which was regarded by the speaker as only a sketch of the argument in hand, closed with brief remarks on the relation of the doctrine to Christian experience and Christian home.

In the evening the discussion was supplementary to the one in the morning. "The Power of His Resurrection" was the subject, and Philipians, 3rd chapter and 10th verse was the text.

In developing the idea of the power of the resurrection of Christ Dr. Stakely said that it grows out of three considerations mainly—as a vindication of Christ, as an inspiration to Christian service, as a pledge of the resurrection of believers. God put His seal on Christ by raising him from the dead. Because Christ lives we live also. We follow not a dead Christ, but a living Christ; and we look for a glorious resurrection in Him.

In force, simplicity, argument, spirituality and pure gospel, it was equal to, if not above anything we ever listened to. The audience, with breathless and unabated interest, listened closely from beginning to finish. Many were the expressions of praise and appreciation. One of his most forceful points in a few words, was the coupling of the death, burial and resurrection of our Lord,

with Baptism. Said the preacher, every Sunday is an Easter day with Baptists.

These two sermons will be long remembered by the congregations that heard them.

"If I were only rich, how much good—I could and would do with my money!" is an expression often heard. Yet it was not the wealthy who cast their treasures into the temple who won the approbation of the Master, but the poor despised woman who dropped in the quarter of a cent. The spiritual quality of our action is in the willingness and devotion. Doing one's best whether rich or poor, is the idea.

A useless turbulent member in a church is an obstructionist. He is like a dead horse in an artillery wagon in battle. Cut him off and let the procession move on.

FIELD NOTES.

Rev. Joe Vesey, of Mt. Pleasant, Tenn., has moved to Florence, Ala.

Rev. John Bass Shelton is conducting a revival at Langdale, and reports the prospects bright for a good meeting.

Don't fail to pay your pastor's expenses to the Southern Baptist Convention in May. He deserves this much at your hands.

A series of meetings is in progress at South Montgomery church this week. Pastor Gable is assisted by Bro. J. V. Dickinson.

Rev. H. C. Risner, of Roanoke, is assisting Rev. H. W. Provence in a series of revival services at Clayton Street Baptist church, this city.

For the time being the Baptist Union will be edited by Dr. W. H. Geistweil, of Chicago. He will serve at least until the international meeting in July.

Two good services at Pickensville; one addition by letter. A collection for missions. Good attendance at Sunday school.—C. C. Winters, Pickensville.

Mr. Carnegie intimates that he is willing to give a few millions for the improvement of the theatres. There is certainly room for improvement along this line.—Troy Messenger.

Mt. Zion church, about four miles east of Hartselle, was burned down last Sunday morning. The fire was discovered about five o'clock. The origin of the fire is unknown.

"Yes, sir, I am Grandpa Crumpton. Dr. James Crumpton Shelburne landed in East Lake on the 8th." That is what Secretary Crumpton said when we met him after his return to the office.

Rev. J. H. Longier, of Jasper, preached the commencement sermon at the Royal Institute last Sunday, and Monday night preached an excellent sermon in the Methodist church at Oneonta.—News Dispatch.

The fifth Sunday meeting of Troy Association was held at the First Baptist church in Brundidge, beginning on last Friday night. The occasion was a very successful and highly enjoyed one.—Troy Messenger.

The Andalusia Enterprise speaking of the Easter service at the Baptist church there says:—"Altogether, Easter services in Andalusia were grand—grand day, grand sermons, grand singing. Why not make all Sabbaths Easter, without the trimmings?"

All quarterly reports should have reached Mrs. Morrow by April 10th. Hope that our treasurers were prompt in sending their reports and that this year Alabama may meet her apportionment, which was \$2,000 for foreign missions and \$3,000 for home missions.

Salvation from sin is an absolutely free gift of God. Men do not have to work for it, nor weep for it, nor do anything else for it. All they have to do is to reach out the hand of faith and accept it. It is freely offered to all men, and will be as freely bestowed upon all who will accept it by faith in Christ Jesus.

We had two interesting services at Wetumpka Sunday. Bro. Crumpton, our corresponding secretary was with us and preached two inspiring and

stimulating sermons, which were listened to with marked attention. He presented the claims of the Boards in his own forcible way and took a collection for missions.—W. J. Elliott.

Rev. W. B. Crumpton, of Montgomery, and Rev. J. A. Howard, of Marion, were the guests of Rev. J. G. Dickinson, for a few days this week. Rev. W. B. Crumpton is secretary of the Baptist State board of missions, and Mr. Howard is representing the ALABAMA BAPTIST, published in Montgomery.—Gadsden Journal.

The Chairman of the State Democratic executive committee has addressed a letter to the ministers of the gospel in the State asking their co-operation in the constitutional convention movement. The committee takes the view that the movement involves a great moral issue on account of its purpose to disfranchise the negro thus removing the temptation to commit fraud at the polls.

All ladies expecting to attend the Convention at New Orleans should send in their names to the Central Committee at once. Every State is entitled to five representatives; the vice-president of the executive committee and four others. Our charming Mrs. T. A. Hamilton will represent the Central Committee this year. The names of the three other representatives will be published later.

Whatever tends to uplift man and place him on a high plane of living is worthy of endorsement. Communities, individuals, nations, and kingdoms can do no better than to place before the people pure and wholesome literature. The best food for the brain is that which inspires one to a nobler and better life. Much care in the selection of this food, and much attention to the systematic feeding are essentials.—LaFayette Sun.

The Texas Baptist Standard knows how it ought to be with a true blue Baptist. Witness the following: "We admire a thorough-going, strong and earnest Baptist; but because one is such a Baptist it is not necessary that he shall get mad at anybody else about it." Some brethren seem to have a notion that a part of being sound is to be offensive. A great mistake. Paul's admonition is that we speak "the truth in love."

Rev. J. W. Kramer, of Brewton, graciously responded to the pastor's invitation and preached at both services Sunday. He spoke with vigor and vehemence on "the process of discipline" and "the immortality of a soul." He has splendid control over his voice and a much praised characteristic was his perfect enunciation; which accomplishment, in speaker or singer, is distinctly pleasurable.—Greenville.

April is generally rather a hard month with the BAPTIST. Last week our receipts were smaller than for some months in the same length of time. We urge our subscribers who are behind with us to make a special effort just at this time. A small matter with you may be a big thing with us. A thousand owing us a dollar each could pay up and put us in fine shape for three or four months to come. But will they do it? We hope they will.

The subscription list of the citizens' donation to the Baptist Board of Missions for the purpose of purchasing the college properties at Scottsboro, is gradually climbing, and only \$250 is lacking to complete it. It is expected that everything will be in readiness by this fall to open a high grade school in the splendid buildings that have stood vacant so long, under the control and direction of the board of missions of the Southern Baptist convention.

READ THIS.—In sending articles or sermons for publication please guard the length. If over two columns it may be necessary to divide into two parts. People do not read long articles—hence short and pointed paragraphs are mostly appreciated. Give us facts, condensed. We are glad to say, that the denomination all over the State, are rallying to the support of the ALABAMA BAPTIST as never before in our history. Hence we are getting more news items from the churches and brethren, and consequently have not the room for long articles or long sermons. We want short articles and short sermons.

About one year ago a Baptist min-

ister, from a distant county, spent several days in Edwardsville, and before leaving, asked us to send him The Standard-News. The paper was sent regularly, but in the meantime he changed his location and so notified us. Then he returned to the original office and again notified us. His requests were complied with, and the paper followed him around for twelve long months. Then we sent in a gentle reminder and asked for a remittance. To our astonishment the dear brother declined to comply on the ground "I cannot see that I should pay for something I never got." All right, brother—do as you please, and the Lord have mercy upon your soul. —Edwardsville Standard-News.

We began a revival at Glen Addie Baptist church on the fifth Sunday night in March, and up to this writing we have received in all twenty accessions to the church. Rev. O. P. Bentley came to us April 1st and preached eleven days and nights; he preached with great power and simplicity and his sermons were sound and exceedingly practical; he resorted to no high pressure or claptrap methods to move the people, but preached the gospel and relied upon the Holy Spirit to do the rest. We were very much hindered the first week by disagreeable weather, but we feel that a great work has been done and we praise God for the same; the meeting will close tomorrow. Bro. Bentley greatly endeared himself to our people, and he will ever be kindly remembered by us all. —A. A. Hutto, Anniston, April 14.

