

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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NUMBER 15.

Notes and Comments.

A recent advertisement of a church entertainment for the purpose of raising money announced that "fine singers and actors have also promised their assistance." Where will this thing of church entertainment end?

A converted gambler and ex-saloon-keeper said in a church service the other day: "For my part, I never could see the difference between playing for a piece of silver moulded in the shape of money and silver moulded in the shape of a cup or a thimble. The principle is the same, and when property changes hands over the luck of cards, no matter how small is the value of the prize, I believe it is gambling. Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after a while those same men will become patrons of their business." When will our fashionable church members get religion enough to quit gambling?

The Christian Index in a recent strong editorial presented the following objections to the home 'base of supply' theory of missions, which holds that we must develop this country in order to have a base from which to carry on the work of foreign missions: "This theory, and the pleas under it, demand that far more be done for those who already have a great deal, than for those who have little or nothing. It cultivates the narrow, selfish spirit which looks at what is 'ours', rather than that larger, broader spirit, which looks beyond 'ours' and considers that which is outside of our immediate possession or profit. The growth of our gifts to the regions beyond is not keeping pace with the increase of our gifts to causes within our own bounds. It leaves one or two generations of lost men and women in heathen lands to die and go to the doom of the unsaved, while we cultivate."

The Moral Vital Theory of the Atonement is the latest we have seen. A prominent advocate speaks thus of the different phases of this theory: "they all agree on the central proposition that the reconciliation involves the direct and vital approach of person to person, but in the relation that persons hold to each other. The scenery is changed from the region of juristic abstractions to the realm of life and conscience. The Vital Moral Theory regards reconciliation as a moral process of saving men from sinning, and lifting them up into a life of righteousness. It sees in the tender approach of the Father an effort to win the love and obedience, the sympathy and filial confidence of his worthy children." Will someone please tell us wherein lies the necessity, according to this theory, for the shedding of blood? Was the death of Christ for sole purpose of manifesting to the world the love of God? Did it have no bearing on God's attitude toward the sinner? And was it merely an effort to "win the love and obedience of his unworthy children?" Did it have any relation to those who were not God's children? Then how do men become His children.

A precedent emblams a principle.

How to Conduct a Sunday School.

GEO. S. VANN.

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

Before speaking of the management of a Sunday school, let us first consider the nature of the organization and define its purpose. The Sunday school in its modern life was undertaken by a few devoted Christians of various denominations, not for the Christian education of the children of the church, but altogether with reference to those who were growing up outside the pale of its influence. These children were taught to read and repeat the catechism. As the organization advanced, becoming more and more a school for Bible teaching, it was recognized and adopted by the church as an effective agency, both for the training of its own wards and for the extension of its influence to those without. Today all intelligent Christian churches value and use the Sunday school in their work, not as a substitute for pastoral or parental training, but as a supplement to them—as a kindergarten and training school for the higher life of the church.

The title "Sunday school" gives us an insight into the purpose of the organization. An ordinary school is a place where knowledge is imparted. We can readily understand the purpose of the word Sunday, therefore a Sunday school is a service consecrated to the study of God's word, held regularly every Lord's day, because, (1) there is leisure on that day; (2) because the study of the Bible is an appropriate use of holy time. Teaching is its main work—differing from that of the pulpit in that it is by question and answer, conversational rather than oratorical. What should be the aim of its teaching? Not mere entertainment; this should be the smallest possible incentive that could be connected with this work—it should simply serve as an aid to the only worthy purpose for which the service is held. Just here, in parenthesis, allow me to plead that we endeavor to check the growing tendency among church goers of attending public worship merely to be diverted or amused.

Neither is a bare historical knowledge of the Bible all that should be conveyed, nor conversion simply the object in view—for conversion is only the beginning—but its true aim is to lead every man, woman and child into an intelligent Christian life, making God the object of their faith, love and obedience.

Having considered these points briefly, let us ask whom the Sunday school should include. We should say everybody—all who need to learn more of God's word. Observation teaches us that youth is the opportune time for the development of the moral, as well as the intellectual faculties, and from experience we all know that habits formed in early life are hard to get rid of. Therefore, we should be more than ready to take advantage of the Sunday school as a training institution for ourselves and children, learning from time to time to exclaim with the Psalmist, "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

The machinery of the Sunday school should be as simple as possible to do its work efficiently; and yet a well-organized and well-managed Sunday school, like a well-constructed machine, is the one that can do the best work. This should all be arranged and carefully provided for by the church, more especially the election of its superintendent. And in the selection of this officer the very best judgment of the church should be exercised in order that the right man for the place be chosen, for upon the superintendent more than any one else depends the character, the progress, the work and the welfare of the school. Hence the old proverb: "A model superintendent makes a model school." Because his work is Christian work he must be a Chris-

tian man—one who loves and trusts and follows Christ. He should be a man of good report, honest, energetic, and beyond reproach in his daily life; a man of prayer, thus preparing his own heart for the work, a Bible student and a loyal member of the church; thus illustrating in his own manner and person what he desires others to be. Moreover, that he may secure order, and obtain the very best results, he must possess executive ability, and exercise self-control; for how can he expect to control others unless he is able to control himself.

In addition to this qualification he must have tact—tact which comes from quick sympathy with, and keen insight into, the feelings of others. Tact in administration, tact in adapting classes and teachers, in grading new pupils, and in making changes. This sixth sense will enable him to suggest, and even criticize, without giving offense or driving anybody away, and will help him to secure the working order of the machinery of the school without friction.

The superintendent's function is to preside, not to lecture or teach, for there is danger of talking a school to death; but to oversee and direct it in all its interests and activities. The good superintendent will have the interest of his school on his heart and mind much of his time. He will be on the watch, for every new family who comes into the community, in order to gather the children into the Sunday school. Then let the church follow the child back home with an invitation promptly extended (a delay of a month may fix their habits) to the parents by the pastor and visiting committee to come with their children to the house of God. After this manner we may reach the masses in a more kindly and helpful way than any other, spreading its influence in the community, and sending gleams of light into darkened homes.

Having secured the presence and interest of the children, classification next engaged his attention; the true principle of which is the grouping together of those of similar attainments and capacities that they may receive profit from the same instruction. The child's position in the public school will often be a good standard by which to judge of his or her ability. Besides this, age and size are other indications, for it is humiliating for one to be placed in a class of those much younger and smaller, and it is better to respect this feeling than to drive a backward pupil from the school. Then, too, it may be a stimulus. Care and tact must be exercised in keeping social distinction out of sight, and everyone must be made to feel at home. The classes naturally divide themselves into primary, intermediate, senior and normal. To meet the demand of these the superintendent must have the hearty co-operation of the members of the church, who are fit to teach. He will study this teaching material, ponder often if the right teachers and classes are together, will consider the special gifts of each, and try to use them most effectively. He will do all he can to help them both in the management of their classes and their study of the Bible. He will try to have some guiding hand in their preparation; a teacher's meeting if possible, if not, see that they have the best aids for personal study. He will visit, converse, plan with his teachers, separately and together, so as to secure the best good of the school; and will never fail to regard and know its spiritual condition, trying to make it what it ought to be.

Now that the preliminary work of the school has been reviewed, the hour has come for the school to assemble. The superintendent should be there well in advance of the appointed hour. In case he is detained for any good reason, or is absent from the city, he should so apprise his assistant, and request him to take charge. As presiding officer he should have his work well outlined, and know that everything is in running order. He should see for himself that the seats are properly ar-

ranged, the song books distributed, and all preliminaries attended to. Should have his Bible open at the proper place for reading, and the hymns selected; for the best way to secure order is to keep all occupied—to have one exercise succeed the other promptly. This, together with a prompt, bright manner, and an evident expectancy that the thing asked will be done is apt to win co-operation, while a dilatory, nervous manner, and scolding never does. Then the superintendent is ready for a word of welcome to the first comers. Or if he feels the need of the last moments for preparation of heart for the service in which he is to engage, he may keep apart, and by prayer and meditation come to his work more fully prepared.

Continued in our next issue.

FROM THE FIELD.

J. A. HOWARD.

I turned back to East Alabama and found more to cheer.

Bro. Laman Jones (a Georgia boy) is now preaching to the First Church at Phenix and is pleased with the outlook. His people are pleased with him. This is a large but difficult field. Bro. Page is now filling the pulpit at South side church where the much beloved Moncrief gave the closing years of his life.

I only passed through Girard, Bro. J. F. Edons (Uncle Johnnie) with whom I worked for the Index, has agreed to come over the line once a month and spend a week and preach two Sundays for this church. We welcome him to our State, and hope he will do us good work for the Alabama Baptist, as he did for the Index. He was not in Girard when I passed through, or I would have stopped for a tramp with him over the hills.

Bro. W. F. Williams is living at Phenix, and has a country field. It is always a pleasure to meet him.

I did not stop at Opelika, but everybody knows that Bro. J. F. Purser is leading the church to attempt greater things for God.

At Waverly, I spent a night with Bro. J. W. Hammer. That means a good part of the night was spent in talking. Columbia has also called Bro. Hammer and he will preach to them once a month. He and his wife always have a real welcome for 'the tramp' and Bro. H. does good work for the BAPTIST.

Camp Hill is the home of Bro. Shaffer, and here he is loved with real devotion. A noble leader and a noble people live and work together. Bro. Shaffer is deeply concerned for the success of the State Preachers' Institute, at Anniston in June. Read carefully what he says from time to time in our columns, what he has in store for us. It will be a wise preacher who goes and a wise church which sends its pastor. The program is arranged, and together with the Chautauqua presents an attraction that we cannot afford to miss. Let us see to it that the attendance is worthy of the feast prepared.

Alexander City and Dadeville are served two Sundays each by Bro. Arnold Smith, one of our foremost young pastors. His work is bearing fruit, and I hope it will not be long before there is a division of this field into two fields. At Dadeville I spent a pleasant season in the home of Judge J. H. Johnson with whom I was in the Howard a quarter of a century ago. Bro. W. J. D. Upshaw is Bishop of Goodwater and that explains the fact that they have a new pastorium, and promises good along other lines here, and also at Alpine, Calera and Childersburg, his other churches.

He takes the great ornament from friendship who takes modesty from it.

Such is the constitution of man that labor may be said to be its reward.

The cornerstone of education is laid on the tombstone of ignorance. It is much easier to be critical than to be correct.

For the Alabama Baptist.

TRIP NOTES.

W. B. C.

It has been sometime since I was at

OPELIKA.

but it is not too late to say something about the good church there and their noble pastor. Somehow it always happens that something is out of gear in some way when I am at Opelika on Sundays, so that I do not see them at their best. For the coldest Sunday in the year I had a very good crowd I suppose. The church is one of the best in the State, and could easily be among the leading churches in the way of missions, were they to adopt the best methods. I doubt if there is a finer Sunday school in the State. The pastor, Bro. Purser, is all that any church could desire. The Savior warned his disciples of the danger of having everybody speak well of them. Purser needs to study that Scripture. He is not only a great factor for good in that town, but in all the region around his work is manifest. The city is constantly growing. I noticed improvements on every hand. A new factory, built by home capital, is just in operation. The new population coming with the factories in our towns will furnish churches, where they are located, with great opportunities for mission work. I pray God they may be equal to the task.

I found Bro. Roby feeble, but cheerful. It is beautiful to see the devotion of these good people to their shepherd, now that his health is failing. At

BIRMINGHAM.

I preached in the morning for the South Side church and for the First church at night. Pastor Davidson and his people entered readily into sympathy with the Secretary and made a contribution which I hope will run up to \$300.00 for State Missions. Great plans are laid out for the church. It will probably be the first Institutional church in Alabama. The ground has been purchased and the plans are being studied for additional buildings. The church is sustaining a mission in a quarter of the city where it is doing great good. South Side could easily take the lead in the State for missions and I look for it to do so at no distant day. How they do love the pastor; they believe they have the one great pastor of America.

The old First church, the mother of several churches hereabouts, loses Pastor Gray. Seven years of hard labor he has given them. He fondly hoped to leave them in their new building—it has been the one thing he has planned for. If this call to Kentucky could have come two years later the purpose would have been accomplished. But the day is not lost with them—they are praying the Lord for the leader of His choosing. His coming, I doubt not, will be

speedily followed by the thing for which the retiring pastor has so earnestly prayed. They have a strong membership, capable of doing anything they may undertake. Their location is good and their opportunities for usefulness unbounded. They will be heard from for Home and Foreign Missions before May 1st, and a little later for State Missions.

How Birmingham does grow! I go to my home at East Lake for a little while every few weeks and am just amazed at the constant growth. In two weeks dwellings are put up and the people occupy them.

Bro. W. S. Brown, the Associational Missionary, has mapped out a great work and is pushing it with great skill and energy. If we can make this great city a Baptist stronghold it will tell mightily for the denomination in the years to come. We must do what we can to turn this great mass of people, with all their push and energy and wealth and the possibilities before them, into channels for Christ's cause.

THANKS, BRETHREN.

All the Minutes of 1900 in except Clear Creek, Mud Creek and Mount Moriah.

