

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 28.

MONTGOMERY, ALABAMA, THURSDAY, MAY 2, 1901.

NUMBER 18.

Notes and Comments.

The types made several errors for us week before last, the worst of which was in saying *immortal* where we wrote *immoral*. Last week we wrote of the remarkable movement toward *Protestantism*, not *Presbyterianism*. We've just found out to what denomination the types belong!

The Western Recorder says: "Mark Twain also claims that by accepting the indemnity collected by Chinese officials from these villages, Dr. Amant and the American Board made themselves responsible for the Chinese method of taxation. He claims that when a man seeks damages from an American city it is paid by all the citizens in proportion to their property, while in China the officials seize and squeeze certain victims against whom they may have a grudge. By the same token the United States government and the other nations become responsible for the Chinese method of taxation in demanding indemnity from China for the damage inflicted on their legations. By the same token also, when you sue a man or a corporation for damages for injuries received, you thereby become responsible for the methods used by that man or that corporation in making money. Surely Mark Twain intends this for wit, and does not desire to be taken seriously."

Dr. Alexander MacLaren is perhaps the greatest preacher living today. In a notable address in Manchester recently he said: "The longer I live the more steadfastly I believe that it is no use trying to get at the outcast population of our great cities, to lift people out of the slums and out of sin by any other lever than the old lever, the declaration of the gospel. People have tried all sorts of things. When I talk of elasticity, I mean in *methods*, not in the *center truth of the gospel*. Some people have carried their desire to strike out new paths so far that they have substituted services of song for the preaching of the gospel, cantatas about 'Under the Palms,' and other such like sentimental things for the old, old story, and discourses based on the last new novel for sermons based on the words of Jesus Christ. It is all nonsense. Unless ministers can fill their pews by plain, faithful, living preaching of Christ's gospel, better for them and for everybody that the pews should remain empty."

Dr. Henry McDonald takes the Christian Index to task for its editorial on the Home "Base of Supply" Theory of Missions. The Index makes an overwhelming reply, which abundantly vindicates the position taken in the first editorial. Referring to Dr. McDonald's statements that Christ "in all the years of his earthly ministry, was preparing a 'base of supply,' from which he drew to the evangelization of the nations. He confined his labors, his blessed ministry of love and power to his own land," the Index replies: "But has our brother never caught the idea that our Lord could not send his disciples beyond his own land during his life time, for the simple reason that he had no message to send by them to the heathen world. While he was alive he was only, at most, Israel's Messiah, and the announcement of a Jewish Messiah came, was no message to send to heathen peoples. But as soon as he had wrought out,

by death and resurrection, a salvation for all the world, at once, almost before the place where he had lain in the tomb had lost the impress of his form, he bade his disciples 'Go, and disciple all nations.' Well and aptly said!

Mr. Geil and the Cannibal Islands.

BY HIS PASTOR.

Since the beginning of hostilities in the Celestial Empire, the world has taken a new interest in missions. Wholesale attacks upon the Missionaries have aroused an expressed desire on the part of some of the strong financial supporters, of missions to know the exact facts. At such a time the world-wide tour of missionary observation which is about to be undertaken by the brilliant American Evangelist, Author, and Traveller, William Edgar Geil is opportune. Mr. Geil needs no introduction to the American people. He has aroused the most intense enthusiasm everywhere, and has been a blessing to tens of thousands.

On the 8th of May he sails for San Francisco for a three year's tour of the entire missionary field. He will go first to the great Island missions in the Pacific and thence continue Westward. The trip will accomplish two things, first secure information for the people at home, second carry inspiration to the workers abroad. The purpose is to make a thorough and accurate report of the whole missionary field, Catholic as well as Protestant, its actual conditions, difficulties, methods of work, relations to present forms of heathen religion, its most hopeful and at the same time its most discouraging features, in short to give just what information the people at home want and need to know.

As this tour will be independent of denominational interests we may naturally expect him to bring to light facts not generally known. We may expect to learn something about the real value of statistics, what the influence exerted on the heathen by the commercial greed and war spirit of the Christian world powers is, in just what degree a false idea of Christianity is impressed by them, just what attitude the competing heathen religions take toward Christianity, what the explanation of recent Mohammedan success may be, and what the anti-Christian forces are that the missionary has to face. These are some of the problems that Mr. Geil will try to solve. That he is competent for the task is beyond question. His able and attractive books assure us of the worth of the investigation and the value of correspondence.

But Mr. Geil will do more than simply report. He goes to bear to thousands of missionaries the encouragement and inspiration of a magnetic consecrated Christian personality. He will carry with him among the heathen the same force and power that has made his work so noteworthy here. Being on an independent financial basis, there will be no burden on those visited. His visit will introduce into many difficult localities a fresh new voice and a strong magnetic personality, a matter of no small value.

This tour is absolutely unique, the first of its kind, and the world will follow Mr. Geil with much interest. May God's richest blessing rest upon him and the great undertaking.

JNO. HOWARD DEMING.

Doylestown, Pa., Apr. 20, 1901.

Brother Crumpton's Note.

Coming back after absence of five days I find more than one hundred letters and telegrams containing amounts from less than one dollar to over four hundred dollars. The total will amount to \$2,000 or over. Am not certain about figures for the year, but feel sure we go above last year for Home and Foreign Boards.

Marion had a big fire last week. The compass burned, together with much cotton. The loss run away up in the thousands.

Preaching a Scarce Article.

Dear Baptist:

My headquarters are at Silas and Healing Springs, Alabama, till about June 1st. I am trying to work up religious interest in the district lying west of the Tombigby river. I regret to report such destitution as I find here. I find large sections, at least twenty miles square, without preaching. In fact, preaching is a scarce article in these parts, and some of what they have is not a good article.

I am sorry to see the bad influence coming from the distribution of whisky by the steam boats. There are hundreds of children growing up in this country. The people tell me there is plenty illicit whisky throughout the country.

I guess many of your readers remember about Bob Sims and his clan, and about five of them being hung on one oak limb. I visited the tree a few days since and I have pieces of the tree to send to friends. In all, eight of the clan were killed.

Bro. W. A. Parker, of Thomasville, was with me in several century meetings. We had some splendid meetings. Brother Parker is a team himself and he had me along for good measure. He is fine looking, and there is lots of him too. I was with him at one of his churches—Union, at Frankville. They are devoted to him and they are a fine people. I felt mighty good among such cordial people and pastor. We parted at Bladen and Cullum Springs after a good salt bath at Cullum Springs.

There are some fine Christian characters in the Antioch Association. Brother J. B. Hamberlin and wife are here. Two finer characters are not to be found anywhere than they. Well qualified and sweet-spirited. Brothers L. E. Tucker, H. M. Mason, J. L. Causy, J. L. Cane and many others I lack space to mention.

I wish I had space to mention my trip from the gulf, and the brethren I met in Pensacola, Brewton, Andalusia, Rutledge, Georgiana, and our Secretary, W. B. C. at Kempville.

Yours cordially,

G. E. MIZE.

Womack Hill, Ala., April 22.

Chapel Hill.

Dear Baptist:

On yesterday, to an ordinary audience of our members and visitors, our beloved pastor, Bro. T. T. Dobbs, preached a most eloquent sermon from the strayed sheep, showing the everlasting love of Christ, his determination to seek for and possess his sheep, and the ordained and predestined purposes of Almighty God in and through His Son, the Great Shepherd; after which a lively, glowing conference was held by a great number of the Lord's sheep.

This morning, to the pride of many, the church and community met at ten and organized a Sunday school, enrolling about forty members.

The pastor's sermon today was from the parable of the king making war against another king and first consulting himself as to his ability for success; showing to the unsaved the danger of fighting on the side of the devil, and urging upon them to enlist under the noble captain who was successful on calvary and elsewhere. Upon the sheep his discourse had a marked effect, making them glad they were soldiers for Christ, while on the part of the unsaved it seemed as broad cast on the waters to be gathered many days hence.

CLERK, Effort, Ala.

April 21.

Practical Interest.

I spent a day with Pastor White at Dothan last week; he stopped everything to help me with the ALABAMA BAPTIST he carried me to every subscriber and to them who ought to take it, he went on for miles in the country, made speeches, for it, and in his pulpit called attention to the fact that every member ought to take the paper. Who can beat that for practical interest. S. O. Y. RAY.

To Our Baptist Women.

EMILIE B. HANNON.

There is cause for great rejoicing among the Baptist women of Alabama, whose eyes glow with a clearer brightness, and whose hearts beat with a tenderness, wherever is seen or heard the name of Miss Willie Kelly.

Dear sisters in Christ, we are no longer recreant to our trust, we are faithful to our obligations, her salary has been met and she continues in reality, our accredited representatives in Foreign mission field, among the women of China.

Her season of rest and refreshment in the home land has been a singularly happy one, for none can know our Miss Kelly, but to love her, and none can listen to her tender, magnetic words, but to be drawn nearer to her and her work for Christ.

With intense gratitude to her many friends, for the forceful evidence of their love and appreciation that have been bestowed upon her during her sojourn with us, yet constraint desire, is soon to be realized for her to again resume the toil and sacrifice, as well as joy and blessing of the life of the missionary.

Miss Kelly leaves for China in August, and though her departure be a fearful sorrow to us yet for her shall ever be, our most earnest prayers, most tender love, and most constant fidelity.

An Open Letter.

My Dear Brother:

Here is a letter before me from a most deserving pastor. Hear him, "Oh! how I would delight to go to the Convention at New Orleans, but it is out of the question. My good deacons have never thought about it, I am sure, and I cannot push my own interest in that direction."

Brother, see to it that he goes and that his expenses are paid. He would appreciate the trip so much. He needs it, and richly deserves it. He will be a better preacher by going, and love his work all the more. If it is so you cannot undertake the work of raising the money, can't you put the notion in the mind of some one who will? One or two of the sisters, or a lot of the young people could accomplish it. I am certain the people will cheerfully furnish the means if they are properly approached. It will take about \$20. or \$25 for railroad and entertainment. I do hope you will do this noble thing for your good pastor.

Fraternally yours,

W. B. CRUMPTON.

RESOLUTIONS.

Whereas, our church, Ebenezer, has lost her pastor, Bro. D. B. Mills, who moved to Texas, And

Whereas, we feel it a duty and a bit of respect to our most worthy pastor to pass some resolutions recommending him to his neighbors, friends and brethren in his foreign home. Therefore be it

Resolved, 1. That we, in conference assembled, do hereby express our heartfelt regrets at having lost our brother and pastor.

2. That we extend to him and family our every wish for peace, health and prosperity.

3. That we can most highly recommend Bro. Mills and family to any and all whosoever, as good Christian people.

4. That a copy of these resolutions be spread upon the minutes of the church, one sent to Bro. Mills, one to the ALABAMA BAPTIST with request that the same be published, and a copy of the paper be sent to said brother in Texas.

Done by order of conference,

R. A. M.

Banks, Ala., April 6th.

The Waycross Herald notes the fact that 82 new doctors were turned out in Atlanta a few days ago, and then raises the cry, "What shall we do to be saved."—Columbia Breeze.

BIRMINGHAM CHURCHES.

Sunday, April 21.

Second Church—Pastor R.oden preached in the morning on Rev. 2:4; at night the subject was "Repentance and Faith," Acts 20:21. Protracted meeting begins the third Sunday in May. Bro. J. H. Riffe, of Monroe City, Mo., will assist the pastor.

Irondale—Bro. Browning reported a good day; had roll call and took collection for missions.

Southside—Bro. Reed, Secretary Y. M. C. A. of Georgia, talked in the morning. Dr. Davidson preached at night on "The Young Christian and His Difficulties."

Woodlawn—Good Sunday school and two good services; collections for enlarging house of worship ran up to about \$1100.

East Lake—Fine services at both hours. Pastor Shelburne talked to the Sunbeams in the afternoon.

First Church—Pastor preached at both services. Good day. Subject at 11 a. m., "The Macedonian Cry." At night, "The Christian Pilgrim."

Falkville—Bro. M. M. Wood preached at 11 a. m. on "The Christian's Debt." Took a good collection for Foreign missions. Preached in the afternoon and night in the country nearby; had excellent services.

Bessemer—Pastor Ivey preached on Rom. 8:9; large congregations; Bro. Harris preached at night.

Avondale—Pastor Hunter preached in the morning on "The Church at Laodicea." At night the subject was "The Uplifted Serpent;" had two good services; one baptized at night.

Bro. Harris was a visitor to the conference; preached at Canaan church at 11 a. m.; at night preached at Bessemer. Bro. Stovall preached at Fort Payne in the morning; had good service. J. M. RODEN, Secretary.

Sunday, April 28th, 1901.

Bessemer—Pastor preached on missions; fine service in the morning; two offered themselves for the foreign field; collection for foreign missions; no service at night.

McIlwaine—Bro. Browning preached; had good service; took collection for missions.

Second Church—Pastor preached at both services; large congregations; good day.

East Lake—Pastor preached at both services; splendid day; congregations large and appreciative; collection for missions.

Southside—Pastor preached in the morning on "A Good Soldier of Jesus Christ." Good services at both hours; Sunday school large.

First Church—Pastor preached in the morning on "The Righteousness of the Perfect Man." At night on "Soul Winning." Large Sunday school. Four received for baptism; good day.

Woodlawn—The pastor preached morning and night; subject at 11 o'clock, "The Day Spring from on High Hath Visited Us;" evening, "The Door Was Shut." Fine congregations and good Sunday school.

Bro. M. M. Wood preached at Pleasant Ridge church on "Christ's Message to the Laodicean Church," and on "Job's Faith." Fine Young People's meeting in the afternoon; church doing well.