Mrs. Mary Ann Poyner, whose serious sickness was mentioned last week, died on last Wednesday morning. Before marrying Mrs. Poyner was a Saxon. She was born in Taliaferro Co., Ga., in Sept. 1827; she was married to the late Rev. Jas. M. Poyner in Dec. 1857. She moved to Chambers County, Alabama, with her parents, when a young girl; and moved to Henry County with her husband in the year 1851. She joined the Missionary church, at her home, in the year 1858; she was one of the original members in the organization of Beniah church in Henry County. Sister Poyner, as she was familiarly called, is another one of the old land-marks of Newton and vicinity to pass from the stage of action. She was an exemplary, Christian woman, a good neighbor, a faithful wife, and a loving mother. —Newton Harmonizer.

We have just closed in the Parker Memorial church a most remarkable meeting. In it there was no excitement, no effort to get large numbers to join the church, no tricks, no clap trap, no questionable methods. Bro. Purser, of Opelika, preached, presenting the gospel and nothing but the gospel, simply, practically, lovingly. Though it was cold and rainy for a week, the people came and God's power was made manifest. During the meeting and the Sunday following there were forty-five additions to the church and there are more to follow. Of those who joined, twenty-three came from families not connected with our church. There will be no reaction to follow this meeting. We look for a continuous blessing to flow from it through the years to come. Our Sunday school on the Sunday after the meeting numbered three hundred and five. —J. H. Foster Jr., Anniston, Ala.

I have just closed a gracious revival here at Northport. The pastor began the meeting on Wednesday night April 3d, preaching every night until Sunday when we began service night and day. The pastor did all the preaching until Tuesday night of the second week, when Bro. L. O. Dawson, of Tuscaloosa, came to his relief, preaching four plain simple gospel sermons, with great power and pathos. Northport is Dawson's second home, and we love him almost as much as Tuscaloosa. As a result of the meeting, seven happy converts are rejoicing in the Savior's love. Two who had been previously received were buried with Christ in baptism on the first Sunday while six were baptized last Sunday and two more await baptism, with many more interested in the way of eternal life. Our church has been strengthened, and we trust the entire community benefited by the meeting. —W. L. White, Northport, Ala.

Rev. H. T. Crumpton, from Evergreen, the newly elected Baptist minister of this place, arrived in the city a few days ago, and as previous-

ly stated in our last issue, delivered his first sermon out at the Shorterville Baptist church Sunday morning, to a large and quite an appreciative audience. This church he will serve also, preaching there once every month. Sunday night he preached here and it is said one of the largest audiences greeted him ever at this church, the house being packed to the doors. His remarks were given close attention by all, and the impression he made upon our people was very favorable, if we are to judge by the complimentary remarks we have heard passed upon it. He is a young man but comes from a noted Baptist family and will no doubt meet every requirement of our people. The Methodist people very generously declined to hold services that the young man might receive a cordial welcome to Abbeville. —Abbeville News.

I have just returned from Anniston, Glen Addie church, where for the last few days I have been assisting Rev. A. A. Hutto in a revival meeting. It was indeed a gracious time. Notwithstanding the weather was cool, damp and cloudy for the first few days the meeting continued with unabated interest and congregations increased. Up to the time I left, Thursday there had been 17 additions, and those received were real substantial men and women. Among those were two (man and wife) from the Episcopalists. There was no clap trap methods used but simply preaching the gospel and leaving the results with the Lord. The work done is not superficial but is, I think, that kind that lasts. The membership of our church were spiritually strengthened and if possible the pastor and people were more closely connected together in Christian sympathy and love. I consider Bro. Hutto one of the most energetic and painstaking pastors we have and his people love him almost to a fault. He has a great work there and it is certainly one of our most important fields. He is pastor of both Glen Addie and Oxanna, but there is enough work at Glen Addie alone to take all of his time. If this could be, it would be only a short while before this church would be self supporting and a strong factor in mission work. They are moving along grandly now. Bro. Hutto has some good folks there and the writer enjoyed their hospitality very much. May the Lord abundantly bless both pastor and people. —O. P. Bentley, Fayetteville, Ala.

TYPEWRITERS—Easy Terms, large discounts. Rev. J. W. B., Brookside, Ala.

BIRMINGHAM CHURCHES.

First Church—Fine day. Pastor Gray's eighth anniversary. Large attendance. Pastor preached in the morning. Dr. R. J. Willingham delivered a great address on Foreign Missions at night. Over \$100 contributed for Foreign Missions which was extra to our regular subscription. The ladies have beautifully carpeted the church. Pastor Gray has only one more month with the church.

Avondale—Sunday school greatly increased in number and interest. Pastor preached at both services to fine congregations. One accession by letter. Church preparing for a revival.

Ensley—Good day throughout. Collection for missions in the morning and sermon on the Resurrection by the pastor. At night congregation was large and pastor preached sermon to young men. Dr. Cox, of Mobile, will be with us in May in a protracted meeting.

South Side—Dr. R. J. Willingham preached in the morning; church gave him about \$350 for Foreign Missions. Pastor Davidson at night. Good services at both hours.

Second Church—Two good services. Subject in the morning, "Gideon's Band;" at night, the "Christian's Directory for a Day's Work." Visitors—Dr. R. J. Willingham, Secretary Foreign Mission Board, gave the conference a wonderful and inspiring talk. Bro. Lovell, pastor at Wylam, was present.

Woodlawn—Pastor preached in morning; text Mark 14:3-9. Church raised \$900 for repairs on building. Rev. Geo. E. Brewer preached at night. His sermon was much enjoyed. Three accessions to the church.

Fifth Sunday New Century Meetings.

Our Fifth Sunday Rally at Arkadelphia "Sulphur Springs Association" was very well attended, though the weather was very bad.

Rev. J. G. Lowrey preached three able sermons and aided in the discussion of many important subjects.

We feel sure that there is a brighter future for our Association.

The following ministers were in attendance: J. G. Lowrey, W. J. McGary, T. A. Hancock, R. F. Wooton, J. E. Creel, J. W. Trotter, J. W. Dean, H. B. Martin, C. M. Sanders. Also a few Methodist preachers.

R. W. GRUBBS, Moderator.

J. E. CREEL, Secretary.

HARD TO BEAT.

SHILOH, ALA., April 4, 1901.

John was in the spirit on the Lord's day, but I saw an entire congregation in the spirit at Nanafalia at our New Century Meeting. Taking it all the way round it was the best life-giving meeting I ever attended. To sit and hear those good brethren talk about religion until you could see the fire of God's Holy love flash from their souls and burn into the lips of others until their hearts would expand and they would get so full they would leak at the corner of their eyes.

Among the other good things, we had just lots of good things to eat. If we had not been so full of religion we could not have eaten half of the good things these good people prepared for us.

Thomaston has a dispensary; so has Nanafalia, if we are to judge from the way they dispensed with their money—\$40 or more.

Brother Editor, I would like to have such a meeting every Sunday, and if God will help me am going to try my best to have a New Century Meeting every Sunday and keep renewed; so here is a dollar to keep my paper going. Yours, W. V. VICE.

CENTURY MEETING AT SYLACAUGA.

LINCOLN, ALA., April 8, 1901.

The meeting was a grand success. Large crowd gathered at the house of the Lord, to hear what the Lord has done for the Baptists, and the world through them, during the past 100 years.

Brethrens Kidd, Solley, Wells, Pope, Bentley, Burns, Callaway and the writer took part in discussing various subjects.

This movement, in our opinion, will accomplish great things for our Master in enlisting many of our pastors and churches in the mission work that heretofore have failed to lend any assistance, and we are sure that if the subjects, as named by Bro. Crumpton, on his printed program, are discussed properly, it will mean much for the Baptist cause.

Sunday was indeed the great day of the feast. Heaven seemed to be let down to earth, and of a truth it was good to be there, and to feast upon the good things that were given to us through brethren Bentley, Callaway, Burns, Wells, Kidd and Solley.

It is the purpose of the brethren to begin on Saturday before the 5th Sunday in June, and to spend the following week in carrying this meeting to various churches in the Coosa River Association. May the Lord greatly bless this people in this work. Fraternally, P. M. JONES, Sec'y.

ASHLAND, ALA., April 3, 1901.

The Fifth Sunday meeting at Milltown was only a partial success from a human standpoint, owing to much rain on Saturday, which prevented the assembly from work and worship. But notwithstanding this, we had a good meeting Friday and a big meeting, and also a good one Sunday. Brethren Shaffer, Gregory, Thompson and the writer were the only preachers present, but those were seconded by Profs. Jarrell and Pepper and some good deacons.

We crowded lots of work into Sunday, and after Bro. Shaffer's strong lecture on "Baptist Missions of 100 years" we received \$12.40 contribution for missions.