"Our Young People."



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

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

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

DAILY BIBLE READINGS.

S. S. lesson: Jesus appears to Mary. John 20:11-18.

Mon. 15. II Kings 14:17-29. A bad record (vs. 24). Compare I Kings 14:16.

Tue. 16. II Kings 15:1-12. God's promise fulfilled (vs. 8, 10, 12). Compare II Kings 10:30.

Wed. 17. II Kings 15:13-31. Humiliation resulting from rebellion against God (vs. 18, 24, 28). Compare Isa. 10:5, 6.

Thu. 18. II Kings 15:32-16:20. Forsaking a good example (vs. 2, 3). Compare II Kings 21:3.

Fri. 19. II Kings 17:1-23. Persistence in wickedness rewarded by captivity (vs. 22, 23). Compare I Kings 14:15.

Sat. 20. II Kings 17:24-41. Mixed worship is no worship of God (vs. 39-41). Compare Matt. 6:24.

Sun. 21. Prayer Meeting: Walking with Jesus. Colossians 2:6, 7; Galatians 5:16-26. (B. Y. P. U. Day.)

—From the Baptist Union.

NOTICE.

DELEGATES TO STATE B. Y. P. U. CONVENTION.

Let all delegates to the State B. Y. P. U. Convention, LaFayette, Ala., April 24-25, send their names as early as possible to Bro. R. R. Darden, Chairman, LaFayette, Ala. It is requested that all names be in the hands of the Entertainment Committee not later than April 10th.

THE PROPOSED CHANGE.

Editor B. Y. P. U. Department Ala. Baptist:

I have been asked to give my opinion concerning the suggestion that has been made to have the B. Y. P. U. Convention meet in connection with the Alabama Baptist State Convention. I think there are two sides to the question; and it should be viewed accordingly. I have tried to look at it in all of its phases with an unprejudiced mind, and with no other desire than that the Master's cause should be conserved among our young people. The following are some of the advantages which occur to my mind as the result of having the two conventions meet at the same time and place:

In the first place, it seems to me

that more of our young people could be induced to attend the meeting of the Baptist State Convention. This of course is very desirable, as it would bring them more into direct touch with our denominational interests. In the second place, it would tend to bring our older people into greater sympathy with the young people's movement. It can be seen at once that this result would be a great blessing to both old and young.

On the other hand, it might result in making the Convention so large that the smaller towns and committees would be unable to take care of it, which by some would be regarded as a misfortune. But a larger attendance upon our annual gatherings is something all of us would like to see.

However, the proposed change is an experiment with us in Alabama, therefore, we ought to be very anxious about it. And while I entertain the views expressed above, I am not willing to vote for the proposed change if there is likely to be any considerable opposition to it. It seems to me that the vote should be practically unanimous, otherwise the change would be unwise. Just at this time it would be a misfortune that discord and division should grow out of it.

J. L. THOMPSON.

LaFayette, Ala.

Has your Union elected delegates to the State Convention? If not, you should do so at once, and have the names sent to the Entertainment Committee at LaFayette at once. The indications are that we are going to have the greatest B. Y. P. U. Convention ever held in the State and the young people as individuals and as organizations cannot afford to miss it. The program as published in the B. Y. P. U. edition last week is exciting much favorable comment, and the good things it contains are being looked forward to with much interest by all who expect to attend.

We are glad to have this week an expression from Bro. Thompson in regard to the proposed combining of the Conventions. Bro. Thompson has long realized the power there is in the young people's movement and he is right in saying that this matter should be so decided as to be to the best interests of the work. We have no doubt that the Convention will so decide it.

For the Alabama Baptist.

From Bro. W. J. D. Upshaw.

Ala. Baptist: In my last communication I only spoke of my work in Calera and Goodwater. My other appointments, or churches, are Childersburg and Alpine. Childersburg is a quiet little town, situated where the Southern and Central of Georgia railroads cross. The Baptist church at this point is not very strong financially, nor numerically—with but few male members who seem to have much interest in the Lord's work. Our collections for missions have been very meagre up to date, but we are trying to get the church to use the envelope system in their mission work, and if I can succeed in getting them to accept and use this plan I am hopeful of success in this line of work. There are some faithful men and women in Childersburg church whom the Lord will use in his work for his glory.

The Lord has not very much smiled on our work so far at Alpine church. The fourth Sundays being our days of worship there, we are either "snowed under" or "rained out." Some of the most consecrated members there are very old and can't get to the Lord's house on His day as they use to do, also many of the strongest of the membership have either moved away or died during the past few years, thus throwing the responsibilities of the Lord's work

on the few who are left on this field. But we are battling on for God, and we hope that you may hear better things of these churches later on.

W. J. D. UPSHAW.

Goodwater, April 2.

To those who are growing old, when active service in many ways and for many reasons must come to limitations, there is a beautiful and inspiring outlook. This is in the great ministry of intercession. It is as if the Lord left His choicest service available to such. It is as if He would see the spirit triumph over its environment before its great freedom. In quiet confidence to ask great things of God and watch for His answer, is a beautiful use of time and thought and purpose.

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

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

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

HONOR ROLL OF HOWARD COLLEGE

For Six Weeks, Ending March 15th, 1901.

Arnold, H. R.	Latham, H. D.
Bolling, T. P.	Laird, H. G.
Blanks, W. E.	Lockwood, H. W.
Berry, W. A.	Moor, J. B.
Barnwell, E. C.	Morrow, J. W.
Barrow, T. L.	Marsh, R. B.
Caine, A. R.	Milner, J. T.
Chambers, P. B.	Milner, L. W.
Crutcher, M. H.	Neal, T. V.
Crumpton, R. C.	Norman, E. R.
Curry, C. J.	Poole, E. C.
Davis, W. T.	Peoples, R. E.
Faucett, DeWitt	Prestwood, J. M.
Farrington, F. H.	Roden, J. M., Jr.
*Greenhill, F. B.	Reynolds, C. E.
Gross, A. J.	Russell, S. J.
Gunn, T. A.	Shugerman, H. P.
Gwin, P. E.	Shank, Pope
Harris, E. C.	Spruell, W. A.
Harrison, B.	Shaban, A. E.
Hall, J. S.	Smith, A. L.
Huggins, B. S.	Smith, J. C.
Huggins, C. Y.	Smith, J. K.
Jones, H. D.	Stewart, T. D.
Jones, Frank	Thompson, H. W.
†Jones, Eugene	Tarrant, J. R.
Jackson, J. L.	Watkins, F. H.
Jackson, W. R.	Wear, T. J.
Jackson, R. C.	Wear, W.
Jones, L. E.	Weaver, Elbert
Keeton, Paul	White, A. M.
Kronenberg, S.	Woodward, H. B.
Lambert, R. A.	Yarbrough, W. L.

F. M. ROOF, President.

J. L. JACKSON, Post Adjutant.

*Highest average 99.8 per cent.
†Second highest 99.7 per cent.

ROLL OF DISTINGUISHED PUPILS AT THE JUDSON.

January 29 to March 12, 1901.

LITERARY DEPARTMENT.

Misses Eva Abbott, Jeannie Burns, Ada Barnes, Mary Goode, Annie Jones, Ammie Jeter, Irene Kling, Mamie Miller, Josie Norwood, Harriet Reynolds, Alma Smith, Mattie Taylor, Ella Ward, Mary West, Mary Williams, Sadie Wallace.

MUSIC, ART, ELOCUTION.

Misses Lillian Battelle, L. D. Blackford, Fannie Bracey, Sallie Curb, Lucie Daughdrill, Marie Daughdrill, DuBoise, Josie Grandberry, Sallie McDonald, Susie Purifoy, Harriet Reynolds, Annie Shivers, Janie Simmons, Kate Talliaferro, Gertrude Tartt, Alma Westbrook, Loula Jones.

Helping the Pastor.

When people help their pastor, and when they help their church, they help themselves. The pastor does not ask for favors, for petting, for sympathy, or for anything in any way that any other man in the community does not, but he does ask and he must have the help of his people in his church work or he cannot succeed.

The church with a faithful membership is the church that succeeds. The pastor may fill the pulpit, but it takes people to fill the pews. Strangers may come in, few at a time, but if they find the church empty, they are repelled, and stay away. It matters not how well a preacher preaches. If his own people do not come out faithfully to hear him, others will not feel drawn. It has been often observed that it takes numbers to attract numbers, or that it takes a crowd to draw a crowd.

The matter of church attendance is most important. No man can preach well to empty benches. If a minister is uneasy as to having a congregation he will never make a great preacher. If he is always sure of his hearers, he will make careful preparation, and if the same people are always out, he will be careful not to repeat himself, but to always have something fresh and new for them.

While the pastor does not ask favors, he does need to be treated with justice, and to have his salary paid promptly. Ordinarily his salary barely pays his living expenses and he must have it all, and at the time it is due, or he is distressed. He must pay for food and clothing and other necessary expenses. If he is harrassed by debt, he is shorn of his strength. He loses his own self-respect and power over men. He gets a bad name in the community, or, what is even worse, the church gets a bad name and outsiders hold back from affiliating with an organization that does not meet its financial obligations. The church that would prosper must pay its way and pay as it goes.

If the pastor is to do his best work,

he must be surrounded by people who pray for him and with him. It is possible for crowds to attend on his preaching and for his salary to come to him with exact regularity, and yet for a very essential element in church prosperity to be lacking. The people must pray. There is no power in a church that is not a church of the Holy Ghost. Sinners will not be converted. There will not be much over which saints can shout aloud for joy. Every church has its element sometimes known as "the prayer meeting people." They constitute the spiritual heart of the church. They are in a constant state of revival. If a general revival comes to the church, it comes in answer to prayers that have been making all along for God's blessing. These people help the pastor for they work with him, right along, in the direction of his most earnest and consecrated efforts.

The pastor is the principal officer in the church, and in all of his planning, organizing and urging forward the people he has in view the success of the church and the honor of the Master. Let him be loyal and joyfully supported in his efforts and the church will release the benefit of the co-operation.—Herald and Presbyter.

Good Church Music.

Every churchgoer recognizes the attractive value of good church music. Yet the ordinary choir spends so much of its rehearsal time on special anthems that it has none left to devote to the proper study of the hymns. There is nothing so satisfying to the average congregation as the beloved hymns of the church, sung in a devotional manner. No well prepared and excellently rendered anthems, however attractive, can atone for hymns slightly sung. We are generally compelled to "Praise God from whom all blessings flow" at a rate that leaves us gasping for breath, or else drawing a deep inspiration between every two words. "Holy, Holy, Holy, Lord God Almighty," one of our most beautiful hymns when sung in the stately rhythm which it requires, is too frequently rendered in a manner that would be resented by an earthly sovereign, were it a song in his honor. Every choirmaster should study thoroughly the hymns assigned. He should then insist that organ and singers correctly voice his interpretation. The congregation will necessarily follow. In this way alone can singing become an effective part of church worship.—Exchange.

Surely the time to trust the Lord most fully is when the need is the greatest. The mistake made by most of us in this matter is in half-trusting. We pray earnestly, we carry the burden to the cross, but also we take it away again, and walk the world's pathways with despair in our hearts and tears in our eyes, because we do not trust anyone but ourselves. Happy trust is whole trust.—Selected.

In the garden of humanity the weed too often takes prominence of the flower.

SOME THINGS BAPTISTS BELIEVE.

BY L. O. DAWSON.

Besides many things in common with all Christian people, the three fundamental doctrines of the Baptist churches are:

1. THE ABSOLUTE AND SOLE AUTHORITY OF THE BIBLE IN ALL MATTERS OF FAITH AND PRACTICE. Hence they have never recognized the authority of any Pope, Creed, Ecclesiastical Decree, or Book of Discipline. The word of God, as spoken by the Prophets, Christ and the Apostles, and which is now contained in the Bible, created the churches, and because the Creator is greater than the creature, its authority can never be set aside. Not things "founded on the Bible," but the Bible itself is the only true Guide.

2. THE ABSOLUTE AND ENTIRE FREEDOM OF THE INDIVIDUAL CONSCIENCE, not only for Baptists, but for all men everywhere. Hence in each age of the Church they have condemned all sorts and every degree of persecution; they steadily oppose any kind of union between Church and State, and for this reason, among many others, reject infant baptism in any form whatever. They refuse a government by Bishops and Elders, however much their power may be modified. Baptist Pastors are all Bishops and Elders, but they do not control, or seek to control the Churches.

3. PERSONAL FAITH IN CHRIST BEFORE BAPTISM AND ADMISSION INTO THE CHURCH. The Bible teaches no instance of Baptism before Belief. There is not in all its pages the slightest hint of an infant's baptism. The command is very clear, and the reasons for it are quite as plain. But we must make disciples before baptizing them. To do otherwise either changes the Divine Purpose of Baptism, or leaves it without any meaning at all. The Baptist Churches receiving their law from the Bible, cannot allow any one to be baptized who makes no profession of conversion, nor can they look upon the baptism of infants without sorrow. The confusion of Christendom is largely due to the inversion of this simple scriptural law.

