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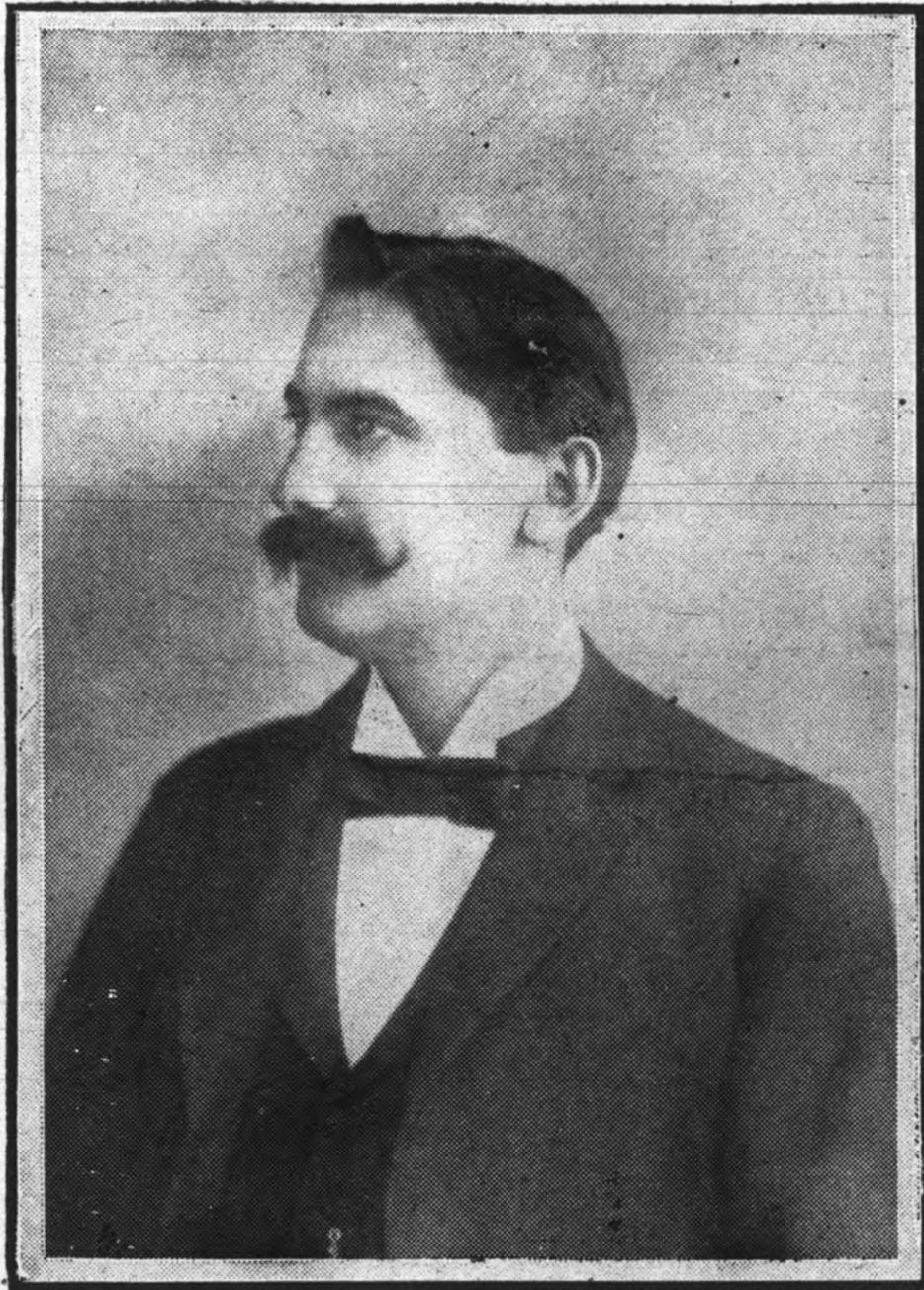
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NO. 14.



Rev. J. L. Gross, Selma, Ala.



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REVIEW TERM

AT THE
ALABAMA NORMAL COLLEGE,
Livingston, Ala., March 20th to July 9th, 1902.

To Teachers and Candidates for Teachers' Certificates:

The Alabama Normal College will have a Review Term from the 20th of March to the 9th of July—four school months.

The subjects taught will be those required for the State Examinations of all three grades; also Drawing and Vocal Music in classes daily, free of charge.

Class lessons on the Mandolin or Guitar will be \$1.00 a month to members of classes of not less than five. Lessons on the Piano, Organ, Harp, Violoncello, Bass Viol and Voice Culture, at the usual rates. Two professors of Music, both of whom have studied in Europe, are employed.

For teachers, the charge for board during the Review Term will be ten dollars per school month, and a normal fee of one dollar and seventy cents per term paid at entrance; also a physician's fee of one dollar. There will be no charge for Tuition except for Instrumental Music, Voice Culture and Special lessons in painting and Drawing.

The Board of Examiners state that the papers sent in by the students of this college are among the best that they receive. Ninety-four per cent of the students of the Alabama Normal College who tried the State examination up to 1901 obtained certificates. The percentage since that time cannot be exactly ascertained; but is probably not less favorable.

A State Examination will be held in the college hall July 7th, 8th and 9th. Livingston has long been a health resort, being noted for its extremely valuable mineral water resembling closely the water of the most celebrated of the Saratoga Springs. The college building is situated near enough to the mineral well for a pleasant walk. The college grounds are beautifully shaded by forest trees, and the dormitory is a delightful summer residence.

For further information address:

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Birmingham and Montgomery: For Week Ending April 9, 1902

Vol. XXIX No. 12

BIRMINGHAM NEWS.

One of our leading citizens speaks in high praise of Dr. A. J. Dickinson's sermon Easter Sunday.

Bro. W. B. Baker paid us a visit a few days ago and talked in high terms of his pastor, Rev. W. Y. Browning.

Rev. H. T. Dorman and Deacons Hicks and Dean, of Gurley's Creek, dropped in to see us last week. Come again, brethren.

Rev. W. Y. Quisenberry passed through on Monday on his way to Hattiesburg, where he will assist Bro. I. J. Trotter in a meeting.

Rev. J. E. Barnard, of Anniston, paid us pleasant calls while he was in our section. He is a warm friend of the paper, and we acknowledge his kindness with thanks.

The editor preached at Avondale on Sunday morning and at North Birmingham Sunday night. He reports good services and a delightful time with the brethren at both places. Work at both churches seems to be in good shape.

Rev. F. M. Woods, the beloved pastor of the Second Baptist church, has been quite ill. Last accounts say he has improved somewhat. We offer him our sympathy and pray that he may be speedily restored to health. He is one of our wisest and most successful pastors.

Rev. F. H. Farrington organized a church at Brighton last Sunday which starts off with bright prospects. Secretary Crumpton and the editor of the Baptist were with him. He has done a good work here as well as at Dolomite and Jonesboro since he has been a student at Howard College.

A brother says: "Rev. T. V. Neal is doing fine preaching at Elyton." Brother Neal is a student at the Howard and is one of our brightest and most promising young ministers, and there are quite a number of just such men at Howard College this year who will make themselves felt in our denominational life.

Brother Crumpton was in the office a few moments this week. He gives a good account of the Secretaries' meeting at Memphis, but hadn't time to write it up. The committee on co-operation met at the same time. It is understood that the committee have about agreed upon a report which will probably be approved by the convention. He seemed hopeful, but somewhat anxious as to results of the work for this month. Let every brother rally to his support for the Home and Foreign Mission Boards, and send in the collections at once.

STATE NEWS.

Rev. W. J. E. Cox, D.D., is to assist Pastor Risner in a series of meetings in April. The Roanoke saints are fortunate, indeed.

Rev. W. D. Gay has resigned the pastorate of the Adams Street Baptist church in Montgomery, so the daily papers report.

An interesting meeting of the Missionary Society of the Union Springs Baptist church was held with Mrs. Sallie Feagin last Tuesday afternoon. This is the week of self-denial as designated by the board, but the society, for various reasons, decided not to observe it until April.—Breeze.

Rev. A. J. Moncrief accepts the call of the Union Springs church. We gladly welcome him to Alabama and trust that great things for the Lord's cause may come of his new pastorate. He comes to a splendid people and is well worthy of them.

J. T. Bealle preaches with great acceptance to several of our solid county churches. He edits the Northport "Breeze," and a breezy breeze it is, always blowing in the right direction. He is the efficient Superintendent of Education for our county, and the clerk of our Association. If there is a more useful man in this section than he, we would like to know his name.—Good News.