Avondale—Large congregations; subject in the morning, "Provoking One Another to Good Works." At night on "John the Baptist, the Forerunner of Christ." Excellent services; Sunday school unusually large; two accessions.

J. M. RODEN, Secretary.

We have no right to expect God to help unless we are willing to walk in the way that he has marked out for us.

For the Alabama Baptist.

TRIP NOTES.

W. B. C.

It was a most difficult question for me to decide. Which one of the fifty 5th Sunday meetings in the State to attend. Yielding to the desire to see some of my old time friends and the places I knew when I was a boy I went to

KEMPVILLE.

In Monroe county on the branch of the L. & N. extending from Selma to Pensacola. Philadelphia church here is one of the old landmarks. Brethren Ramsey and Taliaferro came down from Wilcox to be with us. Bro. Skinner, of Monroeville is the pastor. He has gone back to the old way among preachers twenty-five years ago, teaching five days in the week and serving four churches. His people love him and think they have one of the best preachers in the land. The old church is a little too far from the village, building on the railroad, and if the brethren are wise they will now secure a good location on which a good house may be put after awhile. The people have wisely put their money into a commodious school building, beautiful for situation, in which Bro. Bunyan Kilpatrick is now conducting a flourishing school. I look for a considerable town to be built here. No prettier location can be found on the line of the road—the high pine hills insure good health and fine water. Much of the old Southern stock of people, with their culture and refinement, remains in the region, making it socially a most desirable section for residence. The school and church will form the center around which will gather a most desirable population.

BEATRICE.

Is only a few miles north on the railroad. It was here the Pine Barren Association had appointed a New Century meeting. I was with the brethren only one day, but it was a day of much pleasure. There is no church organization at Beatrice, but Dr. Ramsey preaches regularly in the afternoon of the day he gives to Pineville, three miles away. The town presents all the appearance of a town which once "boomed." It is a good place and some fine people live there, but the great dreams as to its future can never be realized. However, it will be a place of some importance and we must have a church there sometime. The ministers present were Brethren Ramsey, Hucklebee, Fletcher, Majors, Taliaferro and Ray with Brethren—Skinner and Wood of the Bethlehem. If we could have had a three days meeting it would have been a grand success with such an array of ministerial help. Brethren Ramsey, Majors and Hucklebee are numbered with the old veterans in the ministry. The coming in of young preachers is a great joy to me. Brethren Ray, Taliaferro and Wood are strong young men who have had the advantages of the Howard and Seminary. If they will hold their present fields for a few years, turning deaf ears to town and city churches, they will do a great and lasting work and lay for themselves the best foundations for their future ministry. So many of our young preachers are making the mistake either to go to the city at the start, or soon to be tempted away from the country field to the city. In the country is the best place for foundation work. If investigation should be made I doubt not it would be found the best preachers in the city pulpits had their first training in the country.

With Bro. J. A. Howard, the pastor I went on Saturday afternoon to

CAMDEN.

"All aboard for Camden" and "Camden the next stop" were strange sounds to me. I could hardly believe my ears. To Camden by Rail! Think of that! That has been the life dream of many who have passed away. I hardly expected to live to see it. "Where is Camden?" You don't say you are ignorant of the location of one of the finest old towns in Alabama? Here live some of the salt of the earth—they are not all saints by any means, but as the world goes, you will find as many good people here as anywhere. It is the county seat of Wilcox. The town is old and shows it, but now new Camden will soon appear. It is surrounded by a fine farming section. It has always been a center of culture and refine-

ment. With all its splendid advantages Camden ought to grow, now that it is connected with the outside world. The people are proud of the coming of the L. & N., but they long for better connections at Nadawa with trains for Selma.

Camden has had Prohibition for many years. They now have the Dispensary. I heard many bragging on it. From what they told me of the enormous sales I fear many persons feel it a patriotic duty to patronize the Dispensary to help the town along. The army of bright men who have gone to their graves thereabouts by the whiskey route ought to be a warning to the young men and boys. Camden has furnished a host of brilliant men to the world. Quite a number of preachers of different denominations first saw the light in this old town. It may not be amiss to say this scribe was one of them.

I saw the old Methodist church where my parents attended and where I distinctly remember my first Sunday school lesson in the Catechism with its first question: "Who made you?" There was no Baptist church there then. The first Baptist I ever heard was Rev. Keeder Hawthorne, the father of our distinguished Brother J. B. Hawthorne. If I am not mistaken J. B. was born a few miles from Camden, and so was S. O. Y. Ray, so well known in South Alabama. Bro. Jones, a lawyer preacher, lived in the edge of Camden and had probably most to do with the organization of the Baptist church. His children have always been strong helpers to the Baptist cause. When I lived in Dallas I was pastor here for a time.

The church ought to have two Sundays at least. Bro. Howard ought to be moved on the ground. He is an able preacher, and could soon build up a strong field. I shall never forget the day at Camden. It has been fifteen years they say since my last visit.

NEW CONDITIONS.

call for new adjustment of forces. At all the places mentioned in these notes the railroad will bring new conditions. Bad influences as well as good come with the advent of the locomotive. The forces of evil multiply with the coming of the road. What are God's people going to do about it? Go on in the same style? That is the way generally, and then they want to cry down the railroad. Away with such nonsense! The forces of God are equipped to meet any emergency. Let them buckle on the armor tighter and stand closer together and readjust their forces. The devil organizes, let them organize. More men and women hard at work for Christ! More services at the churches with better attendance! More earnest prayer! More reaching out to save the lost! More guarding the young! More money for His service! As sure as you live brethren we must move up our forces with quicker pace or the day is lost to this generation. More guns, more men, more money! That's what war always calls for. Ours is a war. We must so regard it and get down to hard fighting if we would save the country for Christ. The old veterans will soon be gone, but our children will be left behind. What is to become of them and theirs if we let the forces of evil over-run the country? In the name of our God let us lift up our banners. When we cease to fight, we cease to live.

Ian McLaren and the Baptists.

The long list of the distinguished Pedobaptist scholars who bear witness to the truth of the Baptist position on baptism is certainly lengthening. The latest addition is Rev. John Watson, better known to the great public as "Ian McLaren." In the Expositor, the well-known London religious paper, of recent date, he has this significant sentence: "Without doubt, the perfect idea of baptism is realized when one who has come to the years of discretion makes himself his own profession of faith in the Lord, knowing what he has done and having counted the cost, and then immerses in the waters of baptism."

That about disposes of the whole question, it seems to us: for why any one should deliberately choose an "imperfect" idea of baptism, when its perfect idea is so easily realized, it is difficult to understand.

Religion of the right kind always makes people better and happier.

Sermon at Avondale.

[Preached by R. M. Hunter at Avondale, Sunday, January 6, 1901. Church conference asked that it be published in the ALABAMA BAPTIST.]

Isa. 60:11.—"The gates shall be open continually; they shall not be shut day nor night."

THENCE—THE OPEN GATES.

1. In the word of God there is a great deal said concerning gates.

2. The purpose of a gate is twofold.

(1.) To shut in—to enclose that which we would protect from any danger that might be without—to put a barrier between man, or his property and a common enemy.

(2.) To shut out—to prevent that which is without from coming within the inclosure.

4. Then for the gates to be open continually means continual prosperity and safety to those who are within.

"Arise, shine," said the prophet, "for thy light is come, and the glory of the Lord is risen upon thee—the abundance of the sea shall be converted unto thee, and the wealth of the gentiles." "All they from Sheba shall come, bringing gold and incense, and flocks from Kedar shall come to thee." "The isles shall wait for thee; and the ships of Tarshish shall bring their sons from far; their silver and their gold; and the sons of strangers shall build up thy walls, and their kings shall minister unto thee." "The glory of Lebanon shall come unto thee, the fir tree and the pine and the box together to beautify the place of my sanctuary."

All the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow down themselves at the soles of thy feet."

4. Is it not possible that this prosperity promised to ancient Israel has been fulfilled in modern America, the young giant of the West?

(1.) If we retrospect can we, as a nation, not remember the days of our affliction and smallness in the eyes of the world?—When we were despised—a people without a government—no flag—no credit—possessing the greatest country in the world, and yet without a country of our own; for we were not quorn.

(2.) Can we not see now strangers building our walls—ships from Tarshish bringing their sons from far, their silver and their gold—the glory of Lebanon, the fir tree—the pine and the box bending beneath our woodman's axe—the isles of the sea yielding their abundance—the treasure from Sheba, and the flock from Kedar—their kings ministering unto thee—the effects and decaying monarchies bending their knee to the young Republic?

Last Monday night at low twelve the great gate of the 20th century began to move upon its unseen hinges. A million bells with brazen throats pealed forth their silvery notes. Old steeples, hoary and stately, rocked with joy to the music of their chiming bells.

With shriek and snort and puff thousands of steam whistles joined in the midnight chorus. Great guns from battlements grim and grey boomed out their deafening thunders.

The far away heavens glowed with the brightness of the stars and flamed with the fiery trial of the sky-rocket. But the night wore away, the stars faded from the sky, and the grey streak on the eastern horizon announced the coming morning for a moment the roseate light trembled along the sky, and then the golden gate of the first day swung open to the new-born year and century.

5. But lives there a man who saw its opening may hope to see its close?

Eighteen Hundred will be chiseled upon the grave-stones to mark the dates of our births. But nineteen hundred will mark the dates of our death.

6. Till the close of the century the world may stand, and it may not; but God's word shall stand. The angel may stand with one foot on sea and one on land, and swear by Him that liveth forever and ever, that time shall be no more.

The trumpet may sound and the dead may rise, and the great bell of eternity ring out the funeral knell of time and earth.

But be that as God wills, let us notice some of the gates that will be continually open to our great nation.

1. The Gates of Laudable Ambition and of Lawful Pursuits.

1. The gate of education. Years ago to many of the poor and

unfortunate children this gate was closed. Ignorance and avarice had it locked; and poverty's hand could not open it. Only the favored few could enter this golden gate.

But now in every beat in this country and in every ward in the city this gate is thronged with thousands of happy children.

2. The gate of honorable employment and position.

To every honest young man and woman there is a lucrative position—an employment to satisfy any reasonable mind. Only a few years since, and every gate to independence and self-maintenance was closed to young ladies unless it was the school room, or the cotton mill. But now, side by side with her brother, the girl enters into all the open gates of honorable employment.

3. The gate of wealth.

It is often said that men in this day cannot become wealthy. But while some are saying this others are disproving it by making fortunes by fair means. It is true there are only a few men who are capacitated to enter this gate. Many shall stand and watch it move on its golden hinges. But there are a few who will venture to enter in.

No sin in being wealthy. Job was rich. So was Abraham and David and Solomon.

If the man is the Lord's his wealth will be too.

4. The gate of innocent pleasure.

"Religion never was designed to make our pleasures less." Every flower that blooms, every bird that sings, and every star that shines, is for man's glory as well as for God's glory.

We should find pleasure and delight at every sinless gate through which we pass. New gates may open to some of us and the old ones not close.

II. The Gates of Uselessness and Worthlessness.

Many a man and woman, whose opportunities for doing good are ample will enter this gate. A life of idleness will be theirs.

The reading of worthless literature, lounging around pool rooms or loafing around parks and watering places will be their occupation.

These gates are never closed. And there is never a time when stragglers are not entering them.

This is sluggard's mecca. Aimlessly he drifts this way. Like dead wood in the forest, he never moves, till some fresher voluntarily lifts him on its tide and carries him out into the surging sea of some human metropolis. The sunrise he never sees. And the fresh morning air would chill him to his very vitals.

III. The Gates of Christian Faith and Works.

1. The Bible is our code of faith. Its two leaved gate should stand continually open. Many will become members through the water gates of baptism—members of the local churches of Jesus Christ. At every service in every church this gate or door should be opened.

2. The gate to the family altar. It should be continually open morning and evening. Every home where there is a family there should be an altar with its gate open to all who come.

3. The gate to the house of God. "I was glad when they said unto me let us go into the house of the Lord." "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Forsake not the assembling of yourselves together as the manner of some is.

"Peace within the gates and prosperity within thy walls." If it is not too cold and rainy to enter the gates of business then it is not too much so to enter the gates of the Lord's house.

4. The gates to the homes of the poor and sick.

"The poor ye have always with you." "Pure religion and undefiled is to visit the orphan and widow in their affliction, and to keep himself unspotted from the world."

Here is an avenue, a gate to usefulness. Every Christian may find an entrance here. "I was sick and ye visited me; I was in prison and ye came unto me." As long as the world stands this gate to Christian usefulness shall be open.

IV. The Gates of Wickedness.

These too shall not be closed day nor night.

A good man may sow good seed, but while he sleeps a bad man will sow evil seed.

1. The gate to the gamblers' den. Noiselessly it opens to the low

browed, black legged, blood sucker, as at night, stealthily as the crouching tiger he springs upon his helpless prey. This gate is closed to the blue coated brass buttoned locust staffed officer.

Into this gate many a young man has gone head first, and been brought out feet first. This gate will not close till time is no more. Men who could gamble over the blood-stained garments of God's Son can gamble over the blood-stained garments of men's sons.

2. The gate to the drunkard's den.

Of all the filthy dens on earth this is the filthiest.

The slime of the serpent, the poison of the asp, the wallow of the hog, the vomit of the dog, the lust of the goat, the broth of the devil, the spew of the buzzard, the corruption of the grave and the decay of dead men's bones, all are there. Mingled with these are orphans' rags, torn from shivering limbs, mother's tears wrung from blood-shot eyes. Wives' hearts wounded and bleeding and trampled in the dust. Great God! What a sin! What a curse! What a hell! And whose hands keep this gate open? The hands of the voter. And who is the voter? The man that sits in the pew and with the same hand that takes the cup of blessing he casts his vote for the cup of cursing.