There are two subordinate, but very important doctrines held by Baptists:

1. The Bible teaches that only immersion (properly administered after a personal confession of faith in Christ) is baptism. For the most part, Baptists believe this to be so plainly taught that it cannot be misunderstood except through the force of heredity, training, environment, or other diverting tendencies. No one questions the validity of baptism, or the reality of its effects. It is safe and therefore they would not change it even if they could. It is dangerous to say, "something else will do as well." Saul, the King, once acted on such a thought, and did it too with the best intention, but he found that "obedience was better than sacrifice."—See I Sam. 15:22-23.

2. The Bible teaches that Baptism always precedes communion. This is so clearly taught that almost all denominations accept the doctrine. People who believe that anything will do for baptism, can commune with anybody. Baptists believe that only one thing is baptism, and can commune only with those who have been so baptized. Furthermore, if any baptized person deserts the fellowship of the church, and supports doctrines of other than that of Christ and His Apostles, he forfeits his right to the Lord's Supper. However, it is the Lord's Table and not theirs, so Baptists exclude no one from it, but for the same reason they can invite none except such as the Bible permits.—See Acts 2:41-42.

Baptists have suffered many things because their position on this subject is so universally misunderstood. Harsh things have been said about them by people who did not comprehend them. But at last the world is beginning to see that they love all God's people everywhere, and that they do not differ from the majority of them as to who should commune, but only as to who have been baptized. This is not a popular doctrine, but it is better to please God rather than man. Their charities have always been too broad to hinder any who cast out devils in the name of Christ, but their love for truth has been too great to endorse error even in its most attractive form.

For the most part they have been true enough to heed the apostle's injunction in Hebrews 10:23, "and have held fast their profession of Faith without wavering."

Southern Baptist Convention.

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

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

LANSING BURROWS,

OLIVER FULLER GREGORY,

Secretaries.

W. J. NORTHERN, President.

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C.

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

ANNIE W. ARMSTRONG,

Cor. Sec.

BAPTIST YOUNG PEOPLE'S UNION,

SOUTH.

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

L. O. DAWSON,

President.

RAILROAD RATES.

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

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

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

Other announcements will be published as received.

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

O. F. GREGORY,

Sec. in Charge of Trans.

504 N. Broadway, Baltimore, Md.

There is no music in hell.

The truth needs no apology.

Mite sometimes becomes right.

Every seat may be a mercy seat.

There is nothing more eloquent than silent time.

It takes more piety to bear praise than blame.

The higher life is found in the valley of humility.

Baptist Convention.

session, fifty-sixth
Southern Baptist Con-
vention in the house of
First Presbyterian
Church, Friday, May
10 a. m.

Session will be preached
Mullins, D. D., of
Alabama, alternate, Rev. J.
of Kentucky.
BURROWS,
GREGORY,
Secretaries.
ERN, President.

YARY UNION, AUXIL-
TO S. B. C.

eting of this Society
M. C. A. Building,
beginning Friday,
a. m.
W. ARMSTRONG,
Cor. Sec.

PEOPLE'S UNION,
OUTH.

eting will be held in
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L. O. DAWSON,
President.

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SOME NOTES HERE AND THERE.

For the first time in history, it is said, there is no yellow fever in Havana on the 1st of April this year.

Count Leo Tolstoi, the novelist, has been banished from Russia on account of his writings and of political hatred.

The Supreme Court of Kentucky reversed the decision of the lower court and gave new trials to Powers and Howard, two Goebel assassination suspects.

It is better to be defeated than to conquer by unfair means. Dishonorable practices are, in the long run and in the noblest interests, a losing business. Character is won where points are lost, and defeat is an honor when it comes through being honorable.—Monroe Journal.

Elections in Kansas on the 2nd involved the temperance question. Since Mrs. Nation's crusade against the saloons this question has been a very live one. The sentiment seems to be on the increase for better law and order. We go to press before the result of the elections is known.

Gen. Jos. Wheeler is a brave and great man—is ambitious above the average man—but we have a sufficient number of copies of papers with marked notices of the part he took in the parade on the 4th ult. in Washington. We just want to catch our breath once more, and then, as the famous Stuart used to say, he can just "give the Cavalry" again.

"Uneasy lies the head that wears a crown"—of either gold or iron. Mr. J. Pierpont Morgan, who has hitherto been the great "gold bug" or gold king in this country, finds uneasiness and weariness of the flesh since he took hold of all the great Carnegie iron interests. The threats of 240,000 laborers to strike keeps him busier than when he sat up at nights to save the country.

A correspondent of the Greensboro Watchman says the farmers in his community are planting for five cent cotton. Well, there is a great deal in being able to look at a thing philosophically, and being in a frame of mind later on, not to be disappointed at the outcome. The man who plants for five cent cotton ought not to complain when his cotton is knocked off the block to him at his price.

A writer in the Chicago Standard says: "Whatever may be said regarding the legality of Mrs. Nation's method, and the legal lights seem to be hopelessly divided, this movement voices an outraged moral sentiment of the masses of people and must ultimately prevail. May it widen in its power till this accursed traffic, conducted by a selfish and brutal class of society, is outlawed throughout the world."

Councilman George F. Swain, of Passaic, N. J., who recently returned from a visit abroad, makes the following statement: "I spent some time in Sweden, and noticed many peculiarities among the people. I never heard a Swede swear, use harsh or profane language, abuse a beast of burden, or show a spark of cruelty in any form." Then let us get a few hundred thousand to come to Alabama.

Gen. Funston, in capturing the Filipino chief, Aguinaldo, enjoys the reputation of making the biggest catch of the season. "What will we do with him?" is the question. Since the papers and President McKinley would not let Admiral Dewey say much about his "understanding" with Aguinaldo, it would be well to have all the evidence in before we submit the case to the jury. Aguinaldo claims to have been fighting for liberty—who would not? He was ambitious—who is not? He fought because he had hope—who has not? His love of home and native land was worth fighting for—who would not? As a people that loves justice now is the opportunity to show it, and we should not be slow to forgive and grant mercy.

If a judge—one of the best in Alabama or in any State—and twelve jurors are not capable of an intelligent interpretation of the law—in a place where all the circumstances are known to the jury—how can we expect a railroad commission of three men (politicians) to know more about the case and render a righteous judgment? Relative to the commutation of the death penalty to the peniten-

tiary for life of Lucius Baker, which case was affirmed by the Supreme Court, the Dadeville Spot Cash says: "The recommendation is based on very weak grounds. We fail to see how a man can be any the less guilty of crime because he is a descendant of a long line of ancestors that have never shown the slightest tendency to criminality."

Little Japan's dander is up. War rumors are causing a fall in prices on the various bourses and the feeling is intensely anti-Russian. Japan is jealous of Russia's actions in China.—Tuskegee News. Japan isn't so "little," after all, Bro. Hare. Fifty millions in the way of population, up-to-date with war-ships and fire-arms, was enough to dictate terms of peace and collect a cool hundred million dollars from China with her five hundred millions population a few years ago—in a much shorter time than the allied powers are doing. Besides, Japan has cause to view with a jealous eye her possessions in both Korea and Manchuria. Thousands of Japanese citizens are in those countries, and in point of civilization we don't know that Russia has any advantage over Japan, or has cause to be proud. Japan, like the United States, is a world power now, and must be reckoned with at every turn in the far East.

Is Christ Necessary?

An editorial in the January Missionary Magazine suggests the need of a new ground of appeal for missions. The first half of the century was the romantic age of missions. Information concerning the moral and social condition of the heathen nations was in the nature of thrilling news. Excitement, enthusiasm, ardor of sympathy were quickened into spontaneous liberality. But now the story of life in other lands is familiar. There is nothing new and little that is specially attractive to the emotions in rehearsals by returned missionaries. The question now is how the people are to be enlisted in sending the gospel to other lands. The editorial puts it well when it says: "It seems that loyal obedience to the last commandment of the Lord Jesus, an absorbing ardor for the glory of our God and an increasing sense of human brotherhood are the only motives remaining forceful enough to arouse the missionary impulse needed to carry on the foreign missionary enterprise in the new century on which we are entering." Undoubtedly this is the right basis for intelligent, continuous and adequate missionary effort. But the editorial drops down to a strange admission in the following sentences: "The new missionary impulse will not be based on a belief that all those who have never heard the gospel will be lost. Although it has often been charged that this is the view of those who are most earnest in prosecuting Christian missions, it is probable that few Christians have ever believed it. A just opinion of the teaching of Scripture and the character of God does not permit so extreme a posit on." It is in order to inquire whether or not the comparative decline in missionary interest is not coincident with this growing belief that the heathen can be saved without the gospel. There is no appeal that will have much force if a postscript is attached announcing that Jesus is not a necessity to the heathen. No mighty motive will move the Christian world in this great work, if the belief prevails that any or all of the heathen can get to heaven without this message. A little bit of doubt makes a giant weak. What does not need to be done will not be well done. The universality of sin and condemnation is a New Testament doctrine, a back ground for the cross. All are under sentence of death. Jesus is the only way. If there is a single man in heathendom who is saved without Christ, he cannot trust the blood for cleansing. No, there will be no heroic going to heathen lands and no heroic giving at home when we come to believe that there is another road from China to heaven than that which leads past Calvary.—Central Baptist.

In the days of knighthood every man carried a sword and was ready to slash his neighbor upon the slightest pretext. When friends met they grasped one another by the right hand, thereby indicating peaceable intentions, as each one thus gave up to the other his fighting arm. That is why we shake with the right hand.—Ladies' Home Journal.

For the Alabama Baptist.

Notes From Red Level, Covington County.

JNO. M. SIMS.

Dear Baptist:

It has been some time since I have troubled you with a communication. My last was from Beatrice, Monroe county. Since that time many changes have come to me. On or about the 1st of January we moved from Beatrice to Searight in Crenshaw county. Our stay in Monroe county was pleasant indeed, and we had some regrets in leaving many of our new-made friends. We left our cause that we had helped to build up in the new town in good hands, Bro. J. B. Harper. On reaching Searight we found the Baptist cause there in the hands of our brother, Henry Folmer as pastor, and the Sunday school still in the hands of that faithful brother, L. Parker, who, during our four years' absence, stood firm at his post of duty, and with the faithful few, kept the Baptist cause alive there. Bro. Folmer is an earnest, consecrated preacher, and is loved by all his people.

We are here prospecting. We have about made up our mind to pitch our tent among this people. This is largely a Baptist community. The Fairmont church is only about half mile from the depot. The house is 40 by 80, but I am sorry to say, unfinished—not ceiled, neither is there any window sash or doors to the building. This will, however, be remedied soon.

We had the pleasure of attending Sabbath school at this church yesterday, fifth Sunday. We can see an open field for us in this work. There was about 80 in the Sunday school. Bro. W. W. Bush was acting as superintendent, and his good wife, who is full of work for the cause, was secretary. We were told that there was over two hundred members in this church, but few of them, however, working members. Should we locate here we hope to be able to have on our roll book, inside of three months, one hundred and fifty scholars. Bro. I. Spence is pastor of this church and has been for a number of years.

We noticed with pleasure the neatness of the graveyard. It is in keeping with the manner in which they are kept in cities. This is but right. There sacred places are too often neglected by the living.

Red Level will in my humble opinion, be the coming town along the line of the A. and F. R. R. There is now four general stores, two drug stores, two livery stables, one black smith shop, two cotton warehouses, grist and shingle mill and ginery. Mr. Jno. I. Deens, one of our rich merchants, does a very large advancing business, having sold this season about six hundred tons fertilizer. Besides Mr. Deens, two other firms are doing quite a nice business. We have two practicing physicians located here. They complain of business in their line being dull. Red Level is located about half way between Pigeon creek and Conecuh river, on a high dry ridge.

Our farmers are in better shape than they have been for a long time. The majority of them have plenty of hog and hominy to do them the present year.

For the Alabama Baptist.

Going to Extremes.

C. H. WETTERBE.

The great tendency in many people is to run to extremes in respect to both vices and virtues. I have long noticed that when a certain person has been an extreme indulgent in a habit which has resulted disastrously to his powers he has then reformed and become a morbid extremist in the opposite direction. In a religious paper before me appears the following question to the editor: "Is it sinful to play checkers?" In reply the editor says that one should discriminate between a right use and an abuse of a thing. Then he relates an incident concerning a woman whom a preacher met at a summer resort one morning at a late hour, when she was about to eat breakfast. He asked her why she was so late, and she replied: "I am late because I was tired. I danced last night until I blistered my feet." Then the minister asked: "Did you ever blister your feet in the service of your Redeemer?" The editor added: "We ask all who are squandering

precious time over amusements, are you blistering your feet in the service of Christ, in visiting the sick, the sorrowing in their affliction, in relieving the suffering and distressed?" Are we to understand then, that because that woman wasted her "precious time" in dancing, no Christian should spend any time in proper amusements? Perhaps that editor does not assume such a position, but the following words of his seem to point that way: "How it must be to grieve the heart of Christ to see an otherwise good man wasting precious time over checkers, while souls are perishing for the want of kindly ministrations in his power to render." Now, while I am decidedly opposed to one's spending a large portion of his time in any sort of amusement, yet I am equally opposed to one's going to the other extreme of refusing to engage in such proper amusement as checkers, croquet, dominoes and lawn tennis. When I have become tired by the work of writing for hours, or by close application to reading and study, it is as much my duty to rejuvenate my powers by spending an hour or two in playing some decent game as it is my duty to pray, write an article for a religious paper, or do any Christian service. The devil would be delighted to have every useful Christian keep at work so hard and steady as to soon kill himself. God bless those Christians who have enough sense to indulge in good recreation when they need it.

