

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 30, 1901.

NUMBER 22.

NOTES AND COMMENTS.

The subject that aroused most interest at the recent session of the Convention was the report of the Committee on Co-operation and the proposition of the Baltimore brethren. The report recommended the appointment of a new board, or committee, but did not define clearly its duties. The discussion soon developed the fact that there was strong opposition to such action. Many of the brethren were afraid that the new committee would assume a sort of supervision of the work of the Mission and Sunday School Boards. But the chief objection was that no one could tell just what this new committee would do that was not being already done more effectively by the existing organizations. This was brought out very clearly and strongly in an admirable speech by Secretary Jamison, of Georgia. To have appointed the committee and set it to work with no clearly defined policy would have been to encounter the risk of constant friction between this committee and the State Boards. The Convention was unanimous in the opinion that something ought to be done to reach the unenlisted churches, but no one was able to tell just what could be done. We think it was wise, therefore, to postpone action for another year. A committee of our wisest brethren has the matter in charge, and they may be able by next year to formulate a definite plan of work.

The principle of religious liberty is one that needs constant reaffirmation. Every now and then we have a case that is still very imperfectly understood. A proposition has been recently made by the Sisters of Charity to establish a \$50,000 hospital in Montgomery, on condition that \$10,000 should be given by the citizens for the purchase of a site. The Ministers' Union of the city learned that this hospital would probably seek municipal aid, and they adopted a resolution, which was published in the daily press, opposing any such scheme. An address to the public, signed by nearly every Protestant minister in the city, and setting forth in some detail the reasons for their opposition, was also published. In both the resolution and the address it was distinctly stated that for a sectarian institution supported by personal and private contributions they had only sympathy and good will. Yet notwithstanding this they have been accused of sectarian prejudice. The Jewish Rabbi in his next sermon said, with apparent reference to the action of these ministers: "It is with no desire to participate in the ugly controversy that has gathered around this project that I introduce the theme in this presence tonight. The religious prejudice that has manifested itself in the discussion every liberal-minded Jew must deeply deplore. Ecclesiastical contention and sectarian bigotry is as distasteful to us as it is out of harmony with the spirit of the times in which we live." This all sounds very nice, and will doubtless be warmly applauded by those who do not think. But no one who understands the great American principle of religious liberty can fail to approve the action of the Montgomery ministers. The truth needs to be constantly emphasized that the government has no religious function whatsoever. The Sisters of Charity are a distinctly religious and sectarian organization. The proposed hospital is to be entirely under their

control. And the city has no right to take money derived from the taxation of people of all denominations and of none, and appropriate it to the support of a strictly sectarian institution.

For the Alabama Baptist.

A New Convention or a New Institution.

So much has been said and written about the secularized ministry and the question as to how the country churches of North Alabama are to be supplied with pastors, and how these pastors are to be supplied with the necessary means of support, and all has been attended with so little effect that we are discouraged, and still the subject won't down.

This is a great age for organization, and we rejoice to see what is being accomplished, and still the fact remains that a very large per cent of our Baptist hosts are not enlisted in the work of our denomination. The traveling preacher can do much, and the dissemination of good literature can perhaps do more, but if there is ever to be good, permanent, effectual work done in the education of the masses, it must be done in the way that God intended it should be. The shepherds are the God-given means through which the people are to be reached. I believe the trouble arises for want of a better understanding among the churches in regard to the call of pastors. In this part of the country where the churches are weak they must of necessity be supplied by men who serve more than one church at a time. As it has been in the past one church will make its call for a pastor without any knowledge as to what her sister churches in the near neighborhood will do, and often without knowing whether the man they call can be induced to take the "church," and under no circumstances is he to know how much he is to receive for his services.

Now my plan is for each association to hold a convention. Let the churches send messengers, and all the pastors and deacons should be present. Let the churches be formed into groups or pastorates, always being governed by the fitness of things, and let these groups act in concert, so that a suitable pastor can be located in each field, and then let the State Board of Missions turn its attention mainly to the education and training of these pastors, and I believe that good results will follow. Some one may say that this plan would deprive the churches of their independence. But do you not know that church independence, when carried to excess, becomes destructive to the organic body?

I have given these thoughts with the hope that they may lead to more effectual work in the Master's kingdom.

This subject might be made a topic for discussion at the 5th Sunday meetings.

H. W. HEAD,

Blountsville, Ala.

Warrior River Association.

For the Alabama Baptist.

To the Churches and Pastors of Alabama.

It is only a short time before the Minister's Institute will be opened in Anniston. Dr. J. P. Shaffer has done efficient service in arranging for this meeting, keeping it before the people, etc., and now it remains for the pastors and churches of Alabama to give their most hearty and cordial support to this meeting. The lectures of Dr. J. R. Sampey alone will be well worth the trip to any minister in the State. Here is the opportunity for the inauguration of a great movement among our forces in the State, and we, as Baptists, cannot allow such an opportunity to pass by unimproved. A word to the wise is sufficient.

Yours for the Institute.

T. M. CALLOWAY.

The greatest bore and the biggest nuisance is the man who persists in talking about himself and his small affairs when you think he ought to listen while you relate your own.

"From an Ex-Alabama Pastor."

Dear Baptist:

Perhaps there are a few friends among your readers and among whom I have had the good fortune to labor, that would appreciate a few lines from an ex-Alabama pastor. Many of my good friends have requested me to write them personal letters and I would appreciate and enjoy writing to all my Fort Deposit friends, but it is too great an undertaking for a busy man, so I beg that you give me space in your valuable paper to say a few words to my old flock.

I have often been asked by brother ministers in the State if the Fort Deposit church was not a hard church to get along with, and to this question I wish to say, it is not. Most assuredly not. I give my experience along this line for the good of brethren who may in future receive a call to that field. Let me say, as a church generally speaking, there isn't a better church in Alabama to its ability than the Fort Deposit Baptist church. It is true Fort Deposit is located in that corrupt black belt county, but as a body the Baptist are hard to surpass, in kindness and benevolence. Every church has its workers, its shirkers and its jerkers, and of course if that be true, and it is, Fort Deposit has its shirkers and jerkers as well as its faithful workers. It is very easy for a church to get the name of a kicking church when it does not deserve the name. One satirical, supercilious, bossified deacon can ruin a good church and make the whole State believe that the church is made up of a lot of sore heads and kickers. This is true in the Fort Deposit church. A very few are responsible for this good people bearing the unmerited, unjust and unpleasant name of kickers. But it is a "long lane that never ends," and I don't think the good Lord will always afflict this good people with such leaders. The ring leaders have been in the kickers ring for more than thirty years, and me thinks they will soon kick out. No church ever stood more loyally by their pastor than did the Fort Deposit church, during my four years pastorate in their midst. They were kind and liberal and appreciative and always followed their pastor in all measures suggested by him for the good of the church.

The church has sustained a great loss by the removal of some of her best members by death. The first among my acquaintance to go was the standard bearer, Uncle Tom Norris as everybody called him. Bro. Norris was a zealous, faithful soldier of the cross. He was never absent from prayer meeting and was always in the Sunday school, and never missed a sermon on Sunday. He is greatly missed in the entire community. But he has left a noble daughter, Mrs. Bettie Bell, who is taking the place of her sainted father.

The next called was the noble spirit of Webster Bishop, a better man never lived in Fort Deposit than M. W. Bishop. He always loved and stood up for his pastor against the world the flesh and the devil. Then to make the loss greater the only two Bishop boys left, Jacob and Judson, got the Falkville fever and left us just when we felt that we could not do without them. Bro. J. E. was an active deacon and was not afraid to stand up for God, truth and the right. Then came the sudden call of Capt. W. N. Clements, one of the oldest and most honored citizens in Lowndes county. Bro. Clements had been a member of Bethel church for forty years. Then the noble and kind and youthful Carry Loyd was taken, and Mrs. Emma Holley, and many others among the good and faithful.

There are many noble men and women who are still left to wave the banner of their King. Among them are the Priests, the Bishops, Hawkins, and the unassuming and gentle J. M. Black, and my faithful friend G. C. Chesnut, and many more faithful and zealous workers that I could mention if space would permit.

I am pleased to see the good seed I tried to sow, on the unscriptural and

unbaptistic practice of calling their pastor annually, springing up and bearing fruit.

I am truly sorry to see this strong and up-to-date church take such a long and fatal step backwards and go back to the old half-starve plan of having preaching twice a month. But I give those faithful men and women credit for trying to hold up the cross and keep the sheep in the Master's fold, and they are not to be blamed for being persuaded to go backwards by those who know the situation. A few humbugs in a good church can pull down more than many faithful men and women can build up. That is the great trouble with our country churches, they run on the half-loaf road.

I wish my good friend and brother, Catts, who was my predecessor, and is to be my successor, a long and profitable pastorate with this noble people. Bro. Catts is a sweet spirited man and will no doubt succeed in accomplishing great good in Fort Deposit and vicinity.

Success to the ALABAMA BAPTIST and the great cause in the great State.

Fraternally,

T. J. PORTER.

Mexico, Mo., May 21, 1901.

At Safford and Pine Hill.

I was not altogether a stranger at Safford and Pine Hill when I became their pastor, having been, at both places in a meeting with the former pastor. Catherine church is between Safford and Pine Hill on the same railroad. The beginning of my pastorate here was the beginning of her co-operation with Safford and Pine Hill in the call of a pastor. In these three churches I have a field worthy of my best energies, and by the grace of God I am determined to give them nothing less than this. The possibilities in this field are encouraging.

Mrs. Kendrick has succeeded in getting the ladies at each place to organize, and a good beginning in this kind of work has been made. The churches have also come to see the importance of more system in making their offering to the Lord, and have adopted the envelope system. The end aimed at is something of a contribution from every member and regular contributions from as many as possible.

We had the pleasure of having Bro. Chambers with us at Safford last Tuesday. He greatly delighted our people. I am only sorry he could not arrange to visit my other two churches—Catherine and Pine Hill. It would have been a pleasure to have any missionary of our Board from any field. But personally it was a special pleasure to me to have Chambers. He and I were at the Seminary together, and labored together in a mission Sunday school in Louisville. We enjoyed having him in our home. He is a noble fellow. I pray that he may be spared yet many years to our work in China, the greatest mission field in the world.

In closing let me say that my pleasure in attending the convention at New Orleans was not marred, but rather heightened, by the remembrance of the fact that my churches furnished me the money to make the trip. So, brother editor, you may put them on the roll of honor. Success to you in your work.

Very truly,

JAS. I. KENDRICK.

Safford, Ala.

All this talk of the gospel losing its power to attract and win men is the worst kind of infidel rot. The gospel is the same now that it ever was, and where there has been any considerable falling off of the minister's congregations, on examination it will be found that he has been entertaining his people with a stereotypical show, or lectures on social and political questions that should never be mentioned in the pulpit. If you are a minister and desire success preach the gospel every time you enter the pulpit, humbly relying on God to bless his truth, and you will not be disappointed. The gospel is still the power of God unto salvation.—Baptist News.

The Coming Cyclone.

W. B. C.

As sure as we live a great temperance wave is coming in this country which will sweep the saloon out. The forces are gathering from every quarter. The saloon, emboldened by its power in politics, is becoming more daring each year. The government will soon recognize it as its worst foe. The breeding places for vice in every community is the saloon. Here all the devilry that curses the community and every scheme against righteous laws are hatched. I doubt not the scheme to make void certain laws of the last legislature was concocted in some saloon in this city, and the agents paid by liquor men. The State will come to recognize this enemy some day and break forever its power. Society will be forced to join the State, for the liquor power is becoming more daring every day in its attempt to debauch our young people. The club life in our cities, and the society function, as it is called, are the ready helpers for this hellish work. The liquors dealt out in the club meetings and the punch bowl at the receptions are fast debauching young men, and the saddest of all, our young women too.

It is a notorious fact that in our large cities some of the young women from the wealthiest homes go from the banquet-halls intoxicated. The disgrace that comes to these homes is seldom made public.

There is a secret order, made up almost entirely of whiskey dealers and their friends, who have embarked in the work of holding street fairs in our cities. The crowds which throng these fairs patronize the saloons, the bad houses and gambling halls more than anything else in the cities. Some of the vilest shows are exhibited at these fairs. Church people are induced to encourage them with their presence and patronage. But the people do not know that the whole scheme, from first to last, is a well organized device of the liquor men to debauch society.

Many of our people cry out against the preacher that holds up to public view the sins of society. They call him "sensational."

Because of this many preachers are intimidated. The preachers dare not be silent! If they are, they are guilty before God. They may, if faithful, hasten the coming of the cyclone; if they keep silent God will raise up other forces. He is doing it. The railroads and great corporations are putting detectives on the tracks of their employees. Those who frequent bar-rooms are put on the black list.

The following extract speaks the sentiment of thoughtful people:

The Topeka Capital, discussing the saloon's future in a recent issue, said: "The retail liquor saloon, which for twenty years has been outlawed by the constitution of Kansas, is becoming year by year more generally recognized by the American people and their highest courts as an immoral institution, and a political plague spot. The time may be far off, but it is coming, when the retail liquor business in the form of the saloon will be declared by the courts to be immoral, contrary to the public peace and welfare, a breeding place of vice and vagrancy, a rendezvous for the evil-disposed and the foe generally of good government, and as such it will be declared by the courts of the land that legislatures have no right or power to license such a business." This is strikingly true. There is a growing restlessness everywhere at the existence of these saloons in our midst. Sooner or later the saloons must go, and the sooner the better.

There are people living in Alabama who are so little that they kick about the special tax for Confederate pensions. They are few in number and the State would be better off without them. The writer knows of no money more worthily expended by the State of Alabama than that which goes to old Confederate soldiers.—Elba Clipper.

Central Committee Column.

WOMAN'S CENTRAL COMMITTEE.

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

Woman's Missionary Union.
(Continued.)

The heart of this scribe was warmed to the core by the interest manifested in the discussion of Sunbeam work, and especially in the department of literature for the Bands.

It was decided to request the three boards, Home, Foreign and the Sunday School Board, to issue biographical sketches suitable for the children. Texas has thrown down the gauntlet and dared Alabama to keep in the forefront as to the greatest increase in number of Bands for another year. To be put on one's guard is often to gain the battle.

Dr. Tichenor, in the absence of Dr. Kerfoot, presented the plans of the Home Board, and Rev. John White, of Georgia, gave an interesting talk on the Woman's Volunteer movement, stating that there were fifty women ready to go to the mountain districts the 1st of July to teach Sunday school every day.

It was announced at this juncture that our missionary, Miss Anna B. Hartwell, had arrived, which fact aroused great interest.

Miss Kelly, Miss Hartwell and Mrs. Chambers spoke to the assembled women Sunday afternoon.

A new feature of this meeting of the W. M. U. was the missionary headquarters in the same building, where, morning and afternoon, our missionaries met those desiring connection with them. A number of curios from foreign fields were displayed on the tables also.