Can it be, can it be, Oh! Lord, that the children of God keep continually open, by their votes, the gate to drunkenness—the gate to hell?

3. The gate to the Sabbath breaker's den.

Men have forgotten the sin of Sabbath breaking. The Lord's day is looked upon by many as any other day. The gate to its desecration is ever open. An hundred keys fit this gate. A goods box on the corner, a joint in the wall, a peanut stand, an electric car, a freight train, a Barnum's show, or anything else to put a dime in the city treasury.

And yet we are still in hearing of Sinai's thunder: "Remember the Sabbath day and keep it holy."

4. The gate to the blasphemer's den.

Men, even church members, take the name of God in vain, as if it were a trifling habit. But God will not hold him guiltless that taketh his name in vain. Though he may have been immersed in the fathoms of water, he who habitually dwells within the blasphemer's gate, at death must enter the region of the lost.

5. The gate to the harlot's den.

Kingdoms nor empires have ever been strong enough to close this gilded gate that opens upon these sunless and hopeless hovels of despair. Painted and powdered without, but poisoned and painful within.

Here immortal beings, walk and wander over burning sands of a ruined pass and a hopeless future.

"At the window of my house I looked through my casement, and beheld among the simple ones, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the evening, in the black and dark night. He goeth after her as an ox goeth to the slaughter, or as a fool to the correction of stocks, till a dart strike through his liver, as a bird hasteth to the snare and knoweth not that it is for his life.

Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded; yea many strong men have been slain by her. Her house is the way of hell, going down to the chambers of death." How many gates there are to hell I do not know. But surely this is the fifth one. "Wide is the gate and broad is the way that leadeth unto destruction, and many there be who go in thereto."

But we bless the Lord for good people, and for a church, against which the gates of hell shall not prevail.

I believe there are as many gates to heaven as there are to hell. We are told that there are twelve openings into the city of the New Jerusalem. There are as many gates that lead to a useful, happy life as there are that lead to a worthless, wicked life.

So the last gates that we will notice are the gates to our blessed heavenly home.

(To be continued next week.)

A cold indifferent Christian is apt to exchange grace for disgrace.

The light that is hidden under a bushel never lights anyone to heaven.

Self-Deceived Christians.

C. H. WETHERBEE.

It is quite possible for one to be a genuine Christian and yet be measurably self-deceived. Indeed, many a Christian is greatly self-deceived in some respects. This is partly owing to the fact that even he who possesses the Holy Spirit is still very human and knows himself only in part. He has not the power, either natural or acquired, to discern the precise condition of every part of his being.

Then, too, the theories which some Christians steadfastly hold to are of such a character that they greatly aid in deceiving those persons as to their real selves. I have before me an article by a minister who argues that a baptism of the Holy Spirit eradicates from a Christian his entire depravity or sinful tendencies. In this article he expresses an utter contempt for the doctrine that the Christian is to have the evil tendencies in him suppressed by the power of the Holy Spirit, in connection with the Christian's efforts to master and control such tendencies. He says that "such teaching seems sadly misleading and monstrous."

Of course this man believes that he is free from all tendency to commit sin. He believes that every bit of his old nature has been eradicated from him, so that he is thoroughly new, and of course, he is entirely spiritual. And yet this very man, as the editor of a religious paper, requested me a few years ago to consent to his taking articles of mine, which had appeared in other papers, and using them in his own paper as original articles! I replied that I had no right to grant such a request, as the articles had become the property of the editors who used them. But this man was willing to have it appear that copied articles, used in his paper, were written expressly for his paper! Am I not right in saying that such a Christian is self-deceived when he thinks that his old nature is entirely departed from him? Then, too, this man misused me by destroying or somehow wasting a number of my articles against my protest. O, do not deceive yourself about yourself!

An Interesting Religious Meeting.

Rev. W. B. Crumpton had announced that he designed preaching in Philadelphia church, Kempville, on Thursday night before the fifth Sunday in March, and wished to meet other preachers. Sure enough, he was greeted by five, and with an appreciative audience. The next day, (Friday), they had an old time all day service, with dinner on the ground. 'Twas a new century movement in the interest of education and missions.

The hearty zeal of those consecrated ministers was truly edifying and inspiring, if not contagious. 'Twas a never-to-be-forgotten meeting.

A few of us accompanied the good preachers to the Fifth Sunday meeting where similar exercises were conducted, for three nights and two days, within Quigly Institute, in the pretty town of Beatrice.

One who counted said there were fifteen Baptist ministers present on Saturday. 'Twas good to be there. Dinners were served in hospitable homes. Free entertainment was given to visitors. May Heaven's richest benediction follow such services.—Mida, in Monroe Journal.

Sensitiveness is not a calamity, as many suppose, but a mark of the highest type of man.

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Cures without fail indigestion, dyspepsia, flatulence, loss of appetite, sick headache, nervousness, vertigo, biliousness, dimness of vision and all the evils resulting from a weak and disordered stomach. It builds up from the first dose and insures good vigorous health and a long happy life.

WHAT A PROMINENT CITIZEN SAYS. Mr. Geo. W. Benson, of Richmond, Va., says: "Accept my heartfelt thanks for the great amount of good your Dyspepsia Remedy has done for me. It is a wonderful discovery."

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FROM THE FIELD.

J. A. HOWARD.

I will stop in my wanderings over the state to lay a flower on the grave of our Editor's wife, my friend for more than twenty years. She was a noble woman, one of the best of earth. She cheered the heart and strengthened the hand of the boy preacher just out of school and entering upon his life work. How sadly missed she will be by him whose life was so brightened and helped by her companionship through long years. I offer to him the sympathy of a heart that knoweth its own bitterness and commend him to One who gives both sympathy and support in sorrow.

AT GADSDEN.

I have recently been up in the hill-country of Alabama. At Gadsden, I found Bro. J. G. Dickinson ready to care for and help the Baptist tramp. He is much encouraged in his work. His people have just arranged to meet the payment of all due on their beautiful house of worship. They are rallying to the support of their pastor, and the outlook is brightening for the spiritual prosperity of this little city so prosperous in temporal things.

Here I met Bro. W. B. Crumpton, another tramp, and greeted him as *Grandpa*. He had just come from ALBERTVILLE.

He told me of the meeting up there on the top of Sand Mountain, and I hurried up the hill and found Bro. E. E. George busy at work, assisted by Rev. Sandlin, of McKinley, and Bro. Watkins, of the senior class in Howard College. Sandlin once lived up there and loves those people and they love him. Watkins is a kind of a wonder. I don't understand how he is always preaching so well and yet makes one of the best records in the college. He does it, though. He was doing some heart-reaching preaching to the people. It was bearing its fruit. I witnessed an experience meeting in which the people were so moved to confession and pledges of recommitment, that there was left no time for the sermon. I hope great good will come of this meeting to cheer the anxious heart of the pastor. Bro. George is an earnest worker, and had the pleasure on the previous Sunday of seeing dedicated a beautiful house of worship begun by his predecessor, Bro. McCord, who was also present to rejoice with him.

Bro. Crumpton preached the dedication sermon to a great crowd, and received a liberal offering to Missions. The sermon was one of power. "They say," and I believe it, that Crumpton has greatly improved as a preacher. He is a wiser and a better man because of that little runaway scrape to Kentucky; but then he was so glad to get back that he is now doing his level best. We'll forgive him this time, but he mustn't do so any more.

AT LINCOLN

I found Bro. P. M. Jones at home and just about ready to eat breakfast. He did not have to do this alone. His kind wife soon arranged another chair at the table and I sat in it. She then loaned me her husband long enough to work the town for the BAPTIST. Bro. Jones has led his people to build an excellent pastorage during his short sojourn among them.

As usual I had to make a long run to fill an appointment down in South Alabama, and spent part of a day with Bro. W. N. Huckabee.

AT REPTON.

This is in the timber section, and has grown some of late. Bro. Huckabee is trying hard to advance the Baptist cause, and is finding helpers. They need a house of worship. They can easily get a good lot, but may need some outside help to build. If they call on you, do not refuse, they deserve your sympathy.

Grace Baptist Church, Monroe City, Missouri.

This church was organized January 4th, 1900 with 6 "charter" members to whom 76 were added by letter and relation, making a membership of 82 on the day of organization.

We covenanted to oppose dancing, card-playing, theatre-going, and the liquor traffic. This, of course, has subjected us to much bitter opposition; but, trusting in God and endorsed by good people, we have been abundantly sustained.

Our church was born homeless, notwithstanding we had just helped to build a "\$12,000" house in this

city. For fifteen months we worshipped in a rented hall, and the Lord graciously blessed us. Now we have a membership of 109, none of whom are wealthy; but, upon the whole, their Christian heroism, spirituality, and sacrifices surpass anything that I have hitherto seen; and, by the generous help of friends here and elsewhere, we have just completed and, the first Sunday in April, formally opened a beautiful house of worship that cost nearly \$5,000.

Dr. S. H. Ford, of St. Louis, editor of the Christian Repository, preached the opening sermon from Psa. 133: 1—"Behold, how pleasant it is for brethren to dwell together in unity." His theme was: "Brethren Dwelling Together in Unity." He showed the cause, the nature and the result of such unity. The sermon was well adapted to the occasion, and it was truly a rare gospel feast to the large audience who heard it.

The doctor remained and preached for us eight days and nights. His preaching was eminently biblical, deeply spiritual, and profoundly simple. Our church was much strengthened and encouraged, and 6 added to our fellowship.

Notwithstanding Dr. Ford is 83 years old, he is still the prince of preachers—a giant in intellect, vigorous in thought, rich in experience, strong in faith, eloquent in speech, mighty with pen. His coming was a blessing to our city, a God-send to Grace church, and a benediction to our home.

The Lord be very gracious to this dear old battle-scarred veteran; the Lord raise up another upon whom the mantle of Dr. Ford shall fall when the Lord shall call him home.

Jno. H. Riffe, Pastor.

April 20th., 1901.

OPTIMISTIC.

People who read the current reports of crime and dishonesty in the daily newspapers, which in many cases give precedence to such things in preference to the higher class of general news and information, may not unreasonably fear that the country is going to the dogs and that the outlook is clouded with shadows, moral, social and religious. But such is not the case. The world is improving all the time in every relation that leads to the betterment of individual life and society. These reflections are inspired by the following from the Washington Post, which every careful reader of the signs of the times will recognize to be the truth:

The impression that the commercialism of our day is especially or increasingly "low and sordid," is the reverse of true. It is refuted by the facts of history and the statistics of the present. The condition of the masses, and especially of the wage-workers and their families, is better today than ever before since time began, is better in this than in any other country on earth, and is constantly improving. The poor are better housed, clothed and fed than their fathers were. Their intellectual and moral, as well as their physical wants receive such systematic and comprehensive consideration and care as were dreamed of a generation ago. Free hospitals, free schools, free text books, free libraries, free parks, cheap transportation, improved sanitation in factories, mills, mines and shops, shorter labor days, higher wages, and enhanced purchasing power of the dollar—these are some of the existing conditions. An increased proportion of working men are laying up money in savings banks, owning their homes, and providing for their families by life insurance.

If there is any proposition that is made absolutely clear and unquestionable by the word of God, it is that the first duty of every believer is to be baptized. There is absolutely nothing intervenes between faith in Christ and baptism. There is no place for repentance after faith. On the day of Pentecost it is said, "Then they that gladly received his word were baptized, and after baptism were added unto them—the church. Who were baptized? They that gladly received or believed his word. When were they baptized? The word says THEN—when they believed."

A Christian out of his proper place is always in the way of others doing their duty.

He who forgets to read his Bible and pray will soon forget to serve Christ.

Some Claims to Superior Piety in Mission Methods.

J. V. DICKINSON.

It was my privilege recently to listen to a talk from a missionary connected with one of the independent denominational missionary organizations. I greatly enjoyed some parts of the talk and would not throw a straw in the way of any one's attempts to do good; but I could not help feeling that the calm assumption of superiority piety as to spirit and methods were sadly out of place and unbecoming. I therefore feel that it would be pertinent just now to sift these claims.

1. The work was commended on the ground of its undenominational and non-sectarian character. That, with thinking people, has ceased to be, if it ever was a virtue. It simply means that certain important portions of God's word are neglected, and certain of His commandments ignored, or that the brethren are taught that they are at liberty to do as they please about these—and if so about these doctrines and commands, why not full liberty about all?

2. Superiority was piously claimed on the grounds that they do not ask for money except from the Lord. Is that a virtue? I had thought, that one of our leading duties is to urge people to give to the furtherance of our Lord's Kingdom. Surely that is one of the leading doctrines of the Bible. It is needless to enlarge on this point, however, for the claim is a pious fraud. I do not mean this in any evil sense. I do not question the motives of those working along this line; but their actions and their meetings do not tally with these claims. A lady of intelligence and piety said a few moments after the lecture mentioned above "If she is not asking people for money, what is she doing here lecturing in every church in the city?" I replied, "there are several ways of doing the same thing." At every meeting books were offered for sale at a profit which quietly informed the people that this

"is the greatest missionary opportunity of the day and would accomplish more than has been accomplished during the nineteenth century." (In italics). "Who would like to share etc." Is that asking for money from man? I say again I am not opposing their work. I hope they may accomplish all they claim and more. I am only puncturing the claims to superiority piety. But I do feel like urging Christians to make all their contributions through their regular channels. Their methods will doubtless be improved as the years go by and we grow in wisdom and experience, but certainly the modern independent movements, accountable to no one, are no improvement notwithstanding their claims. It is somewhat significant that these independent agencies usually hunt the churches, many of which have been established by our denominational boards, and that they seek and obtain their support from those who have been trained in the grace of liberality by the regular denominational machinery, so that the very methods that they find so inferior to their own are furnishing them their means of subsistence.