The Lord's Day.

We are all aware, of course, that we observe the first day of the week as our day of worship and rest, instead of the seventh day, as the Jews did. A good many conscientious and honest-hearted people are often very much troubled over this change, and fancy all sorts of evils because they do not keep the old-time Sabbath. Now, we should be very slow to in any way criticize those who are conscientious about such matters. We are every one of us in danger of being too careless rather than too conscientious.

But for ourselves we rejoice in having the Lord's day for our day of worship. It became the Lord's day because on the first day of the week he rose from the dead and appeared to his discouraged disciples. They never forgot that day. It seemed to them the greatest day in all their history, and in all the world's history. All of our lessons for the month of April will be about the events of this one day, and yet we shall not then know all that took place on it. The day's wonders kept increasing. With the morning dawn all are discouraged; before the morning is over some are convinced, others are investigating, while some are even deeper in the mists of darkness. The afternoon's events go far to create new faith in all, and when at last in the evening Jesus appears to them all together, the day is crowned with blessing. How could they forget that day. From that time on it seems to have been the day of all days to them, and peculiarly the day when they were to worship the one who died and rose again.

This, then, is the day we as Christians celebrate, and on which we gather for worship. We declare thereby that we are not Jews, but Christians, that the resurrection of Jesus is our hope, and that he himself is our Savior and Lord. It is his day.

The idea ought not only to justify our keeping of the first day, but also to help us to understand how we ought to keep it. How would we keep anything that belong to Jesus, if He is our savior and Lord? Why, as we think Jesus would have kept it. We know that He would have us worship God, testify to His power, and seek to lead others to Him. We know, also, that He would have us so conduct ourselves that our testimony may be real and worthy. We know also that on His day we should go with messages from Him, and do deeds as He did. We shall easily know how to keep the Lord's day if we remember whose day it is.—Kind Words.

Never judge by appearance. A shabby coat may cover a millionaire, while a stylish and good-fitting one may make a thief look respectable.

The only way to make the mass of mankind see the beauty of justice is by showing them in pretty plain terms, the consequence of injustice.

For the Alabama Baptist.

Twentieth Century Meeting.

R. M. WILBANKS.

The Twentieth Century meeting of the Etowah Association was held at Alabama City, March 30th and 31st. Saturday night we assembled at the Dwight Union church, to hear Rev. J. E. Richardson on "Our greatest need, the Holy Spirit's power." It was a masterful discourse.

The congregation met Sunday morning for the first time in the new Baptist church. After devotional exercises conducted by Rev. J. B. Klown, Rev. C. T. Starkey of Attalla, preached a brief, but interesting sermon to the children, in which he plead with them to "Remember thy Creator in the days of thy youth."

Dr. Geo. Vann, Superintendent of the Sunday school at Gadsden then delivered an able, instructive and practical address on "How to conduct a Sunday school."

Rev. D. P. Goodhue followed with a deep spiritual address on "Missions, the Command, the promises, the result."

By eleven o'clock the house was crowded to standing.

Next on the program was a sermon, "One hundred years of Baptist missions" by Rev. J. G. Dickinson who for forty minutes held his audience spell bound with his earnest eloquence; and this instructive sermon by this eminent man left a lasting impression on all his hearers and no one was sorry he was a Baptist.

It might be of interest to the Sunday schools of the State to say here, the first congregation ever assembled in this beautiful church, to the erection of which they so liberally contributed, as an evidence of appreciation, and love for the Cause gave the neat little sum of \$15.33 for missions.

In the afternoon a large and appreciative congregation heard and enjoyed thoroughly the address by Rev. J. G. Dickinson on the "Spread of Baptist principles in 100 years and what they are worth to the world."

The next address was by Rev. E. E. George, pastor here, on "What Baptists ought to do for the world during this century," in which he earnestly and enthusiastically urged the Baptists to improve themselves, press forward and take the world for Christ.

At seven o'clock the people assembled to hear the closing sermon by Rev. C. T. Starkey. The sermon by this able bachelor preacher was an inspiration to a pure and noble life for the cause of Christ.

The largest congregations were present at these services that have assembled at Alabama City for several months. A large number of the representative people of Gadsden and Attalla, were present at all the services.

All seemed pleased with the surroundings at Alabama City.

The Alabama City people greatly appreciated the interest the people of Attalla, Gadsden and surrounding country have taken in them, and the meeting of God's people will prove a benefit to this people and has strengthened the cause of Christ in our town.

A Missionary Library.

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

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

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

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

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

Alabama Baptist.

MONTGOMERY, APRIL 11, 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.

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.]

JAMES C. POPE.

At 9 o'clock, Tuesday evening the 2nd inst., the spirit of James C. Pope passed over the river. At 8:30 o'clock he left the ALABAMA BAPTIST office, after having completed the forms of the B. Y. P. U. issue and set the pressman at work. This was his last act as an employee of this office. Reaching home at 9 o'clock he had a hemorrhage from his lungs and died in two minutes after it came on. He never spoke from the moment the flow of blood began. He died surrounded by his wife and relatives.

Bro. Pope was a noble, pure and upright, devoted Christian man. He possessed energy, tact and grit. He was a man with strong convictions of right, and was always on the side of right as he saw it. He was a zealous worker in church and business.

About twelve months ago he had a severe spell of grippe, which settled upon his lungs, and he was never a well man thereafter.

Some three months ago we secured his services as office manager of the ALABAMA BAPTIST, in which he kept the books and over-looked the mechanical department of the paper. He was faithful, honest, efficient.

He was a useful man in the walks of life, an exemplary member of the Adams Street Baptist church, a true citizen, a reliable friend and a devoted husband.

Wetender to the bereaved wife and relatives our deepest sympathy.

We have secured the services of Bro. John C. Lawrence to assist us in the office work of the ALABAMA BAPTIST. We consider ourselves fortunate in getting him, just at the loss of Bro. Pope. Bro. Lawrence will take the place made vacant by the death of Bro. Pope. For many years he was the owner, editor and manager of the Marion Standard. He is a skillful and efficient office man, and we trust he may permanently cast his lot with us. He is a full-fledged Baptist, thoroughly orthodox, and we feel sure the brethren will appreciate him, whenever they meet him, if not before. We commend him to the denomination.

People pray, "Thy will be done," and then go to responding to their own wills. If the answer to the petition were given it would crash through many a home and millions of places of business.

THE home is the fountain source of all government, of all society, of the life or death, of the world's ethics. As goes the home, so goes the world. Tremendous beyond comparison is the responsibility of parents in ordering aright the affairs of the home, and in directing along proper channels the characters and cares of sons and daughters.

In every man's nature there are two states—the upper and the lower. They lie not in harmonious relations, but are at constant war. Paul felt this keenly as he tells us in Romans VII. It was just as true of Abraham and all the patriarchs. We find it running through the entire Bible. The one finds expression in the moral degradation to which the child of God subjects himself. The other is the moral dignity which always belongs to him in the view of God.

REV. GEORGE E. BREWER has been appointed by Gov. Samford to the office of Chaplain to the convicts. This is a wise appointment. We know of no man, in any denomination, that will suit the place better than Bro. Brewer. He and Governor Samford were in the same regiment during the civil war, and the Governor had an opportunity to know of what kind of material Bro. Brewer was made. It was our fortune to be in the same brigade with him and no truer, more faithful or brave officer was among us. We congratulate the Governor on his appointment. This is one instance in which the office sought the man and not the man the office. It will leave Columbia church without a pastor.

A CONSTITUTIONAL convention, viewed from one standpoint, is an absolute necessity in order to amend our fundamental law, so as to meet the demands of changed conditions brought about by succeeding events. This is a government of the white man, and the welfare of both races demand that it shall remain forever in the hands and under the control of white men. It does seem to us that every white man in Alabama, of whatsoever party, ought to vote for a convention. When the constitution is framed and submitted to the people for ratification or rejection, then it can be defeated if it is not a wise and proper organic law. Let us have the constitutional convention and give our wise men an opportunity to frame a new instrument, and if it militates against the interest of the people, and concentrates power anywhere that may be used to the peril of the good of the State, then it can be defeated on a vote to ratify.

DOUBTS AND FEARS OF BELIEVERS.

Jeremiah 32:17: Ah, Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm; and there is nothing too hard for thee!

A strange blending of unbelief and faith found expression when Jeremiah uttered these words. At a period when the whole land was overrun by Assyrians, when Jerusalem was closely besieged, and when the subjugation and captivity of the Jewish people was imminent, he was commanded to buy a field at Anathoth as a sign that the Israelites should come back and possess their country. The prophet obeyed the divine command; the money, 17 shekels of silver, was weighed, the deed of purchase was written and sealed and deposited in an earthen vessel so that it should sustain no injury from the lapse of time, and then the prophet bowed down before the Lord in a trance of astonishment and adoration. For well he knew how many circumstances rebuked the hope which God's command had excited. He trembled to indulge in it whether in view of the conduct of the Israelites or the avenging Providence which they now felt.

If we may interpret his thought it was such as this: Lord canst thou again look with favor upon thy people? Thou hast blessed them in former ages, and they have only multiplied their revolts against thee; it is time that even thy mercy should reach its limit, and that thou shouldst

cast them off forever. And dost thou not already show thy purpose to destroy our nation? Behold, the fields that flowed with milk and honey are trampled by Assyrian horses.

Our pleasant places are fallen; the grapes are stripped from the vintage; the harvest song is silenced forever; our last stronghold is about to sink into ruins before the shock of the assault; and if thou dost give us a place and a name, it will be as the giving of life to the dead. Can thy insulted mercies return, and thy people be delivered from the yoke of the heathen? This is possible only because thou art almighty; nothing less than a miracle can effect it. Ah, Lord God! I know not what to think. Behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee!

An exact correspondence to a state of feeling into which we ourselves are prone to fall. Our unbelief upon so many subjects arises from the contemplation of their difficulties, blended with a certain, scarcely conscious doubt concerning the Divine Almightiness. When we distinctly ask ourselves the question, we admit that all his attributes must be perfect; we know that, as God, he must be infinite and be able to do as he pleases; we even compare what we are; and we acknowledge that God's desires are so different from vain wishes of man, that he does according to his pleasure among the armies of heaven and the inhabitants of earth; and yet we tremble to commit ourselves to this great confidence. The confession does not come from the heart. Hence it is that so many doubts oppress us. Hence we ask: Will the promises of God be fulfilled? Will our spiritual enemies be conquered? Will our difficulties be smoothed, and a plain path—will it again spread out before us? Will my guilty soul be pardoned? Will this mortal body that must be preyed upon by worms, be raised again. Ah! Lord God! these mysteries overwhelm us, and with trembling hearts we repeat the prophet's cry: Behold thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.

FIELD NOTES.

Pastor White is carrying on a series of meetings at Northport.

Rev. R. S. Cox, of Northport, is convalescing from a recent illness.

Bro. C. C. Winter has changed his address from East Florence to Pickensville, Ala.

Another interesting communication from the Evangelist is crowded out this week.

Condensed reports of the fifth Sunday meetings will be published in next issue.

The inter-denominational Sunday school convention is in session at Talladega this week.

There was a big Sunday school rally at Big Creek church in Tuscaloosa county last week.

The LaFayette Baptist Sunday school adopted resolutions upon the death of Bro. D. E. Denny.

Read Bro. Shelton's notice about the mission book case, and then send Bro. Miles something for it.

Pastor Coffield is being aided in a meeting at Langdale this week by Bro. Shelton, of Montgomery.

Bro. Preston, of Prattville, reports fine meetings at Billingsley last Sabbath and two accessions to the church.

The Free Lance, by J. J. Mickle, is on our exchange table. It is bright and newsy, and typographically excellent.

Fine Century meetings of Eufaula Association at Louisville 30th and 31st. Admirable addresses by Rev. J. J. Hagood, and Hon. G. L. Corner dedication sermon of the New Baptist church by Rev. M. B. Wharton on Sunday at 11. Collection at the close for missions.—Eufaula.

A great deal of copy has accumulated in the office during the past ten days—more than we can handle in several issues. We hope the brethren will be patient with us.

The best way to make a future is to be mindful of the present. The surest guarantee for future success is untiring, relentless application to the difficult and hard tasks immediately at hand.

We call attention to a notice appearing elsewhere, from Bro. H. S. D. Mallory, concerning the appointment of delegates from the State at large to the Southern Baptist Convention.

The B. Y. P. U. issue of last week crowded out several communications which will appear later on. We thought it proper to give our young people the right of way. We will soon publish all delayed articles.