It was determined to ask the States to give the amount of the increased apportionment, outside of the box values, for the Home Board. Your

delegates registered Alabama for \$3,500 for the coming year, this being \$2,300 for Foreign and \$1,200 for Home Boards, an increase of \$4.50 over last year. If any sister thinks our watchword should not be "Forward," and that she can stem the impetus of the woman's meeting when increased apportionment is the order of the day, then she has better withstanding qualities than those who went to the convention this year.

A new plan of work in the interest of the Home Board was laid before the meeting by Miss Armstrong, which will be brought before the States more fully through their Central Committees. It is a calendar year plan, and if carried out to the letter will bring in a revenue as surprising in its volume as the best conceived and best executed chain letter system ever set in motion. Seventy-five dollars had been already given as a starter in the new campaign.

Too great a meed of praise cannot be given our president, Mrs. Chas. A. Stakely, for the firmness, and at the same time the gentleness of her sway over the meetings, nor to Miss Armstrong, for her faithfulness and wonderful executive ability as corresponding secretary.

To the satisfaction of everyone all the officers of the past year were re-elected, and the 13th anniversary of the W. M. U. adjourned to meet next year in Asheville, N. C. The invitation was extended in this form: "Asheville—1902," in golden letters upon the leaf of a Magnolia Grandiflora. What more beautiful tribute to one's taste? What more alluring prospect for 1902 transfixes the eye?

Mrs. T. A. HAMILTON.

Send Your Pastor.

L. O. DAWSON.

The Institute has all been arranged. The program is out, and, with the exception of one name, it presents a fine array of talent, mental and spiritual. I am going as a student, to stay just as long as I can possibly stay. My church would not feel satisfied if I didn't go. I am under solemn obligations to equip myself with every possible means to fill my high office as Bishop of a New Testament church. To neglect an opportunity to increase my power for usefulness is to sin against my people and the good Lord. So my mind is made up. If I do not get to the Anniston Institute it will not be my fault.

Each church in Alabama ought not only to grant its pastor a leave of absence, but it should insist upon his studying at the Anniston Institute. The pastor who can go and doesn't, ought to let the brethren know the name of his church so prayer can be made for the unfortunate people.

I am not joking. Our ministry needs better equipment all along the line. None of us are so strong that we need no help. None of us are so weak but that we may receive assistance. All of us, without exception, owe it to ourselves, our people and our Lord to use every opportunity for improvement, and the Anniston Institute holds out great things for every teachable heart, young or old.

This is one thing the churches ought to take in hand. Help to fit your leaders for leadership. Insist upon their studying at Anniston. If your pastor hasn't the money, share the expense with him—not as a compliment to him, but for the sake of your children whose lives are to be affected more or less by his preaching. If he cannot leave his crop, "club in" with a few of the neighbors and do more for his corn and cotton than he could do if he stayed at home.

Get his good wife to help you send him off. With her on your side the victory will be easy.

Brethren of the ministry, there isn't a church in Alabama that doesn't need better preaching than it is getting. Let us pray that the Holy Ghost may come upon us at Anniston, and that a mighty reviva

may follow in our churches. Oh, if we could all only assemble with one accord in one place at Anniston, and receive there a fresh baptism of the Holy Ghost!

The Advertiser Endorsed.

It is a great joy for this writer to heartily agree with the Advertiser in its editorial, reproduced in another column, on the "Pistol Habit."

But if these words fit so well the "pistol habit," what is in the way of their fitting the prohibitory laws as well? Suppose we make it read this way:

"There is one thing as certain as fate; the habit of disobeying prohibitory laws will never be suppressed as long as the penalty can be satisfied by the payment of a fine. Money punishment will never stop it. The men who have no hesitation about disobeying the law counts partly on the hope of escaping detection, partly on the difficulty of conviction, and largely on the knowledge that if convicted he can pay a fine and go free. These considerations all militate against the suppression of the habit, and they always will. If it is really desired that a stop be put to the practice let it be made a felony, with imprisonment as a punishment, and no alternative."

That is the way to talk it, Brother Advertiser.

We will try and have all prohibition laws amended in the way you suggest.

Does somebody say, "The juries won't convict."

Then the county officers are in league against the law. When the county officers do their duty in selecting the juries and the judges do their duty in charging them, there is no trouble about convicting.

W. B. C.

One of the things for which we ought to be most grateful is that God will not give us what we know is not best for us, even if we ask for it over and over again. And one prayer that we can always pray in all sincerity and faith is that God will refuse to give us what is not good when we do ask for it.—Sunday School Times.

Some men get mighty good after they are too old to be bad.

The Genesis of Missions.

Address of Mrs. C. A. Stakely, President of the Woman's Missionary Union, read before the annual meeting, in New Orleans, May 10, 1901.

The religion which we call Christianity is a historical religion. Though long and variously foreshadowed in many of its principles and facts, it yet arose at a definite period in the development of the race and gathered around a definite set of events. Whatever may have been the preparation for it and however numerous the springs that contributed to its strength, the specific faith itself had its immediate fountainhead in the person and life and ministry of Jesus of Nazareth. It was not evolved out of the human consciousness. It did not come as a process of thought; nor did it arise as a philosophy after tedious elaboration in the schools and having for its leading business to account for things. It arose in the fulness of time as the most beneficent of all forces; it sprang essentially out of certain claims made by Jesus himself, and certain doctrines proclaimed by Him, and certain acts performed by Him, and certain experience begun and developed by him in the souls of his disciples, and certain duties which He made binding upon his followers to the end of time. The charter of this religion is therefore not to be looked for in any of the forms or symbols of Christian life today but far back in the period of the New Testament, in the authentic records of Christ and his work.

It should be regarded by all Christians as an inspiration to be able to note that right at the beginning, in the earliest and freshest and sweetest gurgling of their most beautiful religion, is to be found the genesis of the most important and most urgent of all causes in the world today, the cause of Christian missions. Christian theology and Christian evangelism broke forth at the same time and from the same spring, and they should be regarded as one and inseparable at the present and so long as there is a world to be rescued from sin.

1. In considering the genesis of missions let us notice first the underlying principle itself. The law of blessing whose benign spirit has always been felt by the good, was given a new and important term by the very founder of Christianity. He applied it especially to the souls of men. He elevated it to the functions of a spiritual ministry. Clothing it with the gospel. He sent it forth to work in the reclamation of the lost. Jesus himself acted upon the principle of missions when He went about imparting truth to the ignorant, pouring the oil of joy into comfortless hearts, and finally offering himself a ransom for a lost and ruined world. It is the glory of the flower, of the fountain of the sun of day, that gives out spontaneously to others of the good that it possesses.

One of the first impulses that awake in the soul after conversion is an earnest and longing desire to tell the story of a saviour's love in the hearing of others. The blessing of the gospel received and experienced begets a desire to see it conferred upon all who have it not. All men are recognized as alike in the embarrassment of a fall, and also alike in the need of redemption; and under the holy impulse of a new hope and a new love the soul that has tasted of the sweetness of redeeming grace becomes, in disposition at least, an evangelist to others. All persons who feel the thrill of this impulse in the soul are to this extent in the Apostolic succession and can trace the logic of the new principle back to the very thought of Jesus himself. The sacrifice of one person for the salvation of others is the principle of missions and it received its first distinctively Christian illustration while our religion was yet in its initial stage.

2. In the second place we may notice that the cause of missions has its authority in the same distinguished beginning. It should never be overlooked that it was Jesus himself, our Divine Master, who reduced our religion to a propaganda. He said to His disciples "Ye are the salt of the earth." "Ye are the light of the world." On one occasion he sent forth the twelve apostles to teach and to preach but in a ministry limited to the lost sheep of the house of Israel. On another occasion He issued a commission with similar limitations

to seventy of His disciples, who, in the spirit of Christian missions, went forth to reclaim the lost. The thought of missions was suggested by certain words of His in that remarkable prayer which He offered on the dark night that preceded His crucifixion: "As thou hast sent me into the world even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." And in the intense forty-day period between His resurrection and His ascension nothing appears to have been more conspicuous than his reiteration of the idea of world-wide missions. On the very evening after His resurrection, and in His very first interview with any of the apostles, He showed ten of them His hands and His feet, and said: "Peace be unto you; as my Father has sent me even so I send you," and breathing on them He again said: "Receive ye the Holy Ghost: whose soever sins ye remit they shall be remitted unto them; and whose soever sins ye retain they shall be retained." Later on, in an interview on the mountain, in Galilee, with the eleven apostles and five hundred brethren mentioned in the first letter to the Corinthians, Jesus issued the commission which is most usually quoted: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." And as if fearing that the supreme idea of missions might need even further entrenchment in the memory of his apostles, Jesus put his last recorded utterance before his ascension in the form of a commission: "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Need anything more be said? The authority for missions links on to the Lord Jesus Christ. Is not the command of our Savior sufficient? Why should we spend so much time in discussing the difficulties of the work? The authority of the King of Kings is behind us and it should be the answer to every objection and the removal of every doubt. The Lord Jesus has commanded, let all of his followers obey.

3. The third consideration relates to the practice of missions. The principle of missions to which attention has been called, and the authority for missions, which has also been considered, were, while Christianity was yet in its New Testament period, reduced to practice. That which was a propaganda in theory and in the authority of Him who originated it, became a propaganda in fact. Practical missions is no new thing, no outgrowth of Christian fanaticism or enthusiasm in these late centuries. It is a thing of the first century, a thing of the apostles, a thing of Christ. An unmissionary soul is un-akin to the genius of New Testament Christianity and an anti-missionary soul is absolutely hostile and offensive to the spirit of Christ himself. Jesus set the example in missions, and his apostles, together with certain apostolic men (to whom we may add certain apostolic women), followed in his footsteps. We know from the New Testament and certain sources not far from it of the marvelous missionary activity of Peter and Paul and their companions. Tradition furnishes us with some intimations of the long and steady ministry of the apostle John. Andrew, it is said by tradition, labored among the Scythians and the Greeks, Bartholomew in India and Armenia, Thomas in Parthia, Matthew in Parthia and Ethiopia, James the Less in Lower Egypt, Simon Zelotes in Babylonia, and Judas Thaddeus in the districts about the ancient city of Edessa. But aside from tradition, the New Testament indicates with sufficient clearness that apostles of our Master, with missionary companions, both men and women, took up the glorious gospel and carried it into destitute sections at home and abroad. From some of them it passed into Europe, whence, in the course of time, it has found its way to us. We, who are Christians today, are the spiritual children of a great fore-parentage in the days of the apostles.

4. A fourth consideration would spring on the method of missions, but the paper is already too extended.

Let it be said in a sentence that the apostolic method of going or sending, of putting one's self in the field or seeing to it that some other was put there, can scarcely be improved by us. We have only to apply it with all diligence and fidelity to see the desired results.

And now, in conclusion, let the members of our Union obtain new stimulus to consecration from the thought that the cause of missions, which we claim to represent and in which we are being blessed more and more every year, has its genesis in the period of the New Testament, in the heart and life of the apostles and of Jesus! There began its principle, its authority, its practice, and its method. Let us determine to link on even more closely to the beginning. The inheritors of such a beginning, let us, on our part, strive with all due loyalty of heart and life, to make the ending glorious.

Receipts at the Orphanage for April.

| | |
|------------------------------|---------|
| S. S. Montgomery 1st ch. | \$22 42 |
| L. A. S. Frankville. | 3 00 |
| S. S. Deatsville. | 3 00 |
| Pleasant Hill (B. F.). | 41 50 |
| Belview ch. | 1 00 |
| L. A. S. Camp Hill (B. F.). | 10 00 |
| G. W. Freeman. | 17 25 |
| S. S. Oxnanna ch. | 2 09 |
| S. S. Girard ch. | 2 50 |
| New Decatur 1st ch (B. F.). | 10 00 |
| New Decatur 1st ch. | 5 00 |
| L. A. S. Clayton St. ch. | 2 00 |
| L. A. S. Ruhama ch (B. F.). | 30 00 |
| Centerville ch. | 5 00 |
| Mt. Zion ch. | 2 00 |
| Shiloh ch. | 54 |
| Harmony ch. | 4 50 |
| Clayton St. ch (B. F.). | 50 00 |
| S. B. Tear, County Line ch. | 1 46 |
| Girls Guild, Selma. | 33 00 |
| S. S. Selma 1st ch. | 25 00 |
| West Side Phoenix. | 9 15 |
| Mt. Olive ch (B. F.). | 7 00 |
| S. S. Birmingham 1st ch. | 25 09 |
| L. A. S. Montgomery 1st ch. | 20 00 |
| Woodlawn ch (B. F.). | 5 00 |
| Bethlehem ch. | 2 53 |
| Phoenix 1st ch. | 4 10 |
| Good Hope ch. | 2 00 |
| Evergreen ch. | 5 04 |
| S. S. West Side Phoenix. | 2 00 |
| Enon ch. | 2 75 |
| Mt. Olive ch. | 2 25 |
| L. A. S. Prattville. | 5 00 |
| Sunbeams, Prattville. | 3 25 |
| A Baptist, Camden. | 5 00 |
| L. A. and M. S., Newberne. | 2 50 |
| Castleberry ch. | 2 53 |
| Winterboro ch. | 6 38 |
| Elba ch. | 4 50 |
| Garland ch. | 1 00 |
| Mt. Carmel ch. | 3 50 |
| Miss S. F. Johnson (Sardis). | 2 00 |
| E. E. Weathers (Anniston). | 2 09 |
| Mt. Pleasant ch. | 3 20 |
| Lineville ch (on pledge). | 8 85 |
| Rev. H. C. Causey. | 1 00 |
| S. S. New Prospect. | 1 06 |
| Concord (Buena Vista). | 10 00 |
| Prattville (B. F.). | 38 00 |
| Roanoke Sunbeams. | 5 32 |
| Mountainboro. | 1 00 |
| Lumber, lime. | 40 |

A Card of Thanks.

I avail myself of this means to show my high appreciation, and most heartfelt thanks, to my numerous friends throughout the State, who so kindly and ably endorsed me for the appointment of warden of the State penitentiary. While I failed to secure the place, I have the consciousness of knowing that I was endorsed by the most prominent and influential politicians, together with a very large number of the religious people of the State.

With kindest regards, and best wishes, I am, yours very truly,

T. J. PENNINGTON.
 Rockford, Ala., May 20, 1901.

Tuner's
Dyspepsia Remedy

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."

Price 50 cents per large bottle. For sale by druggists. Six bottles for \$2.50, or sent by express on receipt of price by TYNER'S DYSPEPSIA REMEDY CO., 107 S. Forsyth St., Atlanta, Ga.
 Send for a sample bottle Free.
 10-cow4t

Positions GUARANTEED UNDER A \$5,000 DEPOSIT R. R. FARE PAID 200 FREE. Scholarships offered. Write quick to GA.-ALA. BUSINESS COLLEGE, Macon, Ga.