This Will Interest Many.

The proprietors of this paper know that Botanic Blood Balm (B. B. B.) is a famous Southern Blood Cure, but to quickly introduce B. B. B. into new homes 10,000 treatments will be given away to the readers of this paper.

Botanic Blood Balm quickly cures old ulcers, scrofula, eczema, itching skin and blood humors, cancer, swellings, persistent wart or sore, eating, festering sores, boils, carbuncles, pimples or offensive eruptions, pains in bones or joints, rheumatism, catarrh, or any blood trouble, all run down feeling, thin blood, pale skin. Botanic Blood Balm kills the poison and humors in the system, which are the direct cause of these troubles, heals every sore or pimple, makes the blood pure and rich and stops all aches and pains. Botanic Blood Balm thoroughly tested for thirty years in hospital, and private practice, and has cured thousands of cases given up as hopeless. For free treatment write to Blood Balm Co., 18 Mitchell St., Atlanta, Ga. Medicine sent at once, prepaid. Describe trouble, and free medical advice given unfeigned. B. B. B. cures especially the deep-seated old cases that have failed under doctors or patent medicine treatment. Costs nothing to try Botanic Blood Balm, so write at once. B. B. B. is composed of pure Botanic Ingredients.

A church member does not have to grow in grace to be big enough to run the church.

SELF-HELP.

As the commencement season approaches many persons who are supposed to have skill or ability in writing are receiving from college students, both boys and girls requests to prepare speeches or essays for them. It is always a pleasure to well disposed persons to aid the young and inexperienced, but it is mistaken kindness to do so to the extent that is often asked.

The boy or girl who has sufficient intelligence to win a place on the list of commencement speakers or readers should be able and willing to make preparation for filling that place creditably. As a rule this can be done by earnest and unaided effort and the boy or girl who makes that effort will gain much more from college training than by relying upon others. The lesson of self-reliance is one of the most valuable that can be taught.

To put forth ones efforts, to use one's own knowledge is to strengthen both mind and character. The habit of relying upon others for work to be displayed upon special occasions is, we fear, quite general among our college students.

It is impossible for professors to prevent it, except in those cases where the proffered speech or essay is palpably beyond the capacity of its alleged writer.

Many of us have heard at college commencements so-called original productions which we knew were not written by those who delivered them. The teachers of such institutions must have known it also if they were capable of filling their positions. Such evident frauds discredit the school which permits them, as well as the students who perpetrate them.

There is a sort of assistance in such matters which is perfectly proper, and even commendable. To refer the young writer to authorities on the subject, he or she is to discuss or to some good book that treats of it is all right. But the aid should not go beyond that point and critical correction of the student's own work.

Give the young mind the material and then let it assimilate as much of it as it can and put the result in its own way.

It is not the part of true friendship to prepare the work which the student should do for himself, and leave him or her to merely memorize it.

The son of a man of great ability once wrote his father to prepare for him the speech he was to make at the commencement. The father replied: "My boy, I sent you to college and have kept you there four years that you might fit yourself to do that sort of thing yourself. If you have not done so your college career has been a failure in spite of the honors you have taken. I would be ashamed of you if I heard you deliver as your own a speech which another had written."

That was a seemingly harsh answer, but it was really a kind one.

The young man struck out for himself and wrote and delivered a speech which won for him very high praise. Better still he learned a lesson that has been of incalculable value to him.

Let us encourage our young friends to practice the noble and elevating habit of self-help.—Atlanta Journal.

Jesus says, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Do you believe this previous promise of our blessed Savior? If you do, are you asking great things of God? When you ask the Lord for any blessing consistent with His will, you cannot afford to doubt this promise. Did you ever think of the enormity of the offense of doubting God's word? You can't afford to do it, brethren. When you ask the Lord for any blessing that is in harmony with his will, believe that he will give it, and you will receive it.

The preachers and church people are practically solid in favor of the constitutional convention. It is not a political question, but a question of morals, a question of purity in elections. It is a question that can be properly urged from the pulpit, which of all places should never be tainted with politics.—Jasper Eagle.

Some people would like to do good if it could be done without effort or sacrifice.

Unity of spirit and unity of action is much more to be desired than unity of name.

Alabama Baptist.

MONTGOMERY, MAY 2, 1901.

PUBLISHED EVERY THURSDAY.

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Per Annum, in advance.....\$1.50
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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.]

ONLY one more week until the Southern Baptist Convention. Are you ready?

AS TEARS and laughter lie very close together in an audience, so truth and error are in close proximity. By a slight wrench in phraseology the greatest truth may become the greatest error.

JACOB was a very imperfect man. He was exceedingly faulty in life and conduct. But he came at last to have power with God and man. To have power with God! What a thought, and yet this is your privilege.

TENNYSON sang: "A sorrow's crown of joy is remembering happier days." So the crown of joy is remembering past miseries in the hour of deliverance.

"When the shore is won at last,
Who will think of the billows past?"

GOD'S smiling is two-fold—penal and remedial. But a greater portion of it is of the latter kind. Once only has he visited mankind, at large, penalty, and that was at the deluge. But thousands of times has he visited them remedially.

THE protracted services which have been in progress at the Clayton Street and South Montgomery churches for the past three weeks have closed. Much interest was manifested, and there were quite a number of accessions to the membership.

ABRAHAM never got right with God after he turned aside to go into Egypt until he came back and started just where he left off. He came right back to Bethel where he had built his altar, and built another. He tied the chord just where he snapped it.

AN excellent report of the B. Y. P. U. Convention, held at LaFayette last week, came too late for this issue on account of its length. As we did not want to "boil it down" by using the blue pencil on it, or publish it in sections, we have held it over until next week when it will be published in full.

LEARNED economists declare that the poorest people are the most extravagant. It is only the man who has accumulated who is prepared to spend as many poor people do. It is said that Commodore Vanderbilt never suffered even a piece of wrapping paper or a thread to be uselessly thrown out and destroyed. He made use of everything.

"THE HOLY ONE."

God's holiness is His highest attribute. It is that in which His glory chiefly consists. It is, if we may so speak, the moral character of Deity. If we would conceive of it, we must conceive of something infinitely removed from whatever is impure, debasing and dishonorable, we must conceive of something purer than any object ever beheld, than silver seven times refined; than the morning dew distilled from the skies; than the morning light before which the shadows flee away; than the sweet innocence of infancy; than the glory of angels, who have never sinned. Holiness is the harmony of God's attributes. Power without holiness would be a despot's sceptre; wisdom without holiness would be a Jesuit's craft, love without holiness would be a weak and pitiable fondness; but power, wisdom and love, blended with holiness make God divine. This attribute harmonizes all His perfections.

Hence God has surrounded it with peculiar honors. When he reveals Himself to his people it is by His "holy name" as the Holy one of Israel. He invites their worship in the courts of his temple. When He would fix their faith upon a coming Messiah, it is this attribute upon which he fixes their confidence. There shall be no possibility of doubt as to the advent of the Messiah: "Once have I sworn by my holiness that I will not lie unto David."

And hence all creatures that know the love of God have recognized this attribute as a special appeal to their adorations. When the hosts of Egypt perished, and Moses poured the song of deliverance over the waters, he celebrated God, as glorious in holiness. When the saints of old assembled in the sacred place which God had chosen to put his name there, they recognized the splendor of this attribute; they saw its types everywhere about them: No unclean or blemished animal might be brought to the sacrificial altar; the offerings to the Lord were made by consecrated hands, the tribes stood around that wondrous structure wherein was the holy place and the holy of holies; and their thought were fixed upon the Holy One, the mysterious sign of whose presence burned within and everything displayed to them the beauty of holiness, and they desired, an interest in this perfection, and they prayed: Let the beauty of the Lord our God be upon us! Ps., 90:1.

A scene similar to that which is perpetually witnessed in the upper sanctuary, where seraphim and cherubim and all the hosts of the redeemed perpetually cry: Holy, holy, holy, is the Lord God of Hosts; the whole earth is full of His glory. They celebrate that Nature without a blemish or a flaw, to which Time has not extended, and to which it cannot extend. I Sam. 2:2. They dwell in the light of that truth which cannot change, of that faithfulness which cannot deceive, and with perpetual raptures they sing the praise of the Lord, "who only is holy."

ONE HUNDRED CHURCHES, A \$1000 EACH FOR FOREIGN MISSIONS.

Dr. B. D. Gray, so well known and highly esteemed in this State, has written a ringing letter to the Corresponding Secretary of the Foreign Mission Board, suggesting that one hundred churches in the South "ought to give \$1000 each for foreign missions every year." The letter is printed as a leading editorial in the Foreign Mission Journal, and the editor, in commenting on it calls it "a grand suggestion from a large-hearted brother, who not only thinks, but executes great things," and then asks "why not carry out his suggestion?" Yes, why not? We have

come upon a time when people everywhere are learning more and more about foreign missions; when by mail and wire the heathen are brought to our door, and when God's blessings on the work adds emphasis to His command to preach the gospel to the whole creation. We have been going forward at an encouraging pace, especially the last few years, but we are not yet doing what can be done and what is immediately practicable. For our own good, as well as the eternal welfare of the nations without Christ, we should now, "attempt great things for God." We heartily endorse the suggestion of Dr. Gray.

FIELD NOTES.

Pastor White baptized two persons last Sunday and three members were received into the church Sunday night.—Northport Breeze.

The Ladies Aid Society of the Baptist church will give a "May Festival," date to be announced later. The Zobo band will give some renditions of its music on this occasion.—Troy Messenger.

Mrs. J. F. Hunnicut, a sister of the Rev. A. A. Hutto, of this city, died Monday night at her home at Lincoln after a long illness of pneumonia. The remains were interred at Lincoln today.—Anniston Star, 17th.

Rev. A. A. Hutto received news last night of the death of his niece, little Mamie Hunnicut at Lincoln. The little girl's mother died a few days ago, pneumonia causing the death of both.—Anniston Star, 20th.

Mrs. Caroline Ramage died near Brundidge recently. Mrs. Ramage was ninety years old last January and for sixty-three years she has been a devoted member of the Baptist church, ever exemplifying her faith by her walk.

An exchange says: Rockefeller is worth \$300,000,000 and his income is \$30,000,000 a year—Is the richest man in the world; yet he dresses plainly, wears no jewelry, is superintendent of a Baptist Sunday School, is fond of music and plays the fiddle.

We are under obligations to the American Baptist Publication Society for a copy of the Baptist Year Book for 1901. It contains 228 pages and is crammed full as usual of important information. Every Baptist family ought to have one so as to be well informed as to what his people are doing.

Rev. F. M. Haygood, the oldest Baptist preacher in Georgia, is dead. It is claimed that he delivered the first sermon ever preached in Atlanta. He lived to see 6,500 Baptists and nearly 20,000 of other denominations enlist under the banner he hoisted in its village days.—Ex.

Phoenix City: Our Church, the First Baptist Church, is getting on nicely. Our meeting will commence in two weeks. Brother R. A. J. Crumbee will help Brother Jones. We are expecting great meetings. I am trying to get more of our members to take the Baptist.

Rev. H. R. Schramm, the beloved pastor of the Big Sandy church has accepted a call to the Brookwood Baptist church and will begin his labors there at once. Mr. Schramm is a consecrated earnest worker and while we are sorry for the Big Sandy church to lose him we are glad for the Brookwood church.—Northport Breeze

Every citizen should be a politician, not in the sense that the term has been degraded by the men who seek office, for the money there is in it, but in the sense that it is the duty of every man to investigate the acts of officials and legislators and to study the questions with a view to being able to vote intelligently. This we say is the plain duty of every citizen.—Abbeville Times.

The Christian Endeavorers had a great meeting in Montgomery last week. The Baptist received a pleasant visit from Mr. R. J. Hixon, editor of the Weekly Endeavorer, published at Huntsville.

Miss Willie Kelley, Baptist Missionary, who has recently returned from China, delivered an interesting address on Missionary work to the women and children at the Baptist church Sunday afternoon.—Dadeville Spot Cash.

At the home of Mr. and Mrs. T. C. Stodghill, in the north part of town on last Sunday morning occurred the marriage of Miss Lula, eldest daughter of Mr. and Mrs. Stodghill and Mr. W. E. R. B. Coggins. The ceremony was performed by Dr. J. L. Thompson, of the Baptist church. The bride is a most winning young lady and her many graces of mind and person fit her for home life. Her husband is one of Chambers sons. He is a splendid young man and is now engaged in teaching and is meeting with success.—Lafayette Sun.

The Christian Index of Georgia has the following: "To be made aware of the fact that the Baptists of Georgia are in serious danger, one has only to read the daily papers. In danger of what? Why, of carrying religion into politics. We know of no place where it is more needed, or where it will be more of a stranger, or less welcomed. But then it will do politics so much good, that it ought to willingly consent to be carried. And then a Christian man has no business anywhere that he cannot take his religion with him. He is, or ought to be, no less a Christian at the ballot box than at his family altar. So he must carry religion into politics with him, or stay out. And we have stayed out too long."