Deacon Thos. J. Williams, of the Second church, Selma, in a personal letter, has this to say of his pastor, Rev. J. W. Hamner: "Now that Brother Hamner has been with us the second time since he became our pastor, I desire to say that our people are well pleased with him, and we desire to thank you again and again for suggesting his name to the church."

The deacons of the Baptist church at Union Springs are in receipt of a letter from Rev. Mr. Moncrief saying that he will visit Union Springs again this week, arriving here about Wednesday or Thursday.

Dr. Chas. A. Stakely celebrated the resurrection of our Lord on "Easter" Sunday, according to the Lord's own directions. He baptized twenty-six believers. It seems a strange thing that the people who make so much of an entirely supposititious "resurrection day," should utterly ignore the ordinance of the Lord's appointment which symbolizes the resurrection, and make so little of the Lord's Day, which is his weekly memorial.

DOMESTIC NEWS.

The people have given me a hearty reception. Took my first collection yesterday. It was Home Mission day, and I was gratified with the response of my church—\$550. Wishing for you the highest success, I am,

Yours sincerely,

T. W. O'Kelley.

Little Rock, Ark.

Rev. T. J. Watts is serving his second year as pastor of the Baptist church at Forsyth, Ga. During the past year he had a revival running all through the year, and there were over eighty accessions to his church. His congregation is now enlarging and remodeling the church building at a cost of \$3,000. Work is being pushed rapidly along, and the Baptists will soon have a very handsome church.

Ex-Gov. J. T. Eagle of Arkansas is favorably mentioned as a worthy successor to ex-Gov. Northen as president of the Southern Baptist Convention. He is well known, is highly esteemed, and has been assistant moderator for several years.—Central Baptist.

Thursday evening, March 27, a public service was held at the Second Baptist Church, Philadelphia, publicly recognizing the new pastor, Rev. S. J. Neil. Mr. Neil is known all through this section in connection with successful chapel car work, and as a preacher of power.—Central Baptist.

Rev. W. A. Simmons, one of the efficient evangelists of the State Mission Board, will retire from that work April 15. His family life is broken up by his absence from home, and he will accept one or the other of two calls he has received to enter the pastorate.—Central Baptist.

Please change my paper from Greenville, Miss., to Greenwood, Miss. I have accepted the care of the church there April 1st. Your paper is always like a letter from home. I shall always love Alabama, and am interested in everything about her.

Sincerely,

W. M. Burr.

March 17, 1902.

The main auditorium of the Grove Avenue church will be opened for public worship on next Sunday morning. There will be three services connected with the dedication of the building. At 11 a. m., Dr. Hawthorne will preach on "Public Worship," and Dr. Whitsitt will make the dedication prayer. At 4 p. m., Rev. M. Ashby Jones will preach, and Drs. Hatcher and Hannon will make addresses. At 8 p. m., there will be a general service at which brief addresses will be made by Drs. Gardner, Smith, Mitchell, Stewart (of the Presbyterian church), Battle, and Pitt, and by William Ellyson, Esq.—Religious Herald.

FOREIGN NEWS.

Acting President Schalkburger, F. W. Reitz, ex-Secretary of State of the Transvaal, and Commandants Lucas Meyer and Krogh arrived in Pretoria March 23d on a special train from Balmoral, about 50 miles east of Pretoria. They reached Balmoral under a flag of truce. After a short stay they proceeded for the Orange River Colony. It is believed they intend to see Lord Kitchener, who is directing the operations against Delarey.

Appropos of the recent discovery of a number of fragments of Greek papyri (Greek written on the prepared fronds or bark of certain kinds of flag or "reed"), which show that the Greek of the New Testament was the Greek in current use in the time of our Lord, and that there is no foundation for the supposition that the New Testament words have any other than their common pagan meaning, the Baptist News puts this pertinent and incisive question:

"If the contents of a few rubbish heaps in Egypt can overturn the whole body of inductions and deductions on which the New Testament critics have based their confident analysis of the literary style of an author, a century, what is the bearing of this fact on the much more complicated problem of analyzing a collection of Hebrew prophecies on the basis of style when we have scarcely any contemporary 'pagan' relics of the Hebrew language by which to check our results? Much current criticism ignores the extreme scarcity of the literary materials and the correspondingly large probability of a wrong induction."

THE MOST LIBERAL CHURCH IS IN HAWAII.

Dr. Ashmore says of it:

"We found that the church had a heavy infusion of the descendants of the old missionaries who had evangelized Hawaii: the Judds, the Bingham, the Gulicks, and others. Well, here is a missionary church. They are carrying on a mission of their own in the Gilbert Islands, sending money to the American Board also. Last year they gave \$40,000 to carry on their mission. This year they have already sent \$1,000 of Uncle Sam's yellow gold on to Boston, and the second and third thousand are to follow soon, and that does not include private gifts of individuals whom the Lord has prospered. The expenses of the church are all paid by private subscriptions and the Sunday collections—every red penny of them. These collections have been sometimes astonishing in size. On one Sunday they raised \$14,000; on another, by special appeal, they amounted to \$34,000. Such giving as that would take the breath of the Baptists of a whole State with us. Not long ago, when the old Mother Board was in a pinch, they sent on \$9,000 at a clip."

OUR SERMON.

By Rev. J. L. Cross, First Baptist Church, Selma, Ala., March 30, 1902.

Text: Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Psalms xc, 1-2.

The words to which I particularly invite your attention are these: "Lord, thou hast been our dwelling place in all generations." These words are the sentiment of a man who never had a home. He was born under the edict that every male child of his race should be put to death. Brought up and educated in a foreign university, having reached the years of his maturity, he took the side of his weaker brother, and fled a fugitive from justice and there spent forty years in the Midianite desert, the remainder of his life was spent in leading his people through the wilderness toward home, but never reaching it. At one time he was permitted to look across from a mountain top and view the land flowing with milk and honey; but this man never was allowed to enter the goodly land and build a "home." Yet, we hear him saying: "Lord, thou hast been our dwelling place—our home, in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." He grasped the great truth that God is the home, past, present and future of his people.

I call your attention to that topic this morning, God the home of his children, past, present and future.

I. In what sense is this true? Every individual Christian, no matter in what condition, no matter of what class, no matter what his station in life, has a home in the great plans of God, is a part of God's great plan for the earth and the world. We are simply stunned by the magnitude of this thought; and people will argue that because God is so great, the mighty creator of the universe, the earth and the sky, therefore, he does not stoop to consider the individual life and have a plan for the individual life. They say He is too busy about the great things, that He is too high and holy and exalted to concern Himself about your life and about my life. But the thought that I want to bring to you this morning is that God concerns Himself about every life, that God has a plan for every life and that each life has a dwelling place in the great plans of God. Instead of the greatness of God arguing against His individualizing, I maintain that it is a strong proof of the truth of the proposition that I have asserted. The greater a man is, the greater is his ability to grasp details. It is said of the greatest captain this earth ever produced that before he fought his battles he knew where every company, and practically every man, would have to stand; that the whole battle passed before him in array, and he knew every detail of the battle before it was fought, and so Napoleon was crowned king of the earth's great captains because of his ability to grasp details. Our God can grasp every detail and has a plan and purpose for every individual. Therefore, instead of His greatness arguing against His individualizing, I maintain that it is a clear proof of it. But we have a stronger proof than this and a more sure foundation for our position; for in His book God declares that the

very hairs of our head are all numbered and that not even a sparrow falls to the ground without the knowledge of our Heavenly Father. Oh, how it lifts one up to realize that he is a part of God's great plan and that the Heavenly Father has a plan for his life. But we pass on.

Each individual Christian has a home in the great heart of God. We are not aliens to God; we are not strangers to the commonwealth of Israel; we are not outside with reference to God. We are of the household of faith, of the family of God; and each individual Christian is a member of that household and has a place in the loving heart of God. His love for us is greater than that of a mother for her child. What mother is there who does not have room in her heart for her last baby though the family be ever so large? And if, perchance, there be a crippled, a deformed, or an imbecile one, if perchance there be a weakling in the home, the mother's heart goes out all the more continually to this one and upon him she bestows more abundant care. No matter how insignificant, no matter how much of a weakling we may be, the great heart of God seems to love us all the more tenderly.