Our Milltown people appreciate the meeting and its good results very much. Milltown has given to date over \$70 for denominational work—

more than all contributions for the same purposes last year.

Yours fraternally, C. J. BENTLEY.

OAKMAN, ALA.

The New Century Meeting of the North River Association met with New Prospect church 5th Sunday in March and Saturday before. On motion Rev. J. S. Watts was made temporary Chairman. Meeting was opened by prayer by J. S. Watts. Permanent organization was then entered into. On motion J. S. Watts was made Moderator. On motion G. L. Sutton was elected to write up the meeting and publish it in the Walker County Baptist and in the ALABAMA BAPTIST.

The program was then taken up and the various subjects ably discussed. A good collection was taken for missions.

Another meeting will be held the 5th Sunday in June at this place.

The meeting was a great success and much good was accomplished. G. L. SUTTON, Clerk.

DANVILLE, ALA., April 8, 1901.

A fifth Sunday and Century Meeting convened at Trinity Baptist church, Friday, March 29th, and continued three days. A reasonable good delegation attended.

The subjects of Century nature were especially interesting.

Every one present seemed to enjoy the programme.

This meeting appointed a committee to perpetuate the fifth Sunday meetings and to prepare one for the fifth Sunday in June, to be held at Town Creek church, Lawrence county.

There was also a committee appointed to recommend to the Association a Baptist Sunday School convention for the Muscle Shoals Association.

Reports from pastors showed that the spiritual condition of churches was on the increase; also, that greater strides would be made for missions this year than any previous year.

On Sunday Trinity church was dedicated. Rev. F. David preaching the dedication sermon.

The meeting adjourned with an expression from all that it was a success and greatly enjoyed by all present. MARION BRISCOE, Sec'y.

LOANGO, ALA., April 3, 1901.

The fifth Sunday Meeting of the Zion Association was called by the committee to meet with the Baptist church at Gantt, Ala., on Friday before the fifth Sunday in March, 1901.

At the opening on Friday we could see nothing but failure, as only a very few attended; but the ever faithful pastor, Rev. A. B. Metcalf, was there, and as he knows no such word as fail he took the meeting in charge, and as there were so few present he did not try to organize on Friday, but preached Friday and Friday night to the faithful few.

Again, on Saturday it fell to Bro. Metcalf's lot to preach at 11 o'clock a. m., and he just simply outdid himself in preaching one of his plain and powerful sermons in the interest of missions. After preaching Saturday it was announced that there was dinner prepared, and on the ground, and all were invited to partake; and I will say just here, the good sisters of Gantt know just how to make a hungry man feel good, especially one that had ridden over twenty miles in a buggy, over some of the roughest roads that can be found anywhere in South Alabama.

At 1 p. m. the congregation assembled in the house and an organization was effected by electing Rev. A. B. Metcalf Moderator and Brother E. A. Brantley Clerk.

The Moderator then announced ready for business, and Elder W. A. Cumbie was appointed by the Moderator to lead in all the discussions of the different subjects of the program; which were ably spoken to by Elders Cumbie and Metcalf and Brethren Phillips, Patterson, Brantley and others.

On motion adjourned to 9:30 o'clock Sunday.

Elder Cumbie preached Saturday night.

Sunday morning the meeting reassembled at the appointed hour, and after singing and prayer the Sunday School question was ably discussed by a goodly number of the Brethren, and a good Sunday School was organized with Brother Phillips as Superintendent.

At 11 a. m., Elder W. A. Cumbie preached a good missionary sermon

to a large congregation. A good collection for missions was taken.

After the conclusion of the services of the fifth Sunday meeting, Elders Cumbie and Metcalf ordained Brother M. C. Brogden as a Deacon of Gantt church.

On motion the meeting adjourned, all feeling that much good had been accomplished, and the Clerk was instructed to furnish the ALABAMA BAPTIST and Christian Worker an account of the meeting for publication.

REV. A. B. METCALF, Moderator. E. A. BRANTLEY, Clerk.

SIX MILE, ALA.

The 20th Century Meeting of Shelby Association met with Six Mile church on Friday, 29th ult. Program carried out; 30th a failure, being rained out; 31st Sunday school talk by several brethren. Preaching by Rev. J. B. Shelton, on missions. Contributions, \$16.60.

Attention Delegates to the E. Y. P. U. Convention.

Be sure to read this notice before you put down the paper, for it contains some things that you ought to know before you leave home.

The train will leave Opelika at 8:55 a. m., and 4:10 p. m. Those who come from the Birmingham district will have to leave Birmingham on the early morning train, or suffer the inconvenience of having to spend Tuesday night in Opelika. This applies also to those coming from Talladega and Anniston. Those who expect to be at the opening of the convention will have to come on Tuesday, as the first train does not arrive in LaFayette till 10 a. m. The LaFayette Union is arranging to give the delegates an informal reception on Tuesday night preceding the meeting of the convention, and we are anxious that as many as can do so will come in time to be at that reception.

Now, one word more about sending in your name. Thus far only fifty names have been received by the committee on hospitality. Some of the strongest unions in the State have written that they were going to send a full delegation, but they have failed so far to send the names of their delegates to the committee. Some one in each Union will please see after this at once. Those who have had any experience in handling a convention know how easy it is done when directions are followed and delegates send in their names promptly, and how difficult it is when this is not done. We are anxious to have you comfortably placed, and well provided for; then will you not assist us by sending in your name?

J. L. THOMPSON.

LaFayette, Ala.

If You Feel "All Played Out."

Take Horsford's Acid Phosphate. It repairs broken nerve force, clears the brain and strengthens the stomach.

Convention Notice.

The Board of Directors of the Alabama Baptist State Convention were authorized by the last Convention to appoint delegates from this State to the Southern Baptist Convention. Brethren desiring to attend the Convention at New Orleans, from the State at large will please forward their names to me at once, at Selma, Alabama. H. S. D. MALLORY, President.

The Louisville Courier-Journal says: "It was in his book, 'The Gospel of Wealth,' that Andrew Carnegie said: 'The gospel of wealth but echoes Christ's words. It calls upon the millionaire to sell all that he hath and give it in the highest and best form to the poor by administering his estate himself for the good of his fellows, before he is called upon to lie down and rest upon the bosom of Mother Earth.' Surely here is one man who is practicing what he preaches."

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In Any Quantity. Write for free catalogue and order just what you want. See the following samples:

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OUR BEST FLOUR—\$4.15 per barrel.	
100 lbs. net.	
BEST WHITE FISH in brine—\$4.10 per 100 lbs., \$6.00 per 10 lbs.	

We ship any of above on receipt of price until market changes. This paper can tell you we are an old reliable house if you write them sending stamp for their answer. SUTCLIFFE & CO., Louisville, Ky.

A Call to the Unsaved.

God's interest in the sinner's welfare is the most wonderful conception ever presented to the human mind. Why should insulted Deity plead with a rebellious man? Multitudes of reasons can be given why he should banish the sinner from His presence—a reason in every sin. God was not under a single obligation to save any one. It is only His love of mercy that holds out the hand of grace. The groans of the damned in the deep bass of a universal anthem praising His majesty; the shouts of the redeemed is only the heavenly orchestra praising His mercy; thus all mankind are made to praise His matchless name.

Look unto Me! A call given in tenderest love and richest mercy. Sinner, stop! Let not the siren voices of procreation and sensual pleasures lead you farther away. The delusions of sin will dim your eye till you can no longer see the light; deafen your ear till the Spirit's loving voice will be heard no more; harden your heart till His gentle knock will no longer be felt. Then you will be beyond mercy's reach, and perdition's horrors will be your certain heritage. You can not afford the risk.

This is a most merciful demand. It is an unsought pardon. Justice forbids it; reason can not demand it; only mercy offers it. You are the only gainer or loser, whichever your choice may be. It is a choice between heaven's bliss and hell's accursedness.

Full surrender and trust is demanded as the only condition of pardon and adoption into the family of God. Nothing is more reasonable and honorable than repentance. By this you sever the ties between you and the enemies of your soul, drive away the blighting pests of remorse, raise yourself in your own esteem, and best of all bring yourself into favor with God. You are to fully trust Him. He will lead you into paths of righteousness for His name's sake; the sweet music of a good conscience will delight your ear and golden deeds of love will charm your eyes.

This done and salvation is yours. What is salvation? It is a debt paid. When once a note is legally cancelled it is forever cancelled. Jesus Christ died in our stead, and God accepts and keeps all who come to him pleading the merits of Calvary's tragedy. This salvation is certain—and saved, forever saved—for we are kept by the power of God. "None is able to pluck them out of my Father's hand." (Jno. 10:29.) He who is in the grasp of omnipotence need never fear; all the assaults of earth and hell combined can not endanger his welfare.