THE USES OF SICKNESS.

Dr. A. J. Dickinson Preaches on this Subject.

Advertiser Bureau.
Selma, April 15.

Sunday morning Dr. A. J. Dickinson, pastor of the First Baptist church, chose for his subject the "Usefulness of Sickness," and took his text from Isaiah, xxxviii, 15, 16. He first read the beautiful passage in Isaiah that told of King Hezekiah's illness unto death, and how God had sent the great prophet into his sick-room and informed the good King that he must die.

Dr. Dickinson then went on to say that the rule of Hezekiah had been one of the most prosperous that had been experienced by the children of Israel. Hezekiah was noted for his devotion to Jehovah. He had instituted great reforms, and was a pupil and friend of the great prophet, Isaiah. Isaiah had great influence over Hezekiah and the King looked up to this prophet of God with the greatest reverence. Hezekiah was not only a devout follower of Jehovah, but his home life was beautiful and he ruled in the house of David and set a worthy personal example to all of his people.

Hezekiah had been reigning fifteen years when he was taken with the illness that threatened to carry him off. All of those years Israel had been paying tribute to the King of Assyria, and each year the hand of the despot was becoming heavier and heavier upon his people.

The good King Hezekiah was plotting to throw off the yoke of the oppressor, but up to that time it was impracticable for him to show his hand; and the cruel Assyrian had continued to rob all of the provinces of their wealth. At the time when Hezekiah was preparing to free his people from the Assyrian yoke, life was indeed sweet to him. Just as he was about to set forth on this dangerous expedition he was taken sick, even unto death, and God sent that honest old prophet, Isaiah, into the room where he was writhing in pain, and Isaiah told Hezekiah: "Set thy house in order, for thou shalt die and not live."

This was a terrible message to the proud, good, ambitious King just at the time when he was expecting to do so much for his people, and he turned his face to the wall and reminded God how he had tried to serve Him. God heard the prayers and saw the tears of Hezekiah and He sent Isaiah back to the sick chamber and commanded him to tell the sick man that He would add fifteen years to his life. As a sign to the sick King he was told that God would command the setting sun to go back ten steps upon his dial. When Hezekiah recovered he wrote a beautiful hymn, one of the most beautiful pieces of poetry in all of that Book of Poetry.

Dr. Dickinson said he had selected this subject in order to bring before his hearers the questions: "Why are we sick unto death?" "What is the meaning of sickness?"

"Why does God send sickness, why is it put upon us and how can we be restored?" The preacher then went on to explain that there was no conflict between religion and medicine; that he believed in the power of prayer to restore the sick, and said that in his fifteen years of ministry he had seen many instances of restoration to health through prayer. As a poultice of figs had been applied to King Hezekiah to restore him to health after Isaiah had informed him that he would live fifteen years longer, he believed that God had used that as a means to restore him. He also believed that God, at this day, worked through the efficacy of medicine to restore people to health.

He then made a beautiful illustration of the flowers that were on the table before him. God had inspired some hand to plant them; others to dig about them; others to water them, and still others to pluck them and bring them to the house of God that morning. God stands over the universe and in the universe. When we ask God to heal, it is our duty to get some of his healing remedies. He believed firmly that Jehovah would work now through a dose of medicine as he did of old through a poultice of figs. There was and could be no conflict between the physician and the minister, hence the church always prayed for the doctors and the nurses around the beds of sickness.

God frequently says, "Get thy house in order," but after He sees the

tears and hears the prayers He sends the messenger back and restores some years to the life of the sick one. Every event of life is designed for some good purpose for him who experiences it. Every moment of health, every pain that runs through the body, brings us nearer to Jehovah. Hezekiah was threatened in the noontide of his life. His social relations were all that could have been desired. He had great wealth and was the idol of his people. Yet God put forth his hand and almost said, "This night shalt thou soul be required of thee." Hezekiah was doubtless thinking, "These are my days, these are my friends, the coming days are mine; what I have done are my acts, and yet I am about to be cut off." We must be reminded that our days are not our own. Whatever we have are the gifts of Jehovah. We cannot add one cubit to our stature." Severe sickness reminds us that when we think we have a strong hold on life, He brings us to the brink of the grave to teach us that we are dependent upon Him; that we must be guided by the hand of Jehovah. "The fear of the Lord is the fountain of life." Whatever the term of life on this earth, it must be the direct gift of God's grace and love. Severe sickness often reminds us that we are not the masters of our life, but are in the hands of Jehovah.

Sickness comes to correct the ideals of our life. What is life? What is the purpose of life? Hezekiah said, "In the noontide of life, I am mocked of the residue of my days." He thought of the future just as you and I look down the road and cherish the good things of life. We all look ahead and expect our children to be great men. Governors, Senators, etc. When Hezekiah went into the temple before his people, he felt himself a power among them, just as a great minister cherishes and appreciates his influence among his people. What a royal life Hezekiah lived in Jerusalem, in the palace once occupied by David! Hezekiah doubtless felt himself necessary to the political, social and religious existence of his people. That side of Hezekiah's life was materialistic, and God often sends sickness that we may forget these baser things and grasp the nobler aspirations of life to carry across the river of death with us. Hezekiah, the proud King, chirped like a crow and mourned like a dove in his delirium. When he was restored he consecrated his life anew to Jehovah and said he "would walk reverently before Him all the days of his life." "Behold it was for my salvation, even to the bitterness of my soul."

Hezekiah's conception of life was to praise God after he was restored. Jehovah, by sending sickness, is but preparing your heart to praise Him after you are restored. The only thing in life worth the living is to praise Jehovah. Let us make life one magnificent harp upon which to sing psalms of praises to God.

Dr. Dickinson's sermon was listened to most attentively by the large audience present. He opened the services by asking the prayers of the church for one who lay at death's door, and the sermon was a lesson full of hope for those who cheered the afflicted ones to trust that God, in his mysterious way, would restore the loved one to health, as he had Hezekiah of old.

For the Alabama Baptist.

A Convention Speech that Was Not Made.

I feel an exceeding interest in the report looking to the formation of a new Board to elicit, combine and direct the energies of the denomination, and what I say shall be from the standpoint of a country pastor. Permit me to say, in the very outset, that I am a little shaky on the question of another Board. It does seem to me that our State organizations were formed for this very identical purpose. If they have failed to do the thing contemplated in the formation of the new Board they have failed of their purpose. But have they failed? If we are to answer this question in the light of the past, we answer no, the Boards have not been a failure. If we are to answer it in the light of some developments we will be forced to answer that they have. If we are to take the number of non-contributing churches and non-contributing members as a criterion by which to judge our State organizations we will be forced to say that the Boards have failed. But who ever thought, in the beginning, that every church and every church mem-

ber would ever become a contributor to our enterprises. Did any one composing the Southern Baptist Convention ever dream of such a glorious result? I must confess that I never thought of such a thing only as an ideal. Would to God we might realize the ideal.

I am profoundly thankful to Bro. Millard for his statement, not that I rejoice in another's grief, but because the country pastor has too often been held up to ridicule and been criticised because his members were not enlisted in the work of the denomination, and because his was a five or ten dollar church. Many a weak country church, out of its poverty, would put to shame many of our wealthiest bodies in their contributions to the work of the convention. I take it that the Baltimore pastor is a real servant of God, an ideal minister, one whose heart is in his work, and yet with all of his ability he is confronted with the fact that a large per cent. of his membership give nothing to the work of the denomination. I have no doubt but what this pains his heart, as it does the hearts of all true ministers, to see this want of interest in our work. But how are we to remedy the matter? Can a new Board, situated away from the scene of conflict, do what the pastor has failed to do? I don't think it can.

A change in the base of appeal to our constituency has come over us, which I think, in some measure, accounts for present conditions. Formerly the low condition of the heathen, their idolatry, their ignorance, their low social state and their lost condition now and hereafter, were the grounds upon which appeals were made for help. It is changed now, and I find for the worse. Now it is for money to run the machinery. This does not reach the average non-contributing brother's common business-sense, nor his sympathy. Will not a new Board need additional funds? Will this not drive the non-contributing further than ever from the work? Let us turn back and make the lost state of the heathen—he being without God, and having no hope,—the base of appeal, and hold up as an example our dying Lord, and in His name enlist our members. This must be the work of the pastor.

So far as reaching the average pastor, either country or city, with circulars or tracts, we must expect to enlist the brethren. It will never be done that way. They are too cheap. The busy man has no time to give to circular reading.

We will never live to see the day when all will be in hearty co-operation with our work. For one I thank God for what we have done. I think we are doing remarkably well. For one I am opposed to the new Board.

W. M. HUCKABEE.

The Converted Jew.

Dear Editor:

Nearly every mail brings me a letter inquiring about Bro. Charlie Bielsch, a converted Jew, who claims to be a preacher and a member of my church. Now, in order to save time and postage, I want to answer all these queries at once.

Yes, Bro. Bielsch is a member of my church in full fellowship, and so far as I know, "nary thing agin him."

I suppose he is all that he claims to be, and more too. If he is not, who can disprove it? I know nothing wrong of him, and I have no personal knowledge of his ever having done a great deal of good. I have known him about nine years. If any brethren know any reason why he should not travel and preach, I will be pleased if they will communicate with me, or my church. I have no information derogatory to his character, but brethren of different parts of the State are constantly writing to me letters of inquiry. All who read the ALABAMA BAPTIST may take this as an answer, and those who do not read it are too far behind to deserve an answer, or to understand one when they get it. So to all intelligent BAPTISTS, reading BAPTISTS, let me say again that I know no reason why Bro. Bielsch should not preach in your church if you desire to hear him. If you know anything more than I do, please say so.

Yours fraternally,

R. M. HUNTER.

Even the fool who has rubbed up against the rough side of the world grows brighter than the fool who sits down to rust on the smooth side of life.—Sheffield Reaper.

A Word to Young Men.

Every once in a while somebody rises up to tell the young men of this generation that they have no such chance to succeed in business or in the professions as their fathers had, and to indulge in a sort of lugubrious wall of the fact. Now, it is undoubtedly true that the conditions of success have very much changed in the past twenty-five years, says the Nashville Christian Advocate; but it is equally true that those have the intelligence to adjust themselves to the existing situation together with a requisite amount of energy, need have no fear of their future.

A few weeks ago General Joseph Wheeler delivered an address in New York before a church temperance society. In the course of which he said: "During all my life I have had requests from young men for letters which would help them to get situations. I always say to them: 'Go to the place where you want to get work and tell the proprietor you have come to make your fortune and are willing to work hard for it, and that if he will give you a trial, you will come without pay for a month. After you have got a place, be always ready to work. To do that you must not go to the theatre. You must go to bed early and get up early, so as to be at your place of business five minutes before you have to. Then, when you are told to do something, do it, and come back so quickly that they don't know you've been gone. In a year you will be dictating salaries, and not they.' In the last few years business conditions have undergone a great change. These big combinations have been created, and while some people believe they have done a great deal of harm, my advice to young men is to adapt themselves to conditions as they find them, and not try to change them, because they can't do it. I meet every night a young man who nineteen years ago had no better chance than any man in this hall. He had a place at six dollars a week in the Homestead iron works. There he did his duty to the best of his power, and every time a man was wanted for a place a little better than the one he held, he seemed to be the man selected. In that nineteen years he has climbed up, till now he controls a corporation with a capital of \$1,100,000,000, a sum as great as our country spent in the first forty years of its existence. I learned from this man, Mr. Schwab, that he has never used any tobacco or liquor in his life. The other night I said to him: 'I've been told that in these big corporations, all other things being equal, a man is preferred for promotion who neither drinks nor smokes.' That is my invariable rule with the 200,000 or 300,000 men I employ," said he. "I find that when two men are equal otherwise, the one who doesn't drink or smoke is the more valuable." There never was an instance on record of a man working himself to death. It's the most harmless dissipation a man can go into." General Wheeler went on to say that many a man killed himself by whiskey and tobacco whose death was assigned by the doctors to overwork. "No man can succeed," he earnestly declared, in following frivolity instead of duty."

The Pistol Habit.

The Savannah News very truthfully remarks that "the chief difficulty about most laws on the carrying of concealed deadly weapons is that of having them enforced." The News is correct, and it is a difficulty that is not to be removed or obviated by the enactment of new laws. At almost every session of any legislature there is legislation on this subject, and these laws are practically useless. There are laws enough, but they are to a great extent powerless. Peaceful and law-abiding men are at the mercy of the lawless. Men who care nothing for law or public opinion will carry their pistols and those who respect the law are at their mercy. A good citizen hesitates to carry a "gun" on his person, even when he knows his life is in danger. He has no desire to violate the law and he hesitates to put himself on a level with the lawless.

There is one thing as certain as fate: the habit of carrying concealed weapons will never be suppressed as long as the penalty can be satisfied by the payment of a fine. Money punishment will never stop it. The man who has no hesitation about disobeying the law counts partly on the hope of escaping detection, partly on the difficulty of conviction and largely on the knowledge that if convicted he can pay a fine and go free. These considerations all militate against the suppression of the habit and they always will.

If it is really desired that a stop

be put to the practice let it be made a felony, with imprisonment, as the punishment and no alternative. There ought to be carefully guarded conditions attached to such a law, however. There are times and occasions when a man's person or the safety of his property demand that he shall be prepared for defense. Such cases may be rare, but they do exist, and any law which makes no provision for such cases would be unfair and unjust. Let the law guard those who are compelled to technically violate it and punish those who violate it willfully and maliciously. While one man can be convicted of this offence and go free on payment of a fine, another, who has no money, goes to prison or to the mines. This is not only unjust, but its inevitable tendency is to create a prejudice against the law itself, and a desire to avoid its provisions. If those who make and execute the laws really desire to break up the habit of weapon-toting let them send to prison, without alternative, all who are detected and who can offer no good reason for going armed. In no other way can the practice be suppressed.—Advertiser.

What Makes a Newspaper Religious?

It is a suggestive question to ask what constitutes a religious newspaper. Surely not that it talks a good deal about God and the Bible. There are infidel papers which do that. Nor that it avows and contends for particular religious theories or doctrines. The Pharisees who crucified Christ were religious theorists and creed advocates to an extent which would have enabled any one of them, as an editor, to make the "soundest" kind of a contender for doctrines, very many of which were true to Bible teachings.

Nor can we class as irreligious many periodicals which rarely ever use religious phraseology or, as papers make any direct claim to being religious. They give themselves in the spirit of meekness and with great zeal to finding out and teaching the truth along the line of God's revelation in nature and history; to instructing and inspiring the young; to amelioration of hunger; prison reforms; cessation of war and other things, which directly tend to prepare the way for the coming of the reign of Christ.