I once read a legend which went something like this: When, one day toward the setting of the sun, a visitor approached the tent of Abraham, that friend of God, according to the customs of those days, bowed himself low and invited the stranger in to eat the evening meal. Abraham called upon him to give thanks to God; but the stranger said, "I know not God. I worship the sun and cannot give thanks to God." And Abraham said: "If thou canst not give thanks, thou mayst not eat of my food." The traveler, worn and weary and travel stained, sorrowfully went on his way, but had scarcely left the door when an angel of God appeared to Abraham and said: "What is this thou hast done?" Abraham said: "Because he feared not God and gave Him no thanks I sent him from my home." And the angel said: "The Father hath borne with him ninety and nine years and canst not thou bear with him a single night? Overtake him and bring him into thy home." So Abraham hurried after him, told him what the angel had said and brought him back. Then the traveler said: "Surely this is the true and living God," and falling down worshiped him. It is a comforting thought that every child of God has a place in His heart. My brother, my sister, when you get cast down, when you are mourning and almost in despair, remember that you are God's child, and He loves you even in your wanderings and in your sins; perhaps more compassionately then.

But it is also true that each Christian has a place in the outworkings of God's great plans. God is not asleep. God is no idle dreamer. "For, behold, he that keepeth Israel doth neither slumber nor sleep." God bringeth things to pass. Jesus Christ said: "My Father hath worked hitherto, and I work." He speaks and it is done; He commands and it stands fast; and everything that exists was spoken into being by the word of His power. His might brings things to pass; and God is moving in the events of the earth; and in the mighty outworkings of God's plan each Chris-

tian has a place; and God is bringing things to pass for their good, for their purification, for their uplifting, for making them more Christ-like. Hence it is, that the apostle, grasping this thought in the eighth chapter of Romans, scaling one mountain peak after another, and rising higher and higher in the realm of God's matchless love, declares that all things work together for the good of those who love God, who are the called according to His purpose. God's hands are holding the reins of the universe and controlling all its forces. God has in mind the individual life and is guarding the powers of the universe and of the world for the highest good of each life. Yea, even the powers of hell work together for good to every child of His.

God the home of the Christian—the Christian in God's plans, the Christian in God's heart, the Christian in God's mighty movings in the earth—this is what the old seer saw as he said, "Lord, thou hast been our dwelling place in all generations."

Now, since this wonderful thing is true, it does not mean that we are to be passive; it does not mean that we are stocks and stones; it does not mean that we are not free agents. But it means that we are to try to fit ourselves in the great plan of God. Not that we should so much try to have a plan for ourselves as to try to see God's plan for us; not that we should so much lay out things for ourselves as that we should study God's ways and walk therein. Be sure of this that God has a plan for your life, one of wisdom and love, and the work of your life is not to draw the picture of your future but to look into God's plan, to study his leading, to find out what God would have you do and what God would have you become. As the mariner lifts his eye and looks at the cloud and the sky and measures the breezes before he shall weigh his anchor or remain in the harbor, so every child of God should look at the providences by which he is surrounded and see the unfolding of God's purposes and be guided thereby. This is Christian joy and exultation. This is what all can have if they follow His guidance and shall never make a mistake. If we would only see and measure and struggle to fit ourselves into this plan all shall be well.

II. Now, since this wonderful thing is true, several things are true also; and the first is that the Christian having such a home as this has abundant shelter and safety and protection. Home is the place of shelter. Home is the place of safety and protection. A traveler going through the mountains was overtaken by a furious snow storm. The light of day had faded away and he was about to be lost in the darkness. His heart beat with great fear and trembling. But presently there was a gleam of light, and he saw a home not far away. In that home he found shelter from the driving storm, from the cold, and from the danger; and as he felt himself warmly housed and comfortable, he lifted up his eyes in gratitude to God for the shelter from the storm. Oh! there is not much poetry in the song, but there is a wonderful truth in the statement, "Jesus, our Rock, a shelter in the time of storm."

Often this winter have I been impressed with gratitude to God for a shelter in the time of storm. It has been a very bitter winter. There have been many storms. There has been much cold. And as I gathered in the evening

around the fire with my children about me in the air of comfort and safety, and knowing of the bitter blighting cold and storm without, I have lifted my heart to God in gratitude for the shelter of home. All that the best earthly home is to man and ten thousand times more, is the Christian's home in God—a shelter in the time of storm, a protection when temptations come. No matter what enemies may surround you, no matter what trouble may come upon you, just out there is a home into which you may enter and find safety; for God is everywhere if, haply, we may reach out after Him and find Him.

And home is the place of cheerfulness; home is the place of happiness. God pity the man who does not prize the cheerful greeting of his children and their glad welcome and their frolicsome ways above everything else in this life. The home ought to be a cheerful place, of comfort and joy, no matter how the storms may blow without. The Christian has a sure retreat, and with God on his side, everything is well.

And, then, home, you know, is a place of refreshment; home is the place where we take the support for our bodies, the food that shall sustain us. The Christian daily communes with God that he may get strength. And what wonderful strength he may have in God!

Home is the place of rest. We do not so much appreciate rest in our youth; but as the years creep upon us, as time becomes burdensome and as the labors of life increase, we begin to appreciate rest. The Christian has always in God a place of rest. No matter how greatly he may be disturbed otherwise, in God he can always find rest, rest in God.

III. Now, then, several things should follow by reason of these great things. Since the Christian's home is God, he should live a pure life, a worthy life. We hate to see the son of a noble family go to the bad; and we will not mention the daughter of a noble family falling into sin. Somehow, we surround a noble home with an air of nobility. And, what an awful thing it is for the inmates of that home to be filled with unholy thoughts. Since the Christian's home is God, and in God, he ought to live an absolutely pure life, to put evil thoughts from his mind and heart, to think that which is pure and holy and good, to let God's uplifting grace come into his heart and so purify his own mind and heart and make it like unto God.

A Christian ought to live a cheerful life, a Christian ought to live a happy life, since his home is in God. I trust that I am in sympathy with men, certainly with those in distress, and I do not pretend to say that Christians do not have their sorrows and their troubles. Sometimes it appears that Christians are called upon to endure more afflictions than anybody else. "Many are the afflictions of the righteous," says the Word; but I do maintain that the Christian has in God and in the religion of the Lord Jesus Christ enough hopefulness, enough joy, to enable him to triumph amidst the most dire afflictions and calamities that may come in this world. Let his brother, his friends, be taken from him; let him, indeed, be bereft of wife and children, while God is left to him, there is still set before him the joy of being reunited to them in a better world; and though the Christian is sometimes called upon to walk through the valley of the shadow of death, yet so wonderful is the grace

of God that he can triumph amid all the losses of this world and amid all its sorrows and can rejoice even in affliction. Oh! marvelous grace of God that is powerful enough to enable us to triumph over all the afflictions, the sorrows, and the distresses of life! Why, we can even stand over the grave and say, "Oh, death, where is thy sting! Oh, grave, where is thy victory!" rejoicing in the power of our God that He enables us to triumph even over our last great enemy.

And, then, in the last place, the Christian having such a home ought to live a royal life. I am sick of hearing people talk of being a Christian as if they did it under protest, as if they felt they must be Christians, must connect themselves with churches, must keep up respectful appearances, and as if they did not want to. I want to see people rejoice in the fact that they are children of God, claim their blessed privileges, use their mighty power. The Christian is the child of God, the child of a king, and he ought to live a royal life, not making excuses for his religion; not saying, "I have to do this because my religion requires it;" but rather, rejoicing because it is the will of God and of Christ, the King of the earth.

Christian character is the only thing, by comparison, worth talking about in the world; and the child of God has an inheritance that the riches of this world cannot buy. I love to see the people of God lift up their heads and go along in triumph remembering that they are the children of a king, rejoicing in sacrifices for His sake, and remembering their heritage. Suppose that out of a king's home should come a son or a daughter and they should go along as

if they were the very outcast of the earth. What a shame! What a shame! And so the princes and princesses from God's palace sometimes walk through this world as if they were outcasts. Did not our Saviour say, "I will not leave you orphaned?" And, so, as the children of God, with our home in God, now because we have come into harmony with Jesus Christ, having been delivered through eternity past and to come, let us go through this world as becometh the children of God, remembering that we are part of his great family, heirs of God and joint heirs with Jesus Christ.