The comprehensiveness of this call is scarcely less wonderful than the call itself. "All the ends of the earth." Each individual of every clime can come. Each one needs to come, the self-righteous man to have the "filthy rags" of his own goodness removed; the murderer to have the stains of his victim's blood taken out; the abominable to have his pollutions purified, and every other one because this is the only way into perfect rest, peace and joy of heaven's elysian fields.

I am God and there is none else. An exceedingly serious warning is now given. This is the clarion note that should arouse every one from the delusion of sinful security. It is not the voice of a braggart, nor the snare of a merciless tyrant, but the words of a loving God. He has sworn by himself, for there is none superior, that he will have praise from every heart, honor from every lip and homage from every knee. No one can escape his all-seeing eye or ward off His omnipotent hand. You may call for the mountains to hide you, but they will send back your words as a derisive, mocking echo. Plead for mercy! Ah, but mercy is no more! Justice, hard-hearted, grim-visaged, deaf-eared will have no look of sympathy, no smile of love, no word of consolation. The Nazarene will send you only one message, "Ye would not come unto me, pardoning Grace will say, 'You spurned my offer.' The God of slighted mercy and love, 'Depart from me into everlasting punishment.'"

Sinner, you must acknowledge the sovereignty of God, either in time or eternity. If now, full pardon, the joys of Paradise, the honors of an adopted son, the riches of a mansion in glory are all yours; if you wait

till you stand on the shore of eternity your portion shall be with the abominable of all ages and the demons of hell. Where no joy is ever felt, no ray of hope is ever seen and mercy can not ever be conceived.

"Haste oh sinner, now be wise, Stay not for the morrow's sun; Wisdom if you still despise, Harder is it to be won."

W. JAS. ROBINSON,
Nashville, Tenn.

For the Alabama Baptist.
An Increasing Danger.

A. W. BRISCOE.

One of the greatest dangers that threatens the church today is the infringement of society upon the rights of the pupil.

The prevailing mob violence that discards law and order, and, without trial, swings the criminal to a limb, has a distressingly strong fort in the mind of the general public, and will as quickly put to death the character of the man who denounces sin as it will hang the culprit who outrages virtue.

In the days of our fathers when a member of the church broke the rules of the church or committed a sin, he eagerly hastened to the first conference, confessed his fault and humbly pleaded for pardon. How is it now? No such thing is ever heard of. People have become too proud. Society demands that they betray no such weakness, and strenuously forbids the requirements of such a humiliating act. It has become a disgrace for a man or a woman to be arraigned before the church for unchristian conduct. However mean one may act, the party who reports it to the church is guilty of slander. He is sure to have his every motive impugned and be abused by the offender and all his following. A member may get drunk every time he goes to town, but who ever makes mention of it is set down as a liar. A young (lady?) or an old one, either, may tattle and tell tales till the community, and church as well, is torn up by her lies, but if the pastor should even intimate before conference, in the pulpit, or out of it, that he believed, as everybody else believed, that sister Runabout had violated the plain, "Thou shalt not lie," he would be instantly kicked out by a majority of professed Christians, and branded as a slanderer.

Now, if people have ceased confessing their sins, and consistent Christians are not permitted to report their sins, and the preacher is hounded for denouncing their sins, will you tell me what it means if it does not mean a danger?

Windows.

There is nothing that adds so much to a room as clean windows and fresh curtains. If the windows are kept shiningly clean and the lace or muslin curtains fresh and dainty, the windows are very attractive no matter how cheap the curtains may be. Before beginning the work of washing the windows go over them with a soft cloth to remove as much of the dust as possible. A small paint brush should be used for removing the dust that lodges in the corner. Remove paint or putty from the glass by soaking with a strong solution of soda, repeating the operation until the spots are soft and easily rubbed off. If there are spots on the outside, caused by the beating rain, which cannot be easily washed off, dissolve some lye in rain water, wet a cloth with the water and wipe the windows. Care must be taken that the lye does not touch the wood-work or the hands. When the windows are clean, put a tablespoonful of kerosene into the water, in which the window-glass is washed, and wash with a soft cloth without using soap, and polish with a dry cloth.

Lace and muslin curtains may be made beautifully white and clean by washing in a strong suds made with pearl-line and soft warm water, and if very soiled a tablespoonful of ammonia should be added to the water. Wash them between the hands in this suds and then in a second water prepared in the same way. Rinse in clear water and then in water in which a little boiled starch has been stirred. Add strained coffee for a creamy tint, or bluing if all white is preferred. Dry quickly upon drying frames, or stretch and pull them into shape and pin to a sheet which has been tacked to the floor. If they are dried in this way they will need no ironing and they will have a fresh, new appearance.

A. M. H.

For the Alabama Baptist.

A Household Economy.

BY KENTUCKIENNE.

Every fastidious house wife prides herself upon her table linen, and a good quality is always the cheapest in the end. It is a laudable ambition to wish to have dainty table appointments, for there is nothing lends such an air of refinement in a house as to see a snowy white cloth and pretty shining glass and china three times a day. The small table pieces, such as carving-cloths, tea-tray cloths and center-pieces etc., are not only ornamental but they are very useful. You can make your large dinner cloth last twice as long by using these pieces. It saves the wash bill and saves the wear and tear of the large cloth. The embroidery of table linen affords a very attractive field for employment in leisure moments and this kind of fancy work is not only ornamental but very useful. They are helpful in covering up soiled places. But the ones used every day should be made of butcher linen, and hemstitched all around. And make one for the meat dish, one for the coffee tray, one in the center, and for side dishes, have three changes of these. They will save you much washing, yet your table will always look attractive. After one has spent time and skill upon handsome embroidered table pieces, I would never advise you putting them in the regular wash, unless you have a superior laundress. Most of house wives prefer to wash their own. Do not allow table linen to get much soiled, so as they will not have to be rubbed hard, as it will soon wear them out. Such dainty articles need to be washed out in a bowl, filled with warm rain water. Add enough pearline to make a good suds. Squeeze them up and down in the suds until they look clean, then rinse in clear warm water, and lay them out in the sun to bleach, but those with color must be dried in the shade. Ironed on a board, padded and ironed on the wrong side. It repays every house wife to make sets of these small pieces and save her large table pieces and is true economy in the end.

A man who will swear before a child is mean enough to do anything else that the devil requires of him.

FAT REDUCTION.

Mrs. M. Dumar studied the reduction of human fat for over 20 years, with the greatest specialists in Europe and America. Over 10,000 grateful patients attest her success. Her treatment is not "Banting," nor starvation diet. She protests against the "Free Trial Treatment" fraud, so often advertised. Her's is no "Month's Payment" scheme. Mrs. Dumar's treatment is endorsed by the Colleges of Physicians and by "The United States Health Report." Her total charge is \$1, which pays for prescription, for medicine sold in all first-class drugstores, full instructions as to the treatment, and everything necessary to reduce one pound or more a day. No extra charges. No wrinkles and no injury to health.

FROM NEWSPAPER EDITORIALS.
The patients of Mrs. Dumar are legion, and all of them are her friends.—Weekly Tribune and Star.
Twenty odd years she has spent in serving her sister-sufferers, and all have benefited by her treatment.—Family Physician Magazine, N. Y.

For many years this successful specialist has been curing excessive fat, and we (acknowledged to be the highest American authority on all matters pertaining to health, sanitation and hygiene) feel authorized to recommend this treatment.—United States Health Report.
If you find this treatment not based on common sense, and find it doesn't work, she will send you \$1 back. If you question the value of this treatment, ask any proprietor of a first-class newspaper. They all know Mrs. Dumar and what she has done. She has not published a testimonial in years. She does not need to. Her work is its own witness.
If you are interested in reducing flesh and believe that a sure, guaranteed reduction (as promised above) is worth \$1 to you, mail that sum in bill, stamps or Money Order to
MRS. M. DUMAR,
15 West 28th St., New York.
3-131w

A SUPERB GRIP CURE.

Johnson's Tonic is a superb Grip cure. Drives out every trace of Grip Poison from the system. Does it quick. Within an hour it enters the blood and begins to neutralize the effects of the poison. Within a day it places a Grip victim beyond the point of danger. Within a week ruddy cheeks attest return of perfect health. Price 50 cents if it cures. Ask for Johnson's Chill and Fever Tonic. Take nothing else. 8-1y

Wanted Reliable & Wide-awake Agents

Who are successful canvassers for books or Religious Papers. An opportunity to make from \$25 to \$50 per week.
Address P. O. Box L. 433, Chicago, Illinois.