We do not know what would be the list of religious papers if Christ should make it out. Of one thing we are sure: no paper would be upon the list which would continually wound good people by vicious nagging; which would seek to belittle and injure religious men and movements which might not strongly endorse its special theories; which would distort facts, or would seek to pull questionable wires for its selfish purposes; which would leave in the homes where it might be read a captious, fault-finding, suspicious atmosphere; which would breed doubts as to the fairness and spirituality of its promoters.

Surely a religious paper should always carry within its columns the very spirit of Jesus—Christ—that spirit which binds up wounds, unites brethren, stimulates prayer, arouses enthusiasm for missions, instructs the young, scatters broad-cast signs of the coming King.

We believe such an ideal is growing in the minds of very many religious editors. A distinct change for the better is seen in the majority of our papers in the last quarter of the century. May God hasten the day when all of us who undertake to make religious papers may have the mind of Christ—his wisdom and power and love—that our papers may become as breaths from heaven. This would be a good object for all readers of religious papers to remember when in the presence of him to whom we all belong.—Baptist Argus.

The Average Man.

When it comes to a question of trusting Yourself to the risks of the road, When the thing is the sharing of burdens, The lifting the heft of a load, In the hour of peril or trial,

In the hour you meet as you can, You may safely depend on the wisdom And skill of the average man.

'Tis the average man, and no other, Who does his plain duty each day, The small thing his wage is for doing, On the commonplace bit of the way; 'Tis the average man, may God bless him Who pilots us, still in the van, Over land, over sea, as we travel— Just the plain, hardy, average man.

So on through the days of existence, All mingling in shadow and shine, We may count on the every-day hero, Whom haply the gods may divine, But who wears the swarth grime of his calling, And labors and earns as he can, And stands at last with the noblest, The commonplace average man.

Margaret E. Sangster.

Alabama Baptist.

MONTGOMERY, MAY 30, 1901.

PUBLISHED EVERY THURSDAY.

TERMS.

Per Annum, in advance.....\$1.50
To ministers in regular work.....1.00

OBITUARIES.

One hundred words.....Free.
Per word, over 100 words.....1 cent

ADVERTISING.

Rates quoted on application.

BUSINESS NOTICE.

Write all names and postoffices distinctly. In ordering a change give the old as well as the new address. The date of label indicates the time your subscription expires. If you do not wish it continued, order it stopped a week before. We consider each subscriber permanent until he orders his paper discontinued. When you order it stopped pay up to date. Expense of remittances by registered letter or money order must be paid by the sender.

FOREIGN ADVERTISING DEPARTMENT.

St. Elmo Massengale, Manager, Austell Building, Atlanta, Ga.

Office, 204 Dexter Avenue, Upstairs.

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.]

Of all the sacred relations in life none exceeds that of the responsibility of the trainer and moulder of youth. The teacher, of the infant class must be, at one and the same time, the matured intellect and the immature mind. If truths are hung too high for tiny hands to reach, and little minds and hearts to grasp, the soul may shrivel and die. When one goes with a bottle to the pump, he does not move the handle with violence, else the water dashes out about and around with a few drops only, finding their way in. But he places the mouth of the bottle at the mouth of the pump, and by tiny drops, trickle after trickle, he finally fills it.

THE pressure of life's burdens is intended to teach us dependence. The essence of a realized dependence is faith. Faith begets faith. The path grows plainer the oftener it is trod. Convictions deepen and become more vital the longer they are nourished. Upon life's harvest field they begin to stir and strain, at last, even as in June the seed aches with its hidden harvest. The stalwart soul grows stronger with each increased burden. "As thy days so shall thy strength be."

AFFLICTION is the soul's crucible. The man comes forth from it either a worse or a better man. Faith settles the question as to which result will follow. The Psalmist struck the chord of spiritual life when he said: "It is good for me that I have been afflicted, that I might learn thy statutes." God's face is more visible in darkness than in the brightest glare of life's prosperity.

ACTIVITY is the philosophy of life. Exercise begets health. It is the law of being. The standing pool becomes stagnant and stinks. It is running water that is pure. A well unused becomes unhealthful and the cesspool and breeder of death. Christian activity, Christian benevolence is the life of spiritual character.

A REAL earnest, in wrought prayer is never lost. It is an abiding good in the world. It gives buoy and strength to the cause of God for all time. The prayers of Abraham and Paul, of the long line of Christian worthies live in the world today as vital factors. Prayer is a mighty magazine of spiritual strength.

THE CONSTITUTIONAL CONVENTION.

This important assembly of the sovereign will of the people is in session. The president, Hon. Jno. B. Knox, in accepting the honor conferred, delivered a well-timed, straightforward and sensible speech. Evidently, he has closely studied all sides of the issues involved.

It is supposed that our wisest and most efficient men would compose this body, but if we are to judge, the wisdom, temper, prudence and dignity of the Convention from the newspaper reports of the caucus proceedings, our estimate cannot be placed very high. Who dominates this assemblage of the voice of the people? The prudent, wise, grave and dignified, or the "smarties," whose brains are not always clear, and whose self-conceit and vaunting ambition overleap the barriers of dignity and perpetrate disgraceful scenes? We are putting the question mildly. We base our estimate of the body by the reports put in cold type.

There must be some wrong somewhere. Where is it? Is there not enough manhood and unswerving courage to denounce every improper act, come from whatever source? If there has been no disgraceful scenes enacted, then the reports ought to be corrected. The great importance of this Convention demands the wisest and most thoughtful consideration. A great organic law is to be framed, in which the rights of all the people are to be incorporated. It is no time to play with the occasion. Men should keep their wits about them and not "put an enemy in their mouths to steal away their brains." There are wise men in the body, men of honor and integrity and patriotism; men whose whole and only purpose is to accomplish the best results for the State. To these men we must look to hold the helm while passion blows the gale. The ambitious, prospective congressman or governor or U. S. senator, is making a record that will tell for weal or woe in the days to come.

It has been determined by the Convention to give the proceedings in full—every speech will be reported, and perhaps here comes in the "saving clause." Every man must go down on record, and his utterances will go down in cold type, and confront him when he returns to his constituency. This was a wise determination of the Convention, and while it may cost some money, yet it will be of lasting good.

Let us hope that no disturbing element or disgraceful scene, shall, at any time, mar the dignity and character of the proceedings. It is an occasion pregnant with matters of the highest importance. Every interest must be protected, and every personal right safely guarded. It is no child's play, it is no holiday occasion, it is a time for sober thought, for patriotic action, and the invocation of the highest statesmanship. "In God we trust" should be the motto and guiding sentiment in every deliberation. Unless this is the case, when the instrument is submitted to the people for ratification or rejection, the voters will pause and consider before casting their vote for its ratification.

ARE we sincere in our smiles and smiles, our hand-shakes and our words? Is there not much selfishness lying beneath these? Is there not much pride? We pose, and bear ourselves before the public, Is it for good? "Let us examine ourselves."

"Destiny is determined by friendship," says one. Friendship shows itself in association. Association indicates choice. Choice reveals the company which one keeps.

THE devil is a most arrant coward. Resist him and he will flee from you.

REDEMPTION BY CHRIST.

The argument and the fact.

In a most expressive text, Gal. 3:13, Paul declares that Christ hath redeemed us from the curse of the law, being made a curse for us. In the context the apostle proves that where there is no faith there is no salvation.

One of the arguments he employs is that all men are sinners and, therefore, cannot be saved by the law, which demands perfect obedience to its precepts. Hence the law, so far from saving men, condemns them without exception. All lie under its sentence.

Another argument is the declaration of the prophet *Habakkuk*: that the just shall live by faith. That is, faith is the vital principle in religion. It confers spiritual life without which eternal life could not be attained. And now the Apostle shows that life, according to faith, and life, according to law, are so different in their principle that they cannot issue in the same result. Salvation must result only in the way of faith, and never by the way of the law.

And finally he argues from the death of our Lord. He surely would not have given himself up to the humiliation and anguish of death, if we could have been saved in any other method than by the gospel plan. But now the fact that he has died is a convincing proof we could not. The great themes of revealed religion, those which relate to us most importantly—those in which the secret of our destinies is unfolded, present themselves in one great contrast—a race of condemned criminals on the one hand, and on the other a single substitute for their sins—Christ who hath redeemed us from the curse of the law, being made a curse for us.

Yet this text may be regarded not simply in the light of an argument, but rather in its individuality. We may consider it by itself. And it is absolutely necessary that every heart should be impressed by its teachings. There may be unfolded in a reply to three questions:

1. From what have we been redeemed?
2. By whom have we been redeemed?
3. How have we been redeemed?

For to each of these momentous inquiries the text gives a distinct reply. If we ask: from what have we been redeemed? the text answers: "From the curse of the law." If we ask: by whom have we been redeemed? the text answers: "Christ has redeemed us." If we ask: how have we been redeemed? the text replies: "He was made a curse for us."

The Anniston Institute.

Rev. J. P. Shaffer, D. D., has announced a most attractive and useful programme. The Institute to be held at Anniston June 20th to July 4th, promises to be the biggest thing of the kind ever held in the South. It will, to a great extent, I think, solve the problem over which the Convention at New Orleans wrestled as to how to increase co-operation. There ought to be two or three hundred pastors present. It will not be a dress parade convention, but a conference of earnest students and workers. Let all churches see that their pastors go, and provide the means.

M. B. WHARTON.
Eufaula, Ala.

We do not believe that any pastor can do better work outside of his preaching than to secure subscribers and readers for a good religious Baptist paper. A good Baptist paper well circulated and read in the church is equal to a good assistant pastor. It constantly backs the pastor's teaching, and keeps its readers interested in the work of the church and in the work of the denomination.

Some men's only idea of true happiness is money and a place to spend it.

FIELD NOTES.

A full report of the commencement exercises of Judson Institute will appear in these columns next week.

We notice from the Birmingham papers that Capt. W. C. Ward is seriously ill at his home in that city.

Don't fail to read Dr. Dickinson's sermon on the Uses of Sickness taken from the Advertiser. It is an admirable handling of an important subject.

Mr. C. W. Hare, of Tuskegee, came to the city last week to bring Mrs. Hare, who is convalescing from a lengthy period of illness. We are glad to be able to report that she is improving.

Rev. G. L. Jenkins and family went to Letohatchie last Thursday to visit the former's mother. Mr. Jenkins will assist in a meeting while there. He will be absent for some two weeks.—Roanoke Leader.

Mr. and Mrs. John H. Eubanks announce the marriage of their daughter Hattie to Mr. John W. Minor, which event took place on the 22d ult., and they will be at home to their friends at Ensley, Ala., after June 10th.

Dr. W. C. Bledsoe has just closed a fine meeting at Bozeman of a week's duration—much good accomplished. Sixteen were added to the church—nine by baptism and seven by letter. Rev. A. J. Preston preached three days; was called home by sickness.

Rev. G. W. Townsend has returned from Chicago where he has spent a year, during which time he has been preaching as an evangelist. He will assist pastors in our State in protracted meetings during the next three months. He can be addressed at Montgomery.

We received a pleasant call Thursday from Rev. S. P. West, business manager of the Alabama Christian Advocate. He was in the city to secure the appointment of his little son as one of the pages of the Constitutional Convention and we are glad to state that he was successful.

The field editor returns thanks to the faculty and corps of cadets of Marion Military Institute for an invitation to attend their commencement exercises, which take place the 27-29th. The final exercises will be an address by Chas. W. Kent, M. A., Ph. D., Prof. of English Literature, University of Virginia.

Bro. H. A. Gwinn, of River Falls, was in the city Friday. He had just returned from Florida where he has been engaged in missionary work for several years. He went over in Hale county Saturday where he preached Sunday and Sunday night to some of the churches recently served by Bro. Schramm.

As there has been some delay in sending out the literature for Children's Day to the Sunbeam Bands, it is suggested by the Central Committee that the 4th Sunday in June be decided upon instead of the 2d Sunday for these special exercises. This Sunday being a review in the Sunday Schools it may not come amiss.—Mrs. T. A. Hamilton.

Rev. I. A. White and Mrs. White made preparation to leave today for a short visit to Orrville, Dallas county, where he was once pastor, thence on to Marion to the Judson commencement. Their daughter, Mrs. Bertha, is among those who will graduate, and of course it will be a pleasure to her as well as to father and mother for them to be present. The improvement of Mrs. White's health is also an important object of the trip.—Dothan Home Journal.

Bro. M. V. Maley, of Chambers county, paid us a visit the other day. He is a good Baptist brother, and is tax collector of his county, now serving his second term. His record as an officer is one of which he and his friends are justly proud, and proves the advantages of having good Christian men in office. He is the first collector to settle with the State this year, and for four years he has not had to sell a single piece of property for delinquent taxes. He has traded up the owners of every piece of property in his county and he keeps up with them and collects the taxes. Alabama needs more such officers.

Dr. T. W. Ayers and family have reached Shanghai, China, safely and are doubtless ere this in Wwang-Hien, says the Anniston Star, where

Dr. Ayer will be stationed as a medical missionary of the Southern Baptist Convention.

Mr. William A. Davis is in receipt of a letter from Dr. Ayers, which letter was read to Parker Memorial Baptist Sunday School, of which Dr. Ayers was for a long while superintendent, Sunday morning and greatly enjoyed.

Dr. Ayers told of attending a religious meeting in Shanghai after his arrival there on Sunday, the hours and services being the same as here. Dr. Ayers writes that he delivered an address to the Baptist Young People's Union at 4 o'clock through an interpreter.

The third Sunday in May I worshipped with the Bethesda Baptist church at Sprague Junction, Ala., preaching morning and evening to good sized and attentive congregations. This church has been in existence about 50 years and has in times past done great things for the Lord, but having been without a pastor for over six months and neglected to maintain a Sunday School and prayer meeting, they have become divided and disheartened. At the close of the Sunday morning service a majority of the brethren and sisters determined to organize a Bible school and prayer meeting to meet each Sunday morning. This is undoubtedly a step in the right direction. There is no good reason why they should longer continue to hide their light under a bushel. They have a comfortable house of worship, free from debt, a fertile field, and fine material. With hearts united to fear his name they may yet accomplish great things for the Lord. Pray for them brethren.—D. C. Bachelor.

The third Sunday in May was a great day at Liberty Church. Pastor W. G. Hubbard preached on "God's love for the World." Many sinners were made to tremble and shed tears under the preaching of this consecrated man of God. The meeting began on Friday night and continued till Sunday night. Evangelist J. W. Ragland preached on Friday night and Rev. B. F. Hughes on Saturday night, and the pastor did the rest of the preaching. At the close of the sermon on Sunday the Lord's Supper was observed in a very impressive way; there were visitors present from 8 or 9 churches, representing four associations. Ministers present: W. G. Hubbard, J. W. Ragland, B. F. Hughes, J. T. Hughes, A. J. Creel, W. J. Carlisle and the writer. Bro. Ragland told the church of his success as colporteur, and received the largest mission donation on Sunday ever made by this church. The Holy Spirit was manifest at every service. We were told that the congregations have steadily grown at Liberty since Bro. Hubbard has been serving the church. It is a great privilege to sit and hear Dear Bro. Hubbard tell the "Old, Old Story."—J. E. Creel, Warrior, Ala., May 25, 1901.