But what of those who have no part in this inheritance, what of those who are homeless, what of those who are orphans? My heart goes out to them! There comes to my mind the picture of a great scene. A meeting of the Georgia Baptist Convention held in my church at Griffin for the benefit of an orphanage, the little fatherless children were there, and after they had recited some pieces and sung some songs a subscription was taken to build them a home. The people almost ran over each other to contribute to their support and strong men wept for the joy of giving to these fatherless ones. Why? Because they were homeless! And as I think of every unbeliever without a home for the present or the future, my heart goes out in unspeakable yearnings for these fatherless ones. If you should see a homeless child in the streets you would take it into your house and care for it; so, will you not take these spiritually homeless ones, eternally destitute, into your heart and bring them into the home of God that our Father's house may be filled? Amen!

A Short Sketch of Selma's New Pastor.

Rev. J. L. Gross was born on a pine woods farm in McDuffie county, Ga., June 22, 1862, of poor but honorable parents. His boyhood was spent in working on the farm one and sometimes two years at a time, and then going to school awhile to first one country school and then another. When twenty-one years old, he entered the Junior class at the University of Georgia at Athens. In two years he took degrees of A.B. and B.L., which has not been done by a student of the University since that time and only a few times before. He was also anniversarian of his literary society and took a speaker's place in his senior year. Upon graduation in 1885, he practiced law with success in Warrenton, Ga., until March 1889. While there he had typhoid fever in the falls of 1887 and 1888. This constant sickness induced him to remove to Cedartown in March, 1889, where he at once entered upon a successful career as a lawyer, enjoying, perhaps, the most lucrative practice of any young man in that section of the State, and being called out of his State several times on important cases.

He was offered several political offices, but declined them all, but was an ardent supporter of his friends for office and never lost in a fight. He was a most potent factor in carrying his county, Polk, for his party in 1892, and was offered political preferment therefor, but steadily kept to his profession.

He continued the practice of law, with prospects brightening all the while until the middle of July, 1893, when, after a great mental and spiritual strug-

gle, he yielded to what he believed was a divine call to the ministry and went to preaching.

So impressed was he with the importance of pushing his new work that he preached some one hundred times in the first sixty days, and the Lord graciously added some two hundred to the churches in which he labored in protracted meetings.

Before he had been preaching a month he had received calls to the pastorates at Washington, Ga., and Curtis church, Augusta, Ga., the former of which he accepted, and entered upon his work the middle of September, 1893. Here he remained until September, 1899, when he accepted a call to First Baptist church, Griffin, Ga., where he has remained until called to Selma, Ala.

His work for foreign missions was recognized early after he commenced preaching, and in 1894 he was elected vice president of Foreign Mission Board for Georgia, which office he now holds.

At the Georgia Convention in Gainesville, 1895, he was the author of a resolution to raise ten thousand dollars for Foreign and Home Missions in one month. This was done.

At the Georgia Convention at Griffin his own church, in 1890, he had charge of a wonderful collection for the Orphans' Home work, when between seven and eight thousand dollars was raised in a very short while.

In the effort to increase Mercer's endowment last year, he raised by his individual exertions, between three and four thousand dollars.

He was converted at the age of seventeen years, and united with the Baptist

church at Hamsaw, Ga., being baptized by the Rev. J. W. Ellington. At the time that he was converted not a single member of his family, father, mother, and four other children, was a church member, though his mother was a devout Christian. Before he had united with the church after his conversion, with the consent of his parents, he erected a family altar. All the living members of the family are now Christians.

From the time of his conversion, at intervals he had convictions that he ought to preach the Gospel, but these he put aside on the ground that he did not

know the Lord's will and yielded to the prompting of his ambition, desiring to become a great lawyer and afterwards enter national politics.

At present he is vice president of the Foreign Mission Board for Georgia, trustee of Mercer University, and the Baptist Orphans' Home, moderator of the Flint River Association and chairman of the Executive and Co-operative Committee of his Association.

He has done a great deal of evangelistic work, and preached a great many times, too much perhaps for his good. In 1890 he preached three hundred and seventy-five times.

Tender Ties Broken and Tied Again.

[Extracts from two letters.]

In the midst of the painful duty of separating from a people whom I love tenderly, and by whom I am dearly loved and appreciated, even to the point of willingness to sacrifice to make me comfortable, your good words came with "healing in their wings," and will help me as I shall leave the ties and friendship of a life time. Believing, however, that I have been divinely led in accepting the call to Selma I shall go trusting in our Father's mercy that He will richly supply every needed grace. Hoping to see you before a great while, I am,
Yours fraternally, J. L. Gross.

I am in love with the Selma saints. They have given me a hearty Christian welcome and I feel that I shall grow fat and be happy with them, working for the kingdom.

Already I begin to feel at home among the Alabama saints, and rejoice that God has dealt so kindly with me. Come to see us.

Fraternally yours,
J. L. Gross.

Editorial Correspondence.

Gadsden.

Since Brother Dawson's anecdote at Brewton, the name of Gadsden has become so associated with success as to be almost its synonym. This is not at all unfitting; Gadsden is succeeding, and nothing in that delightful city surpasses in that respect the First Baptist church. They have paid their debt of \$1,400, except about three hundred, which is subscribed, but that did not keep them from giving six times as much for Ministerial Education as they did last year. The church is thoroughly organized, and running well on all lines. A good Sunday school, and the Sunbeam Society can't be surpassed in the State. They have also a most excellent choir, composed of members of the church who sing without pay. I have heard nearly all the choirs in the State and have yet to hear better music than they give. My heart has not been stirred for many a day by a song as it was by a solo sung by Mrs. J. M. Elliott, who like her sainted mother leads, not

only in the choir, but in other good works as well. But I must not begin to mention names. Too many in Gadsden are worthy of special mention. I predict that it will stand close to the head of the list of Alabama churches before many years. No church is progressing more rapidly and Pastor J. G. Dickinson is happy over constant and numerous additions and steady growth all along the line.

Alabama City.

Rev. J. M. Solley is the pastor, and that means that they have one of the best of men. The prettiest factory town in all the country, a beautiful house of worship, a perfect sea of faces as the congregation packed the house—nearly all young people, and a delightful service. These were some of the pleasant features of my visit. The collection was not large, but this is a mission church. What a field for work! The Baptists of the State never did a better thing than when they built this church.

J. V. D.

A Great College--

Cigarettes and Fraternities.

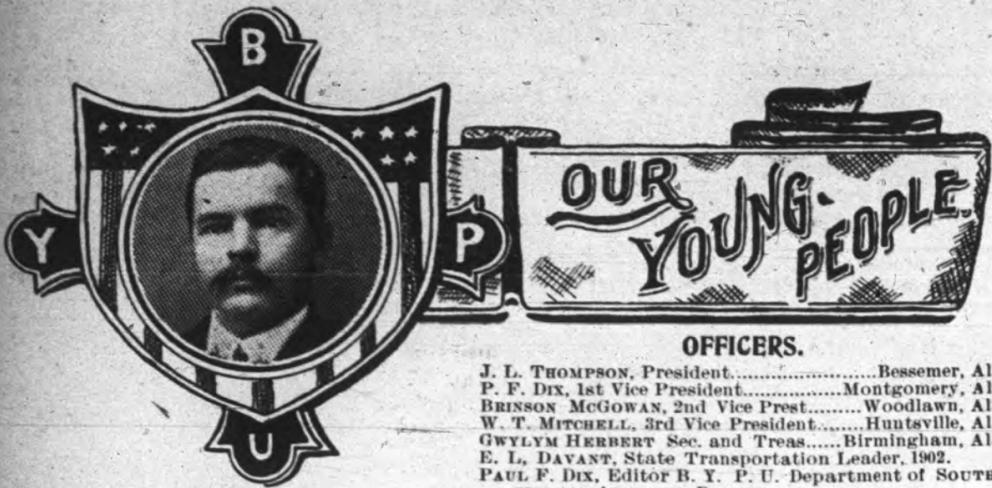
I took in the Mississippi Agricultural College at Starksville on my trip. My nephew, J. Crumpton Hardy, is the president. It is a great school with six hundred pupils. They do not allow secret societies nor the deadly cigarette smoking. It is a great pity that the Alabama schools haven't the backbone to take this stand. Our colleges seem to have surrendered to the boys. I look upon secret societies as most hurtful to boys at college. An old educator at the head of an institution where they were allowed, being interviewed on the subject said: "They are evil and only evil continually." As to cigarette smoking it is simply deadly in its ef-

fects on the boy after leaving him a wreck physically, mentally and morally. Some one has said: "After a boy has been used to the habit, he will both lie and steal." It is simply nonsense for the teachers to say it can't be stopped."
W. B. C.