IT'S THE MISSION OF THIS STORE

To supply the people of five states with everything in any way pertaining to music—any kind of Musical instrument—any article of musical sundries—any piece of sheet music—any music book published in the wide world. Also Sewing Machines of every grade, models and attachments for every make of machine—graphophones and records. For any of the above, or Pianos and Organs, you can save money by going to

E. E. FORBES

Montgomery, Ala.

Branch Houses at Anniston, Birmingham and Rome, Ga.

WINE OF CARDUI

Woman Knows Woman.

ZURICH, KAN., Jan. 31.
I used Wine of Cardui for nervousness and weakness in the womb. After taking one bottle I was well again. I am a midwife and always recommend Wine of Cardui to my lady friends during pregnancy and after birth as a tonic. Every lady who takes it finds that it does even more than is claimed for it.
MRS. V. M. BOISVERT.



Wine of Cardui

Nobody knows woman like woman. Men go to medical colleges, study books and listen to lectures. They learn indirectly of the diseases of women, but they are men and can never fully understand the ailments, the sufferings, the agonies of mothers, wives and sisters. A woman knows. Mrs. Boisvert knows. She has passed through the trials and tribulations of her sex. She has been near by when her sisters suffered. She has seen them relieved and cured with Wine of Cardui. Is it any wonder she recommends it? Is it any wonder that thousands of other women recommend it? They know. They have actual experience to prompt them. They spread the tidings from mouth to mouth, telling how Wine of Cardui helps young girls, helps

LADIES' ADVISORY DEPARTMENT.
For advice in cases requiring special directions, address, giving symptoms, to: LADIES' ADVISORY DEPARTMENT, 100 N. 3rd St., Chattanooga, Tenn.

the weak of all ages, helps and cures all womanly ills.

Druggists Sell Large Bottles for \$1.00.

WINE OF CARDUI

Are You a Farmer? ..

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

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

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

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

THE CULTIVATOR PUBLISHING CO., Atlanta, Ga.
LARGE CASH COMMISSIONS WILL BE PAID LIVE HUNTLING AGENTS

General Missionary Conference, N. E. Church, New Orleans, La., Apr. 24th to 30th, 1901.

On account of the general Missionary Conference of the M. E. Church, South, at New Orleans, La., April 24th to 30th, 1901 the Alabama Great Southern Railroad will sell tickets from all points on its line to New Orleans, La., and return at rate of one fare for the round trip. Tickets will be sold April 22d, 23rd, and 24th, 1901, with final limit to return, until May 2d, 1901.

For further information call on Alabama Great Southern Railroad Ticket Agents.

OPIMUM COCAINE AND WHISKY
Habit Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialist. Book on Home Treatment sent FREE. Address S. M. WOOLLEY, M. D., Atlanta, Ga.

CHURCH BELLS
Chimes and Peals,
Buck Superior Copper and Tin. Get our price, McSHANE BELL FOUNDRY, Baltimore, Md.

The Orphans' Call.

A four-page monthly published at Evergreen, and devoted to the interests of our Baptist Orphans' Home. It needs a press. Subscribe for it. 25 cents a year.

GARDEN SEEDS

All package seeds sold for 2 1/2 cents a package—same quantity you have always paid 5 cents for. Write for

JACOBS' 1901
ILLUSTRATED
SEED CATALOGUE
FREE

And see how low you can buy the very best seeds. Write for it—right now. JACOBS' PHARMACY, Atlanta, Ga.

MORPHINE

Opium, Laudanum, Cocaine and Liquor habits permanently and painlessly cured at home. No detention from business; leaves system of patient in a natural and healthy condition without any desire for further treatment. Cure guaranteed for \$10. Write for particulars.

DR. LONG & COMPANY, ATLANTA, GA.
Ref.: Capital City Nat'l Bank, Atlanta.

BELLS

Steel Alloy Church and School Bells. 40 Bells. Write for Catalogue. The C. S. BELL CO., HOLLAND, N. J.

APRIL 18, 1901.

ALABAMA BAPTIST.

LITERARY NOTICES.

How to Promote and Conduct a Successful Revival. With Suggestive Outlines. Edited by R. A. Torrey. Chas. T. Dearing, Louisville, Ky. Pages, 336. Price, \$1.50.

This is just the kind of book to be helpful to the pastor. It is eminently practical. Mr. Torrey has had wide experience in revival meetings, in which large success has attended his efforts. This volume is the fruit of his own experience and that of others prominent in evangelistic work. Among the contributors are such men as Louis Albert Banks, Wm. Patterson, Len G. Broughton, H. W. Pope, A. C. Dixon, D. B. Towner, etc.

The first chapter is very properly on "The Holy Spirit in a Revival." This will at once allay any possible suspicion that too exclusive emphasis might be given to the importance of organization. Mr. Torrey says very truly: "In the conduct of any real revival the Holy Ghost must occupy the place of supreme and absolute control. Revival is new life, and only the Holy Ghost can impart life." The method of the Holy Spirit, however, is to use men and means, and much may be learned from the experience of others as to how these may be best employed. This is the value of a work like the present. It is not a book of theories, but of lessons drawn from the experience of successful workers. It cannot fail to be of great service to those who will lay to heart its earnest messages.

The Contest for Liberty of Conscience in England. By Wallace St. John. Ph. D. University of Chicago Press, Chicago, Ill.

This volume is evidently the fruit of patient and scholarly investigation. The author has availed himself of all the material to be found in the University of Chicago Library and the Library of the British Museum, that great storehouse of historical documents. He is therefore prepared to speak with authority. There is no more fascinating and instructive historical study than that which is devoted to the great struggle for religious freedom. It can never lose its charm for Baptists. And the subject is one of prime importance, for there are evidences in these recent months that the doctrine of liberty of conscience is all too imperfectly understood. Too many fail to appreciate the radical difference between toleration and freedom. They need frequently to be reminded that the state has no religious functions whatever, and that, as Dr. St. John says, "Liberty of conscience cannot be complete while the State relates itself peculiarly to any religious organization." The story of the conflict by which this doctrine gained acceptance in our own country is more or less familiar. Dr. St. John has rendered valuable service in this scholarly discussion of the progress of liberty of conscience in England.

Nature's Miracles. Familiar Talks on Science. By Prof. Elisha Gray, Ph. D., LL. D. Three vols. Cloth, 60 cents, net, per vol. Ford, Howard & Hulbert, New York.

Many of the efforts to "popularize" science are practically worthless. They are the work of men ill-prepared to speak with authority, and are more popular than scientific. But these admirable little volumes were written by a scientist of the highest rank. Prof. Gray knows what he is talking about, and has the faculty of saying things in an unusually clear and precise way. He does not use technical terms, but in plain, everyday English he tells the story of "nature's miracles" in such a charming way that one's interest deepens with every page. In Vol. I he tells about Earth, Air and Water. Vol. II discusses Energy, Sound, Heat, Light and Explosives. Vol. III reveals some of the wonders of Electricity and Magnetism. Both young people and old will find in these books a great deal to interest and instruct them. One cannot commend them too highly.

Who Goes There? The Story of a Spy in the Civil War. By B. K. Benson. The Macmillan Company, New York.

This is a weird story of a soldier afflicted with a peculiar malady, which caused him to lose his ability to recall the events and mental impressions of a recent period. He enlisted in

the Northern army and became a very successful spy. But during an expedition within the Confederate lines he was wounded in the head and lost all recollection of his recent experiences, and even of his own identity. After his wound healed he became a Southern soldier and fought in the ranks until a series of strange events restored his lost identity, and led him to go back to the Northern army. He returned just in time to give information of a dangerous move of the enemy. The whole plot is original and unique. One is inclined to criticize the author's use of the term "rebel," until he considers that the narrator's point of view is that of a Northern soldier at the time of the war. The mechanical appearance of the volume maintains the usual high standard of the Macmillan Company.

Self-Reliance. The Key to Business Success. By Prof. S. A. Weltner. Price, \$1.00. Hudson-Kimberly Pub. Co., Kansas City, Mo.

The aim of this book, as stated in the Preface, is "to encourage men to struggle for the attainment of higher planes of usefulness." The author emphasizes the fact that most men have in themselves capacities they have never recognized, and that the reason so many have never succeeded is that they have never had confidence in themselves. He doubtless goes too far in saying, "What anybody else has done, you can do," for there are native differences to be taken into account. It is not true, as declared by our forefathers, that "all men are born equal." But his general principle is true, that our beliefs control us, and that we are never likely to do more than we believe we can do. The absence of self-reliance is the cause of many more failures than any lack of capacity for success.