Lanett church has doubled its offering for Home Mission this year. This is a mill town but the people are liberal. They will give to all mission purposes this year something near \$200.

I read every Baptist paper that is published in the South, and I am sure none comes to my study that can eclipse the dear old BAPTIST in neatness of dress, brightness of ideas, and kindness of spirit.—John Bass Shelton.

We notice that at the prayer-meeting services of the several churches here there is a marked increase in the attendance. This is good. A prayer meeting shows what the spiritual pulse of the church is.—Tuskegee News.

Rev. H. T. Crumpton, the new pastor of the Baptist church, arrived Tuesday, and will preach his first sermon Sunday night. Mr. Crumpton is one of the rising young ministers of the State and will do a fine work at this place.—Abbeville Times.

"Earnest Willie" is assisting Pastor M. B. Wharton in a meeting here. He preached morning and night, and made a great impression. Many came forward for prayer. "Earnest Willie" is Mr. Wm. D. Upshaw, of Georgia, and has a most attractive personality.—Eufaula.

Mrs. Margaret Jackson died at her home near China Grove Tuesday. Deceased was an old resident of the county and the mother of five children. She had been a member of the Baptist church since childhood. Two of her sisters—Mrs. Cicero Hyman and Mrs. Smith—reside in Troy.—Troy Standard.

South Montgomery church service: We had an interesting service by the Sunday school children in memory of the resurrection. Two good services accompanied the fine weather. The church will have prayer services every night, this week in preparation for a protracted meeting to begin next Sunday. Bro. J. V. Dickinson will preach for us.—G.

Rev. S. K. Braun, a Hebrew, but an ordained Baptist preacher, now in charge of Bethany Baptist church, Atlantic City, N. J., desires to come south to deliver a series of lectures on "Christ and the Passover," "The Jews, their peculiar rites and ceremonies," and "The ten tribes of Israel." His address is 19 N. Bellevue Ave., Atlantic City, N. J.

Mr. Watters, of East Perry, died Tuesday evening with cancer of the stomach. The remains were interred in the family cemetery Wednesday afternoon; Rev. Mr. Dunaway conducting the funeral services. Mr. Watters leaves no family. He was a member of the Baptist church for 40 years—was a good citizen and leaves a number of friends to mourn his death.—Marion Standard.

The editor of the News received with profoundest sorrow the news that his old time business partner and one of his closest friends, Mr. J. C. Pope, of Montgomery, was dead. He died suddenly but he was ready. We have not time now to write more than to say that he was one of the truest, bravest and best men with whom we ever associated. His stricken wife and loved ones have our deepest sympathy.—Tuskegee News.

At an interesting meeting of the Sunday School Association, held on last Sunday afternoon, it was decided to inaugurate a Union Teachers' Meeting in Dothan. The first of the weekly meetings will be held in the Sunday school room of the Baptist

church on next Thursday night at 8 o'clock. These meetings it is intended, shall be informal gatherings for the preliminary discussion and study of the International Lessons for the following Sunday.—Dothan Home Journal.

The Ladies' Aid Society and the Young Ladies' Working Circle of the First Baptist Church had a Bazaar for the purpose of raising money to pay for the beautiful lot on Perry street, on which they propose to erect a magnificent church. The Bazaar opened Monday morning, April 1, and lasted two days, in which time they cleared three hundred and fifty dollars, perhaps more. Mrs. Chas. A. Stakely was chairman, and was assisted by numerous efficient and energetic ladies. The result was extremely gratifying.

At Uchee, Russell Co., Brethren J. J. Thigpen and Fonza Ingram were ordained as deacons on the 4th Sunday in March. The presbytery consisting of the pastor Rev. J. W. Williams, Deacon J. W. Forbeat and the writer.—The 5th Sunday meeting of Harris Association was a decided success. It was deeply spiritual, instructive and progressive. Splendid missionary collection. It met at Hatcheehubbee. Pastor Cumbee and his people did themselves great credit. We all regretted very much that more of the ministering brethren did not attend.—J. H. Hyram, Ala. Apr. 4.

Don't fail to send your pastor to the Southern Baptist Convention which meets in New Orleans in May. It will cost about twenty dollars, but thirty dollars would be the more cheering to your faithful pastor. Go to work brethren, and raise the money at once and give him the trip. It will enable him to do better and more efficient work. A few dimes from each member will make the amount. It is the nice thing to do. How good it will make the brother feel, when he can say "my church sent me." By all means send him and pay his way. Don't fail.

In the Easter number of the Saturday Evening Post, Forrest Crissey tells of the wonderful work of the International Sunday School Lesson Series. The Central editorial staff is the American Lesson Committee, and it will hold its next meeting in New York on April 17, 1901. Twenty million teachers and pupils simultaneously study the same lesson which is prepared by this syndicate. It has auxiliary associates in other countries. The syndicate is composed of men of the highest scholarship especially gifted in research in the Old and New Testaments. The success of this work was never greater than at present.

Our pastor Bro. Preston filled his regular appointment here last Sunday and preached two good sermons. In the morning on Missions and in the afternoon on Baptism, he had good congregations. In the Sunday school Rev. Usher was chosen as Superintendent for another year. He makes us a good superintendent and we are all pleased with him. The BAPTIST gets better and better every time. I fully endorse what it says in regards to the working of the last legislature; let us hope that our grand old State may never have such an another legislature as the last.—W. L. Price, Billingsley, Ala., April 8th 1901.

I filled my regular appointment at Valley Creek yesterday. The church is getting along nicely. J. W. Mitchell, Jr., is superintendent of the Sunday school and doubtless has the best school in Chilton county. The church has recently remodeled the house, making the outside new. I was also glad to learn while on this trip that the members of Plantersville church have gone to work on their new church house again. They have been struggling faithfully for some time, but I am now confident they will push the work to completion, and we can worship in it in the near future. A contribution from anyone during this final effort would be greatly appreciated.—I. Windsor, Brierfield, Ala., April 8.

Our meeting (New Century) at Elba was a fine success all things considered. We were rained out Saturday, but Sunday was a field day, an address to the Sunday School mission meeting by C. W. Mathison, editor of the Ozark Times, which was very much appreciated. Bro. J. W. Stewart preached at 11 o'clock a good sermon. We gave him for the Or-

Thursday night at 8 o'clock. It is intended for the purpose of gathering for mission and study lessons for the Dothan Home

Society and the Young Circle of the Dothan Home had a Bazaar for money to pay on Perry street, to erect a monument. The Bazaar was held on Monday morning, April 1, 1901, in which time over five hundred and fifty people were present. Mrs. Chas. H. Hatcher, president, and was very efficient and the result was excellent.

Co., Brethren in Christ, were on the 4th Sunday of the year. Rev. J. W. W. Forbeat and Sunday meeting was a decided success. Splendid service. It met at the Dothan Home. The Dothan Home was very much interested. Good was accomplished in awakening interest in mission work. The meeting was well cared for by the good people of Dothan, and they and their pastor, Bro. Wm. Martin, seemed to enjoy having the brethren with them. The visitors were Brethren Preston, Barber, Deal, Davie, and the writer, and each threw themselves earnestly into the meeting. A nice collection was taken for missions, but not such as ought to have been. Columbia church has done well the first quarter of this year, all its collections and contributions to the cause, outside of pastor's salary has passed \$150.00. What might not be accomplished by us if all our churches would do as well.—Geo. E. Brewer, Columbia, Ala.

er of the Saturday Evening Crissey work of the Institute. Lesson Committee, and meeting in New 1901. Twenty pupils simultaneous lesson which is a success. It has other countries. posed of men of especially gift- Old and New success of this than at pres-

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century) at El- l things coned out Satur- field day, an School mis- Mathison, edi- which was Bro. J. W. 'clock a good for the Or-

phanage \$20. Bro. J. A. White preached a sermon at 3 o'clock to the young people, also at night. Our people were very much benefited and we feel that great good was done. We were all disappointed that the program could not be carried out, our people needed the facts that were to have been discussed.—S. O. Y. Ray, Elba.

Our New Century meeting was a decided success. Our congregations were not large in numbers on Friday and Saturday, but large in Missionary Spirit and interest. Sunday was the crowning day, both as to numbers and visible results. The meeting throughout was essentially Missionary, and many good speeches were made on missions, but the capstone was placed on Sunday by a forcible sermon by Rev. J. W. Sandlin on "One hundred years of Baptist missions" followed by a collection of \$33 which was swelled to \$40 by the Ladies' Missionary Society of Nanafalia church. Old Bethel Association is taking on new life. "Our faces are turned toward the warning" and we hope to do still more for the cause in the future.

We had a good New Century meeting at Headland. The attendance was good from the first, and all seemed very much interested. Good was accomplished in awakening interest in mission work. The meeting was well cared for by the good people of Headland, and they and their pastor, Bro. Wm. Martin, seemed to enjoy having the brethren with them. The visitors were Brethren Preston, Barber, Deal, Davie, and the writer, and each threw themselves earnestly into the meeting. A nice collection was taken for missions, but not such as ought to have been. Columbia church has done well the first quarter of this year, all its collections and contributions to the cause, outside of pastor's salary has passed \$150.00. What might not be accomplished by us if all our churches would do as well.—Geo. E. Brewer, Columbia, Ala.

North Alabama Baptists are under lasting obligations to the State Board, the Troy Baptist church and surely to Dr. A. B. Campbell for his visit to this section of the country. It was the grandest treat your writer has enjoyed in many a day to have Bro. Campbell in his home. It was an inspiration to us. It did us good. In our church, the value of his sermon and address can scarcely ever be calculated. His very presence was an inspiration. I heartily thank God for his visit. I learned to love him very dearly. Until the end of my life will a remembrance of his visit recall many a pleasure and then when life on earth is ended I believe I'll see him on the other shore where the glorious results of his much appreciated visit to our church and home will all be perfectly revealed.—A. W. Briscoe.

Our work in Blount county is progressing slowly. The B. Y. P. U. at this place is doing some good work. Rev. G. A. Chunn, of Blountville, made us a visit the 4th Sunday, at 11 a. m., he preached a missionary sermon, after which we took a collection for unions, amounting to something over two dollars. At 3 p. m. he treated the B. Y. P. U. with an able lecture. On Friday before the 5th Sunday the Eastern District of the Marion River Association met with Pine Grove church, near here, in a union meeting. Notwithstanding the small representation the meeting was a success. I want to impress our young brethren who are in the ministry, with the thought, that it is

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worth our while to attend these meetings, if for no other reason, that we may obtain from our old brethren their practical experience in the ministry. Success to the ALABAMA BAPTIST and its many readers.—W. J. Nash, Oneonta, Ala., April 1st.

We do not propose to discuss the century meeting, beyond saying that it should be given a distinctive place in the order of progress and ought to be a prime mover during a season which promises to be one of exceptional activity. It will prove a great educational boon and thereby elevate the standard. As to our own, it will stand as one that heaven itself can look down and smile upon. If space would allow of detailed analysis, we fail to probe far enough into the merits of things to note all the fine points that were brought out in themes eloquent and entertaining. Glancing along the line we may discover, though, with awakening life and feeling, that in many respects our great denomination stands apart from all others and is destined to be a guiding light in the nations of the world. We must not omit mention of Dr. B. H. Crumpton, who was received with an evident appreciation, for there is a sort of home feeling for him in this place and he did exercise the old influence as of yore. He is full of vitality still. His message was a question of speaking soul to soul and being filled with the spirit of beauty and pathos of human life, it seemed as if we were taken into the atmosphere of that "Beautiful Beyond." And Dr. B. D. Gray; what is to be said of him? Robust, jovial, profound and scholarly, he had no difficulty in sustaining with his audience the standard they had set for him. He wins before he speaks. Very few have the power to work an audience up to such a degree of pleasurable interest as does he and the standard of an ideal Baptist as raised by him is both cheering and inspiring.—Greenville.

For Nervous Women.

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

Institute Board—State Institute at Anniston.

To the Laity of our Churches:

BRETHREN:—I am a layman. I look at Institute work from the view point of a layman. I think it important work. Dr. Shaffer is planning splendidly, as I see it. The State Institute at Anniston should be largely attended and fully sustained financially. If the pastors are there it will be a great and helpful Institute. If they are not there, it will be the fault of us laymen. It would be a shame for such a teaching force as Dr. Shaffer has secured to be at Anniston, and but few pastors there as a student body.

I wish to make three requests—1. That my article be copied by every secular paper in the State, as a compliment and contribution to ministerial education, with some favorable comment.

2. That all the readers of all the papers, who are favorable to ministerial training, talk about it and encourage the enterprise.

3. That some layman in each church take the interest in hand, and see that the pastor is sent to the Anniston Institute June 20th to July 4th. Don't wait for the church, by ministerial uprising to say that the pastor shall go, but some one look after it personally and raise the necessary money and then all will be well.

Let me say, that I look on the work which the Institute Board is attempting as very important. Let us laymen stand by our pastors and see that they attend the great State Institute.

Let us prove to Bro. Shaffer that we are not insensible to the faithful work which he is attempting, as our servant,

Fraternally,
G. W. DAWSON.