Howard College Alumni Banquet, 1901.

The annual banquet of the Howard Alumni Association will be held at the Morris Hotel, in Birmingham, on Wednesday evening, June 5. Every effort is being made by the committee and prominent members of the association to make of this banquet of 1901 an exceptionally creditable affair, and it is believed that it will be largely attended by the former graduates of the institution.

The ladies will be present—each member being allowed the privilege of being accompanied by a lady upon the payment of \$1.00 above the regular \$2.00 fee. The banquet will be perfect in every detail—the menu excellent, the decorations tasteful, the toast bright (and well prepared), music to add the finishing touch, and lastly, the banquet is to begin promptly at 9 p. m.

All members of the association are urged to make their arrangements to come to the banquet, if they can't attend all of the commencement exercises. It is to be an epoch-marking event.

The address before the Alumni Society will be in College Chapel Tuesday evening, June 4th, as published.

Annual meeting of Board of Trustees in Franklin Hall, Monday, 10 a. m., June 3.

Business meeting of Society of Alumni, Philomathic Hall, 4:30 p. m., June 4th.

A STATEMENT.

Five or six weeks ago a man calling himself R. L. Stanley made his appearance in Greenville and introduced himself as a Baptist preacher, claiming to have been connected with the chapel car work in the Western States. He explained his presence here by stating that he had resigned his place with the chapel car and desired to enter the pastorate in the South-Atlantic section. He spent a week or more in Greenville, and made a good impression on those whom he met. Meantime, he seemed quite anxious for a pastorate and was ready to visit any of the several churches that were mentioned as pastorless. He went to Greers and Westminster, and spent several days at each place, the brethren receiving him kindly and treating him most generously. The Greers church and Pleasant Grove church extended him a call, which he promptly accepted, and at once entered upon his work. He was diligent from the first day and soon had met nearly every member of the churches, impressing all most pleasantly and favorably. Something in his actions at one or two interviews with brethren in Greenville, however, suggested the propriety of investigating somewhat Mr. Stanley's antecedents, and letters were written to several persons whom he mentioned as his friends or acquaintances, and to the Publication Society, which has charge of the chapel car work. No definite information was secured until a letter came from Rev. J. S. Thomas, of Searcy, Arkansas, who has had charge of chapel car Emanuel, but his letter was enough to brand Mr. Stanley as a bad man and unworthy of confidence. Having applied for appointment to the mission pastorate of the Victor Mill church at Greers, Dr. Bailey sent him a copy of the letter received from Rev. Mr. Thomas. To this letter Mr. Stanley responded in person the next day, and made such confessions to Dr. Bailey and Dr. Langston of crookedness in his past conduct, that they did not hesitate to advise him to at once make confession to the brethren in Greers and return to his home, which he said was in Tennessee.

But before coming to Greenville, for this interview with Dr. Bailey, the wily Mr. Stanley, having an eye to business, called on several of the brethren of the Greers and Pleasant Grove churches and secured advances on his salary to the amount of forty or fifty dollars, in order, as he said, to bring his wife and children to Greers. After reaching Greenville, however, he changed his mind somewhat, for he has not been heard of at Greers since the morning he secured the advance on his salary. He did not return to even tell his newly-made and very generous friends good-bye, and it is supposed that the train that speeds westward through Greers and Greenville in the darkness carried him hitherward. Among those defrauded is a widow lady with whom he boarded and whom he owed nine dollars.

Mr. Stanley is a fine looking man. He shaves clean, is tall and portly, has pleasing manners, is a good talker, appears to be frank and open, and it is not surprising that people are deceived by him. This statement is made that others may not be imposed on by the reverend (?) gentleman.

The above is taken from The Baptist Courier, South Carolina. This same man has recently borrowed money from various places in Alabama—Montgomery, Ft. Deposit, Greenville and Geneva. Why don't our people make searching inquiry about these tramps before lending them money or giving them a pastorate. Experience is a dear school, but it seems we learn in no other.

For Sleeplessness

Take Horsford's Acid Phosphate.

Dr. Patrick Booth, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

WANTED—Intelligent canvassers for Bibles and high grade popular Subscription Books and Histories. Liberal contracts and permanent position to right parties. Write us.

SOUTHERN PUBLISHING CO., 2214 Montgomery, Ala.

A busy soul is a soul at rest.

Some Notes from Bro. Crumpton.

W. B. C.

I have a great sympathy with printers, especially those who have to deal with my writing; so, I seldom complain, but two mistakes have occurred lately which friends in the locality of which I wrote do not understand—here they are: The printers make me say of the Albertville school: "I was surprised to find the buildings so small." I wrote "numbers."

My recollection is that something over a hundred pupils were reported, when I thought, considering the locality, they should have had three or four hundred. The buildings were very good, beautifully located and large enough I should think.

Again: The printer makes me say of Hoke's Bluff: "Good health, good society of religious people. A girl school and a good church. It looks to me that is 'good enough for me.'" Put "good" in the place of "girl," leave off the period after "people" and you will have what I intended to say.

My heart is made sick at the extreme ignorance of some of our most intelligent people about mission work. What is to become of us if we can't get the work before this class of our membership? I am persuaded the preachers must give them information from the pulpit or they will never get it. They will not read; you can't get them to an association or convention.

APPORTIONING THE AMOUNTS

to the associations is a plan which has been in vogue in Alabama for many years. Some associations adopt it, some do not. Where it is adopted some churches attempt to raise the amounts suggested, others do not. The associations which adopt this plan give much more than those which do not. Many pastors write me before the year is half out: "We have already raised more than the amount asked of us."

I want to beg the pastors everywhere to resolve to adopt the plan another year.

ROANOKE AND WETUMPKA.

In my last Trip Notes I failed to speak of Sundays spent recently at these two places. In each case it was only a "happen so" and not a part of a plan, so I did not write the visits up. Pastor Risner engaged in a great meeting at Montgomery, I supplied at Roanoke. It is always a joy to preach to the large and enthusiastic crowds which assemble there. Pastor Elliott holds the fort at Wetumpka—I do not remember the length of his pastorate. The church is not large but is composed of good people and appreciative listeners. I was also at

TUSKEGEE

a day, when a train load of Northern people were at Booker Washington's school. The improvements going on at the school are simply marvelous, and I am not at all surprised at the interest stirred among the visitors. The time is not far distant when this school will be one of the most richly endowed colleges in the country. The State, the Government and philanthropists of the North are all its friends and will soon put it beyond possibility of want. I, for one, rejoice in its prosperity. Everybody, of whatever color, ought to be encouraged to cultivate their minds. Every one with capacity for education and willingness to learn ought to be encouraged. Heaven pity the poor fools, white or black, who will not improve the opportunities afforded in this day! These opportunities for education are so abundant it is a shame for any young person to grow up in ignorance.

THE CONSTITUTIONAL CONVENTION.

I am personally acquainted with many of the members of this body. Many of them are able men—the very cream of the State's intelligence. Many of them are plain, commonsense, honest men who will vote right every time. Many of them are Baptists. In the early history of our people, where Baptists were members of such bodies, it meant much for the good of the people. Does it mean as much today to be a Baptist as then? Of one thing the thoughtful reader of the papers are certain: If the present convention doesn't "sit down" on some of the young hot bloods who pose as leaders, the convention will go down in history as a disgraceful affair. From what I read and hear the saloons are too much patronized by some of the would-be leaders.

NEWS NOTES.

William, the 11-year old son of Mr. Wm. Ward, of Selma, was drowned in a creek near Selma recently while in bathing.

At Phenix City Mr. Jesse M. Paynes, Jr., and Miss Ina May Summersgill were married at the residence of the bride's parents, Mr. and Mrs. John Summersgill, Rev. Lamar Jones, pastor of the First Baptist church, officiating.

The street railway strike, lasting twelve days, requiring the presence of 3,000 members of the National Guard in Albany, N. Y., costing the lives of two citizens and entailing an expense to the county of Albany of over \$39,000, is amicably settled.

The discovery of oil at Beaumont, Texas, created great excitement all over the country. And the newspapers announce that since the discovery of oil there the population of the town increased from ten to 30 thousand in less than sixty days, and that 274 oil companies have been chartered with nearly 75 million dollars capital.

It is reported that Father Amado, the runaway priest from Guadalajara, Mexico, who took with him \$100,000 belonging to religious societies of that city, and a young woman of one of the best families, has crossed the frontier into the United States. By growing a beard and wearing citizens' dress he eluded pursuit. Another Guadalajara priest has created a sensation by telling his hearers not to discuss the matter under pain of excommunication.

Fire raged for two hours about midday Friday in the warehouse of J. J. Babcock, in Selma, where were stored about 1,800 bales of cotton, and it is estimated that about 1,000 bales were burned and that the 8,000 saved were partially damaged by fire and water. The ignition of a match head by a truck is supposed to have been the origin of the fire. The loss of the cotton, office fixtures and warehouse will be about \$75,000, but it is fully covered by insurance.

Editor W. O. Mann, editor of the Eutaw Whig and Observer, died Monday after an illness of two weeks. Mr. Monroe had been the editor-in-chief of the Whig and Observer for over forty years, and was recognized as one of the best and most reliable newspaper men in the Southern States. He was 66 years old and leaves two daughters, who assisted him in conducting his paper. They are bright and charming young ladies, and will receive the sympathies of their many friends throughout the State in their bereavement.

Rev. E. L. Crawford officiating, at the residence of the bride Thursday night, Mr. Oliver Rutherford and Miss Janie DuBois Monroe were united for life. This marriage had been set for October, but the death of the father of the bride, the late William O. Monroe of the Eutaw Whig & Observer, brings now together these two. Mr. Rutherford is from Joliet, Ill., and was one of the volunteers in the Spanish-American war, enlisting in the Eighth Company, Coast Artillery, now stationed at Fort Morgan, Ala. Thus it appears that the sequel to Captain King's "War Time Wooing" happens in civil life.—Age-Herald.

The presentments of the Grand Jury will bear careful perusal. The statement of that body that crime is on the increase in this jurisdiction is undoubtedly true. It is likewise true, that while the Grand Jury has almost unlimited power, there are some things it cannot do. While it may compel the attendance of witnesses, and even this it says is difficult, it has no power to compel these witnesses to tell the truth or to "know anything" when brought before it. Does the assertion that "crime is on the increase" indicate that courts and officers are not doing their full duty? The reference to the State execution docket plainly carries this implication, as to certain officers.—Columbia Breeze.

The New Orleans papers makes mention of a curious incident that occurred in New Orleans during the time of the Baptist convention which,

briefly stated, was the attempt of R. H. Morrison, of Shelby, North Carolina, to take the life of Rev. O. F. Gregory, of Baltimore, a delegate to the convention. Mr. Gregory and Mr. Morrison had words in a hotel dining room, the minister forcing the North Carolina man to leave the room. Mr. Morrison armed himself, sent a threatening letter to the minister, and then started to the hotel to have a settlement. He was stopped at the hotel door by a detective and his pistol was taken away from him. According to the detective, Morrison was under the influence of liquor and bent upon putting his threat into execution. The man was not arrested, as he declared his intention of leaving the city. A phase of the affair to which neither the press nor the police attach importance is the carrying of a concealed weapon by Morrison. The pistol was found concealed, and the man afterwards made a written demand that it be returned to him. Abundance of evidence, therefore, was obtainable of a violation of the law of the State, but nothing was done to the violator. This leniency is the parent of the many murders that are committed.—Mobile Register.

Rev. Rufus C. Burleson, D. D., LL. D., president emeritus of Baylor University, died in the 78th year of his age, at Waco, Texas, on May 14th. While on a trip to Limestone county a month ago, on church business, the doctor caught a cold and grip ensued. Dr. Rufus Columbus Burleson was born August 7, 1823, at Decatur, Ala. His parents were Jonathan A. and Elizabeth Burleson, the father being first cousin to Dr. Edward Burleson, the great Indian fighter and hero of the Texas war of Independence. Dr. Burleson's brothers were Richard Byrd Burleson of Waco, and Aaron Burleson of Arkansas, both of whom are dead. Two of his sisters, namely, Mrs. W. D. Williams of Waco, and Mrs. R. J. Sibley, of Mississippi, are dead. Three sisters are living, namely, Mrs. S. B. Humphreys, Mrs. Mary A. Staten and Mrs. Mattie H. Orr, the first two, of Waco and the last named of Alabama. His life work was Baylor University and that great institution is a monument to his genius and industry.

The banana peel is responsible for the fall of many a man.

LETTER FROM JUDGE CUMBER.

Tells of His Meetings at Phenix City and Pittsboro.

SEALE, ALA., May 22.

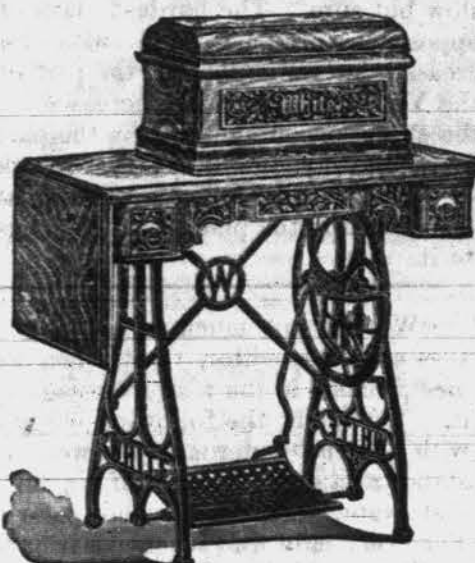
Editor Register:

I am at home again after an absence of two weeks, assisting in a precious meeting at Phenix City, where the Lord very greatly revived. His work and many were converted; there being 48 accessions to the church and others will join as a result of the meeting.

Of course I went to Pittsboro to attend that meeting I have been telling you about for the past month, and it was a grand success in every respect. Bro. W. B. Crumpton, Secretary of the State Board of Missions, was there and preached us a fine sermon Saturday morning, and Sunday morning at 11 o'clock his sermon was grand. After the sermon, I took a subscription for the purpose of remodeling our church building, which amounted to \$412.50. Besides this, Mr. J. W. Caldwell, who runs a planing mill, proposed to dress all our lumber without charge, which will amount to \$60.00 or more. Words fail me to know how to express my gratitude to that noble little church, and the congregation present, who responded so liberally to aid in this good work. Thanks to you all swells out from the depths of my heart. May a blessing rest upon each liberal contributor. I would be ungrateful were I not to mention that good dinner spread upon the table in that beautiful grove on the banks of the creek and at that gushing spring with its cold, clear water, and my, when I looked down that long table, I said: "The half had not been told" in my articles about the Pittsboro folks feeding people. The whole community poured out their good things until the table could hold no more of the good things, and good things they were. Every one present seemed to enjoy the occasion to the fullest extent. You could hardly miss what had been eaten when the crowd had finished. All hail to Pittsboro and community.