Cures Eczema and Itching Humors through the Blood—Costs Nothing to Try it.

B. B. B. (Botanic Blood Balm) is now recognized as a certain and sure cure for eczema, itching skin, humors, scabs, scales, watery blisters, pimples, aching bones or joints, boils, carbuncles, pricking pain in the skin, old eating sores, ulcers, etc. Botanic Blood Balm taken internally, cures the worst and most deep-seated cases by enriching, purifying and vitalizing the blood, thereby giving a healthy blood supply to the skin. Botanic Blood Balm is the only cure, to stay cured, for these awful, annoying skin troubles. Other remedies may relieve, but B. B. B. actually cures, heals every sore, and gives the rich glow of health to the skin. B. B. B. builds up the broken-down body and makes the blood red and nourishing. Over 3000 voluntary testimonials of cures by Botanic Blood Balm (B. B. B.) Druggists \$1. Trial treatment free and prepaid by writing Blood Balm Co., 18 Mitchell St., Atlanta, Ga. Describe your trouble, and free medical advice given until cured.

Growing 33 Acres a Minute.

An exchange figures it out that in the 117 years since the War of the Revolution ended—1783—the United States have expanded at the rate of 33 acres a minute; at least that is what a certain man professes to have figured out. The original 13 colonies comprised 558,579,360 acres. The Louisiana purchase brought us 745,103,360 acres; the Florida cession, 45,719,680 acres; the annexation of Texas, 170,247,040 acres; the purchase of Alaska, 383,646,720 acres; the acquisition of Porto Rico, Tutuila, the Philippines, Guam and Hawaii, 98,492,160 acres.

Now, according to this ingenious figures, there have been in the 117 years 61,495,200,000 minutes, and dividing the number of Acres acquired by the number of minutes, we have a fraction more than 33 acres a minute. At the same time our population has grown from 300,000 to a little more than 84,000,000 which is an increase of one and one-third inhabitant a minute.

CONSISTENCY is the inflexibility of principle; obstinacy is the inflexibility of pride.

The man who rides a hobby is generally lame in both feet.

The world is not dying for the want of preaching, but because there is so little practice.

DROPSY

A sure cure for Dropsy. 5 Days' treatment sent to any address in the United States upon the receipt of full information at once.

O. E. Collum Dropsy Medicine Company, 805 AUSTELL BUILDING, ATLANTA, GA.

Southern Baptist Convention.

The forty-sixth session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, New Orleans, Friday, May 10th, 1901, at 10 a. m.

The annual sermon will be preached by Rev. E. Y. Mullins, D. D., of Kentucky, or his alternate, Rev. J. S. Felix, D. D., of Kentucky.

LANSING BURROWS, OLIVER FULLER GREGORY, Secretaries.

W. J. NORTHERN, President, WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

The annual meeting of this Society will be held in Y. M. C. A. Building, New Orleans, La., beginning Friday, May 10th, at 10 a. m.

ANNIE W. ARMSTRONG, Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION, SOUTH.

The annual meeting will be held in the house of worship, First Presbyterian church, New Orleans, La., beginning Thursday, May 9th, at 10 a. m.

L. O. DAWSON, President.

RAILROAD RATES.

The Southern Passenger Association, (comprising the following roads, Alabama Great Southern R. R.; Alabama & Vicksburg Ry.; Atlanta & West Point R. R.; Atlanta, Valdosta & Western Ry.; Central of Ga. Ry.; Florida East Coast Ry.; Georgia R. R.; Georgia Southern & Fla. R. R.; Plant System of Railways; Southern Railway; Western Ry. of Ala. Western & Atlantic R. R.) announce

"A rate of one fare for the round trip to New Orleans, La., and return, from all points in Southwestern Association Territory. Tickets of form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction; to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing tickets with joint agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

Other announcements will be published as received.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY, Sec. in Charge of Trans. 504 N. Broadway, Baltimore, Md.

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.

Plant System

Florida and Cuba.

JAN. 27th.	86	92	98
Lv. Montgomery.....	8 00am	7 20am	7 45pm
Ar. Troy.....	10 30am	9 45am	9 22pm
Ar. Oza.....	11 55pm	9 54am	10 47pm
Ar. Dothan.....	1 20pm	10 42am	11 53pm
Ar. Bainbridge.....	4 15pm	12 20pm	1 56am
Ar. Phenixville.....	7 00pm	1 40pm	3 00am
Ar. Valdosta.....	2 46pm	4 30am	
Ar. Waycross.....	4 20pm	6 15am	
Ar. Jacksonville.....	6 20pm	8 30am	
Ar. Sanford.....	12 55am	2 30pm	
Ar. Ocala.....	2 50pm	2 50pm	
Ar. Trilby.....	6 30pm		
Ar. Tampa.....	5 30am	6 40pm	
Ar. Port Tampa.....	7 00am	7 50pm	
Lv. Waycross.....	9 45pm	10 30am	
Ar. Savannah.....	12 20am	12 45pm	
Ar. Charleston.....	6 25am	5 12pm	
Lv. Trilby.....	6 50pm		
Ar. St. Petersburg.....	10 00pm		
Lv. Montgomery, 8 p. m.; Ar. Duverne, 6:45 p. m.			

No. 92 is a new limited vestibule train to Jacksonville without change, provided with elegant day coaches, Pullman drawing room, compartment, sleeping and dining cars.

Trains arrive at Montgomery 8:10 a. m., 9:15 a. m., 7:30 p. m., 9:20 p. m.

Three ships a week for Key West and Havana.

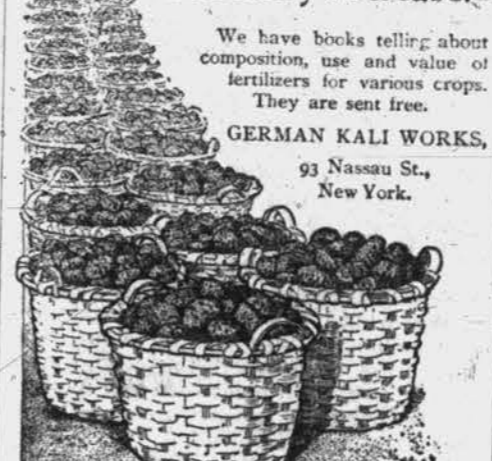
Leave Port Tampa Tuesdays, Fridays and Sundays at 6:30 a. m.

For further information address,

R. L. TODD, Div. P. A., Montgomery Ala.

B. W. WRENN, P. T. M., Savannah, Ga.

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



We have books telling about composition, use and value of fertilizers for various crops. They are sent free.

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

Solid Wide Vestibuled Trains. Lighted throughout with the Celebrated Pintch Gas. Finest Equipment operated in the South.

Note this Schedule. In Effect December 23, 1900.

No. 4.	
Lv. Montgomery.....	8:25 am
Ar. Tuscaloosa.....	12:18 pm
Ar. Tupelo.....	6:18 pm
Ar. Memphis.....	7:40 am
Ar. Hot Springs.....	5:30 pm
Ar. Jackson, Tenn.....	5:30 pm
Ar. Cairo.....	1:36 am
Ar. St. Louis.....	8:08 am
Ar. Chicago.....	8:20 am
Ar. Waukegan.....	8:25 pm
Ar. Kansas City.....	5:30 pm
Ar. Omaha.....	6:15 am
Ar. St. Paul.....	6:45 am
Ar. Denver.....	6:30 pm
Ar. San Francisco.....	11:45 pm

Through train No. 3 arrives at Montgomery at 7:30 p. m. For tickets, call upon S. T. Spratt, Ticket Agent, Union Depot, Montgomery, Ala. For further information, call upon R. W. Smith, Passenger Agt., or J. N. Cornatar, South-eastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

Established '32 SCALES of every description. Satisfaction Guaranteed. Write for prices. JESSE MARDEN 108 S. Charles St., BALTIMORE, MD.

OPIMUM Morphine and Whiskey habits treated without pain or confinement. Cure guaranteed or no pay. B. H. YEAL, Man'gr Lithia Springs Sanatorium, Box 3, Austell, Ga.