Young men of ability who are not afraid to work hard for success will find no serious obstacle in their path today.

A DOCTOR'S ADVICE FREE.

About Tetterine, Dr. M. L. Fielder, of Eclectic P. O., Elmore Co., Ala., says: "I know it to be a radical cure for Tetter, Salt Rheum, Eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles." Send 50 cents in stamps for a box of it, postpaid, to the manufacturer, J. T. Shuptrine, Savannah, Ga., if your druggist doesn't keep it.

Virginia Dots.

In this immediate vicinity things are moving along quietly. In several of our churches there have been good meetings; quickening spiritual life and leading souls into the kingdom. In others there is steady growth without special services. Dr. Owen, who is greatly honored among us, is now engaged in special meetings with his people, the Grace church, having the ministerial aid of Dr. Fisher, of Portsmouth. One of our churches reports an increase of \$11.00 in the regular weekly offerings for the first quarter of the year.

In our neighboring city of Hampton, Dr. A. B. Woodfin, so well known in Alabama, especially in Mobile and Montgomery, enjoys the tokens of divine favor. His church is growing in numbers and in power. Some of his people have recently put about \$2,500 into the permanent funds of the seminary; and their example is worthy of imitation.

At Newport News, after a good deal of sampling and other things, the First church has extended a call to the Rev. C. S. Blackwell, formerly secretary of the Southern B. Y. P. U., with headquarters in Birmingham. It is understood that Mr. Blackwell, who has been in Wilmington about two years, will accept, and begin work at an early day.

There seems to be quite a shake up in Richmond. Professors Thomas, Pollard and Kellogg have resigned from the college faculty, and Dr. Hatcher from the Grace Street pastorate. But there is no connection between these events and the Religious Herald's recent editorial on the importance of resigning. According to current report Dr. Thomas will rest, Dr. Pollard return to the pastorate, and Dr. Kellogg engage in literary work. It is also stated that Dr. Whitsett will be offered a place in the faculty.

Dr. Hatcher leaves the pastorate to enter an engagement as general agent for the college. For this work he has special fitness. With the exception of a brief pastorate in Baltimore, his life has been given to Virginia. He is a distinguished son of the college, having graduated from it before the war. After coming to Richmond in 1875, he became a sort of pastor to the college boys, a personal friend and adviser, and almost without exception they have clung to him through the years, and have done him the homage of true gratitude. Active as a trustee, wise and energetic in administration, he naturally succeeded to the presidency of the Board. He is also President of the Educational Board, President of the Orphanage Trustees, ex-president of the General Association, and member of various other boards and committees, and is thoroughly acquainted with the Baptist work of the State. The friends of the college hail his coming, and anticipate great things.

In conclusion allow me to congratulate you and the Alabama brotherhood on the excellent paper you are giving us. I read it with great pleasure; especially did I enjoy the last number with the tidings of the pervasive revival in Mobile.

Norfolk, Va.

A Correction.

In the list published in recent issues of the ALABAMA BAPTIST, showing the churches which gave \$100 or more to missions last year, the Clayton Street Church, of Montgomery, is credited with 236 members, and only \$235.02 in contributions to missions. Reference to the minutes of the Montgomery Association for 1900 will show that this church had 296 members and gave \$409.63 to missions during the association year. Our contributions to missions during the calendar year amounted to \$450. The amount given in 1899 was \$235.02.

H. W. PROVENCE.

FOR OVER FIFTY YEARS

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



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DR. H. GREEN'SONS,
BOX K, ATLANTA, GA.

Convention Notice.

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

General News Notes.

The Supreme Court of Alabama recently decided that a dog was property and as such an injury to it might incur damages; in other words a suit for damages would be entertained by our courts. Based upon this decision we will not be surprised if the legislature imposes a tax on dogs.

A corporation in New Jersey is preparing to make flour out of sweet potatoes. By actual experiment it has been ascertained, so the papers say, that flour can be made out of the sweet potato that will keep for a long time, and bear transportation for a long distance. If this is a success and the flour is palatable and can be used acceptably as food, it will create a wonderful commercial interest. Let us hope that the experiment will succeed.

Aguinaldo, since his capture, has taken the oath of allegiance to the United States and has issued an address to the Philippines to lay down their arms and submit to the authority of our government. It is believed that the capture and the taking of the oath of allegiance of this remarkable leader will eventuate in peace and a stable government will be established.

A county fair, with such features emphasized as stock, poultry, agriculture, minerals, etc., might prove a very good thing, properly run—free from gamblers and fakirs. But we are persuaded that there is nothing good in the modern street fair, while there is much that is evil. Deliver us from any street fair, please.—Roanoke Leader.

In a recent charge to a grand jury at Louisville, Ky., Judge Barker gave utterance to some very pertinent truths. Among other things he said: "Wherever you find organized crime flourishing, it is because some person in public office, some

person who is eating the public bread, is not performing his duty. He cannot say that he does not know that crime is going on. He is paid to find out and keep himself informed, not only today and tomorrow, but for all time; and when he does not know what is going on he is not doing his duty." We are much obliged to the Judge for these healthy and vigorous words, and we commend them to the attention of all concerned. It is, of course, impossible, human nature being what it is, to repress all kinds of wrong-doing; but it is not impossible to detect and stop "organized crime." The officers who whine about their inability to accomplish this result ought to resign and give somebody else a chance.—Nashville Christian Advocate.

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

For the Alabama Baptist.

Life of Dr. Broadus.

C. M. MORRIS.

Dr. Robertson, in his "Life and Letters" of Dr. Broadus, closes with these words: "I have aimed to let Dr. Broadus and his contemporaries tell the story of his life as far as it was possible to do so, and with just perspective, to let Dr. Broadus himself come before us in these pages, with all his rich endowments of nature and grace, his victory over difficulties, his mastery of self, his influence with men, his world-wide usefulness, his power from God."

Right nobly has he accomplished the task. His is simply the hand that unveils the statue.

How anxious have we been for these few years that have elapsed since the home-going of our great leader for this volume! How our hearts have been made to heave and throb within us as we have looked upon the life of our great teacher here spread out in panoramic view! How little we knew of his life's labor of love for Christ and humanity, his trials and troubles, his lofty ideas and his arduous undertakings! He is made to live anew in our lives.

May God help us to follow him as he followed Christ.

May the world be made ten thousand times better because he lived and taught us how to live and to better preach the glorious gospel of the blessed God.

P. S.—May we not hope that in the near future more of this great bulk of unpublished matters will be put in available form for the public.

Childrens' Bible Day!

Second Sunday in June.
PROGRAMMES, SUPPLEMENTS, MITE BOXES.

FREE!

These Collections go for Bible distribution, and represent the Bible Work of the Baptists of the South.

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J. M. FROST, Cor. Secretary.

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A story of Bible inspiration.

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DYSPEPSIA.
It is one of the commonest of all diseases that afflict humanity, and if not promptly cured, nothing will more surely result in the complete breaking down of health. Hot streaks, acid sourness of the stomach, sick headache, heartburn, vertigo, biliousness, dimness of vision, and other evils arising from a weak, disordered state of the stomach, promptly and effectually cured by
TYNER'S DYSPEPSIA REMEDY.
It makes the digestive organism new by building up the delicate membranes of the stomach and bowels in its gentle, soothing way. Its effect on the entire system is magical. One dose often relieves the most acute distress. A trial bottle will be mailed on receipt of 5 cents postage. Large bottle regular size, 50 cents. At all druggists, or sent from our laboratory by express, charges paid, on receipt of price. Six large bottles for \$2.50.
TYNER'S DYSPEPSIA REMEDY CO., 107 1/2 S. Forsyth St., Atlanta, Ga.

For the Alabama Baptist.

Seminary Notes.

SAM COWAN.

March 30, 1901.

I write the Seminary notes because the boys appointed me to do so.

Dr. Sampey has been absent this week in Arkansas.

Dr. Eager has been away several days attending the Georgia Convention.

J. R. Curry will preach at the Preston Street mission tomorrow evening.

The meeting conducted by W. A. McCain at Mt. Sterling Ind. was broken up on account of small pox.

The Gay lectures, to be delivered by Prof. Charlie Lee Smith, of William Jewell College, Mo., will be given on Tuesday, Thursday and Friday nights of next week. The general subject will be history.

Very much sympathy has been expressed at the death of Prof. J. S. Tanner of Baylor University, Texas.

Dr. Carver led our missionary meeting last week. He spoke of the work in the mountains, laying stress on the two facts that the Mount work is now in the educational stage, and that it is a mistaken idea that the mountain people have very little religion.

Many of the pastors of Kentucky have been in Louisville this week, to hear the lectures of Drs. Henson and Conwell, and to attend the Meyer meeting. Dr. Mullins always has his eyes open to the best interest of the students. On Tuesday evening Dr. Russell H. Conwell gave us a most interesting account of his work in the Institutional church in Philadelphia; several of us had our views as to institutional church work changed. Many of the students heard the famous lecturer on "Acres of diamonds" at Library Hall.

The Seminary was unanimously represented at the lecture of Dr. P. S. Henson of Chicago in the Walnut Street church Monday night.

The first public appearance of Dr. P. B. Meyer in Louisville was in our own Norton Hall, before the faculties and students of this Seminary and the Presbyterian Seminary of this city. We count it as a benediction from God that such a man as Dr. Meyer has come among us. His preaching to the great congregations in the Warren Memorial church are characterized by a powerful manifestation of the Spirit of God. He is striving earnestly to show us that if we make a complete surrender to Christ, God can use us to accomplish great things. We only wish he might spend more time in Louisville. The last service will be held tomorrow night in the city Auditorium. Already he has brought us great blessings.

Louisville, Ky.

For the Alabama Baptist.

The Baptist Situation in North Alabama, Etc.

D. L. JAMES.

I read with much interest the articles of Brethren Briscoe and Shackelford on this subject, and think they have explained the situation quite well, however I wish to make a few remarks.

I have been acquainted with this section about 40 years. I used to belong to the old Warrior River Association, until in 1873, we organized Sulphur Springs Association. I was the first clerk and local missionary of this Association, and have been missionary and clerk since, one year each. While my old county, Blount, is not in the Tennessee valley, it is hard by, and a part of North Alabama, therefore, I have had opportunities abundant, to know something about the cause in all this hill and valley country.

We have a few anti-missionaries, but many noble, true and good brethren and sisters who are full of the spirit, and love of Christ, who are willing to do the right thing, when they are convinced it is right. But they rejoice in the fact that they are in a free country, and have a right to their own opinions. Some of them need more enlightening on missions, giving, etc. But, as Bro. Shackelford has said, the country churches have been neglected by our "big guns," or words to that effect. One great trouble, I find, is, they say they are not willing to keep up its towns and cities; and again they are not going to edu-

cate men to forsake them, and go to town, hunting "fat jobs," they say. And still another great trouble is, they do not like so much "importing," as there are many good preachers at home, who could fill every vacancy in North Alabama if the Boards would fill the fields cheaper, and just as well, to say the least. If the Boards, secretaries, evangelists, editors and all would look to the interest of country churches, and reconcile these matters, we would see a "big boom" all the time. May the Lord abundantly bless the cause, not only in North Alabama, but everywhere, is our prayer.

No. 912 Second Avenue, Birmingham, Ala.

Read the Old Testament, not the Psalms exclusively, because they are devotional in tone, and are responsive to our sentiments, but the old prophets as well. In these old prophets is found a delineation of sins and its uncovering as can nowhere be found in any other written language.

"The New is in the Old concealed. The Old is in the New revealed."

OBITUARIES.

Rev. Wm. H. Patterson, D. D.

This noble, widely known and consecrated brother passed away in Eufaula, Wednesday night, March 27th. He was a native of Georgia, a graduate of Mercer University, an eminent teacher, and distinguished minister. For many years he was principal of the Male High School here, for ten years a professor and four years president of Union Female College. He was at different times pastor at Midway, Ala., and Dawson and Cartersville, Ga. At the time of his death he was pastor at Blakely, Ga., though his residence was here, and he was also, at the time of his death, the moderator of the Bethel (Ga.) Association. He was for ten years moderator of the Eufaula Association, and when pastor at Cartersville, Ga., was moderator of the Middle Cherokee Association. He was made a D. D. by the University of Alabama. Like Barnabas, "He was a good man, full of the Holy Ghost and of faith."

His funeral, largely attended, took place at the First Baptist church here yesterday. The writer, who knew Dr. Patterson for thirty-five years, and was formerly his pastor, conducted the services, assisted by Rev. W. N. Reeves, D. D., a lifelong friend of the deceased. He left a widow and two grown sons. His only grandchild died about ten days ago, and this death called him from his labors at Blakely, to return no more. He died peacefully, and lamented by a wide circle of devoted friends.

M. B. WHARTON.

Death has claimed Mrs. Willie Irene Cook, of Rembert Hills. She was born Nov. 23, 1859, and fell asleep March 23, 1901. She leaves a husband and eight children to mourn her loss. She became a member of Hill's Baptist church twenty years ago, and has been faithful ever since. She was greatly beloved by all who knew her, and her loving, tender ministrations will be sadly missed by her many friends.