Sunday night, April 21st, Mrs. Mary F. Pitts died at the home of her daughter, Mrs. Laura C. Armstrong, in Columbiana, Ala. The deceased was the widow of the late Giles Pitts, of Talladega. For a number of years Mrs. Pitts had resided in Columbiana, visiting her children at Talladega and Montgomery at intervals. More than fifty years ago she moved from Chambers county to Talladega, where she was highly respected and esteemed by a large circle of friends and acquaintances. She was a consistent member of the Baptist church, and when the summons came she was ready to go. Mrs. Pitts was 82 years old at the time of her death.—Talladega Mountain Home.

A convention of Hebrew Christians has been called, to meet in Park Street Church, Boston, May 21, 22, 23, and 24. The Rev. A. T. Pierson, D. D., of New York, will preside. There are about fifty specially-invited Hebrew-Christians whose records are regarded as worthy of utilization for convention purposes. The primary questions penetrating the proceedings of the convention will be: First, Is a Hebrew obliged, by the terms of essential Christianity, in becoming a Christian, to abrogate the ritual of Mosiac Judaism, the Levitical customs and ceremonies, or, Secondly, May a Hebrew, who becomes a Christian, retain and observe the ritual of his fathers, if he will? Has he an option, if he has the preference? A consensus of opinion on this subject will be collected and read, from professors of Hebrew and students of Hebrew literature in the theological seminaries of the different evangelical denominations; and from clergymen in the pastorate.

We held our first service with Enon Church as Pastor; both services were well attended. A good collection was taken at Sunday School for missions. Brother White, the superintendent, was not able to be on hand.

C. C. WINTERS.

Pickensville.

The next session of Sulphur Springs Baptist Sunday School meets with Harmony church ten miles west of Warrior, on Saturday, including the First Sunday in May. Introductory sermon Saturday 11 a. m. by Rev. H. A. Jacobs.

J. E. CREEL, Secretary.
Warrior, Ala., April 24th, 1901.

The Young Men's Prayer Meeting of Concord Church is still in progress; this is the 9th or 10th year of its existence.

We feel that much good has been accomplished for the Master through its influence. Our young ladies take part by their presence and with an essay on alternate Sunday nights. This is an innovation in our service and I think it has increased the interest to some extent.

W. H. M., Beuna Vista.

We are glad to know that the Foreign Board has appointed three more missionaries. The last year has been one of progress.

There have been seventy one set apart for the great work by our board. Dr. and Mrs. P. S. Evans of Baltimore were appointed April the 18th for the work in China.

Dr. Evans goes as a medical missionary. Mrs. Evans is the cultured, consecrated daughter of our beloved brother Joshua Levering who abounds in good works.

My work as missionary colporteur has been so far very pleasant. I have met a hearty welcome with my church and pastors wherever I have gone.

I have worked forty days, during this time, I have visited thirteen churches, preached twenty-six sermons and made thirteen talks on the importance of a system in our churches, and introducing and explaining the pledge and system, made eighty family visits, distributed 3,000 pages of tracts sold 400 Bibles and Testaments and traveled 600 miles. I have done what I could and I trust that the blessings of God may rest upon the work done and that the Holy Spirit may sanctify

it to the good of the people and to the Glory of God.

G. A. CHISM.

Arnold S. Smith, Alexander City: Miss Willie Kelly has come and gone, but she has left with us a gracious influence.

Alexander City was placed in her first round of appointments. Being prevented from filling the engagement, on account of the snow, she at once promised to come to us in early spring. We are greatly indebted to her for fulfilling this promise.

In order to have the benefit of much needed rest she declined invitations to visit other places.

While on the field she addressed the women and children both here and at Dadeville.

After seeing Miss Kelly and hearing her tell of her work done in China, missions, I am sure, will seem more real to the children and our women will have a more intense interest and zeal for the missionary cause.

On the evening of the 17th inst. Prof. Jay D. Lane and Miss Essie Herren were united in marriage at the home of the bride's mother, Mrs. W. A. Herren, in Dadeville, Ala. Prof. Lane is the efficient principal of the Dadeville High School and his bride is the accomplished organist of the Baptist church.

May the blessings of heaven rest upon them.

Lineville rounded up her H. and F. Mission fund last meeting with \$46. Millerville with \$21 for the same purpose.

Millerville contemplates building a new meeting house in the near future.

We feel very hopeful of this work. The Sunday School is prospering and the brethren are becoming more jealous for the good name of the church.

Brother Bentley is rejoicing in the prospect of worshipping in the new meeting house at Ashland very soon.

Brother C. C. Heard is doing a good work as colporteur-evangelist.

The Carey has reason to be very hopeful.

Several prominent young men are numbered among her preachers, to wit: Brother Culpepper, of Ashland. Brother Dean, of Maitland. Brother Heard, of Daviston.

Each of these brethren are young, active and studious, and the Lord is using them to his glory in accomplishing great good.

We ordained to the office of deacon, brethren John Bonner and Dr. C. P. Gay, at our last conference.

Brother Garrett, of Delta, preached the sermon. Brother Garrett is a strong gospel preacher and much beloved by the brethren.

J. R. STODGHILL, Lineville.

I returned from Brookwood a few days ago where we had a fine meeting. The church was greatly revived and three added to its membership. The people were very kind to me. The last night we had a good thanksgiving service and collected \$5.11 for the Orphanage.

On Sunday we took a mission collection and got over \$2.00.

The church extended a unanimous indefinite call for my full time which I have accepted.

On the second Sunday I preached my farewell sermon at Stewart's to a large congregation.

On the third Sunday I preached my farewell sermon at Moundsville and Big Sandy.

I offered my resignations at the above churches which were very reluctantly accepted.

I only give up this field to enter a wider field, feeling that the Lord has directed in the move. I have enjoyed my stay on this field. The people have been very kind to us and we will never forget them for what they have done for us. The Lord bless them. I preached at Macedonia and Mt. Lebanon the 4th Sunday, my last sermon that will finish my work to my five churches.

May the Lord greatly bless all these people.

H. R. SCHRAMM.
Stewart, Ala., April 23, 1901.

The friends of Rev. and Mrs. Henry Folmar, of Luverne, will be pained to learn of the death of their son, Fred, which occurred in that city Tuesday. He was about eight years old. The remains were brought to Troy and interred in the family plot in the city cemetery. Rev. A. B. Campbell conducted the funeral services.—Troy Standard.

For Nervous Headache.

Use Horsford's Acid Phosphate.

Dr. F. A. Robert's, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

DIDN'T LIKE PARKHURST.

Bro. Catts Writes a Warm Letter From Tuskegee.

Tuskegee, Ala., April 27, 1901.
Dear Brother Editor: Since writing that our people were anxious to hear Dr. Parkhurst, we have heard Dr. Parkhurst and Donald of Trinity Church, Boston.

It is but just to myself, that I tell you that I was deeply disappointed in them both. Not only as public speakers but more particularly as to the sentiments expressed. If they left any point of Southern manhood unimpaired, I failed to note it. Thank God they kept their vile mouths away from Southern womanhood.

I will state in justice to Booker T. Washington that he publicly rebuked Dr. Donald by saying "It is but meet for me to tell the people that Dr. D. did not know that we are on the eve of a constitutional convention." Again when Mr. Donald had finished he said, "Let us arise and rest ourselves." "Oh," said Dr. D. would you treat me that way?" I did not hear Washington's reply for the jeering and laughter.

Now, I have always been a friend to Booker T. Washington's school and have done all I could to help it in every way I could and the entire negro race—but it is now time to call a halt—as a writer said in last week's Journal. The southern people are not the sort to tamely submit to being invited to any place and sit patiently while they are being insulted. No word of sympathy from the speakers, for the South who had \$700,000,000 stolen from her by the arbitrariness of the sword, who had ten years of carpetbag government under the reconstruction; and who today solemnly, patiently face one of the darkest problems that any civilized government ever faced.

Brethren, we face it with literally no sympathy from north and east if these men represent the current opinion of their sections. Let us hope the west will be more sympathetic and friendly towards her fair sister, the South and help her instead of ridiculing her best efforts and holding up to shame and contumely the conclusions of her wisest minds concerning the negro question.

And as to Dr. Parkhurst's idea of "educating the ignorant whites of the rural districts in schools with the negro children" let me say if any such effort is ever made in reality here is one man who will change his commentaries into works on military tactics—his pen and plow into a sword and putting my bible in my pocket will kiss my wife and darling children good-by and go down to Dallas and Lowndes and organize the boys for war, and will help to lead them to battle plains no less sacred than Shiloh, Antietam, Bull Run, and Gettysburg, and when we are all gone our boys will organize and the women will form Amazon bands; and then if you overpower us none of our number will be left to feel the stain which the North wants to put on our fair escutcheon. Dr. W. W. Landrum will deliver the commencement sermon to this school and you may be sure that he will speak words both wise and prudent; for they cannot get along without the good will of the Southern people—and it is foolish for them to be inviting men here who insult us.

Yours fraternally,
Sidney J. Catts.

For the Typewriter.

Georgetown, Ky., April 26, 1901.

Dear Baptist:—Just before leaving Alabama, I talked with Sister Malone about the type writer and learned that we lacked several dollars of having the money and I have seen no notice that it has been purchased. I am sure that she is still waiting for the full amount.

When we decided to try to get the denomination to try to purchase a type writer, last summer, for her, we felt sure that she would have it by the meeting of the Birmingham Association but we failed, then we set our stakes to have it by the meeting of the State convention, again we failed. Sister Hunter and I then thought it would surely come by Xmas, instead of that it is now almost time for the meeting of the Southern Baptist convention.

The Secretary's work is constantly increasing with the progress of the denomination, besides various other duties that come in the same laborious way of writing.

I make this as my last appeal and hope it will serve as a reminder to some who have promised and have not complied and to all who wish to share in an act of duty as well as one of kindness.

Let us not let another week pass without relieving ourselves of this unnecessarily prolonged obligation, and her of the many monotonous tasks.

Let us be Generous.

Editor Alabama Baptist:—After an absence of two months from your beloved state I have a longing within, that this Western country is unable to fill. It is always sad to part with true and devoted friends, (such as I have in Fort Deposit) and enter a new land of conflict among strangers, yet it is pleasant to be remembered and sad indeed to be soon forgotten. Truly the poet touched every heart in these words: "Shall we be missed though by others succeeded?" This is a cold and selfish world of ours and a great deal of this selfishness is often visible among our ministerial brethren. Are we selfish or cold hearted? For example: A pastor resigns the care of his church, feeling that some other brother could do the work better, he leaves a loving and devoted people and enters another field of conflict, after having sweat as it were great drops of blood for the Master while trying to hold forth the Word of Life. Another good and tender brother succeeds him and the former pastor reads the account of his first visit to his dear and beloved people in the state paper and how all the good people enjoyed his visit and how they wept. He mentions all the vacant seats made vacant by the all wise hand of God, during the days of the former pastor. He mentions all the noble spirits and such they were, kind and true. All this brings to the retired (to another clime) brother's mind "the days of yore" when he was called to these grief stricken homes to comfort the broken hearted and how he pointed the bereaved ones to the Great Comforter and how he stood in the dear old pulpit and declared the doctrine of the resurrection and told the sorrowing ones that Jesus would at last wipe away all tears from their eyes and that they would see their loved ones "in the sweet by and by" and how he wept with them that wept and rejoiced with them that rejoiced. And the noble spirits living to greet the succeeding brother—some of these have grown up under the preaching of their old pastor and he had joined many of them in the "holy bonds" of matrimony, a happy and noble band they are and worthy of mention and all of these are remembered and mentioned, but the faithful pastor of days gone by is not perhaps worthy of any note or mention in connection with this noble band of saints, though he toiled through the heat of the day, and the fortunate friend and co-worker is reaping what he has sown. Let us be more generous towards our predecessors and give honor to whom honor is due, and God will honor and bless us.

T. J. PORTER, Mexico, Mo.

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

OBITUARIES.

Sister Ida M. Hays was born November 8, 1870; died April 17, 1901. Sister Hays professed religion and joined Liberty Baptist church while she was in her youth. She was a devoted Christian, always striving to perform her church duties. In her short sickness she displayed that sweet Christian spirit that had characterized her life, expressing her willingness to depart and be with Christ. The 11th day of November, 1888, she was married to A. D. Hays, who she leaves with two small children, besides a large circle of relatives and friends to mourn her loss.

W. J. NASH.

J. S. Blackman, Sr., was born March 14th, 1813, and died April 13th, 1901. He joined Mt. Hobel Baptist church over a half a century ago. For years he had lived in Ozark where he was very useful and where all have a good word to say about him.

His devotion to his church was beautiful. He was married 59 years and leaves now the companion of all these years to mourn his departure.

He was probably one of the oldest subscribers to the Alabama Baptist. He always remembered the day it came and looked for it with pleasure.

His pastor,
J. J. H.

Just at 12 o'clock of March 26, 1901, Miss Sarah Ella Godden passed peacefully to rest.

Her young life was maturing into beauty and loveliness. For about two years she had spent the most of her time away from home teaching music.

Last November she was taken ill at her post of duty, thus was compelled to return to her faithful mother and devoted sister and brother at Goodwater, where after many months of patient suffering from the dreaded disease, consumption, she sweetly yielded to the inevitable, and passed into glory.

In a precious meeting held out at her sister's church in the country, it

was the writer's sweet pleasure to be permitted to lead her to accept Christ as her personal Savior.

She desired to live longer, but was perfectly submissive to God's blessed will.

She was born July 17, 1876, and was "born again" July 1896, and died on March 26th, 1901.

She leaves a devoted and broken-hearted mother, doubly grieved because of the recent loss of her dear boy who was killed while away from home.