PATENTS CAVEATS, TRADE MARKS, COPYRIGHTS AND DESIGNS. Send your business direct to Washington, saves time, costs less, better service. My office close to U. S. Patent Office. FREE preliminary examinations made. Also's fee not due until patent secured. PERSONAL ATTENTION GIVEN—10 YEARS ACTUAL EXPERIENCE. Book "How to obtain Patents," etc., sent free. Patents procured through E. G. Siggers receive special notice, without charge, in the illustrated monthly—Eleventh year—terms, \$1.00 year. Late of C. A. Snow & Co. 918 F St., N. W., WASHINGTON, D. C.

INVENTIVE ACE Illustrated monthly—Eleventh year—terms, \$1.00 year. Late of C. A. Snow & Co. 918 F St., N. W., WASHINGTON, D. C.

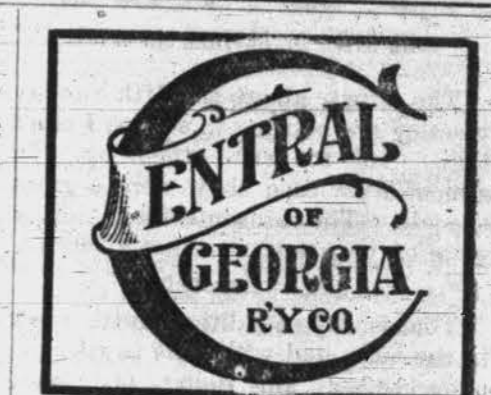
Under and by virtue of the power contained in a certain mortgage executed to Ellie T. Newman on the 16th day of March, 1899, by Lewis Randall and wife, which is recorded in Vol. 160 page 142, in the office of the Judge of Probate of Montgomery county, Alabama, which said mortgage has been transferred to me, I will sell for cash, at Court Square, in the city of Montgomery, Ala., at public auction, on the 26th day of April, 1901, the following described real estate lying and being situate in the county of Montgomery and State of Alabama, and more particularly described as follows, to-wit: Lot number nineteen (19), being the Southwest corner of Holt and Davis streets, being in original block five of Peacock Tract; measuring 68 feet more or less on Holt street and running back of equal width one hundred and thirty-six feet, as per plat made by Parker and McDonald, Book 15, page 1. Less 50 feet off the West end of said lot. This sale is made to pay said mortgage and the expenses of foreclosure.

J. B. BAYZER, Transferee.

C. G. ZIRKLE, Attorney. 18-4t

THE PLACE TO GO: Ross' Barber Shop. (EXCHANGE HOTEL.)

\$900 YEARLY to Christian man or woman to look after our growing business in this and adjoining Counties. To act as Manager and Correspondent; work can be done at your home. Enclose self-addressed, stamped envelope for particulars to H. A. Sherman, General Manager, Corcoran Building, opposite United States Treasury, Washington, D. C.



Perfect Passenger Service.

The Direct Route Between All Principal Points IN

Alabama and Georgia.

PENETRATING THE Finest Fruit, Agricultural, Timber, and Mineral Lands

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THROUGH RATES AND TICKETS FURNISHED UPON APPLICATION TO ALL POINTS

North, South, East, West.

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FAST FREIGHT AND LUXURIOUS PASSENGER ROUTE

To New York, Boston AND THE East.

Complete Information, Rates, Schedules of Trains and Sailing Dates of Steamers cheerfully furnished by any Agent of the Company.

THEO. D. KLINE, E. H. HINTON, General Supt. Traffic Manager. J. C. HAYLE, Gen'l Pass. Agt., SAVANNAH, GA.

118 IV LOUISVILLE & NASHVILLE R.R. THE GREAT THROUGH CAR ROUTE



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.

Wonderful Grate. Heats two rooms. Saves \$ in cost of chimney, and the fuel forever. Address BURNHAM GRATE CO., Huntsville, Ala.

PLYMYER B. CHURCH WILLIAM OTHER BELLS. OVERSEER, MORE DUB-ARLES, LOWER PRICES. OUR PRICES CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BUCKEYE BELL FOUNDRY ESTABLISHED 1857. THE B. W. VAN DYKE CO., Cincinnati, O., U.S.A. Bells made of Pure Copper and Tin only. FOR CHURCHES, COURT HOUSES, SCHOOLS, AND ALSO GUILDS AND PLANS. Makers of the Largest Bell in America.

SOME NOTES BY BROTHER CRUMPTON.

The letters about the fifth Sunday meeting are pouring in so fast I can't take time to write them up. In almost every case they were a great success. The rains interfered, but in spite of that they were not a failure.

OVERWHELMED.

That is my condition—with work in the office and with calls to visit the churches. I am doing my best. When you write be patient and you will hear from me.

AN INTERPRETATION.

A pastor introducing me at an Association said: "This is Brother W. B. C., which, being interpreted, means WANTS BIG COLLECTIONS." That was never truer at this moment. Only two more Sundays and then the convention. Brethren, I am so anxious about Alabama's part. Won't you ask your people to do their best? If there is money in the Sunday School or church treasuries don't let it stay there. Empty the treasuries and take collection. That is what we ought to do. God's money ought not to be idle. Money in the treasury is a dangerous thing.

Brethren, please don't send names to me. If you want to go to the convention, write H. S. D. Mallory, Selma.

TWO SUNDAYS MORE.

And then the New Orleans Convention. It is going to be a great meeting. How will Alabama stand? That is a question. The pastors of the State have much to do with the answer.

12 O'CLOCK, MAY 1ST.

At that hour I will wire the Home and Foreign Boards the amounts on hand. Brethren, please do not wait, but forward your money as soon as it is in hand.

THE HOME BOARD.

What will pay missionaries' salaries of the Home Board? Boxes went. Money for Texas church building went. Money for Brother Mosley's church in New Orleans went. Nothing but cash money will. The Home Board is liable to great embarrassment because so many special things enter into the receipts which it cannot have to pay salaries.

W. B. C.

Truth is always our friend, no matter how warlike it may seem.

A dozen men are ready to teach others how they ought to walk, to one who can show them how.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 315 Powers Block, Rochester, N. Y.

A Missionary Library.

To my mind there is nothing so much needed in the office of our Corresponding Secretary as a book-case for the proper filing of minutes and missionary literature. Bro. Crumpton is doing the best he can with the old dust covered shelves, but he is deserving of more than he has for the proper care of the valuable literature he has on hand.

The nucleus for a handsome and durable Wernicke dust-proof book case was begun last week. Eighteen sections are needed with corresponding tops and bottoms, each section to cost \$2.50. I am sure Bro. Crumpton will appreciate this book case more than I can tell; besides it is permanent property, and will aid in every way our office work.

Have we not throughout the State eighteen liberal-hearted brethren who will send to Bro. G. G. Miles, Montgomery, Ala., \$2.50 each for this purpose? The following subscriptions have been received:

ALABAMA BAPTIST, one section, \$2.50
Geo. W. Ellis, one section, 2.50
Mrs. J. B. Shelton, one section, 2.50
Dr. C. A. Stakely, one section, 2.50
G. G. Miles, 1 section, 2.50
Lanette Baptist S. S., 1 section, 2.50
Centerville S. S., one section, 2.50
John T. Davis, one section, 2.50
The writer, one top and bottom, 3.00

Yours for a Missionary Book-Case,
JOHN BASS SHELTON.

OBITUARIES.

On the evening of March the 7th, just as the dark curtains of night spread out, the angel of death visited the home of Bro. A. M. Ellis and took from him his beloved companion, Sister Sarah Ellis.

Sister Ellis united with the Roseville Baptist church, Georgia, in 1885. Sometime after she and her husband moved to Alabama, where she became a member of Cleveland Baptist church, where she remained until death took her from the walks of life.

Sister Ellis was a consecrated Christian, ever ready for any good word and work. As a wife, devoted; as a mother, kind and tender; and as a friend true.

But, alas! Her work is ended. Her voice is still in death, but her spirit is with her God. In her death the Cleveland Baptist church sustains a great loss. But our loss is her eternal gain.

We would say to the bereaved ones, sorrow not as those who have no hope, but press on toward the city of gold, where you shall meet wife and mother, where partings never come and farewells are never known.

S. J. COX, PASTOR,
DELLA HOLCOMB,
PARLER PASS.

Mr. George W. Fairley was born June 6th, 1874, and died Feb. 26th, 1901. Bro. Fairley professed faith in Christ and united with Warrior Baptist church several years before his death. He leaves a wife and three little children, and many relatives and friends to mourn their loss. The funeral was conducted by the writer in the Baptist church, and was the largest he has seen assembled in Warrior. At the close of the sermon the Order of Odd Fellows took charge of the body and buried it in due and ancient form.

We extend sympathy and pray God's blessings upon the bereaved ones.