We bow in humble submission to this providence of God, realizing that He moves in power and mystery, for we know that

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

I. N. LANGSTON.

Nanafatta, March 26th, 1901.

Bro. Thos. Stanford, of Lineville, Ala., died of Pneumonia, March 8, 1901. He was born in Georgia, November 10, 1839. Joined Fellowship church, Randolph county, in 1865. Married February 22nd, 1866. The father of eleven children. His wife and nine children survive him. At the time of his death a member of Lineville church. Bro. Stanford was one of God's noblemen; a true Christian, a good citizen, a faithful friend, a considerate father, a devoted husband. For 35 years his companion had leaned upon his strong arm. His death was a severe blow to the family. May the Lord bless and comfort them.

J. R. STODGHILL.

Nathaniel Day died on the 16th of February, 1901, after a lingering illness of ten months. His sufferings were the greatest I ever witnessed, which he bore with remarkable fortitude, often saying that the Lord had afflicted him for his good, and was leading in paths of righteousness. He regretted his past life very much, often exhorting his children and friends not to live as he had. He died triumphant in the faith, trusting in his Saviour and retaining consciousness to the last. He was a member of Gilgal Baptist church.

M. B. S.

Dr. Bull's
Cures all Throat and Lung Affections.
COUGH SYRUP
Get the genuine. Refuse substitutes.
IS SURE
Salvation Oil cures Kneumatism. 15 & 25 cts.

From the Orphanage.

Brother J. W. Holloway of Covington county adds a valuable book to the collection being sent to the Home.

Brother J. K. Hawthorne brings us under much gratitude by the gift of five bushels of potatoes.

Furman, Ala., Mar. 27th, 1901.

DEAR BRO. STEWART:—We have had our "Home Day" at Pleasant Hill at last. Collection Sunday last there \$43.00. This finishes my field, in all about \$153.00. Hope this redeems our \$25.00 pledge made at Covington. Yours, W. A. TALLAFERO.

Both to expedite the erection of our new buildings and lessen the cost we are busy making brick. The trial kiln has been burned and the clay proves to be of good quality, and the work is now on in earnest. Most of the country and village churches are paying their parts.

If all the pledges for our new buildings were paid in the same proportion as Brother Tallafero's churches paid theirs, we would have the eight thousand for the buildings and have forty thousand left toward starting an endowment. He pledged \$25.00 and paid \$153.00.

JOHN W. STEWART.

Cassell and Co., Limited.

This firm is publishing a number of first class magazines fully up to date in every particular. On our table we find April number of Cassell's Magazine, Cassell's Little Folks, The Queen and the Magazine of Art. Each of these numbers is full of interesting, instructive, and progressive thought. They are all illustrated in a most excellent manner, and the writers are selected with reference to efficiency and hence each article is the best of its kind. They are monthly periodicals and adapted to family use. Cassell's Magazine, price \$1.50 per year; Cassell's Little Folks, \$1.50; The Queen, \$1.50; The Magazine of Art, \$3.50. Each one is worth twice the subscription price. Write to Cassell & Co., Limited, 7 and 9 West 18th street, New York, N. Y.



SEINES
FOR RIVER AND CREEK
Made of best Seine Twine, by expert workmen. We quote a few staple stock sizes. Any desired size so ordered. All sizes complete with floats and leads.

Length	Depth	Mesh	Twine	Twine	Twine
20 ft	1 ft	1 in.	\$1.00	\$1.10	\$1.20
30 ft	1 ft	1 in.	1.00	1.10	1.20
40 ft	1 ft	1 in.	1.00	1.10	1.20
50 ft	1 ft	1 in.	1.00	1.10	1.20
60 ft	1 ft	1 in.	1.00	1.10	1.20
70 ft	1 ft	1 in.	1.00	1.10	1.20
80 ft	1 ft	1 in.	1.00	1.10	1.20
90 ft	1 ft	1 in.	1.00	1.10	1.20
100 ft	1 ft	1 in.	1.00	1.10	1.20

FREE CATALOG, showing full line, including Hoop, Trammel and gill nets and all kinds of fishing and camping material, sent on application. Sutcliffe & Co., 225 W. Main St., Louisville, Ky.

Marriages.

Married, at the residence of the bride's parents, near Morvin, Ala., February 24th, 1901, Mr. B. M. Norris to Miss Iova Crenshaw. Mr. Norris is one of Clarke county's best young men, and Miss Iova one of Morvin's sweetest and best young ladies. The best wishes of a host of friends attend them upon their life's journey.—I. N. Langston, pastor.

[The above item was mislaid when first sent, hence delay in publication.]

Mr. John A. Wooton and Miss Laura Martin were married at the home of the bride's parents, at Sloan, Ala., on Sunday March 31, 1901, the writer officiating. These young people are active members of Mt. Zion Baptist church, and many people join in wishing them a long, happy and useful life.—J. E. Creel.

Better skin a carcass for pay in the public streets than be idly dependent on charity.

Make yourself an honest man, and then you may be sure that there is one less rascal in the world.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

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

L. J. ALLRED.

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

Mozley's Lemon Elixir

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

Mrs. S. A. GRESHAM.

Salem, N. C.

Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

B. M. WASHBURN,

Montgomery, Alabama.

119 Commerce Street.

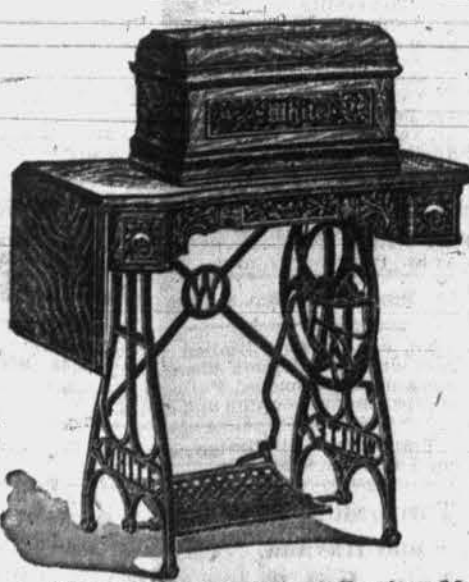
DEALER IN

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

My Goods will Suit You in Price and Quality.

Say that you saw it in the ALABAMA BAPTIST.

11-8t



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

R. L. PENICK,

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MONTGOMERY, ALA.

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.

Presents

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

True Economy

Is to buy something worth having, then you don't have to buy the same thing twice.

So with our Jewelry; what you get here is good and will not wear out.

You never look cheap with Ruth's Jewelry on, although Ruth's Jewelry is sold remarkably cheap.

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

Family Record.

One of the most handsome pictures in colors.

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

AGENTS Delighted. Fast sellers. Our regular retail price is 150 cents; but to anyone who cuts out this advertisement we will send one for 15 cents, 9 for \$1.00, 50 for \$5.00, 100 for \$9.50. Your money back if not satisfactory. Mrs. F. E. Smith, Comstock, Neb., says: "Received Family Record and think it the finest I ever saw." Mrs. Priscilla D. Little, Box 92, Tecumseh, Mich., writes: "Just received Family Record and like it very much. Please send me more." We have good testimonials, and want yours. Address today.

Home Novelty Mfg. Co.,

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

Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by M. J. Bradley and W. S. Bradley, and recorded in Mortgage Book No. 144, page 516, in the office of the Judge of Probate of Montgomery county, Alabama, I will proceed to sell, on the 22nd day of April, 1901, at the Artesian Basin, in the City of Montgomery, county of Montgomery, State of Alabama, within the legal hours of sale, the following described real estate, to wit: The W. 1/2 of NW 1/4 of Section 28, and E. 1/2 of NW 1/4 of Section 29, all in Township 12 Range 18, containing 160 acres, more or less, and situated in Montgomery county, Alabama. **BRADLEY & EDWARDS,**
By G. T. Edwards, Surviving partner of Bradley & Edwards.

M. W. RUSHTON, Attorney. 13-4t

The Present Duty.

The present moment is divinely sent.
The present duty is thy Master's will.
O, thou who longed for some noble work,
Do thou this hour the given task fulfill:
And thou shalt find, though small at first it seemed,
It is the work of which thou oft hast dreamed.

O think not, if thou art not called to work
In mission fields of some far distant clime,
That there is no grand mission. Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be.
Since God's high will appointeth it to thee.

—Anna Temple.

At the Necktie Counter.

"Black neckties, if you please."
Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said at last.

"Black neckties. Silk."

Drummond threw a box down. The customer opened it. "These are red—and not silk," he said, quickly.

"Nobody wears black silk now," Drummond said, yawning and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man.

"No; that kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone.

"I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town. One is now a railroad boss, one a banker, and the third a sugar man—all of them millionaires."

"A lucky family! How was that?"

"They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties—black silk?" the old man said to Sanders. He had been lingering near the counter.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I am afraid I am giving you a great deal of trouble," said the old man, kindly.

"That's what I am here for," said the salesman pleasantly. "I am sure I shall find them."

The box was found at last, and a necktie of the right width chosen, wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Colton & Co. Underneath the printed form were written the words: "Civility and efficiency are capital as well as money. You will fail, because you have neither."

"Who was the old bore?" demanded Drummond, in a fury.

"It was John Colton, the silent partner of the firm," said one of the men. —Youth's Companion.

GAMBLING THE CAUSE

Of Ruin of Host of Those Arraigned for Breach of Trust.

In his reference to the pardon of Ed Alvey, the Louisville gambler, and Governor Beckham's strictures upon the court and attorney for the prosecution, Judge Barker of the Jefferson Criminal Court uttered these truths to the grand jury:

"I want to say to you, gentlemen, as a judge of this court, that I have never known a boy to go wrong, to default and rob his employer, to be arraigned for it—at this bar, that gambling was not the direct cause of his downfall. You may figure it up; the annals of this court will bear me out that every man who has defaulted and robbed his employer, let it be a bank or trust company, a business

house or a manufacturing concern, has been brought to that ruin by gambling. Therefore, I say that the Commonwealth's Attorney exercised, in my opinion, a wise discretion when he permitted these young men, who were but the hirelings and tools of this master spirit, to go free in order that the man who was behind the game should be exposed and brought to justice; and I endorse that policy, and I shall certainly adhere to it in the future. If there be a discrimination between gamblers it shall be in favor of the man who merely works for wages as against the man who hires him and sets up the game; and if that be a crime let me hasten to plead guilty and glory in my infamy.

The statements of fact in the above extract are incontrovertible. The same thing is true of Nashville. It is true in every other city where open and notorious gambling is permitted either by the impotency or connivance of the authorities.

Gambling has ruined some of the best and most promising young men in Nashville, yet there never was a time in the city's history when the authorities gave it more latitude. —Nashville American.

The English Edwards.

The newly crowned King of England bears a name which has been made illustrious by several of his royal predecessors.

England has had kings of three houses named Edward. The first, second and third Edwards were Plantagenets and in point of ability the house of Plantagenet gave England more sovereigns of extraordinary ability than all her other royal lines combined. The fourth and fifth Edwards were Yorks and the sixth a Tudor.

Of all the Edwards the first and the third were incomparably the greatest and did much more than all the others to increase the power of England and make illustrious the name they bore.

Edward I is justly regarded as the greatest of the Plantagenets. He was the son of Henry III, and during his reign of thirty-five years proved himself both a statesman and a soldier of very high order. Though he did not succeed completely in accomplishing the great ambition of his life, the bringing of the whole Island of Great Britain under the sovereign of England, he hastened that event and strengthened greatly the foundations of the English throne. Edward II is famous mainly for his overwhelming defeat of the Scotch at Bannockburn, his subsequent deposition and murder through the intrigues of his wife.

Edward III had one of the longest and most glorious reigns in English history. The English armies commanded by him and his son, Edward the Black Prince, were invincible. They beat and humbled the French as Englishmen had never before, and at Crecy and Poitiers won two of the greatest victories on record.

Edward IV was not lacking in ability, but was cruel and dissolute. Edward V was deposed after a reign of only three months. He was a mere boy and is believed to have been murdered in the Tower.

Long afterwards came Edward VI, who was a sickly youth and a mere figurehead.

Edward VII is a man of very different characteristics from the great Edwards. He does not possess the genius which made them potent and famous, but he lives in far different times and has problems of far different nature to meet.

He is a mature man, conservative and experienced in the ways of the world.

The fact that he has led hitherto a very worldly life does not imply that he will not be a serious and devoted monarch.

In all his gayety he has never approached "Prince Hal," who from a reckless and roystering youth developed into one of the ablest and noblest of all English kings. Let us hope well for Edward VII. —Atlanta Jour.

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

"Dare to be a Daniel."

The son of a president of one of the most prominent Eastern colleges was about leaving his native town for Paris to enter upon a special course in surgery. He had just attained his majority, and the simplicity and freshness of his boyhood still lay upon his soul. Many of his comrades had gathered at the depot to wish him a bon-voyage, among whom was his sweetheart. The last good-bys had been uttered, when, obeying an impulse, she sprang to his side upon the platform, and bidding him hold his ear to her lips, whispered, "Charley, dare to be a Daniel!"