May God sustain her and the brother and sisters and father in these sad hours of bereavement.

Many friends also will miss her and mourn her loss.

Her devoted friend and pastor,
W. J. D. UPSHAW,
Goodwater, Ala.

Rev. William Randolph was born in Walker county, on February 19th, 1828, and died March 20th, 1900.

Brother Randolph was one of the charter members of the Jasper Baptist church in which relation he continued till his death. He was held in great honor by his brethren because of his purity of life and loyalty to the cause.

He had been a regular ordained minister of the gospel for many years and was associated with Andrews and Harbin, the great pioneer preachers of this Western country.

He served his day and generation well and has gone to be with Him for whom he labored, and to reap the reward of the finally faithful.

He left a wife and little niece to mourn their loss.

HIS PASTOR.

Died at her home near Atmore, Escambia county on the 3rd day of October, Claudia, daughter of sister and Dr. C. L. Moore.

She was a member of the Judson Baptist church and an earnest Sunday School worker. Oh, how she is missed in the home, the church and the Sunday school.

A beautiful life has ended, a bright light has gone out of our community. But weep not for her, for the Lord has need of such a light.

The beautiful beloved Claudia, has left these dark shores of suffering mortality and gone to the bright realm of peace and joy to rest in the bosom of Jesus forever.

Dearest Claudia, thou has left us, here thy loss, we deeply feel, but 'tis God who has bereft us, He can all our sorrows heal.

V. E. C.

MRS. MELENDIA GLAZENER.

Goodwater, Ala.

On the 7th of April, 1901, Easter Sunday, just when many devout hearts were turned toward their victorious risen Lord, the happy spirit of Mrs. Glazener passed into eternal rest.

Her life was beautiful, her death-bed scene was calm and victorious. She called her husband and children to her as she neared the cold stream and exhorted them to lead beautiful lives and be prepared to meet her in heaven.

It was the writer's sad, sweet pleasure to speak to her of heaven and of her speedy departure, just a short while before her death.

How sad to witness such a separation, yet how blessed to witness such triumphant victories. She was the victim of consumption, and was a sufferer for many years before her death, but her patience in her afflictions was beautiful.

She was the daughter of John T. and Martha Glazener. Was born February 15th, 1853, and died April 7th, 1901. Was converted and joined the Baptist church at Tallahassee, and was baptized by Rev. E. T. Smith, July 1873. Was united in marriage to George S. Glazener, January 28th, 1877.

She was the mother of seven children two of whom died in childhood.

The other five children and husband together with other relatives and friends will miss her and mourn her loss. May the Lord bless the bereaved ones and save them by his grace.

W. J. D. UPSHAW.

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.

THE Baptists of Eutaw held their first services in their new church last Sabbath.

Wanted!

We want three reliable men to travel and sell our line of tobaccos. For particulars write us.

WESTERN TOBACCO CO.,
Bedford City, Va.

BAD COMPLEXIONS

Dry Thin and Falling Hair and Red Rough Hands

Prevented by CUTICURA SOAP

MILIONS Use CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, in the form of baths for annoying irritations, inflammations and chafings, or too free or offensive perspiration, in the form of washes, for ulcerative weaknesses and for many sanative antiseptic purposes which readily suggest themselves to women, and especially to mothers, and for all the purposes of the toilet, bath and nursery. No amount of persuasion can induce those who have once used it to use any other, especially for preserving and purifying the skin, scalp and hair of infants and children. CUTICURA SOAP combines delicate emollient properties derived from CUTICURA, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odors. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skin, scalp, hair and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath and nursery. Thus it combines in ONE SOAP at ONE PRICE, viz., 25c., the best skin and complexion soap and the best toilet and baby soap in the world.

Complete External and Internal Treatment for Every Humor, \$1.25. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened outside; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation and irritation and soothe and heal; and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A SINGLE SET, costing but \$1.25, is often sufficient to cure the most torturing, disfiguring skin, scalp and blood humors, with loss of hair when all else fails. Sold throughout the world.

The Western R'y of Ala

SCHEDULE EFFECTIVE APRIL 14, 1901.

44	34	38	37	35	43
3:30 pm	6:20 am	lv. Selma	11:30 pm		11:10 am
5:55 pm	8:20 am	lv. Montgomery	9:35 pm		9:00 am
6:40	1:30 pm	6:20 am lv. Montgomery	9:20 pm	10:55 am	7:10 pm
8:25 pm	3:50 pm	8:05 am lv. Opelika	7:40 pm	8:50 am	4:56 pm
8:25 pm	4:00 pm	8:05 am lv. Opelika	7:37 pm	8:50 am	4:50 pm
11:30 pm	7:45 pm	11:40 am ar. Atlanta	4:20 pm	5:30 am	1:00 pm

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service.

W. J. TAYLOR, G. A. Montgomery, Ala.; D. P. O'Rourke, C. A. Selma, Ala.; B. F. WYLY, Jr., G. P. and T. A. Atlanta, Ga.; R. E. LUTZ, T. M. Montgomery, Ala.; CHAS. A. WICKERSHAM, President and General Manager, Atlanta, Ga.

From Pickenville.

I held my first services as pastor with Forest church last Saturday and Sunday. Good attendance at both services. Good attendance at Sunday school. A good collection for missions.

C. C. WINTER.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure and nervous prostration.

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

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

50c and \$1 bottle at druggists.

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

Gratitude.

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

Mrs. Etta W. Jones, Parkersburg, West Virginia.

Mozley's Lemon Elixir.

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

Harry Adams,
No. 1734 First Ave., Birmingham, Ala.

Mozley's Lemon Elixir.

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

Mrs. E. A. Beville, Woodstock, Ala.

A Card.

For nervousness and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. Sawtell, Griffin, Ga., Publisher Morning Call.

Convention Delegates.

SELMA, ALA., April 21, 1901.

A meeting of the Board of Directors of the Alabama Baptist State Convention was held today, at which meeting there were appointed, as delegates to the Southern Baptist Convention meeting in New Orleans in May, 1901, the following named brethren:

L M Bradley,	J W Kramer,
J H Creighton,	J G Lowery,
J F Watson,	I A White,
W B Crumpton,	R M Hunter,
B D Gray,	John Scott,
W J Eliot,	H W Provence,
W C Bledsoe,	J W Willis,
N D Denson,	Wm A Davis,
R E Pettus,	S J Catts,
P G Maness,	E E George,
W N Pettus,	J M Shelburne,
W P Welch,	Jon Haralson,
W J Quisenberry,	A J Dickinson,
W J E Cox,	J C Bush,
H S D Mallory,	John F Purser,
J L Thompson,	Law Lamar,
C A Stakely,	G G Miles,
T M Callaway,	A C Davidson,
Richard Hall,	A W Briscoe,
A T Sims,	F A Tate,
J E Hening,	G L Sutton,
P V Bomar,	R G Patrick,
L O Dawson,	M B Wharton.

The members of the Board of Directors who may attend said Southern Baptist Convention were authorized to fill any vacancies which may occur in said list of delegates, and to add additional names if the Alabama Baptist State Convention shall be entitled to a greater number than already named.

The resignation of Dr. B. D. Gray as a member of the Board of Trustees of Howard College was accepted, and Dr. L. O. Dawson was elected to fill the vacancy caused by such resignation.

H. S. D. MALLORY, President.

T. M. JOHNSON, Secretary.

"Beside the Still Waters."

BY JENNIE LEE.

Adown a green-bound sunny way
Where golden glories glimmer,
Where flowers bloom and breezes play
And green leaves dance and shimmer,
A maiden goes, with dancing feet,
And by her side another,
With eye so bright, and steps so fleet,
They well agree together.

"We go," the maiden smiling said,
"To where the road grows wider,
Thro' golden plains that lie ahead,
To the distant mountains' shelter.
How bright the way! The day, how fair!
Thou shalt be ever with me!
I choose thee as my life-long friend,
Sweet Pleasure, for I love thee."

"It is decreed," a voice said,
"That I, not thou, shouldst guide her."
Then one stood forth with visage stern,
And took the place beside her.
Sweet Pleasure wept, so did the maid,
But Duty never faltered.
And tho' the pathway was the same,
The way seemed sadly altered.

O'er rugged mountain paths they trod,
And thro' the desert dreary,
Through sunny plains, and shady dells,
Often worn and weary.
At last they rested on the bank
Of a broad-bosomed river,
Whose placid waters flowed apace,
With scarce a ripple-quiver.

In gratitude she raised her eyes,
To he who came to guide her,
Changing now to mute surprise—
For Pleasure stood beside her.
"Where has Duty gone?" she asked,
As one who'd lost a treasure:
"Blest mortal, thou hast reached the place
Where duty becomes pleasure."

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 FELLER 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.

The man who cannot mix his religion and politics had better change his politics.

State Institute at Anniston.

This Institute for the help of our pastors will be held in the city of Anniston, June 20th to July 4th. Dr. Jno. R. Sampey, of the Southern Baptist Theological Seminary, will be the principal teacher, and will be supported by a number of the ablest pastors in the State.

PROGRAM.

JUNE 20TH.

8 a. m.—Introductory Address.....Jno. P. Shaffer.
9 a. m.—Lands of the Bible.....Jno. R. Sampey.
2 p. m.—A Study of Beginnings.....Jno. R. Sampey.
3 p. m.—History of Our Orphanage.....Jno. W. Stewart.

JUNE 21ST.

8 a. m.—A Study in Obediah and Joel.....Jno. R. Sampey.
9 a. m.—Church Discipline.....A. B. Campbell.
2 p. m.—Abraham the Father of Believers.....Jno. R. Sampey.
3 p. m.—History of the Holy Spirit.....Jno. C. Wright.

JUNE 22ND.

8 a. m.—A Study in Jonah.....Jno. R. Sampey.
9 a. m.—Progress of Baptist Doctrines During the Past Century.....W. J. E. Cox.
2 p. m.—Joseph the Prime Minister.....Jno. R. Sampey.
3 p. m.—Administration of the Holy Spirit.....Jno. C. Wright.

JUNE 24TH.

8 a. m.—A Study in Amos.....Jno. R. Sampey.
9 a. m.—History of the Judson Female Institute.....Rob't G. Patrick.
2 p. m.—Moses the Law-Giver.....Jno. R. Sampey.
3 p. m.—Homiletics.....A. C. Davidson.

JUNE 25TH.

8 a. m.—A Study in Hosea.....Jno. R. Sampey.
9 a. m.—What the Baptists Stand For.....M. B. Wharton.
2 p. m.—A Study in Judges.....Jno. R. Sampey.
3 p. m.—Homiletics.....A. C. Davidson.

JUNE 26TH.

8 a. m.—Isaiah's World.....Jno. R. Sampey.
9 a. m.—History of Howard College.....F. M. Roof.
2 p. m.—Samuel the Prophet.....Jno. R. Sampey.
3 p. m.—Homiletics.....A. C. Davidson.

JUNE 27TH.

8 a. m.—Arraignment of Jerusalem.....Jno. R. Sampey.
9 a. m.—Denominational Colleges a Necessity.....L. O. Dawson.
2 p. m.—David the King.....Jno. R. Sampey.
3 p. m.—Homiletics.....A. C. Davidson.

JUNE 28TH.

8 a. m.—Immanuel.....Jno. R. Sampey.
9 a. m.—Importance of Ministerial Fellowship and Co-operation.....Jno. F. Purser.
2 p. m.—David the Psalmist.....Jno. R. Sampey.
3 p. m.—The Preacher as He Appears in Literature, and as He is in Real Life.....L. O. Dawson.

JUNE 29TH.

8 a. m.—The Heathen.....Jno. R. Sampey.
9 a. m.—Woman's Work.....T. M. Callaway.
2 p. m.—Solomon and the Proverbs.....Jno. R. Sampey.
3 p. m.—The Philosophy of Faith.....A. J. Battle.

JULY 1ST.

8 a. m.—The Holy City.....Jno. R. Sampey.
9 a. m.—The Pastor a Leader in Denominational Work.....Chas. A. Stakely.
2 p. m.—Elijah and Jezebel.....Jno. R. Sampey.
3 p. m.—Power of the Religious Press.....Jno. G. Harris.

JULY 2ND.

8 a. m.—Idolatry.....Jno. R. Sampey.
9 a. m.—State Missions.....W. B. Crumpton.
2 p. m.—Jeremiah the Prophet of Tears.....Jno. R. Sampey.
3 p. m.—Foreign Missions.....R. J. Willingham.

JULY 3RD.

8 a. m.—The Suffering Servant.....Jno. R. Sampey.
9 a. m.—Progress of Baptist Education During the Past Century.....A. J. Battle.
2 p. m.—A Study in Ezekiel and Daniel.....Jno. R. Sampey.
3 p. m.—Home Missions.....F. H. Kerfoot.

JULY 4TH.

8 a. m.—The Zion of the Future.....Jno. R. Sampey.
9 a. m.—Necessity for and Power of Co-operation.....J. G. Lowry.
2 p. m.—A Study in Ezra and Nehemiah.....Jno. R. Sampey.
3 p. m.—The Pastorale—Long, or Short.....W. B. Crumpton.

Brethren:—In order that arrangements may be made for your entertainment you should notify me that you will attend the Institute. That you may receive the full benefit of the school you should reach Anniston on the 19th. Bring your Bibles with you, and a blank book for taking notes. Tuition will be only \$2.00 for the full term. Be sure to make your arrangements to remain during the duration of the Institute. I have made the time short, so that you can afford to be present all the while.