Testifies with Pleasure.

Good evidence: "With pleasure I testify to the merits of Hughes Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate." Sold by druggists—50c. and \$1 bottles.

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 PAUL F. DIX, Editor B. Y. P. U. Department of Southern and Alabama Baptist.

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

April.

BAPTIST UNION.

Monday 7. I Timothy 5. Neither be partaker of other men's sins (v. 22). Compare Eph. 5:11.

Tuesday 8. L Timothy 6. A charge to the rich (vs. 17, 18). Compare Romans 12:8.

Wednesday 9. Titus 1. How God's steward must be (v. 9). Compare II Tim. 1:13.

Thursday 10. Titus 2. Reprove with all authority (v. 15). Compare I Tim. 5:20.

Friday 11. Titus 3. "Heirs, according to hope, of eternal life" (v. 7). Compare Rom. 8:16, 17.

Saturday 12. II Timothy 1. "Guard through the Holy Spirit" (v. 14). Compare I Tim. 6:20.

Sunday 13. Prayer Meeting. The Law of Giving. II Corinthians 8:1-5; 9:6, 7; I Corinthians 16:1, 2.

S. S. Lesson. Peter, Eneas, and Dorcas. Acts 9:32-43.



M. L. Brittain,

Pres. Ga. B. Y. P. U. and Author of Introduction to Caesar.

Ackerville B. Y. P. U.

Through the columns of "The Southern and Alabama Baptist" I see that it is greatly desired that reports shall be sent in from our different Unions. I believe it would be of benefit to us all if we would often send in an account of our work.

For a little over a year our society has struggled along, sometimes our meetings, week after week, have devoted zeal and enthusiasm, and then comes on the reaction and our meetings seem cold and lifeless.

We do greatly desire to make our society all that it should be and a real factor in the Master's work. Any suggestions from members as to how to awaken interest, and then how to "keep awake" will be greatly appreciated.

Our society is small, having only about thirty or forty members, however, we know that if each one could be made to realize that he or she is personally responsible for a share of the work, how much we might accomplish. We want to get in touch with the Union, and strive to be a worthy branch.

Pray for us that we may receive a blessing from our Heavenly Father, and as true disciples of Christ we may do all in our power for the community and for our young people.

The Ackerville B. Y. P. U.

A New Union.

It affords me much pleasure to inform the many readers of your paper of the recent organization of a Baptist Young Peoples' Union in Fairmount Baptist church.

The organization was conducted by the writer by the able and highly appreciated co-operation of Brethren John M. Sims and W. W. Bush, who were gladly admitted into our union as honorary members. The total membership at present is seventeen, all of whom bid fair to engage every zealously in the Master's work. May the Lord bless their efforts. The following officers were elected: President, J. L. Vaughn; Vice President, David Beas-

ley; Secretary and Treasurer, Hunter Parker.

John L. Vaughn, President.

Under the auspices of the Baptist Young People's Union, at the Baptist church, Dothan, Ala., Sunday evening, April 6, at 8 o'clock, an elaborate and entertaining program consisting of vocal and instrumental solos, songs, pantomime and recitations was given.

Following is the honor roll of Howard College for the six weeks ending March 11, 1902: Barkley, P. C., Beal, J. A., Brannon, C. M., Beeson, Geo., Burns, P. P., Caine, A. M., Colley, J. O., Couric, C. M., Craker, D. C., Counts, W. A., Crumpton, R. C., Crutcher, M. H., Davis, W. T., Farrington, F. H., Faucett, D., Foster, W. J., Godwin, G. R., Gross, A. J., Gwin, P. E., Harris, Leon, Hawkins, M. C., Howell, J. N., Jones, H. D., Keeton, P., Lambert, R. A., Loftin, A. F., McCord, Carey,* Meadows, A. W., Parker, Jas., Payne, E. C., Payne, F. M., Puckett, P. P., Robinson, McC., Russell, S. J., Shank, Pope, Smith, A. L., Smith, T. M., Underwood, C. P., Wade, J. T. S., Woods, Thos. Woolley, D. Z., Watson, W. J., *—Highest average 99.3.

!—Second highest 99.25.

Dewitt Faucett,
Post Adj.

Alexander City.

It is with pleasure that I report the progress our Union is making.

Our Union was organized about six months ago and has constantly grown in interest as well as membership from its first meeting.

Our officers are wide awake and keep everything "very much alive." We use the B. Y. P. U. quarterly and like the program arranged therein very much, though we do not always follow it. At our last meeting, lead by Miss Worthy, we had a very interesting subject, "A Noble Purpose."

We appoint a leader each Sunday for the following Sunday and so far we

have had only one to fail us. Isn't that a good record?

We begin promptly on time and are careful to quit on time, never allowing the meeting to last over an hour.

Our pastor, Brother Arnold S. Smith, is instructing us in Baptist Doctrine. We have distributed a quantity of tracts and are doing our best to thoroughly interest our people, old and young, in

missionary work. We have good missionary maps of China, Japan, Africa, Brazil, Italy and Mexico, which we use in our monthly missionary meeting. We feel that the B. Y. P. U. has been a great blessing to us.

Fraternally,
(Miss) Mae Goggans,
Corresponding Secretary.

Alexander City, Ala., March 19, 1902.

B. Y. P. U. Paragraphs.

We are very glad to hear this week very encouraging reports from several Unions. Some of our young people are realizing at last that it is a good thing to exchange experiences with other workers, and we think that in time we will have a general awakening along this line. The young people want to know what you are doing.

The new pastor at Orrville, Rev. Richard Hall, has found an earnest band of young workers in his new field. He organized a Christian Culture Class in January, which is now very much interested in the study of the Bible Readers Course as given in the Baptist Union. They have twenty-four members, and meet weekly in the pastor's study. They are covering the ground rapidly in order to catch up with the course and take the examinations in May. We wish the pastor and the young people success.

Another good thing we have heard from Orrville is a strong commendation of the Baptist Union from one of this same band of workers. It is regarded there, as it is everywhere it is known, as a high class religious paper, worth the support of all young people, even aside from the fact that it contains the most valuable comments on the Christian Culture Course. In fact they are to be found nowhere else. They have seventeen subscribers to this paper in the church at Orrville, which speaks well for the new organization. They don't forget either to commend our new State paper. We wish the Baptist Union, and the Southern and Alabama Baptist could be taken and read by all the young people in our State.

The Union at Collinsville is growing in numbers, and is looking forward to the meeting of the State Convention there with great interest. It is expected that preparation for the convention will make the members even more enthusiastic, and the delegates may look forward to a cordial reception.

A most delightful three hours or so was spent on Saturday evening of the Student Volunteer Convention in Toronto, when local workers tendered Rev. W. H. Geistweit, of Chicago, Ill., Editor the Baptist Union, an informal supper. After supper, brief addresses were given by Dr. Thomas, Mr. Geo. R. Roberts, Rev. Dr. Bates, Dr. Herr, W. E. Robertson, B. A., Dr. J. H. Farmer, H. Ballantyne and J. E. Hounsom. The address of Mr. Geistweit was eagerly listened to, the movement and the paper were placed in a new light to several present, and the inspiration received cannot but find its way into our local societies in Toronto.—Baptist Union.

A few Sundays ago in the afternoon there was a meeting in the Tabernacle church of Raleigh, N. C., of all the Unions of the city. The attendance was large and enthusiastic. Quite an impetus was given to the work. By the way, Pastor W. D. Hubbard, of this church, went from Eufaula. He was reared and educated in Alabama, and

we very naturally feel interested in what he is doing.

At the May anniversaries of our northern brethren, a whole afternoon will be given to the interests of the B. Y. P. U. A. Mr. John H. Chapman, President of the National Convention, will preside. Two addresses will be made: "Retrospect," by Dr. J. W. Conley, of Omaha, Neb., and "Prospect," by Dr. C. D. Case, of Terre Haute, Ind. This is a new departure with the anniversary meetings but we are glad to see it.

The B. Y. P. U. of Texas is expected to hold its State Encampment at La Porte in June next. A contract has been entered into for the use of Sylvan Grove, and from fifteen hundred to two thousand members of the B. Y. P. U. are expected to attend. It is expected that the Encampment will continue for a week or ten days, six hours daily to be spent in study and religious exercises, the remainder to be given to bathing, boating, fishing, etc. The grove is beautifully located on the Gulf shore.

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WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone, East Lake, Ala.