"Only that old saw," said he while a look of disappointment shadowed his face.

"That only, Charley, but it may mean much to you," was her answer.

The bearer of a letter of introduction to a distinguished nobleman and scientist in Paris, the young American was soon received with marked kindness. In a few days he was the recipient of an invitation to a small banquet at the count's residence, at which were present some of the savants of the great city. Unaccustomed to the table etiquette of the cultured Parisians, and the "cynsure of all eyes" when seated at the right hand of his host, Charles was mentally disturbed. He soon noticed that before each plate were grouped four wine glasses, the colors of which were respectively ruby, purple, pale, amber and white. In various decanters wines of corresponding hue, of which each guest indicated to the waiters his or her choice by simply touching a glass. The white ones alone, and those before Charles, were left undisturbed.

During the progress of the feast, the host, filling his ruby-tinted glass (an example which the guests followed), proposed a toast, "To the wives, daughters, and sweethearts of America," to which he invited a response from the youthful guest, motioning a servant, meanwhile, to fill the glass with the red wine.

"Mother (he wrote), for a moment I was in agony of trepidation. I would rather have faced a cannon. All had risen and in the hand of each was the cup of wine, which I had been pledged from my childhood not to touch, taste, nor handle. My head swam. Suddenly I heard the words, 'Dare to be a Daniel!' They shot through my head like an electric flash. Instantly my resolution was taken. Touching my white glass, a servant filled it with water. Rising, I said, as well as I could for the lump in my throat:

"I beg leave to say that to the typical wife, daughter, and sweetheart of America, the purity of this, nature's own beverage, illustrates the lives they aim to lead and the dangers which they seek to avoid. Permit me to use it in their dear name."

"Following the example of Count B., every glass was instantly raised and the toast drunk." —New Voice.

The Big Brother.

The big brother is only a young man himself, and to the eyes of his father and mother he does not present a very formidable appearance; but to the little fellow in knickerbockers, who gazes at him with awe and profound admiration, the big brother is a personage. Little Karl means one of these days to do everything that Brother Tom does, to be just as strong, as fine, as athletic. If Tom realized it, there is no greater responsibility than this—to be the model for a younger soul, to have your speech, your habits, your manners all taken as patterns. I cannot think that the big brother would smoke cigarettes, if he reflected that he was setting a bad example to Karl or use doubtful expressions, or lose his temper, if provoked. The thought of the adoring small boy would go far to making the young man always considerate and gentlemanly, and if he were just the sort of big brother one loves, he would let himself be bothered, and even inconvenienced by the little one's company, would take him off on excursions, and overlook his skating, and show him how to wrestle, and be interested in his lessons and his pets. More than anybody else the big brother educates the little one, and sets on him a stamp for the days to come. —Christian Intelligencer.

A double-faced man can see in only one direction.

IT'S THE MISSION

OF THIS STORE

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

E. E. FORBES

Montgomery, Ala.

Branch Houses at Anniston, Birmingham and Rome, Ga.

HOWARD COLLEGE

For Young Men.

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

—ESTABLISHED IN 1841.—

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

Terms Reasonable.

The policy of the Howard is to furnish the "Cheapest" Instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done. Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College. For Catalogue and particulars write to

F. M. ROOF, President, East Lake, Ala.

Are You a Farmer? . .

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

Practical Farmers, men who have made money on the farm, edit and contribute to the columns of THE SOUTHERN CULTIVATOR. Bright, live subjects are discussed from a practical standpoint in every issue. Information and experiments are given that will prove valuable, save expense, and suggest lines of work that will better the condition of every "Tiller of the Soil."

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

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

FAT REDUCTION.

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

FROM NEWSPAPER EDITORIALS.

The patients of Mrs. Dumar are legion, and all of them are her friends.—Weekly Tribune and Star.

Twenty odd years she has spent in serving her sister-sufferers, and all have benefited by her treatment.—Family Physician Magazine, N. Y.

For many years this successful specialist has been curing excessive fat, and we (acknowledged to be the highest American authority on all matters pertaining to health, sanitation and hygiene) feel authorized to recommend this treatment.—United States Health Report.

If you find this treatment not based on common sense, and find it doesn't work, she will send you \$1 back. If you question the value of this treatment, ask any proprietor of a first-class newspaper. They all know Mrs. Dumar and what she has done. She has not published a testimonial in years. She does not need to. Her work is too well known.

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12-1f

For the Alabama Baptist.
The Reviving Word.

C. H. WETHERBE,

One may argue that there is no need of a Christian's being discouraged and cast down in heart for hours, because he has everything from God to stay up his soul and keep him cheerful. All this is most easily said, but it does not do away with the fact that, with the experience of physical and mental reactions, many a sterling Christian does get badly discouraged for a while. At such times the right word spoken to him is quite likely to revive his drooping spirit. The Treasurer tells the following story: "A minister was so discouraged that he went home determined never to preach again. In the afternoon he sent word to the janitor to not ring the bell for evening service. In a few minutes the janitor called and found the pastor looking haggard, and saying that he felt as though he was threatened with some serious illness. The janitor said: 'I am very sorry indeed, for I have a friend visiting me over Sunday. He heard you preach this morning and thinks it the best sermon he ever heard. He wants to hear you again tonight, as he leaves town in the morning.' The symptoms of disease disappeared in an instant. He sprang to his feet, saying: 'Go ring the bell.' It was the healing touch of a word of appreciation."

A very large number of people who attend church have no idea how much the pastor feels the need, at times, of a reviving word from some sincere hearers; and such times are quite sure to occur soon after a sermon has been most earnestly delivered. It is then especially that a nervous reaction sets in, making the preacher feel weak, exhausted and dejected. Gloom settles down upon him and he thinks that all he has said has been a flat failure. He may not say a word to any of his hearers about his sad feelings, but they will not miss the mark if they go to him in an honest way and tell him that they were benefitted by his service. He does not want to hear it said that he was "eloquent" or "able," but that he did the hearer some solid good.

Agricultural.

To the Farmers of Alabama:

As the time for cotton planting is at hand, I feel it my duty to again call your attention to the fact that an increased acreage means lower prices for your crop; increased acreage does not always indicate a larger crop, as it is liable to disasters, but these facts are not always appreciated until after the majority of our farmers are forced to put their cotton on the market. If we are to obtain fair and just prices for our staple, we must furnish the supply necessary for the world's consumption, but must not furnish more. A twelve million bale crop means very low price, while a nine million bale crop means fair and just prices. Alabama farmers should heed the lesson of their brother farmers in other States: Produce your own food supply, and have your cotton as a cash surplus.

How happy and independent is the farmer who owns his corn cribs and meat houses! There is not a farmer in Alabama who cannot raise sufficient corn, meat and forage for his own consumption, besides having plenty of cotton to make him independent of the pernicious credit system. This, in my opinion, is the only solution of the problems that have so perplexed our farmers, and I would that every farmer in our State could feel the importance of growing everything they eat.

Do not, by any means, neglect the corn, peas, sugar and pea crops—these are the essentials—then plant your surplus in cotton. Alabama, under this system, will soon become as a paradise compared with our present system, and our people will be happy and prosperous.

Trusting that my views will prove of interest, I am,

Fraternalty yours,
ROBERT R. POOLE,
Commissioner of Agriculture.

"The Mewl," wrote a school boy, "is a harder bird than the guse or turkey. It has 2 legs to walk with, 2 more to kick with, and it wears its wings on the side of its head. It is stubbornly backward about going forward."

Why Doesn't the Pastor Call?

"You say, my dear, but sad-faced, sister, that 'the pastor is reaching a good many new people and building up the church, but he does not seem to be much of a hand to call on his own members.' Well, now, I do not know your pastor, and do not want to accuse him, if he is neglecting his duty; but you make me think of something. No, it has nothing to do with preachers or churches, but it came to my memory while you were talking."

It occurred in the World's Fair year, down in St. John, N. B. It was a local yacht race, but one of unusual interest. Many sail-boats and a tug or two had accompanied the racers part the way down the harbor. Then the wind died out. Especially about the yachts there was a dead calm. The spectators, taking advantage of what little breeze they had, started back toward the city, the tugs going too. Suddenly a squall swept over the harbor. The boats that were making headway, and so would obey the tiller, "came up in the wind" and met the gale in safety. Not so with the becalmed yachts. The wind struck them flat and motionless, but not for several minutes did the other boats observe that the racers had disappeared.

When the word was passed, however, that the yachts had capsized, the tug-boat, now a mile and more from the scene of the disaster, quickly put about, and madly dashed through the spray and the choppy waves that had been aroused by the sudden storm. Coming up to the place where the first boat had gone down, five men were described. Carleton fishermen they were, born on land, but bred on the water, who were struggling with the white-capped seas; but, as the boat came near them, they pointed further out to sea and shouted: "Don't mind us. We can swim. Go, pick up the other fellows if they are above water."

Of course, sister, this probably has no application to your case and your pastor's. It just came into my mind while you were talking that it would be a fine thing if church members were strong and heroic enough to say to their pastors: "Don't mind us. We can swim. Go, pick up the poor fellows who are sinking without hope, without God."—Judson Kempton, in Christian Endeavor World.

Mustn't Drink Liquor.

A sweeping order to the employees of the Dubuque division of the Chicago Great Western railroad has been issued by the superintendent of that division which, in effect, prohibits them from using intoxicating liquor in any form or at any time.

It prohibits them from entering saloons or using liquor, on or off duty. The penalty for any violation of this rule is immediate discharge of the offender. The order also commands all employees to pay their honest debts. Any failure to do so will cause their immediate discharge, unless a reasonable excuse can be given.

What a blessing is a friend who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very look gives comfort to thee.

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Have Confidence in God.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10.

The very word which commanded the world to be is the foundation of a sinner's hope. He who hung the earth upon nothing—who weighs the hills in scales, and the mountains in a balance—who can measure the ocean in the hollow of His hand, or take up the isles as a very little thing—has spoken the word, and on that word the believer reposes. That is his munition of rocks; he dwells in safety there beyond the reach of woe. Jehovah must change ere the believer be cast off.

And hear how the Almighty Promiser gives assurance upon assurance that the believer is thus safe. What so stable as the mountains? what so abiding as the hills? Yet these are transient and shadowy things, compared with the foundation of a sinner's hope—they may pass away, but the word of the Lord endureth forever. The kindness of God is thus guaranteed by line upon line. It is a covenant of peace which He has made; and when we take hold of that, joy is sown for the righteous and gladness for the upright in heart. The Lord God is a sun and shield, He will give grace and glory; yea,

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, the horn of my salvation, and my high tower." What, then, need disturb that soul's serenity, or what can endanger its safety? Is it not more than a conqueror through Him that loved us? Could we learn the lesson of resting simply on the truth of God, unshaken by trials, unmoved by providences, and confiding exclusively in grace, the very God of peace would see His image reflected from our souls again. He would dwell in us, and walk in us, and rank us among his sons and daughters. He might lead us through trial after trial, and the dark valley at the last must be assuredly trod. But if He be there—and we have the assurance that He is with the believing soul—what evil need we fear, or what enemy need trouble us? "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." Isaiah 26:3.

W. K. TWEEDIE, D. D.

He that takes time to resolve gives leisure to deny and warning to prepare.—Quarles.

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	Jan. 27th.	80	92	58
Lv. Montgomery	8:00am	7:20am	7:45pm	
Ar. Troy	10:30am	8:45am	9:22pm	
Ar. Oark	11:30am	9:54am	10:47pm	
Ar. Dothan	1:30pm	10:47am	11:55pm	
Ar. Bainbridge	4:15pm	12:30pm	1:55am	
Ar. Thomasville	7:00pm	1:30pm	3:05am	
Ar. Valdosta		2:40pm	4:30am	
Ar. Waycross		4:20pm	6:15am	
Ar. Jacksonville		6:25pm	8:30am	
Ar. Sanford		12:25am	2:30pm	
Ar. Ocala			6:30pm	
Ar. Trilby			8:30am	
Ar. Tampa			6:40pm	
Ar. Port Tampa			6:00am	7:50pm
Lv. Waycross		9:45pm	10:30am	
Ar. Savannah		12:20am	12:45pm	
Ar. Charleston		6:25am	5:12pm	
Lv. Trilby			6:50pm	
Ar. St. Petersburg			10:00pm	
Lv. Montgomery, 3 p. m.		Ar. Laverne, 6:45 p. m.		

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Ar. Tuscaloosa	12:18 pm
Ar. Tupelo	6:13 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	8:05 am
Ar. Chicago	4:30 pm
Ar. Waukegan	8:25 pm
Ar. Kansas City	5:30 pm
Ar. Omaha	6:15 am
Ar. St. Paul	7:45 am
Ar. Denver	6:30 pm
Ar. San Francisco	11:45 pm

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

This sale is made to pay said mortgage and the expenses of foreclosure.

J. B. BAYZER, Transferee.

C. G. ZIRKLE, Attorney.

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