After dinner Brother Crumpton preached a fine sermon to the young people, at the close of which he took up a collection for missions which amounted to \$15.29. Thanks be to God for such a day. I am sorry for those who were not there.

R. A. J. CUMBER.



Repair Department.

I have the best fitted up Repair Department in the South, and can properly repair any make of Sewing Machine on earth.

I also repair Guitars, Violins, Mandolins, Banjos, Music Boxes, Phonographs, Pianos, Organs, &c.

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.

Cheap Summer Trips To Southern and Florida Coast Resorts.

Southern Railway announces Summer Tourist Rates to Southern Coast Resorts—the Isle of Palms, S. C., St. Simons and Cumberland Island, Ga., Pablo Beach, Fla., Morehead City, N. C., etc.

Tickets Now on Sale.

For detailed information apply to any agent of the Southern Railway Company.

W. H. TAYLOE, A. G. P. A., ATLANTA, GA.

Our "Young People."



OFFICERS

J. L. THOMPSON, President, LaFayette, Ala.
P. F. DIX, 1st Vice President, Montgomery, Ala.
BRINSON MCGOWAN, 2nd Vice-Pres., Woodlawn, Ala.
W. F. MITCHELL, 3rd Vice-President, Huntsville, Ala.
GWYLYM HERBERT, Sec. and Treas'r., Bessemer, Ala.
(State Transportation Leader, 1901.)
PAUL F. DIX, Editor B. Y. P. U. Department of ALABAMA BAPTIST.

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

Weekly Prayermeetings, Sunday, June 9th. "How to enter Christ's family." Matt. 12:46-50.

DAILY BIBLE READINGS.

Mon., June 3. (I Chron. 8); II Chron. 12. Source of Rehoboam's disaster (vs. 1). Compare II Kings 16:3.

Tue. 4. (I Chron. 8:1-22); II Chron. 13. Source of Judah's victory (vs. 18). Compare II Chron. 16:8.

Wed. 5. (I Chron. 9:23-44); II Chron. 14. God can help mighty or weak (vs. 11). Compare Ps. 89:13-14.

Thu. 6. II Chron. 15. The Lord's rule for companionship (vs. 2). Compare Amos 5:4.

Fri. 7. II Chron. 16. God omnipresent and omniscient (vs. 9). Compare Prov. 15:3.

Sat. 8. II Chron. 17. Jehoshaphat a wise educator (vs. 9). Compare Neh. 8:2, 7, 8.

From the Baptist Union.

We have been expecting to hear from some of the Young People who attended the convention, telling of some of their plans for increased effort and usefulness which we feel sure were made, and are probably being carried into effect, but with not a word has the Department been favored. We really cannot understand such a lack of interest in this branch of the work, and such a failure to appreciate what a work it could accomplish if it were only made to do so. If we propose to have a Young People's Department, we should do so, and it can only be done by the young people themselves. Let the young people hear from you; it is not some one else we are expecting to tell of their work.

To realize the best effects for the State work of the thought of our last State Convention, "Organization and Practical Work," it will have to be carried through the year by the local Unions, and put into practice in the better organization of the Unions now in existence, and the formation of new ones. With the added experience of a year, and the enthusiasm and real benefit derived from the last Convention, we

surely should be able to add as large a percentage of new Unions this year as we did last, especially as the Convention year will be nearly three months longer. One hundred new Unions to report at the Convention of 1902 is a low mark to aim at, and we surely will reach that. Let every Union reach out into the territory around it, and if there are any Churches that do not have Unions in which it is possible to organize, help the Young People along in the work. This year is to show more progress in this work than has ever been seen before in Alabama.

One of the most encouraging signs for the B. Y. P. U. work in the State, is the gradually growing increase of interest in the movement on the part of the pastors. There are a great many pastors in the State yet who directly and indirectly oppose the work of the Young People, but the progress of the organization during the past year proves that either the opposition is on the decrease, or else the determination of the friends of the work is decidedly on the increase. We think it a little of both, and we know there are many pastors who conscientiously opposed the movement at the start, and some even till a short while ago who are now among its warmest supporters. If the pastors of Alabama could have a perfectly fair, honest conception of the wonderful power for the cause of Christ there, is in the B. Y. P. U., we cannot but feel that it would have their support; and with the earnest support of the pastors, there would be a B. Y. P. U. in every church in the State that is large enough to allow it, and there would be instead of 85 Unions, at least 1000 regular organized bodies of Young People, all at work, training themselves and being trained, and building up the work of the churches all along the line. And it is coming. Growth has been slow but sure. The hardest days of opposition are past, and with increased determination on the part of the Young People, and increased interest and encouragement on the part of the pastors, the B. Y. P. U. work of Alabama will, in a few years at least, occupy the place that belongs to it.

Let Every Preacher and Layman Read This. It is of Interest to You All!

From June 20th to July 4th, there will be a Chautauqua at Anniston. Railroads have granted rate of one and one-third fare round trip. Besides this there are excursions for one fare round trip on June 20th, 25th, 29th and July 1st. These tickets are good for three days. Season tickets admitting to all sessions of Chautauqua—three a day for fifteen days—cost \$3.00. To preachers, the cost is only \$2.00. The \$2.00 ticket admits to the Chautauqua and to the Minister's Institute, which begins and ends on same days as the Chautauqua and does not conflict with the hours of meeting. It also admits to Kreh's Lectures on Psychic Phenomena, which, in themselves, are worth more than the whole cost of ticket and board. Board can be had at Anniston College for \$5.00 per week. A preacher can come then and his board and ticket to Chautauqua and Minister's Institute will only cost him \$12.00 for two weeks. Do not let anything interfere with your coming. Put your protracted meeting after July 4th, and you will go home from Anniston prepared to do the best work you have ever done. Every church should see that its preacher goes and stays the full time. Raise the money and send your preacher.

The men who are most successful in business are those who begin in their shirt-sleeves.

Some girls marry for love, some for money, and some just to spite some other girl.

"We are not much of a sport," says a Kansas editor, "but when we meet a cinch in the road we recognize it. We made the following bargain with a friend yesterday: We were to stand at a given point half an hour and watch the ladies who passed. For every lady who reached, her hand back to see if her skirt was gaping or to tuck it under her belt, we were to receive a nickel. For every one who failed to do so in walking a block, we were to give him a dime. We got sixty-two nickels from him and gave him one dime—a lady with both arms off came along."

This Will Interest You.

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. Sold at drug stores, \$1 per large bottle. 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 until cured. 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 Model Church.

DEAR EDITOR—The Baptist church of Christ, at Chapel Hill, has not only spiritual courage but moral courage also. When the pastor puts a question before conference the brethren all respond "I," and the sisters too when called upon. We never have a cross in business, though we have it in immensity. On Saturday the honest preacher admonished the members about their duty from "Sitting at the feet of Jesus, clothed, and in their right mind," and after this sermon received a member.

The Sabbath lessons were glorious, "The Ascension" being well impressed upon the minds. The brother's text was the Lord's words, "My Spirit shall not always strive with man." His discourse was instructive to the believer and a warning to the unbeliever. The prayer-meeting, organized a month ago, has achieved a great success, now is announced six weeks ahead, and another private call for it. It is worked mostly by young people with the presence of the old, and we were all made to rejoice by hearing a 67-year-old brother, who is also a very old Christian, offer his first public prayer. Everybody is rejoicing.

Yours in the Lord,

CLERK

Effort, Ala., May 19, 1901.

Crockett Springs and Baths



Opens June 1st.

Elevation 2,000 Feet.

Arsenic, Bromide and Lithia Waters. Cures Nervous Prostration, Dyspepsia, Rheumatism, Skin and Kidney Troubles, Jaundice, the Complexion. Phone, post and telegraph offices in the building. Write for booklet.

N. C. THOMAS, Manager. Crockett Springs, Va.

A SUPERB GRIP CURE.

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

THE PLACE TO GO:

Ross' Barber Shop.

(EXCHANGE HOTEL.)

Plant System Florida and Cuba.

| April 1st. | 62 | 78 | 58 |
|------------------------|---------|---------|---------|
| Lv. Montgomery | 3:15pm | 4:30pm | 7:45pm |
| Ar. Sprague Junction | 4:15pm | 5:30pm | 8:45pm |
| Ar. Troy | 4:30pm | 5:45pm | 9:00pm |
| Ar. Brundidge | 4:45pm | 6:00pm | 9:15pm |
| Ar. Ozark | 5:00pm | 6:15pm | 9:30pm |
| Ar. Dimmick | 5:15pm | 6:30pm | 9:45pm |
| Ar. Abbeville Junction | 5:30pm | 6:45pm | 10:00pm |
| Ar. Dothan | 5:45pm | 7:00pm | 10:15pm |
| Ar. Bainbridge | 6:00pm | 7:15pm | 10:30pm |
| Ar. Clifton | 6:15pm | 7:30pm | 10:45pm |
| Ar. Thomasville | 6:30pm | 7:45pm | 11:00pm |
| Ar. Valdosta | 6:45pm | 8:00pm | 11:15pm |
| Ar. Waycross | 7:00pm | 8:15pm | 11:30pm |
| Ar. Jacksonville | 7:15pm | 8:30pm | 11:45pm |
| Ar. Tampa | 7:30pm | 8:45pm | 12:00pm |
| Ar. Port Tampa | 7:45pm | 9:00pm | 12:15pm |
| Lv. Waycross | 9:15pm | 10:30pm | 1:30pm |
| Ar. Savannah | 10:15pm | 11:30pm | 2:30pm |
| Ar. Charleston | 11:15pm | 12:30pm | 3:30pm |
| Lv. Sprague Junction | 4:30pm | 5:45pm | 9:00pm |
| Ar. Luverne | 7:00pm | 8:15pm | 11:30pm |
| Lv. Dimmick | 10:00am | 11:15pm | 1:30am |
| Ar. Enterprise | 11:00am | 12:15pm | 2:30am |
| Ar. Elba | 12:00pm | 1:15pm | 3:30am |
| Lv. Abbeville Junction | 10:30am | 11:45pm | 2:00am |
| Ar. Abbeville | 12:10pm | 1:25pm | 4:00am |
| Lv. Clifton | 2:15pm | 3:30pm | 6:00am |
| Ar. Chattahoochee | 4:45pm | 6:00pm | 8:30am |

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

Buffer Parlor Cars on No. 78 between Montgomery and Waycross. Pullman sleeper on No. 88 between Montgomery and Jacksonville.

Three ships a week for Key West and Havana.

Leave Port Tampa Tuesday, Thursday and Sunday at 11:00 p. m.

For further information address,

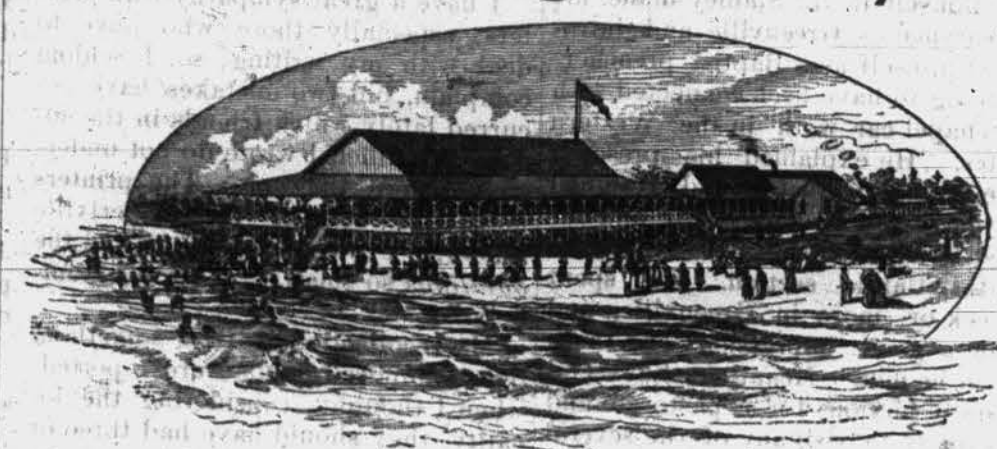
R. L. TODD, Div. P. A.,

Montgomery, Ala.

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

Savannah, Ga.

Central of Georgia and Tybee.



The Central of Georgia Railway's magnificent new Pavilion and Restaurant at Tybee is now open. We give a cut of the same. This is one of the famous resorts by the sea. The Salt Breezes, Surf Bathing and Healthful Location makes it an ideal place. Every facility for

Pleasure and Comfort

is found here. It is a most excellent place for rest and recreation for hard worked men, preachers, lawyers, farmers—in fact everybody. We commend it. You can take the Central of Georgia Railway at Montgomery and in a day be at your destination.

22tf

Some Reasons Why

An Advertisement in the Alabama Baptist Will Pay You.

- 1st. It reaches more than six thousand Baptist homes each week, and is read by 25,000 or 30,000 people.
- 2nd. Its circulation has doubled during the last five years, and is still growing.
- 3rd. It is the organ of the Baptist denomination in Alabama, is endorsed by the Baptist State Convention, and circulates in every nook and corner of the State.
- 4th. The religious paper has a standing and influence with its readers second to no other, and gives a standing to the advertiser which cannot be secured in other mediums.
- 5th. Considering its circulation its rates are liberal.
- 6th. Its publisher will make affidavit to the fact that its circulation is what he claims it to be, and the books are open to inspection.
- 7th. Those who have given it a fair trial as an advertising medium are pleased with the results and give it their endorsement.

TESTIMONIALS.

I consider the ALABAMA BAPTIST one of the best advertising mediums in the State. From letters I have received I judge it must reach all sections in our State.

Montgomery, Ala.

Yours truly,

ALEX RICE.

If we had to choose between advertising in the ALABAMA BAPTIST and doing with one clerk less, then we would have to let the clerk go. Our experience with past years, both as to the desirability and class of customers reached by this paper, is most satisfactory. The fact is, we just can't get along without the aid of the BAPTIST in our business.

C. L. RUTH & SON, Jewelers.

Montgomery, Ala.

Advertising rates furnished on application at the business office, 204 Dexter Avenue, Montgomery.

Come to see us and let us help you push your business.

Yours truly,

JNO. G. HARRIS,

Editor and Proprietor.