Study Topic for the Month.

Missions in Southern States.

America for Christ.

Mr. Emerson says: "America is another name for opportunity." Rev. A. T. Pierson says: "Opportunity is a pictorial word. It suggests a ship, before the port, just sailing into the harbor after the fight with wind and wave. True opportunity is always God-given. Behold I have set before thee an open door, and no man can shut it." But doors unentered do not remain open, and if God once shuts no man can open and we may knock in vain. The open doors in the Southern States invite us to enter and occupy till He come. Let us praise Him for the opportunity; He is at work there and we are His messengers and heralds."

Sky Pilots.

Picked men are needed on the frontier. Let no one suppose that high literary ability is not appreciated in the new settlements. It is no uncommon thing to meet graduates of our best col-

leges in the new frontier town—ex-judges, ex-teachers, sharp lawyers, and keen, educated business men are there—and the missionary may find as appreciative an audience as can be seen in many large Eastern towns or cities. Frontiersmen believe in calling things by their right names—they have no use for "taffy;" they do not ask the preacher to speak "soft words" to them. The men on our Western frontier are human beings, have immortal souls, and so need the gospel. While they do not "Go West" for their health, nor from patriotic and benevolent motives altogether, they are yet among our greatest benefactors. They open up the wilderness to immigration and civilization. They compel Dame Nature to reveal the secret places where her treasures of gold and silver are stored. Through great privation and hardships they open up the way for the donkey trail, the wagon road, and the steam engine.—Missionary Review.

Self-Denial.

Cuba.

We observed the Week of Prayer and Self-Denial for Home Missions. Had a very good attendance every day, and some who were not members of the society came regularly. Our offering amounted to \$8. I am sure the meeting resulted in great good spiritually.

Mrs. Phila Carden.

Scottsboro.

Enclosed find a money order for \$1.30 for Home Missions on my Self-Denial. Our Union does not observe the week, I am sorry to say, so I almost-always try to observe it by myself.

Shades Valley.

The Week of Prayer and Self-Denial was observed by the women of the Birmingham Association, following out the program as given in the Baptist of March 12th. Our first meeting was held with the Shades Valley church, Sunday afternoon, March 16th. The leader of the Sunbeam Band and I were the only ones from Birmingham. We were met at the train by Brother Aldrich and driven to the church where we were cordially welcomed not only by members of our own people, but many of other denominations. We rejoiced in this beautiful spirit of fellowship which characterized our meeting. It was well that the opening meeting had for its subject "The Source of Power," "The Story of Missions is the Story of answered Prayer," and the claim God has upon His children—"Ye are not your own, ye are bought with a price." The first part of the meeting was devoted to the ladies who have a consecrated band of workers earnestly desiring to know more fully what God would have them do.

Mrs. Hamilton then gave one of her characteristic talks to the children and won the hearts not only of the loyal

Sunbeams, but of all present, as she brought out in forcible illustration the lessons we may learn from a little child—lessons of love and faith and trust. The meeting was then thrown open and a number responded in helpful talks.

After the close of the meeting we had an earnest talk with the devoted President as to the ways and means of carrying on our work.

As the shadows began to lengthen we bade good-bye and homeward turned our faces. Good for this band of faithful women who are desirous of obeying the command of our Lord and Master in giving the gospel to the world.

Mrs. L. F. Stratton.

Monday, March 17th.—Each Society at home.

Attalla.

The observance of the "Week of Self-Denial" brought many blessings to our hearts and homes. The attendance was not large, but pure gold. Many prayers were offered, and talks made for our missionaries and their work.

Our meetings were deeply spiritual and as we met from day to day, our zeal continued to grow. I do not think I ever saw a greater manifestation of the Holy Spirit at any time, than on the last day, Saturday. We gave out the envelopes on Wednesday to be returned Saturday. The result was gratifying indeed, amounting to about \$15, which inspired us to talk, pray and sing praises to our God who had so graciously blessed us. We feel that this is the beginning of good times with us. Our society with its consecrated leader, Grandma Walker, has taken on new life. We feel that we love each other better and now we want Brother Crumpton to visit us and keep up the good work.

Mrs. W. W. Harris.

East Lake.

Perhaps it may be of interest to some readers of the Alabama Baptist to know that the W. M. U. of the Birmingham District holds union meetings with the several churches during the week of prayer in January and in March.

There may be in this statement a helpful suggestion to some societies, accustomed to observe these seasons of prayer, each in its own precinct. In cities having more than one church, there is inspiration in some times comparing notes, in meeting together and praying together.

The meeting of East Lake Tuesday, March 18th, was well attended, Avondale, Woodlawn, Southside, North Birmingham and the First church being all represented.

East Lake is the home of our beloved and efficient secretary, Mrs. D. M. Malone; also of Mrs. N. A. Barrett, one of our most consecrated and devoted Christian workers.

Here, too, lives Mrs. Ansley who, we feel, must somehow always belong to the Orphans and their home. The church at East Lake is the pioneer (church) of the Birmingham Association. She has many brilliant daughters now, but the mother is no less strong, forceful and effective. To the stranger in the midst, this meeting at East Lake was truly uplifting and helpful.

Mrs. Barrett presided and in a tactful manner, guided the thought and prayer into proper channels. The pastor's helpers—and what helpers a band of enthusiastic, energetic girls can be to a pastor!—read the Scripture and took charge of the music. Mrs. Shelborne had good news from foreign fields. Miss Herring discussed city problems; Miss Stratton told of the work of the Mercy Home; Mrs. Atkins, Mrs. Edwards, Mrs. Davidson and others spoke of perils and opportunities.

Mrs. Ansley talked about the influence of church building upon the Foreign Missions.

Mrs. Malone also read a very interesting letter from Miss Armstrong, explaining the work of Miss Publ Waide among the immigrants of Baltimore.

It would be difficult to find a band of women more consecrated, more zealous in good works, more completely in touch with every department of woman's work than these good women of East Lake. Their self-denial offering was more than \$22. A prayer for such condition of mind and heart that we shall delight in service towards hastening the time when Christ's Kingdom shall come, and His will be done in all the earth—closed a meeting fraught with spiritual good to all present.

Mrs. A. J. Dickinson.

The birds pour forth their souls in notes

Of rapture from a thousand throats.
—William Wordsworth.

Opelika.

I have written to the Unions in Tuskegee Association as you suggested and trust we shall have a good collection for our own Miss Willie. Count on the Opelika Union. I am glad to report two new societies in the Tuskegee Association. The young ladies of our church have organized themselves into a band of "Willing Workers." Their first contribution will be for the Orphanage. I was with the ladies of Notasulga on the 20th, when they organized a Mission Union of seventeen members and others will come in soon. Hope when I write again I can report two more Unions.

Mrs. W. E. Hudmon.

Rev. H. A. Tupper, D. D.

At the State Convention of 1889 the Central Committee was appointed without any instructions as to their duties or manner of procedure. Dr. Tupper then Secretary of the Foreign Mission Board, by his vast experience and wise advice rendered valuable assistance to the Woman's work of Alabama in its incipiency.

There follow two extracts from the minutes of the Central Committee, of May 17, 1890:

"The Central Committee felt greatly honored by the presence of Dr. Tupper, the venerated and beloved founder and fosterer of Woman's Mission Societies."

"The committee were much interested and encouraged by a short address from Dr. Tupper. He congratulated them on the progress they had made. He said he was pleased to see the precision with which their business was conducted—that this attention to detail was characteristic of women—that the best reports received by the Foreign Mission Board were made by women. He said women should not be discouraged by opposition; that no good thing had ever failed to arouse opposition; that the great lever for overthrowing opposition was kindness. He advised the committee to make no resistance—to keep on the even tenor of their way and by gentleness and kindness to disarm criticism."

How grieved will be the women of our State to learn that Mrs. Hamilton's father has passed away to his reward! The little Sunbeams, her joy and her pride, will have sad hearts too, when they learn that their leader is in sorrow. In the name of the women and children of Alabama I extend to her and her family our love and sympathy.

Woman's Work.

"There's a song in the maple, thrilling and new,
There's a flash of wings of the Heaven's own blue;
There's a veil of green on the nearer hills;
There's a burst of rapture in woodlawn rills;
There are stars in the meadow dropped here and there,
There's a breath of arbutus in the air;
There's a dash of rain, as if flung in jest;
There's an arch of color spanning the west,
April is here."

Rev. N. Maynard of Japan.