NOTE:—Our program is so arranged that you may attend the meetings of the Chautauqua that will be held in Anniston at that time. The Superintendent has proposed to give our men a "season ticket" for \$2.00 each. Board will be \$5.00 per week, or \$1.00 per day. Railroad expenses will be full fare going and one-third fare returning. The prospects are that we shall have a grand meeting of our pastors from all over the State.

Fraternally,
JNO. P. SHAFFER,
Secretary and Treasurer.

The deadly cigarette continues to get in its fatal work. Every day or two we read of wrecked lives from the excessive use of the poisonous things. One of the latest cases of this kind is reported from Columbus, Ga., as follows: Reuben Maffit, a resident of Girard, died from the effects of smoking cigarettes. Maffit was 25 years of age, and leaves a wife. He was never known to be without a cigarette, and consumed from fifteen to twenty packages a day. On his death bed he would beg for them, and after losing his voice he would make signs. His fingers were stained a deep yellow,

and the attending physicians stated that his lungs were in the same condition. —*Florence Times.*

You may help a dog out of trouble no matter what kind of a dog he is—city dog, big dog, educated or illiterate, aristocratic or plebeian, and he will wag his tail into paralysis and exhaust every muscle in his body trying to tell you that every drop of blood in his veins is at your service. Help a man out of a ditch, and what he will do for you afterward depends greatly on his breed.

Pity and need make all flesh kin.

Valuable Information FREE.

There are lots of families who feel that they cannot afford a Piano or Organ, when they know the importance of a musical instrument in the home.

Nobody is too poor to Buy from E. E. Forbes,

You can try a Piano or Organ in your own home without one bit of expense to you. If you like it you can pay for it as you are able. No need to sell your farm or make dreadful sacrifices. You naturally wonder how any reliable firm, who has been in business for years, and has a reputation to sustain, can do it. This is just what you should find out. Drop me a postal card stating whether it is a Piano, Organ or Sewing Machine you would like to own, and you will know all about it by return mail.

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Largest Piano, Organ and Music House in Alabama. Branch houses at Birmingham, Ala., Anniston, Ala., Huntsville, Ala., Rome, Ga.

WINE OF CARDUI

Woman's Crowning Virtue.

Belton, Mo., July 27.

For years I suffered terrible pains every month and my doctor told me I could not be cured except by an operation. I felt I could not submit to that and was so despondent I had given up all hopes of a cure. My husband insisted on my trying Wine of Cardui and at last thank God I did try it. Last month I did not have a pain, and did all my work, which I had not done in seven years.

MRS. MINNIE LITTLE.

WINE OF CARDUI

Modesty is the crowning virtue of American women. It is the trait that all mankind admires. A modest woman is the most pleasing of all created things. Because of this becoming virtue thousands of women prefer to suffer untold miseries rather than confide their troubles to a physician, and to even think of submitting to an examination is revolting. They can't get their own consent to an operation. Wine of Cardui permits sensitive women to retain their modesty. With it they can cure "female troubles" in the quiet of their own rooms. If special treatment is required they can write to the Advisory Department of the Chattanooga Medicine Co., and their letters will be promptly answered by women trained in the cure of womanly weaknesses and irregularities. There should be no hesitation. Delayed treatment means a chronic condition. The longer postponed the harder to cure.

A LARGE BOTTLE OF WINE OF CARDUI COSTS \$1.00 AT THE DRUG STORE.



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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 HUNTING AGENTS

what is the Standard of Right Giving.

Not what we give, but the spirit in which we give, is the measure of our giving as God sees it. Jesus said of the two mites cast into the temple treasury by the poor widow, in comparison with the gifts of the rich: "This poor widow cast in more than they all; for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had." An old divine quaintly expressed it: "The Lord doesn't look so much at what you've given as at what you've got left."

Yet it is not the amount, actual or relative, that we give, that is made the measure for our judging. It is our spirit as shown in our giving. A cup of cold water only, given in the name of a disciple of Christ's dear ones, will be counted as a gift to Christ himself. That gift may count more than the superfluities of the rich, or than the all of the poor widow. It is the spirit, not the gift, of the giver, that Christ judges.—S. S. Times.

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. 12-1f

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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. 8-4y

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THE PLACE TO GO:

Ross' Barber Shop.
(EXCHANGE HOTEL.)

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 Southern 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.

Southern Baptist Convention, New Orleans, La., May 9th to 16th.

The Louisville and Nashville railroad company has announced a rate of one fare for the round trip for this meeting. Tickets will be on sale May 7th, 8th and 9th, with a final limit for return passage to May 20th. Extension of return limit to June 5th may be secured by depositing tickets with joint agent on or before May 20th, and a payment of fee of fifty cents. Dining car service. Meals a la Carte. Quick time. Best service. For full information any ticket agent or

L. B. McKITTERICK,

P. A., L. & N. R. R.,

Birmingham, Ala.

P. SID JONES,

D. P. A., L. & N. R. R.,

Birmingham, Ala.

United Confederate Veterans' Reunion, Memphis, Tenn., May 28-30, 1901.

The Plant System will sell round trip tickets at rates of one cent per mile distance traveled. Tickets on sale May 25th, 26th and 27th, with return limit June 4th, 1901.

By depositing tickets with joint agent at Memphis, upon payment of 50 cents extension of final limit to June 19th will be accorded. Perfect passenger service. See ticket agents.

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

Savannah, Ga.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment. —Colton.

Cut this out for reference.

The Convention.

A list of hotels and boarding houses that will entertain delegates and visitors to the Southern Baptist Convention. Their rates, location, distance in blocks from convention hall:

Hotels.	No. Street.	Blocks.	Accommodates.	European.		American.
				Double.	Single.	
Grunewald.	Baronne.	100	75	1.00		
St. Charles.	St. Charles.	100	1.00 to 2.00	1.50 to 2.50		\$ 2.50 to 3.50
Denechaud.	Carondelet.	125	75	1.00		1.75
Commercial.	Royal Street.	4	50 to 75	1.00		
Metropole.	612 Camp.	140	37 1/2 to 1.00	50 to 1.50		1.12 1/2
Cosmopolitan.	128 Bourbon.	75	1.25	1.50		
Osborne.	435 Carondelet.	50	50 to 75	50		
Crescent.	121 St. Charles.	50	50	75		1.50
Fabacker.	127 Royal.	50	50	1.00		
St. Chas. Mansion.	826 St. Charles.	75 to 1.25	75 to 1.00	1.00		
Richelieu.	1032 S. Rampart.	10	20			
Palace.	828 Camp.	3	25			1.25

NOTE—American plan, single—St. Charles, \$3 to \$4; Denechaud, \$2; Metropole, \$1.25; Crescent, \$1.75; Palace, \$1.50.

Boarding Houses.	No. Street.	Blocks.	Accommodates.	American.		European.	
				Double.	Single.	Double.	Single.
Mrs. White.	826 St. Charles.	2	10	1.50	1.50	50	1.00
Miss Murphy.	437 St. Charles.	15	1.50				
Mrs. A. E. Munn.	842 St. Charles.	10	1.50			50	1.00
Mrs. Legros.	621 St. Charles.	30	1.25	1.25		50	50
Mrs. Lowe.	717 St. Charles.	12	1.50			50	75
Mrs. Leefe.	843 St. Charles.	2	1.50				
Mrs. Kidd.	629 St. Charles.	24	1.50			50	50
Mrs. Hesling.	633 St. Charles.	10	1.50			50	50
Mrs. Gernon.	611 St. Charles.	17				50	50
Mrs. Close.	634 St. Charles.	10				50	50
Mrs. Blanchard.	600 St. Charles.	12				50	50
Mrs. Henry.	738 Gravier.	4	30			50	50
Mrs. Testard.	535 Carondelet.	3	20	75	1.00		
Mrs. Marks.	746 Carondelet.	2	12	1.00	1.00		
Mrs. Levy.	632 Carondelet.	3	12			50	50
Mrs. Keoth.	604 Carondelet.	3	10	75	1.00		
Mrs. Jacob.	635 Carondelet.	3	15			50	1.00
Mrs. Hinberger.	827 Girod.	4	10			50	1.00
Mrs. Fagot.	537 Carondelet.	3	10	1.50		75	1.50
Mrs. Barthe.	1037 Camp.	6	10	1.25	1.50	50	1.00
Mrs. Muller.	843 Camp.	3	10	1.25	1.50		
Waverly Hotel.	437 Camp.	2	25			50 to 75	1.00
Mrs. Carr.	853 Camp.	2	10	1.25			
Mrs. Forbes.	746 Camp.	2	15	2.00			
Mrs. Shannon.	822 Camp.	2	16	1.00			
Mrs. McGehee.	819 Camp.	2	25	75	1.00		
Mrs. Hinton.	818 Camp.	2	12	1.00			
Mrs. Johnson.	290 Camp.	10				50	1.00
Mrs. Bothick.	724 Camp.	12	1.00				
Mrs. Shoeder.	861 Camp.	12				50	50
Mrs. Wilson.	857 Camp.	3	5	1.25	1.50		
Mrs. Black.	855 Camp.	3	12	1.00	1.50		
Penn Flats.	614 South.	12				1.50	2.00
Mrs. Murphy.	700 Camp.	1	15			25 to 50	1.00
Mrs. Warring.	866 Camp.	2	10			50	50
Mrs. Ragin.	1224 St. Charles.	7	10	1.50		1.00	
Womens Ex.	815 Camp.	1	21			50	

ADDENDA.

There will be ample accommodation for all delegates and visitors, as there are a great many boarding houses not included in this list, which offer rooms from 50 cents to \$1.00 per day, each person, and others with room and meals from \$1.00 to \$2.00 per day, each person. Board can be obtained with advantage by the week, in many of the boarding houses.

When hotels and boarding houses furnish rooms on the European plan, there are restaurants attached or convenient, where meals can be had from 15 cents to 50 cents each.

All delegates and visitors to the Convention will be entitled to the above rates during the session of the Convention—May 9-14, 1901—on presentation of the cards that have been provided by the committee, and which will be given out on the train, at the depot and committee headquarters at the St. Charles hotel.

It is desired that all applications for homes, be made through the Entertainment Committee. If any have or do arrange for homes otherwise, they will please notify the Committee, so that places may be checked off, and thus avoid the confusion and inconvenience of over-assignment.

Address all communications and inquiries to

HON. J. J. CARTER,
2003 Baronne Street, New Orleans, La.

REDUCED RATES.

Southern Railway Announces Reduced Rates as Follows.

Cincinnati, O., and return, account International Christian Endeavor Convention, July 6th-10th, 1901. Rate of one first class fare for the round trip from all points on its lines of Southern Ry. Tickets to be sold July 4th, 5th and 6th, final limit July 14th, 1901. By depositing tickets (in person) with joint agent at Cincinnati, on or before July 10th, and on payment of fee of fifty (50) cents, an extension of final limit will be permitted to September 1st, 1901.

Detroit, Mich., and return, account National Educational Association Meeting, July 7th-12th, 1901. Rate of one first class fare for the round trip, plus \$2.00 membership fee, from all points on lines of Southern Ry. Tickets to be sold July 5th, 6th and 7th, with final limit July 16th, 1901. By depositing tickets (in person) with joint agent at Detroit on or before July 12th, and on payment of fee of fifty (50) cents at time of deposit, extension of final limit until September 1st, 1901 will be permitted.

Little Rock, Ark., and return, account General Assembly of the Presbyterian church, in U. S., May 16th-28th, 1901. Round trip rate of one first class fare for the round trip from all points on its lines of Southern Ry. Tickets to be sold May 14th, 15th and 16th, with final limit June 1st, 1901.

New Orleans, La., and return, account Southern Baptist Association Meeting, May 9th-16th, 1901. Rate of one first class fare for the round trip from all points on its lines of Southern Ry. Tickets to be sold May 7th, 8th and 9th, final limit May 20th, 1901. By depositing tickets with joint agent (in person) at New Orleans, on or before May 16th, 1901, and payment of fee of fifty (50) cents, an extension of the final limit will be permitted to June 5th, 1901.

New Orleans, La., and return, account General Missionary Conference M. E. church South, New Orleans, La., April 24th-30th, 1901. Rate of one first class fare for the round trip from all points on lines of Southern Ry. Tickets to be sold April 22nd, 23rd and 24th, final limit May 3rd, 1901.

Richmond, Va., return, account Annual convention, National Travelers' Protective Association of America, Richmond, Va., June 3rd-8th, 1901. Rate of one first class fare for the round trip from all points on lines of Southern Ry. Tickets to be sold June 1st, 2nd and 3rd, with final limit eight days from date of sale.

West Point, Miss., and return, account General Cumberland Presbyterian Church, May 16th-24th. Rate of one first class fare for the round trip from all points on lines of Southern Ry. Tickets to be sold May 14th to 17th inclusive, final limit May 27th, 1901.

For detailed information as to rates, reservations, schedules, etc. call on or address any agent of the Southern Ry. connections.