The Western R'y of Ala

SCHEDULE EFFECTIVE APRIL 14, 1901.

| 44 | 84 | 88 | 87 | 85 | 43 |
|----------|---------|----------|------------|------------|----------|
| 3:30 pm | 6:20 am | lv | Selma | 11:30 pm | 11:10 am |
| 5:55 pm | 8:20 am | ar | Montgomery | 9:35 pm | 9:00 am |
| 6:40 pm | 1:30 pm | 6:20 am | lv | Montgomery | 9:20 pm |
| 8:25 pm | 3:50 pm | 8:05 am | ar | Opelika | 7:40 pm |
| 8:25 pm | 4:00 pm | 8:05 am | lv | Opelika | 7:37 pm |
| 11:30 pm | 7:45 pm | 11:40 am | ar | Atlanta | 4:20 pm |

Trains 27 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.

Are You a Farmer? ..

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

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

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

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

THE CULTIVATOR PUBLISHING CO., Atlanta, Ga.

LARGE CASH COMMISSIONS WILL BE PAID LIVE HUSTLING AGENTS.

The Voice of the Rich.

It is a significant fact that Mr. Abraham S. Hewitt, the distinguished New York merchant and a man of great wealth, and Mr. Carnegie, one of the wealthiest men in the world, are speaking and writing on "the duties of the rich." Homilies of this sort contributed by the very poor are not likely to be influential; but when men who have great fortunes talk to others similarly burdened they can speak intelligently and sympathetically. It is understood that Mr. Carnegie has publicly declared that he would consider it a disgrace to die rich; that he expects to spend the remainder of his life in some occupation more dignified than making money, and he himself declares in his recent book, "The Ministry of Wealth," that no greater misfortune could befall a young man or young woman than to inherit a vast fortune. At present, Mr. Carnegie is apparently quite busy giving his money away, with a view to the spread of useful knowledge through the medium of the public library.

Mr. Hewitt is not so rich a man as Mr. Carnegie, but he is rich; and besides, he is a fearless and incisive speaker and writer. Surely it argues well that such a man should publicly utter in the great metropolis such wholesome and timely truth as this:

"I say that, unless the poorer classes share and profit directly by this great accumulation of wealth in improved conditions of life and home, then this great progress we have been making is not a subject for admiration but a subject for regret. This progress of wealth has produced to a great extent these conditions of which we complain. It is not to be defended that the production of wealth shall go on at the expense of humanity, and it is not to be tolerated that one class shall grow richer and another class more wretched. Of course, we rely upon educated conscience to remedy this wrong, but I feel—at the close of my life—I feel I am justified in saying that unless the means which the rich men have acquired are used for the general good of society, as a trust fund which they have only the right to administer, the lives of such men are a failure, and that very progress of which we are so proud is a failure."

"I am glad to say that this view of wealth is becoming very prevalent. We have men of great wealth who are busy in the work of distribution of it in their own lifetime. They are not waiting for executors, or for differential taxation to be devised by the community which will divide their fortunes among the community."

Mr. John D. Rockefeller, Jr., who is probably in prospect the richest young man in the world, is teaching a Bible class in the Sunday school of Fifth Avenue church, and recently made an address to young men which was brimful of sturdy good sense. Not all the rich are spending their time in frivolity and debauchery. Among them are some of the strongest and noblest of men, entitled to our sincerest respect and consideration.

Some men get to be so formal that if they should see a man carrying off their umbrella they wouldn't speak to him without an introduction.

Found Dead in a Church.

BY A. B. MAC CURDY, D. D.

Last week the following startling announcement was made in a Texas paper: "On last Wednesday night when the pastor of one of our city churches went to the meeting-house, being a little early, and no one else having yet arrived he noticed indications of the presence of a corpse. After a few of 'the faithful' had assembled he informed them of his suspicion, and upon investigation it was found that a cold-blooded murder had been perpetrated in the house of God. The mutilated form was found hidden away in a small closet where brooms, brushes etc., were kept. 'The faithful' formed themselves into a 'committee of inquest,' and proceeded to take steps to ascertain the cause of death and the identity of the guilty parties. It was found, upon examination of the body, that it was so horribly mutilated as to render recognition almost impossible but upon further examination well-known marks clearly established the fact that the victim of the heartless conspiracy was none other than the old friend—'Prayer meetin,' a constant, true and tried helper of the church, who had been identified with the organization for many years. Several weapons were used in the deadly work, any one of which would wield a fatal blow. There were evidences of a hard struggle for life on the part of the deceased, and upon its still white face there rested a peaceful smile, which brought to the mind of the observer those grand old words of Paul: 'I have fought a good fight, I have finished my course. I have kept the faith, henceforth, there is laid up for me a crown, which the Lord, the Righteous Judge will give me on that day.' Scattered all around near the body were bits of neglect, indifference, spiritual-ice, gossip, back-slandism, lodge-membership and such like; showing the assassins had well-laid plans, and that they used the most deadly weapons they could find for their dark deed. The sad fact was also discovered that, according to strong circumstantial evidence, the perpetrators of the cruel work—all of them—were closely related to the deceased, not only so, but the strength and consolation of Christian life to them was largely furnished by the victim of their cold-heartedness. Scarcely had any plans of procedure, relative to the disposition of the remains been made, when a groan was heard to issue from the lecture room of the building. A few of 'the faithful' entered the room and there found lying on the floor, and breathing hard and struggling, the beloved body of the 'Sunday School,' who for years, was a member of the church, and a co-worker with, and the great friend of the 'Prayer Meeting.' Across the forehead was found a deep rash evidently inflicted by that terrible weapon, 'parental indifference,' in the hands of some of its so-called friends. By putting the ear close down to the heart it was observed that life had not altogether fled; physicians were called, the best remedies that could be found were at once resorted to and the unfortunate one was restored to consciousness. It is still very weak but strong hopes are entertained by the pastor and 'the faithful' for his full recovery. As yet, no arrests have

been made, but judicious and immediate steps will be taken to bring the guilty parties to justice. The 'Prayer Meeting' will lie in state in the auditorium of the First Baptist church until next Wednesday night, when the membership of the church will determine as to the disposition of the remains. Seats will be furnished free also to the public, and 'the faithful' earnestly hope there will at least be a large attendance of the membership."

WHAT A LAYMAN THINKS.

Dear Brother—I never was a hand to write for the papers, and am too old to begin now. But you teched on a subject in yore last paper that bin on my mind fur yers, and that is these rovin preachers. You called em gypsies and its a good name.

As fur as I can see the preachers these days ain't settlin down to hard work like they used too. They go to a church an have a big reception an the sisters make a big doo doo over the new preacher an when the novelty weses off and the work calls for a man to lede and make things go, hese gone. Spose doctors an lawyers didn't settle down, to tuff it out, thade be as onreliable as a hole lot of our preachers and wouldn't have no more of this worlds goods than the preachers have got.

REDUCED RATES.

Southern Railway Announces Reduced Rates as Follows.

On account of International Convention B. Y. P. U. of America, Chicago, Ill., July 25th-28th, Southern Railway will sell round trip tickets to Chicago and return, from all points on its lines, at rate of one first class standard fare for the round trip. Dates of sale July 22, 23 and 24, final limit July 31, 1901.

By depositing tickets (in person) with Mr. F. C. Donald, joint agent at Chicago, between July 25 and July 30, inclusive and on payment of fee of fifty (50) cents at the time of deposit, an extension of the final limit to August 24 will be granted. The joint agent's offices will be located in the main terminal depots at Chicago at which passengers arrive.

Account Annual Meeting, Grand Lodge, B. P. O. Elks, Milwaukee, Wis., July 23-25, 1901, Southern Railway will sell round trip tickets to Milwaukee, Wis., and return from all points on its line at rate of one regular first class fare for the round trip plus \$2.00. Dates of sale July 20, 21 and 22, final limit July 28, 1901. A fee of fifty (50) cents will be charged by joint agent at Milwaukee for validation of return portion of tickets.

Effective May 1st Southern Railway announces round trip rates to Buffalo, N. Y. and return, account of the Pan-American Exposition. Choice of routes via Washington, D. C., or Cincinnati, Ohio.

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.

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.

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.

Estab. '32 SCALES of every description. Satisfaction Guaranteed. Write for prices. JESSE MARSH, 109 S. Charles St., BALTIMORE, MD.

No crop can be grown without Potash. Supply enough Potash and your profits will be large; without Potash your crop will be "scrubby."

Our books, telling about composition of fertilizers best adapted for all crops, are free to all farmers.

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

Solid Wide Vestibuled Trains.

Lighted throughout with the Celebrated Pintsh Gas. Finest Equipment operated in the South.

Note this Schedule. In Effect December 23, 1900.

| No. 4 | |
|--------------------|----------|
| Lv. Montgomery | 8:25 am |
| Ar. Tuscaloosa | 12:18 pm |
| Ar. Tupelo | 6:12 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 | 8:08 am |
| Ar. Chicago | 4:30 pm |
| Ar. Waukegan | 5:30 pm |
| Ar. Kansas City | 5:30 pm |
| Ar. Omaha | 6:15 am |
| Ar. St. Paul | 6:30 pm |
| Ar. Denver | 7:45 am |
| Ar. San Francisco | 11:45 pm |

Through train No. 3 arrives at Montgomery at 7:30 am.
For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.
For further information, call upon R. W. Smith, Passenger Art., or J. N. Cornatar, Southern Eastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

DROPSY A sure cure for Dropsy. 5 Days' treatment sent to any address in the United States upon the receipt of \$2.00. Thousands of Testimonials. Write for full information at once.

O. E. Collum Dropsy Medicine Company,
805 AUSTELL BUILDING, ATLANTA, GA.
12-131.

OPIUM Morphine and Whiskey habits treated without pain or confinement. Cure guaranteed or no pay. B. H. VEAL, Manager Lithia Springs Sanatorium, Box 3, Austell, Ga.

PATENTS CAVEATS, TRADE MARKS, COPYRIGHTS AND DESIGNS. Send your business direct to Washington, D. C. for examination. FREE preliminary examination made. Act's fee not due until patent is secured. FERTIGAL ATTENTION GIVEN—10 YEARS' ACTUAL EXPERIENCE. Book "How to obtain Patents," etc., sent free. Patents procured through E. G. Siggers receive special notice, without charge, in the "Inventive Age."

INVENTIVE AGE E. G. SIGGERS, 918 F St., N. W., WASHINGTON, D. C.

BELLS See Alloy Church and School Bells. 22 Seneca. Welcome. The S. BELL CO. Baltimore.

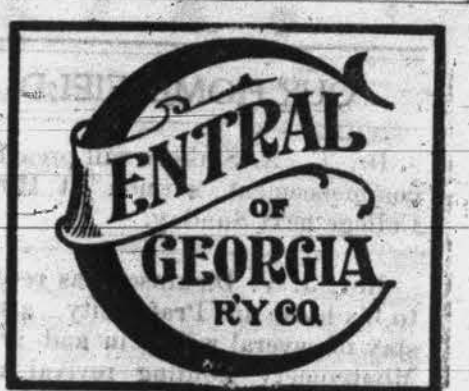
The Orphans' Call. A four-page monthly published at Evergreen, and devoted to the interests of our Baptist Orphans' Home. It needs a press. Subscribe for it, 25 cents a year. 12-11

Wanted Reliable & Wide-awake Agents Who are successful canvassers for books or Religious Papers. An opportunity to make from \$25 to \$50 per week. Address P. O. Box L. R. 423, Chicago, Illinois.

CHURCH BELLS Chimes and Peals. Best Superior Copper and Tin. Lowest prices. McSHANE BELL FOUNDRY Baltimore, Md.

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

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



Perfect Passenger Service.

The Direct Route Between All Principal Points

IN Alabama and Georgia.

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

IN THE SOUTH.

THROUGH RATES AND TICKETS FURNISHED UPON APPLICATION TO ALL POINTS

North, South, East, West.

Savannah Line

Central of Georgia Railway, Ocean Steamship Co.

FAST FREIGHT AND LUXURIOUS PASSENGER ROUTE

to New York, Boston AND THE East,

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

THOS. D. KLINE, E. H. HINTON, General Mgt. Trade Manager J. C. HAILE, Gen'l Pass. Agt., SAVANNAH, GA.

U & IV LOUISVILLE & NASHVILLE R.R.

THE GREAT THROUGH CAR ROUTE



Double Daily Line of Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent of the company or write to R. F. BEASLEY, Passenger Agent, Montgomery, Ala.

Wonderful Grate. Heats two rooms. Saves 1/2 in cost of chimney, and 1/2 the fuel forever. Address BURNHAM GRATE CO., Huntsville, Ala.

BLIMYER CHURCH BELLS Unlike other bells, BLIMYER'S MORE DURABLE, LOWER PRICES, OUTSTANDING QUALITY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BUCKEYE BELL FOUNDRY Established 1837. THE E. W. YARBOROUGH CO., Cincinnati, O., U.S.A. Bells made of Pure Copper and Tin only. FOR CHURCHES, COURT HOUSES, SCHOOLS, etc. ALSO CHIMNEYS AND BELLS. Makers of the Largest Bell in America.

WINE OF CARDUI

THE LINK THAT BINDS.

JACKSON, TENN., Nov. 22.

I was subject to miscarriage for three years, and suffered constantly with backache. I wrote to you for advice, and after using three bottles of Wine of Cardui, according to your directions, I am strong and well, and the mother of a fine girl baby.

MRS. E. N. JOWERS

WINE OF CARDUI

There is no use talking—a baby in the house is the link that binds husband and wife together. Nothing is sadder than fruitless wedlock. The prattling and cooing of the little ones offset a thousand times the occasional worries and trials of life. When a wife is barren, there is a derangement somewhere in the genital organs, caused by one or more of those common disorders known as "female troubles." Wine of Cardui is the remedy. It puts the organs of generation in a strong and healthy condition, fitting the wife for the sacred duty of reproducing her kind. During the period of gestation the entire system of the expectant mother is built up to withstand the ordeal of labor, and when the little one makes its advent it is lusty and strong, well-fitted to grow to maturity in perfect health. The mother, too, passes through the trial with little pain and no dread. Wine of Cardui is truly a wonderful medicine for women.

LADIES' ADVISORY DEPARTMENT. For advice in cases requiring special directions, address, giving symptoms, Ladies' Advisory Dept., The CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

Large Bottles for \$1.00 at Druggists.

WINE OF CARDUI

OUR HOME FIELD.

Dr. C. A. Stakely will preach the commencement sermon at Howard College next Sunday.

Rev. J. V. Dickinson has returned to his home in Pratt City, after a stay of several weeks in and around Montgomery holding revival meetings.

Mrs. J. A. Howard, of Marion, wife of Bro. Howard, of the ALABAMA BAPTIST, is spending a few weeks in Montgomery, recuperating from a recent illness.

Dr. C. A. Stakely, pastor of the First church, was absent from the city Sunday. He was in Marion, where he preached the commencement sermon of the Judson Institute.

The Sunday school of the First Baptist church of this city had a delightful picnic Saturday at Booths Station on the M. & O. This is getting to be quite a popular place for outings.