J. G. LOWREY.

Death has again visited our flock and taken one of the brightest children from us. On the morning of March 29th little Clyde Johnston passed away to her home above. She was the youngest child of Mr. and Mrs. W. J. Johnston. She leaves a gentle mother, a kind father and loving brothers and sisters to mourn her loss. Being only three years old, she was the light of the home.

We loved her, yes we loved her,
But angels loved her more,
And they have called her to them
On yonder shining shore.

A FRIEND.

WILLIAM A. CHADWELL.

Died at his home in Anniston, Ala., January 4th, 1901. He was born May 4th, 1862, in Talladega county. He joined the Baptist church when about 15 years of age and lived a consistent member until his death. At death he was a member of Oxanna church. He left behind a wife, two children, father, mother, a brother and three sisters. He was a favorite in the family, a good husband, devoted father, a faithful Christian, and kind neighbor. He had many friends to mourn over him. "Let me die the death of the righteous."

A. A. Hutto.

HENRY GRAHAM.

J. Henry Graham was born October 18, 1867, near Piedmont, Ala. His mother died when he was young, and his sister, Mrs. Cater, cared for him as a mother. He was devoted to her to his death. Early in life he professed faith in Christ and joined a Baptist church in Florida. At the time of his death, Feb. 7, 1901, he was a member of Oxanna Baptist church. He was an earnest, consistent Christian, and dared to let others know it. He left a dear brother and sister to mourn his death. He is not dead but sleepeth. We will see him again.

A. A. Hutto.

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 Diarrhea. Twenty-five cents a bottle.

Do Not Be Too Late.

Let all church and association treasurers remember that the Foreign Mission Books close for the convention year, Tuesday, April 30th. The Corresponding Secretary has not the authority to keep the books open after that date. Every year some one sends funds too late, and says, "I hope this can be counted on this year." But the convention year has passed, and the books closed. Please be prompt, brethren.

We need \$40,000 in the next twenty days, so as to go to the convention out of debt. We hope to get it. If each one who reads this notice, will do his duty, if he has not already done so, we will have enough to pay all.

Fraternally,

R. J. WILLINGHAM,
Cor. Sec'y.

Will Save Time Labor and Money.
The paints are made and mixed by ourselves, and cannot be secured anywhere else. We guarantee them to be perfectly quality and durability. If different shades and colors for walls, outside and all kinds of work. One Paint Book will tell you how to order. Anybody can paint with Rainbow Paints.
Sutcliffe & Co., Louisville, Ky.

Southern Baptist Convention, New Orleans, La.

The following additional information has been received regarding

RAILROAD RATES.

The Trunk Line Association has authorized a rate of one fare for round trip from points in Maryland and District of Columbia on same conditions as those made by Southeastern Passenger Association.

The Associated Railways of Virginia and the Carolinas and the Seaboard Air Line have granted same rates.

The B. & O. R. R. same rate from points in Maryland and District of Columbia, also from Shenandoah Junction, West Virginia, and Strasburg, Va.

The Southwestern Passenger Bureau announces rates of one standard fare plus \$2.00 for the round trip from Texas Territory.

STEAMBOATS.

The steamer America will accept rate of one fare for round trip from Monroe and intermediate points to New Orleans. The rate will be \$8. Delegates will inform clerk of boat, and he will register them for the round trip. This rate includes meals and rooms.

The Natchez, Vicksburg and Bends steamers, through Mr. Frank Watson, agent at New Orleans, grant rate of one fare for round trip.

The Memphis, New Orleans and Cincinnati Packet Co. decline to make rate of one fare, as they furnish meals and berths.

Central Passenger Association decline to make any reduction of rates.

O. F. GREGORY.

April 13th, 1901.

SPECIAL NOTICE.

To Readers of this Paper Who are Sick.

DEAR EDITOR:—You may say to your readers that our Physicians will continue their FREE offer a short time longer to all sick ones with Consumption, Bronchitis and diseases of the Head, Nose, Throat and Lungs; in fact, anyone writing us, giving their name, age and a few leading symptoms of their ailments, of whatever nature, will receive a complete diagnosis of their disease, FREE, and how they can be cured. Our facilities for imparting valuable information to sufferers is the most complete and thorough in the world, and thousands are taking advantage of it, thereby saving big doctor bills and being completely restored to health. Just tell your readers to write up their case in their own language and address the NATIONAL DISPENSARY, Dept. B. 1, Cincinnati, O., and our Physicians will diagnose their case, and advise as to nature, complications, and cure of their ailment entirely FREE. This short time offer is free to all, and for all diseases.

B. M. WASHBURN,

Montgomery, Alabama.

119 Commerce Street.

DEALER IN

Buggies, Carriages, Phaetons, Wagons, Harness, &c., &c. Quick sales and small profits. Call and see me, or correspond with me before purchasing.

My Goods will Suit You in Price and Quality.

Say that you saw it in the ALABAMA BAPTIST.

11-8t



If you wish to buy a Sewing Machine, write me in regard to my TEN DOLLAR MACHINE. I can sell you a first class machine for \$10.00.

R. L. PENICK,

119 DEXTER AVENUE,

MONTGOMERY, ALA.

School Board Meeting.

The Board of Trustees of the North Alabama Baptist Collegiate Institute and Normal School will hold their annual meeting in the school building, at Mountain View, on Thursday, April 25th at 2 P. M. All the members of the Board are earnestly requested to be present, as business of great importance to the school is to be transacted.

The following are the members of the Board:

From Liberty Association—Dr. Jno. P. Hampton, T. J. Wall, R. E. Pettus, J. C. Jones, Perry Henderson, Rev. H. E. Rice.

From Muscle Shoals Association—Rev. Jos. Shackelford, J. G. Orr, Dr. J. M. Kitchens, A. W. Bosley, Rev. J. I. Stockton, G. C. Hardwick, T. W. Wilkins.

From Big Bear Creek Association—Rev. B. H. James, J. T. Bolding, J. S. Stockton, Rev. M. W. Daily, D. D.; Rev. J. R. Neesmith.

Jos. SHACKELFORD, Sec'y.

Every man who has tried it will testify that it is uphill business trying to live religious without religion.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

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

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

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

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

At the Capitol.

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

L. J. ALLRED,

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

Mozley's Lemon Elixir

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

MRS. S. A. GRESHAM,
Salem, N. C.

Mozley's Lemon Hot Drops

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

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

Presents

In Sterling Silver, Cut Glass, Lamps and Bric-a-Brac, ready for Spring weddings. Choosing gifts is easy here; we have an entirely new stock, personally purchased by a member of our firm during a recent trip to New York. All that's new we have brought to Montgomery for your inspection. Prices are uniformly reasonable throughout. Wedding gifts our specialty.

Our stock of Sterling Silver Wedding Presents has again been replenished, after the inroads made upon it during the past season. A full and complete assortment of Table Silver from an inexpensive spoon at a dollar and a half to an elegant chest containing many dozen pieces at a hundred and fifty dollars.

C. RUTH & SON,
JEWELERS,
No. 15 DEXTER AVE.,
MONTGOMERY, ALA.

Family Record.

One of the most handsome pictures in colors.

The Record rests upon a background of pure Solid Gold. In the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word. Underneath, in the richest and choicest lettering, are the words, "God Bless Our Family." There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family. Elsewhere on the Record are scattered creeping vines, buds and blossoms in rich profusion, giving it a dazzling and gorgeous aspect. Size 16x22 inches.

AGENTS Delighted. Fast sellers. Our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for \$1.00, 50 for \$5.00, 100 for \$9.50. Your money back if not satisfactory. Mrs. F. E. Smith, Comstock, Neb., says: "Received Family Record and think it the finest I ever saw." Mrs. Priscilla D. Little, Box 92, Tecumseh, Mich., writes: "Just received Family Record and like it very much. Please send," etc. We have 500 testimonials, and want yours. Address today.

Home Novelty Mfg. Co.,

Dept. 569. P. O. Box 518, Chicago.

Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by M. J. Bradley and W. S. Bradley, and recorded in Mortgage Book No. 144, page 516, in the office of the Judge of Probate of Montgomery county, Alabama, I will proceed to sell, on the 22nd day of April, 1901, at the Artesian Basin, in the City of Montgomery, county of Montgomery, State of Alabama, within the legal hours of sale, the following described real estate, to wit: The W 1/4 of Section 29, all in Township 13 Range 18, containing 160 acres more or less, and situated in Montgomery county, Alabama. —BRADLEY & EDWARDS, By G. T. Edwards, Surviving partner of Bradley & Edwards.

M. W. RUSHTON, Attorney.

13-4t