"'Tis an ill wind that blows nobody good." Saturday morning on account of rains and storms Rev. N. Maynard, of Japan had to spend the day in Birmingham and several of us enjoyed the honor of meeting him and of hearing him talk.

Positively the Last Appearance.

The April reports should be in by the 10th. Tired of this announcement? Well, I am too, and it shall not appear again.

Again the blackbirds sing: the streams Wake, laughing, from their winter dreams,
And tremble in the April showers
The tassels of the maple flowers.

—John Greenleaf Whittier.

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

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Send all checks, registered letters and money orders to FRANK WILLIS BARNETT, Birmingham, Alabama. Don't send money or business letters to Montgomery. It causes extra work and delay.

Some friends have misconstrued the articles about Shorter College which appeared in the Georgia Edition, but I feel sure when they understand the facts they will not be aggrieved, for the article was not intended to disparage our own colleges.

The Shorter College article was not an advertisement. I never got one cent for it, but I have made it a rule of my life whenever a man, woman or child helped me, or my family, or any of my friends to pay them back with interest if it ever lay in my power to do so.

I printed the article to show my gratitude to Mrs. Simmons, the wife of the president of Shorter College, because she devoted several years while living in Eufaula to training the voice of my sister, without making any charge whatever. I trust this bit of gratitude shown to a good woman who had been wonderfully kind to one of my blood will not place me in a false position.

I think after I have lived in Alabama a short while longer the people will see and believe that the ambition of my life is to build up our Baptist institutions, and that I am devoting my time and means to its accomplishment.

Frank Willis Barnett.

The Divine Providence.

Softly, gentle reader! Do not for one moment imagine that you are about to receive light on this measureless problem. You are only requested to stand for a moment and gaze into the fathomless depths. What can any one know about the divine purpose, except what has been divinely revealed? That God is absolutely and immediately controlling all things, for the unerring accomplishment of His own purposes, is clearly revealed. That these purposes are far wider than the domain of human existence, either here or hereafter, is also clearly revealed. But the connection of any fact or any event, singly or in groups, with those far-reaching, all-embracing purposes, is something no man can make out. Yet, "fools rush blindly in where angels fear to tread," and boldly proclaim that God is their ally because their plans apparently succeed for a time. Who knows what key unlocks the mystery of defeat? Who can tell beforehand the figure that the looms of God are weaving? It is with nations as it is with individuals. They do not direct their own steps. Behind the schemes of rulers and cabinets and councilors and diplomats and politicians there is a power which stays not for human resistance nor hastens by human aid. Out of sight is

"One far-off, divine event
To which the whole creation moves."

It is beyond the rim of the world, and yet in some mysterious way every day's history in every human life is connected with it. Out of human strife may come a mighty advance of the purpose of God, and both contestants work with him. In the last analysis, therefore, the question of life is narrowed to this: Self or God? To work in harmony with Him, to be "consecrated" to Him, to suffer or to do, with equal joy, the divine will because it is divine, is to share in God's final and eternal triumph. To make self the end of existence, to "save one's life" for what it may bring of gratification, is to lose all and go out from the presence of God into utter darkness and utter despair.

Beyond this we have no teaching. It is worse than foolish to try to measure God. He only can be sure of his footing who is working with God. To interpret his will by our own wishes is to dethrone Him. A story is going the rounds, "When Lincoln and Beecher prayed together," which furnishes an illustration in point. The incident is treated as a turning point in the great conflict. What, then, of the prayers of a million of as devoted men and women as ever graced the world? "The end is not yet." And the clew which leads out of this maze is beyond, where no human foot has trod.

The Outcome of Higher Criticism.

Another example of the logical consequences of turning away from the law and the evidence is a paper by a certain Professor Bacon in the Outlook, on "The Outcome of the Higher Criticism." This "Outcome" is purely a personal matter to this professor. He speaks really for himself alone, as in most cases and to a great extent the radical critics always do. Over and over it has been shown that these critics were cutting at the foundation of belief. This new "outcome" is simply a case in point. And it illustrates the utter hopelessness of finding any clew to the problem of the universe, or any authoritative guide for either faith or morals, without the unimpeachable divine revelation. Prof. Bacon's conclusion is that "there remains that 'reasonable religious and holy hope,' but it is all too vague to satisfy us." Assuredly so. He adds, "Science may yet tell us more, and we look to it eagerly for what it has to offer; but its results, and even its promises, are of but small extent as yet."

And this is seriously offered to the people of God in return for their faith in the Holy Scriptures! This is seriously offered to the lips of men famishing for the water of life!

Now, we do not believe that any fair-minded, well-balanced man is afraid of the "truth" about God and His word and the future life. Why should these upstarts with their supposed theological "science," offend the sober sense of human history by assuming that the people of God are unwilling to hear the truth? "Science" is nothing apart from men. It has no personality. The Roman Catholic use of the word 'church' shows the same sort of confusion. There is nothing of either apart from individual men and women. "Science" does nothing. It is men who are the doers in all achievements. Men "may yet tell us more" is what this learned professor really means. To this absurdity, according to voluntary confession, the boast of the higher critics has come at last.

There is no sure proof beneath the pretentious claims of these radicals, as

has been absolutely shown by some of the foremost scholars of our times; and yet we are solemnly informed that they appeal to the general mind by their own reasonableness and that their conclusions are "attested (sic) by the uni-

versal acceptance which they meet at the hands of the younger generation of scholars." We want to believe them, most scholars (?) do believe them, ergo, they are true. The amazing thing about all this is its extreme shallowness.

Editorial Paragraphs

J. A. Rountree, secretary of the Alabama Press Association, has done himself prouder than ever in the beautiful pictorial report of the thirtieth annual meeting of the association held last year in the city of Montgomery. Tastefully bound, complete in detail, illustrated with handsome cuts of the officers of the association and the committees, replete with good advertising matter, the volume of one hundred pages is one that every member of the Alabama press would take pleasure in possessing, and it reflects great credit upon the Leslie Printing and Publishing Co., who got it out.

Rev. Frank Barnett has made some wonderful improvements in the Alabama Baptist since he purchased it from Major Harris. The paper is now published at Birmingham and should be in every Baptist home in the State.—The Scottsboro Citizen.

This advice coming from a secular paper, ought to bear fruit.

"We are pleased to see from week to week a steady improvement in the Southern and Alabama Baptist. We believe that Brother Barnett will give his constituents a fine paper despite the vast amount of free advice he is receiving. Indeed, he seems to know how to take it good naturedly, which is a fine thing to be able to do."—South Carolina Baptist.

[Thank you, brethren.—Ed.]

"Bro. Barnett, the handsome, talented and squarely up-to-date young editor and owner of the Alabama and Southern Baptist, was at the Convention with a handsome Georgia edition of his paper. Barnett is a hustler, and at the same time a good man, and in his new venture deserves the hearty support of his brethren." These kind words are taken from "Field Notes" in last week's Index, and were written by our friend Harris.

We welcome the "Maryland Baptist," edited by Brethren B. P. Robertson and O. F. Gregory. Mr. Harold T. Pratt is the business manager. It is published monthly at 35 cents per year, and is well worth more. Success to you brethren, your first issue is a gem.

If Baptist principles are derived from the Word of God they are worthy to be held with firmness, and to be commended to others. Why should we hesitate to declare to men the whole counsel of God? We would not intrude upon others our peculiar views at inappropriate times—as at a union service of different denominations—but it is just as much a duty to persuade men to be Baptists as to persuade them to be Christians. The latter, of course, comes first as of chief importance; but having won a man to Christ, every Baptist should wish also to win him to complete obedience to Christ. The Baptist views of baptism, of church polity, of a regenerated church membership are nothing to be ashamed of, and we should be

glad and proud to persuade believers to adopt them.—N. Y. Examiner.

We give hearty welcome to these timely words from our New York contemporary. They are not spoken by way of apology for any recent editorial utterances, perhaps, but only as an indication of a vigorous policy in the future. So be it! We shall watch our brother's editorials with happy anticipations. It is commonly believed that most conservative Baptists and the most unquestioning believers in the faith once for all delivered to the saints live in this part of the country. An emasculated Gospel is always a weakened Gospel. The divine rule is, "according to the proportion of the faith."

It is greatly to be regretted that so many men who might do good service in their own proper fields are going out of their way to assail the higher critics. Let it be thoroughly understood that this paper has not one shred of faith in the results of the radical critics. We believe in the complete inspiration of the Scriptures and their unimpeachable authority. We do not at all take to the "new theology." But no one who is not thoroughly equipped can hope to accomplish good by entering the lists against the radicals.