The meetings in the First Baptist church are being continued. Dr. Hawthorne had to leave Thursday, but Rev. Mr. Quisenberry, formerly pastor of the Adams Street Church, this city, now pastor of the church at New Decatur, took up the work of assisting the pastor and is carrying it on with increasing interest. Bro. Quisenberry is an earnest and vigorous preacher; full of religious zeal and fervor. Be sure to attend the meetings. They will not only do you good; you will enjoy them.

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

To the Churches in Alabama.

Let me make a suggestion. On the first church conference in June pass a resolution releasing your pastor from all work from June 20th to July 4th. Put into his hands about \$20 to pay railroad expenses, board and all incidental expenses, and tell him to go to Anniston and stay the whole two weeks. You can hardly conceive of the good it would do him. Let us have the greatest gathering of preachers ever held in Alabama. No such opportunity has ever been offered.

Besides the ministers' Institute there are the attractions of the Chattanooga. Every day is a great day. No expense has been spared that would add to the pleasure and edification of all who love music, fun, oratory or instruction of any kind. A large outlay of money has been made to get the finest, most scholarly and most magnetic speakers and musicians on the platform.

Arrangements are made for the preachers to get board at Anniston College (the old Anniston Inn) for \$5 per week.

Come and enjoy the bracing mountain breezes, drink the pure water and receive the spiritual intellectual stimulus of the Institute and Chattanooga.

If you want to bring your family, and desire board in a private family, write me and I will secure it for you. I may not answer your letter unless there is some need of answering, but I will have a place for you when you come. We are looking for a great gathering. Be sure to be on hand.

J. H. FOSTER, JR.

A Danger to the Orphanage.

If the brethren whose churches pledged something for the new buildings send us small amounts and ask us to credit them on their pledge, there is danger that our children will go hungry. We have received but little more than half as many contributions up to this day as we did last May up to this time. This too in the face of the fact that our family is today much larger than it was then. Brethren, we are glad to receive your pledges, but we want something to buy bread with also. Five new children came in today.

JNO. W. STEWART.

Our Southern country is moving forward in manufactures and commerce at a rapid rate hardly appreciated by the average citizen. It is the "coming" section of the United States, where greater opportunities for making fortunes exist than in any other section. This fact is hardly appreciated among our young men. Florence Times.

LITERARY NOTICES.

The Teacher's Commentary on the Gospel According to St. Matthew. By F. N. Peloubet, D. D., New York: Oxford University Press, American Branch, 91 and 93 Fifth Ave. Price, \$1.25.

The name of Dr. Peloubet on the title page is a sufficient guarantee of this work. His long and eminently successful experience in the preparation of his "Select Notes on the International Sunday School Lessons" gives him peculiar fitness for writing a Teacher's Commentary. He has had a rare opportunity to learn what will be helpful to the average mind in its efforts to understand the Scriptures. Biblical criticism has made wonderful advances in recent years, and some very fine work has been done in the critical commentaries. The author felt, however, that there was need for a simple and popular work, embodying the results of the latest and best scholarship, which could be easily understood by pastors, teachers, parents and Christian workers generally. This is what he has produced. Keeping in mind the needs of the teacher he has gathered from many sources much illustrative material and put it in compact and attractive form. The practical applications, suggestive hints and statements of principles will be found very helpful. The text is that of Holman's Linear Parallel Bible, presenting in the simplest possible way the similarities and differences of the King James and the Revised Versions. Maps, charts, and an excellent set of references add to the usefulness of the work. We have examined with considerable care the author's notes on several passages, and have found his interpretations uniformly marked by devoutness, scholarship and common sense. We take pleasure in commending this volume to all who desire a fresh and suggestive practical commentary. The mechanical work, done by the Oxford Press, is all that could be desired.

P.

Elements of Agriculture, by J. B. McBride, C. E. 12mo, Cloth, 250pp. Mailing price, 75 cents. B. F. Johnson Publishing Co., Richmond, Va.

It is strange that an agricultural community like the South, where three-fourths of the people are engaged in agricultural pursuits, and only one in thousands attends an agricultural school, so little is taught in the public schools that bears directly upon the subject of agriculture. May not this neglect be largely the cause of the widespread dislike of farming among our people? The B. F. Johnson Company has given another evidence of its progressive spirit and its desire to meet the needs of southern schools. This volume by Mr. McBride, if introduced into our public schools, especially in the rural districts, would do much toward dignifying the farmer's calling. It treats of climate, plants, soils, manures, farm crops, animal production, birds, forestry and roads. While prepared as a text-book it could be read with great profit by every farmer who has not already given special attention to the subject.

P.

The O'erturn O'Botany Bay, or Dipper Folk Idylls. By Aletheia. 12mo, 270 pp. Price \$1.00. American Baptist Publication Society, Philadelphia.

This is an interesting and well-written story of mission work in the neglected districts of the city. The author states in his Introduction that it is strictly founded upon fact. The aim of the book is to show the opportunities that lie in the path of the humblest Christian, opportunities for useful service for the Master. There are many Christians who are willing to work if they knew what to do, and there are many who think they can be of no service because they do not have the large opportunities of others. This story will help them. It is a good book to put into the hands of young Christians.

P.

It is a pleasant sight to see anybody thanking God; for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.

PILES TRIAL TREATMENT FREE. We will refund \$100 for any case of Internal, External or Itching Piles the German Pile Cure fails to cure. Instant and permanent relief. Write at once. German Medical Co., 212 E. 34 St., Cincinnati, O.

About one hundred and fifty years ago Voltaire predicted that by the end of the nineteenth century the Bible would be forgotten.

It has been contended by an eminent educator that Bible reading was declining in this country and that an alarming ignorance of the Bible existed among the rising generation, even that part of it which enjoys the best educational opportunities.

The New York Observer takes issue with this view and says of the Bible: "It has never been remembered more lovingly nor studied more reverently nor guarded more carefully than it is today; it has never been circulated more widely nor has it wielded so potent an influence as in the beginning of the new century. Instead of being forgotten or out of date, it has been and it is pre-eminently the book of the century."

The position of the Observer is strongly supported by the fact that at the beginning of the last century there was not a Bible society in the world, now there are no less than 73, and they have distributed no less than 200,000,000 copies of the Bible. When we remember that other publishers in all parts of the world have printed many millions of the Bible, it seems probable that during the past century no less than 500,000,000 copies of "the book of books" have been circulated. The Observer says that this enormous increase in the circulation of the Bible is due to the fact that "it deals with the greatest of all subjects—those which relate to God and to the human soul and to man's eternal destiny." And "no critic, however brilliant, can uproot a single one of its doctrines."

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.

Yours truly, Mrs. E. 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.

A Cure for Fits.

If you suffer from Epileptic Fits, Falling Stitches or St. Vitus' Dance, or have children that sell up, New Discovery will CURE them, and all you are asked to do is to send for my Free Remedies and try them. They have cured thousands where everything else failed. Send absolutely free with complete directions. Express prepaid. Please give AGE and full address.

DR. W. H. MAY, 94 Pine Street, New York City.

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by Mrs. Minnie C. Taylor and husband to S. C. Massie, on the 18th day of August, 1900, recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 104, at pg. 104, one of the conditions of which has been broken, the undersigned mortgagee will, at public auction, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Thursday the 27th day of June, 1901, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery and State of Alabama, to-wit: Lots numbered (12, 13, 14, 15, 22, 23, 24, 25) two, thirteen, fourteen, fifteen, twenty-two, twenty-three, twenty-four and twenty-five, all in block two (2) of the Clitheral plat, as the same appears of record in the office of the Judge of Probate of said county.

S. C. MASSIE, Mortgagee.

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

22-4W

OBITUARIES.

We print one hundred word resolutions, obituaries or death notices free, and for every word over this number we charge one cent a word.

Bro. Henry L. Taylor, for years a resident of this city and a former member and deacon of the Clayton Street Baptist church, died suddenly at Mobile, Ala., Monday, May 20th, 1901. His remains were brought to this city and funeral services held at the residence of his sister, Mrs. T. J. Scott, No. 432 South McDonough Street, at 11 a. m., May 22nd, 1901. Dr. C. A. Stakely officiating, assisted by Rev. W. J. Elliott. The pall bearers were brethren Lee Jones, W. B. Holmes, Frank Allen, G. W. Ellis, W. L. Chandler and R. H. Hudson.

In the removal of Bro. Taylor the church sustains the loss of a safe counselor, the community an exemplary citizen and we, who knew him best, a loving brother and friend. Though we miss "the touch of a vanished hand, and the sound of a voice that is still," we anticipate the period when the day shall break and the shadows flee away, and we shall greet him in the land where the broken threads of earth's holiest friendships shall be reunited, never again to be severed. May the great Head of the Church comfort his bereaved wife and relatives with this assurance and enable them to bend in humble submission to the will of Him who, alone, doeth all things well.

D. C. B.

Within a short period our church has sustained the loss by death of several prominent and useful members. Distinguished among these is that of Sister Josephine Rainer, wife of our honored brother, Capt. J. H. Rainer, Sr., who died April 18th. She was born in Barbour county, September 3, 1841; was married January 2, 1866; baptized in 1870.

Among the many who gave the present pastor a heartfelt welcome when he entered upon his work, and ever sustained him by prayerful sympathy during its continuance, was Sister Rainer. In every department of our church work she was thoughtful, consecrated and helpful. In the wide social circle there is in her death an irreparable loss. Attractive in person, strong in native endowment; and especially adorned by the graces of the Christian religion, our whole people deplore the loss they have sustained. But our Father above, who makes no mistakes, has called her into the ineffable glories of that home not made with hands, eternal in the heavens. We meekly bow to his sovereign will. May heaven's consolation rest upon the husband and the home thus deprived of a devoted wife and a loving and tender mother.

A. P. PUGH, Union Springs, Ala.

On May 1st, 1901, the death angel visited the home of Joe H. Roberts and bore his spirit to his eternal home. Bro. Roberts was 43 years, 10 months and six days old; baptized into the fellowship of Austin's Creek church August 8, 1880, soon after moving to Cleveland Baptist church, where he remained a consistent member until his death.

Bro. Roberts leaves a wife and a large family of children to mourn his loss. The church and other friends would hereby extend the assurance of the tenderest sympathy to the bereaved family and relatives.

To the family and relatives we would say, weep not, but let us all bow in submission to the will of Him who doeth all things well.

S. J. COX,

Pastor.

It is the duty of women who have wealth to help others, and especially other women, and to make life for them worth living. So much happiness may be scattered continually that the more one tries to help others the more one loves to do it.—Heien Gould.

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.

Family Record.

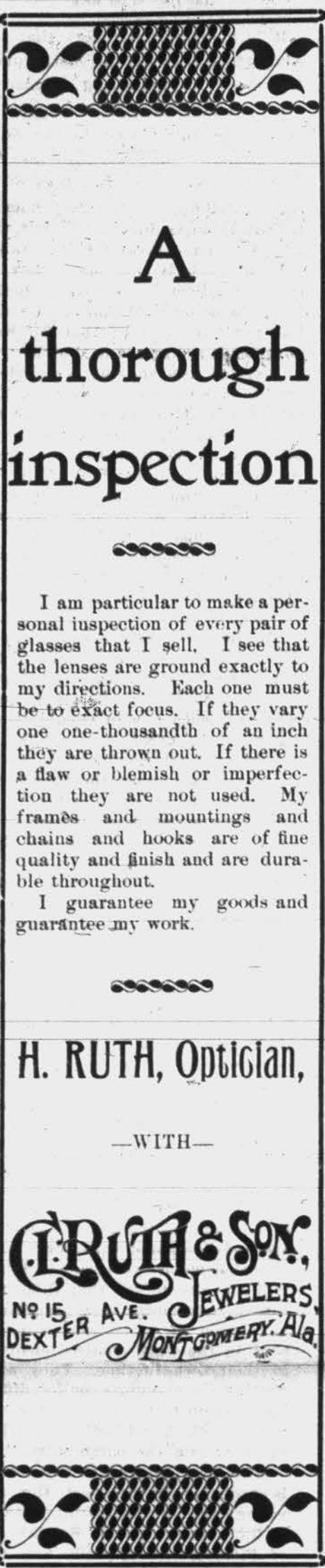
One of the most handsome pictures in colors.

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

AGENTS Delighted, Fast sellers. 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. Priscilla D. Little, Box 92, Tecumseh, Mich., writes: "Just received Family Record and like it very much. Please send," etc. We have seen testimonials and want yours. Address today.

Home Novelty Mfg. Co.,

Dept. 509, P. O. Box 518, Chicago.



A
thorough
inspection

I am particular to make a personal inspection of every pair of glasses that I sell. I see that the lenses are ground exactly to my directions. Each one must be to exact focus. If they vary one one-thousandth of an inch they are thrown out. If there is a flaw or blemish or imperfection they are not used. My frames and mountings and chains and hooks are of fine quality and finish and are durable throughout.

I guarantee my goods and guarantee my work.

H. RUTH, Optician,

—WITH—

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

NOTICE TO NON-RESIDENT.

Wm. E. Saffold vs. Ella A. Saffold—City Court of Montgomery in Equity.

In this cause it is made to appear to the Court, by the affidavit of W. C. Hill, that the defendant, Ella A. Saffold, is a non-resident of the State of Alabama, and resides in St. Louis, in the State of Missouri; and further, that, in the belief of said affiant, said defendant is over the age of twenty-one years.

It is therefore ordered by the Court that publication be made in the ALABAMA BAPTIST, a newspaper published in the City and County of Montgomery and State of Alabama, for four consecutive weeks, requiring the said Ella A. Saffold to appear and plead to or answer the Bill of complaint in said cause by the 10th day of June, 1901, or in thirty days thereafter a decree pro confesso may be rendered against her.

May 6, 1901.

A. D. SAYRE, Judge of City Court of Montgomery.

Mortgage Sale.

State of Alabama, Montgomery County.

Under and by virtue of the power contained in a certain mortgage executed by Flora E. McLain and Mary A. Owen, on October 14, 1898, to W. B. Bowdoin, to secure the indebtedness therein named, on the following described property, to-wit: W half of lots 3 and 4 of Block 81, as shown by map or plat of "North Montgomery," recorded in probate office of Montgomery county, Ala., in Plat Book, page 90, which said mortgage is duly recorded in Book 156 of mortgages, page 194, in the probate office of said Montgomery county, and which said mortgage has been duly transferred to the undersigned John R. McCollister, I, the said John R. McCollister, will sell the above described property, at auction, to the highest bidder, for cash, at noon, on Monday, June 10, 1901, at the Artesian Basin, Court Square, in the city of Montgomery, Ala., to satisfy the balance now due on said indebtedness, and to pay the costs of foreclosing said mortgage.

This, May 11, 1901.

JOHN R. MCCOLLISTER, Transferee of said Mortgage.

20-4t