W. H. TAYLOR,
A. G. P. A., Atlanta, Ga.

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April 14th.	62	78	56
Lv. Montgomery	3 15pm	6 30am	7 45pm
Ar. Sprague Junction	4 15pm	7 00am	
Ar. Troy		8 05am	9 25pm
Ar. Brundage		8 43am	10 05pm
Ar. Ozark		9 30am	10 55pm
Ar. Dimmick		9 50am	
Ar. Abbeville Junction		10 25pm	11 50pm
Ar. Dothan		10 35am	12 01am
Ar. Bainbridge		12 30pm	2 05am
Ar. Climax		12 45pm	2 22am
Ar. Thomasville		1 40pm	3 15am
Ar. Valdosta		3 25pm	4 37am
Ar. Waycross		5 25pm	6 15am
Ar. Jacksonville		7 40pm	8 30am
Ar. Tampa		7 30am	10 00pm
Ar. Port Tampa		8 30am	10 30pm
Lv. Waycross		9 45pm	10 30am
Ar. Savannah		12 30am	12 45pm
Ar. Charleston		6 25am	5 12pm
Lv. Sprague Junction	4 30pm		
Ar. Luverne	7 05pm		
Lv. Dimmick		10 00am	5 30am
Ar. Enterprise		11 00am	4 40am
Ar. Elba		12 15pm	5 05am
Lv. Abbeville Junction		10 25am	
Ar. Abbeville		12 10pm	
Lv. Climax		2 15pm	
Ar. Chattahoochee		4 45pm	

Trains arrive at Montgomery 8:10 a. m., 9:30 a. m., 6:30 p. m.

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Note this Schedule. In Effect December 23, 1900.

No. 4.	
Lv. Montgomery	8:35 am
Ar. Tuscaloosa	12:18 pm
Ar. Memphis	7:40 am
Ar. Hot Springs	5:30 pm
Ar. Jackson, Tenn.	9:30 pm
Ar. Cairo	1:30 am
Ar. St. Louis	5:08 am
Ar. Chicago	4:30 pm
Ar. Waukegan	8:25 pm
Ar. Kansas City	5:30 pm
Ar. Omaha	6:15 am
Ar. St. Paul	7:45 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. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.
For further information, call upon R. W. Smith, Passenger Agent, or J. M. Corcoran, Southern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

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GWYLYM HERBERT, Sec. and Treas'r.....Bessemer, Ala.

Communications for this Column should be addressed to Paul F. Dix, Box 509, Montgomery, Ala.

Sunday, May 12th; B. Y. P. U. with which they entertained us will Lesson Practice Christianity. I John be to us all sweet memory.

DAILY BIBLE READINGS.

Mon. 6. I Chron. 11:1-25, (26-47).
God's work for the king (vs. 3).
Compare Ps. 78:71, 72.
Tue. 7. I Chron. 12:1-22, (23-40).
Source of confidence in David (vs. 18).
Compare II Chron. 17:5, 10.
Wed. 8. I Chron. 13: (chap. 1:35-54).
Profanation punished (vss. 3, 10).
Compare Num. 4:15.
Thu. 9. I Chron. 14: (chap. 2:1-33).
Fear before the prosperity that God gives (vs. 17). Compare Deut. 11:25.
Fri. 10. I Chron. 15. Singers and musicians to praise God (vs. 16).
Compare II Chron. 20:21, 22.
Sat. 11. I Chron. 16:1-22 (chap. 2:34-55).
Rejoicing with psalms and hymns. Compare Eph. 5:18, 19.
From the Baptist Union.

The Convention.

The State Convention, which we all have looked forward to, wished for and prayed for, is over. Its deep spirituality, the good attendance, the close earnest attention of delegates and home people, its remarkable presentations of practical work and its spirit of organization, all were so marked as to make the gathering surpass the prayerful expectations of us all. It was the greatest B. Y. P. U. Convention of any kind ever held in Alabama.

It was a Young People's Convention. The thought of the leaders in the preparation of the program made it so primarily, but aside from that, the young people themselves were there. They were more decidedly in evidence than in any other convention ever held in the State. It was evident also that they were in earnest; they did not come for pleasure though every one had their share of that; they all seemed to recognize that they had come together for a great purpose, and with united hearts they went into the services to get the most of practical good for the Master's cause out of them, and as we all can if we will only go at it right, they received what they went for.

LaFayette hospitable? Its a good word, but it don't express half of what was shown to the convention. Just plain, polite hospitality is a splendid thing, but the deep, Christian, even spiritual welcome with which we were received by all of LaFayette's people, regardless of denominational lines or anything of that sort, and the same sort of hospitality with which they entertained us, were so far beyond even the very best of conventionality, that we can only say that you will have to go to LaFayette to a convention to find out what its people are in this respect. If we tried to express it we would fall too far short of giving them bare justice. Suffice it to say that they did for us all that sweet Christian hospitality could possibly do and complained that they could do no more. They made the meeting of the convention as truly a success in this respect, and if such a thing were possible more so than in any other. The grace with which they welcomed us, and the true Southern prodigality

The preachers? Yes of course they were there! They were young too, every one of them. Some were smooth-faced and youthful looking, and some were silver-haired, but the hearts of them all were as young and full of B. Y. P. U. enthusiasm as were those of the youngest layworkers in point of years. Would that every minister in the State who looks upon the great young people's movement as an innovation, something to frown upon and discourage, could have been there; could have heard such men as Dr. Stakely, Dr. Wharrior, and Dr. Purser speak with such genuine earnestness and real enthusiasm on organization and increased efficiency of the young people, and their duty to the church; could have heard also the young people themselves tell of their own work in such a splendid way. We believe if they had, they would feel that it is a sin to try to frown down such work.

One of the very best things said in the convention, was the expression used at the closing session by one whose head is silver, but whose heart is gold; "We should never have a gathering at which our mothers and fathers cannot be present; we should never have one unless our sons and daughters can be there."

The program? Why the program and the way it was carried out made the practical work of the convention possible! Too much praise cannot be given it. It was practical, thorough, far-reaching in its scope and it was carried out in a manner that would have done credit, said one of the best preachers, to any convention anywhere. Every member was filled and well filled. Young people were on the program as well as in the pews. The talks and papers presented by the young men and the young ladies were a revelation to many. People present recognized for the first time the wonderful possibilities of the work, and those who did not need such awakening, were filled with joy and encouragement and enthusiasm. We fully believe that those who were most profoundly impressed of all, were the older people and the ministers themselves.

The new President? Certainly, the convention is to be congratulated upon its choice! An earnest B. Y. P. U. worker, possessed of an unusual amount of good common sense, a thorough practical worker, a deeply spiritual man, one who feels the duty to the young and has long done his share to perform it, an ideal presiding officer, a young man, we have in our brother the Rev. J. L. Thompson, one who is the right man in the right place. Of course we are going to support him; encourage him, pray for and with him and put the B. Y. P. U. of Alabama where it belongs in the Master's service.

But we can't say half the things we want to say this time. It will have to be continued in our next. We are afraid however, that our department will be so full of good things from now on that we will hardly have time even to give an "impression" now and then. Don't forget your promises in this.

GROCERIES Wholesale Rates

Write for free catalogue and order just what you want. See the following samples:
SUTCLIFFE'S BEST
100 LBS. 100 LBS.
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The man who wants personal liberty and is not willing to accept personal responsibility is a dangerous person.

"He is rich who has God for his friend."

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent permanently cured) and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, address with stamp, naming this paper, W. A. Noyes, 335 Power Block, Rochester, N. Y.

General News Notes.

Sunday night April 21, at Vincent, Ala., Maj. Jno. W. Pitts died of pneumonia. Major Pitts had been a prominent character in Alabama for many years, and had a large number of friends and acquaintances. He was a gallant soldier in the Confederate army, and he had an undying affection for his comrades who wore the grey. He was postmaster at Columbia at the time of his death.

Owens Cox, nearly 21 years of age, weight about 100 pounds, and Miss Katie Hobbs, aged 14, weight about 75 pounds, left their homes, near Ashford, on Sunday of last week, without the knowledge of parents, and went to Marianna, Fla., where they were married. Both belong to good families. It is hoped they will do well.—Dothan Journal.

The Central of Georgia Railway Company has issued an illustrated folder, entitled "The resources of the South at the dawn of the Twentieth Century." It is replete in useful knowledge of the country. The many cities and towns are before the mind's eyes, and their many advantages and industries are well described. The Central of Georgia is doing much good work in advancement of the South. It has already added an agricultural bureau, which is doing the part in the engagement of the Southern farmer. Any one desiring one of these folders, can get it by sending a two cent stamp to J. C. Haile, general passenger agent at Savannah.

REVIEW TERM FOR TEACHERS.

For teachers wishing to try the Examination there will be a Review term from May 1st to July 4th at the Alabama Normal College, Livingston. Examinations will be held in Livingston at the college building the first Monday in July and the two subsequent days. Terms for the nine weeks for board and tuition \$25.00 No additional charge for teachers coming before May 1st.

Note: In case of students unable to pay at present, their notes, if well endorsed will be received as part payment.

For further information, address, Mrs. Julia S. Tipton, Principal, 2-t

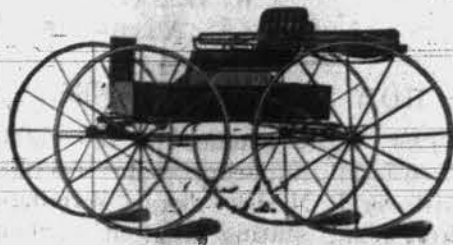
Barred Plymouth Rocks.
I will have a limited number of eggs for sale from a scientifically mated pullet pen. I won first at State Fair on cockerel and second on hen at Alabama Poultry and Pot Stock Show, January 25, 1901. 14 eggs \$2.00.

Geo. H. Mitchell, BIRMINGHAM, ALABAMA.

B. M. WASHBURN,

Montgomery, Alabama.

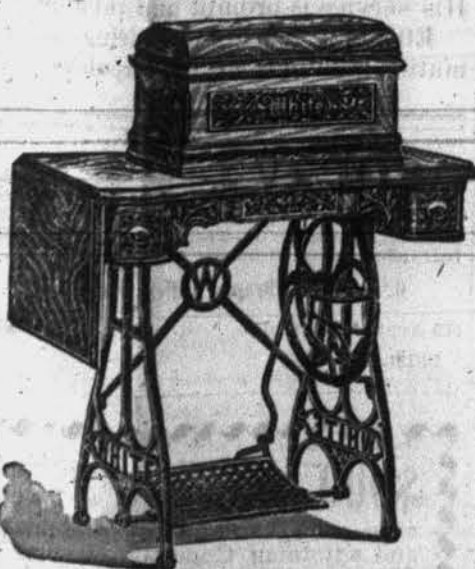
119 Commerce Street.



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.



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.

The funeral of Mrs. Frank Marlow at Merrimac, near Huntsville, Ala., was interrupted in a strange manner last Friday afternoon. The corpse was in plain view of the mourners and the service was in progress, when the supposed corpse gasped and drew a long breath. Relatives rushed to her side and it was found that the body was warm, and that a very feeble pulse was beating. A physician was sent for and for more than an hour it was believed that she would be brought back to life. However, she never regained consciousness, and died in a short while.

Industry pays debts, while despair increaseth them.—Beecher.

ADMINISTRATOR'S SALE.

Under and by virtue of an order and decree of the Honorable John F. Walker, Judge of the Probate Court of Crenshaw county, Alabama, I, M. H. Bradley, administrator of the estate of W. E. Bradley, deceased, will sell, at public outcry, to the highest bidder, in front of the court house door, of Crenshaw county, Alabama, on Monday, the 20th day of May, 1901, at 12 o'clock noon, for cash, the following described real property belonging to said estate, to-wit: Commencing at a certain stob on the ditch about thirty yards from the southwest corner of a house situated on said Dr. Watson's lot, thence south to said stob, the beginning point, containing between two and three acres and being a part of SW 1/4 of SW 1/4 of section 33, township 12, range 18, and part of NW 1/4 of NW 1/4 of section 5, township 11, range 18, situated in Lapine, Alabama.

M. H. BRADLEY, Administrator.

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 hand-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 laughing daughter and the baby boy, all gathered around the table. 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 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 satisfied. Mrs. F. E. Smith, Comstock, Neb., says: "Received Family Record and think it is the finest I ever saw." Mrs. Cecilia D. Little, Box 92, Tecumseh, Mich., writes: "Just received Family Record and like it very much. Please send," etc. We have 5000 testimonials, and want yours. Address today.

Home Novelty Mfg. Co.,

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

Spectacles.

Solid Gold
For \$4.00.

April 28th, 1901, nine years since, I began as Optician here. To celebrate my anniversary I sell

This Week Only,
Solid Gold
Spectacles,
\$4.00.

No matter how complicated the glass needed or how expensive the frame, anything in my stock for \$4.00. In nine years I have fitted 3,742 different persons with glasses, 553 during the past year. Each person who comes to me gets my best time, patience, optical knowledge and long experience to aid his eyes with properly fitted glasses.

H. RUTH, Optician,
—WITH—

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

Out of Montgomery send 10 cents for registered mail.

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by S. R. Hunt to Thomas Massie, on the 6th day of April, 1900, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 163, at page 111, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Thursday, the 23d day of May, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery and State of Alabama, to-wit: Lot No. 12, in Block L, of West End; and Lots 1, 2 and 3 in Block 1; Lots 7, 8, 9, 10 and 11 in Block 2 of Vandorn's sub-division of Lots 1 and 2 of the Copeland sub-division of part of Block 12 of the Peacock Tract.

THOMAS MASSIE, Mortgagee.

P. C. MASSIE, Att'y for Mortgagee.

17-4w

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Jasper Dillard to M. C. St. John, on the 15th day of September, 1900, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 164, at page 282, one of the conditions of which has been broken, the undersigned mortgagee will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Thursday the 23d day of May, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery and State of Alabama, to-wit: Lot No. 8, in Block E, according to the plat of Vesuvius. And also lots 7 and 8 in Block 28, according to the plat of the Montgomery Improvement Company, as the same appear of record in the office of the Judge of Probate of said county.

M. C. ST. JOHN, Mortgagee.

P. C. MASSIE, Att'y for Mortgagee.

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