We congratulate the good people of Atlanta upon their success in defeating the project of a racing and gambling establishment near their city. It furnishes another proof that such evils can be stamped whenever good people determine that it shall be done. The example is earnestly commended to Montgomery and Birmingham and every other city in the South where the conscienceless element is allowed to have the sway.

When the Georgia Baptist Convention, to a man, rose to its feet and responded to a motion to re-elect Hon. W. J. Northen to its presidency, it not only did a handsome thing in a handsome way, but it administered a merited rebuke to somebody.

Attention.

It is in order now for our churches to prepare to send their pastors to the Southern Baptist Convention at Ashville. Take the hint brethren. It will be money well spent and will be as bread cast upon the waters that will be gathered up in the improvement of their preaching and pastoral work for months to come. Let some good brother or sister in each church raise the money and send the pastor on his way rejoicing. It can be done easily.

Home and Foreign Missions Through April.

The churches are responding nobly. If it is kept up this way Alabamians will not hang their heads with shame when we meet at Ashville. I can forward money by wire from Montgomery as late as 12 o'clock April 30th.

W. B. Crumpton.
Montgomery, Ala.,



REV. J. F. WATSON,
Pastor First Baptist Church,
Pratt City, Ala.



FIRST BAPTIST CHURCH,
Pratt City, Ala.



REV. J. E. BARNARD,
Pastor First Baptist Church,
Anniston, Ala.

An Excellent Meeting at Pratt City

Rev. J. F. Watson, the Pratt City pastor, has been having gracious seasons with his people in a series of revival meetings in which Rev. J. E. Barnard, pastor-evangelist, did the preaching. There were a large number of conversions and additions to the church, and the meeting grew in interest to the last. We were able to attend only one service of the meeting, but that we greatly enjoyed. Bro. Barnard preached a heart-searching and forcible sermon on "Repentance and Faith," stressing the old fundamental doctrine of a regenerate church membership which many preachers, we fear, too often ignore in eagerness for immediate results. His presen-

tation of the truth was clear and striking, and his method of conducting the after meeting simple and direct. Bro. Barnard was called home by a death in one of the families of his church and hence the meeting closed earlier than was intended. We take pleasure in giving a picture and short sketch of Bro. Barnard and of Pastor Watson and his church.

Rev. John E. Barnard was ordained July 7, 1899. Preached a missionary and pastor until 1893, when he entered Howard College and took a four years' course (A.B.), during which time he pastored churches. He then took charge as pastor of Oxford church for sixteen

months, afterwards spending one year in the Seminary at Louisville, Ky., from which place he came to First Church, Anniston, June, 1899. Since that time 834 members have been received into the church with a net gain of 700 members. Since his great meeting last June, the church has had 101 additions.

In addition to work done here since June, 1899, Bro. Barnard has held 15 meetings at as many different churches, in which there have been more than 1,000 conversions.

He accepts about one-third of all the invitations he receives to hold meetings with other pastors.

Rev. J. F. Watson was born at Clin-

tonville, Ala., and his boyhood days were spent on a farm in Coffee county. He was for two years a clerk in Dothan, and realized his call to the ministry at the age of twenty. While a student at Howard he did mission work in mining towns in the vicinity of Birmingham. He was pastor in Henry county a few months and in Talladega county two years. He is an A.B. graduate from Howard College and a Th.G. of the Seminary at Louisville. He was pastor for three years at Orrville and Providence, in Dallas county, where he did most excellent work, and has been at Pratt City six months. The church has received forty-two members during this time.

What My Letters Say.

Secretary W. B. Crumpton.

It reached the ears of one of our thoughtful laymen that the Board would probably have to borrow some money to pay the missionaries in the State. He writes: "I think I will have to go in bank and get money to carry me through the season, but I want to help you. If you have to borrow, I want you to use the inclosed \$10.00 to pay interest." Did anybody ever see a more thoughtful act than that?

Another layman writes: "Some of our people pay regularly, others after persistent efforts of collectors; others not at all." Did anybody ever read a more concise statement? Alas! that his is not the only church. What will become of us if this condition should continue? But it will not. Already there are signs of great improvement.

A good sister writes: "A Baptist sister and I decided we could do the colored race most good by gathering up the children and forming them into Sun Beam Bands to study the Bible. Please let us know if you think there will be anything wrong in this?" God bless these sisters and their work. People who will find fault with them will certainly be very poor Christians. As

sure as you live, God is going to punish Southern Christians for the way many of them are neglecting the negroes. They are here and we are here and both are here to stay. We dare not neglect them. God bless the self-denying ones who are trying to lift the poor souls about them.

"Can you tell me the history of Easter Sunday? I find some of our people inclined to enter into its celebration." Yes, brother, God's people have always been in danger of imitating the heathen. You remember how Israel sinned in this regard long ago. The celebration of Easter and the name, came from the heathen, beyond all question. In our English New Testament, the word occurs one time, but it should have been "Passover." The English translators showed their dishonesty in this, as well as in several other places. No objection to flowers in the churches, and a sermon on the Resurrection; but I would preach it some other Sunday, so as not to give encouragement to a practice which is growing among the people. Dr. Stakely celebrated Easter at the First Baptist Church in this city in a way entirely in keeping with the New Testament idea, though he did not call it

"Easter." He used the occasion for baptizing, after the New Testament pattern, a number of converts, a great congregation witnessing it.

Bro. Gross, Selma's new pastor: "I am an Alabamian, and shall be only too glad to help you in any way in my power. Shall be glad to put in some licks for Home and Foreign Missions during April." That has the right ring about it. We welcome to Alabama all of his sort.

How Davidson must have smiled when he penned this card: "You will call Southside 'Hardshells' no more now. The Lord gave us a great day and we rolled up \$779 for Foreign Missions."

I take it all back, good brother, and off goes my hat and out comes my heart for you and your noble people.

Away up in Randolph county a brother sends two dollars and fifty cents for Ministerial Education and twelve dollars and fifty cents for Foreign Missions and adds: "This is more than our church has ever paid for missions before."

I am receiving many letters like this. I am sure it is the result of more preaching on the subject and more reading. I have been sending out more tracts in the last year than at any time in the history of the Board. The Home

Field and Foreign Mission Journal with the Alabama Baptist are going into many homes where they have never been before. The Mission question grows upon the people and the day is not far distant when they will respond liberally with their means.

A pastor writes: "I am having a hard pull up hill with a weak team, but I have my eye fixed on the top. The devil's hosts seem to be allied against the Lord's anointed." I expect the trouble with this brother's up-hill pull is that most of the members are riding and some who are afoot are scotching the wheels, but he will get there if he is patient and persistent.

A brother in Marion county writes: "Five miles from here is a band of brethren who are not able to build a house of worship. If we had a house there, it would be a good investment for the Lord, as there is not another church for miles."

I commend this brother with his enterprise to the readers of the Alabama Baptist. The Board has no means in hand for church building. Who will help us start a church building fund? This should not interfere with our regular contributions to missions. Twenty-five dollars pledged conditionally would often be the means of starting a church building in which the community will put several hundred dollars.

CORRESPONDENCE

From Judge Inzer.

Please find inclosed check for two dollars to pay for the paper in 1902. I notice my suscription expired in December last. I am much pleased with the paper in its present dress, and think it improved since you became owner and editor.

In 1856 I became a subscriber for what I believe was then known as the Southwestern Baptist, published in Tuskegee by the immortal Sam Henderson. I continued to take and pay for that paper and its successors, and the Christian Index when the Baptist was not published, from the time I commenced in 1856 to the present day, save the few years of the war for Southern independence. If I have failed to get any issue of the papers, including the Alabama Baptist and your paper, since I commenced in 1856, save the time above mentioned, it was on account of the fault of the mails, and not mine.

The Baptist church at this place might be a strong and influential body, and if we possessed a little more of the Divine spirit, and would live in the discharge of all Christian duties, the church indeed would be a power for good. We have some one hundred and forty members, and some of our most wealthy and influential citizens are members of this church, but the most promising part of the membership consists in the large number of young people who belong to the church. Brother John A. Glenn, who was pastor for many years, baptized into the membership of this church quite a number of young members just as he ceased to be the pastor last September, the health of Bro. Glenn being of such nature that he has been compelled to give up all his charges. A good man and a great preacher has for a time, and we trust only for a time, ceased active operations in the ministry.

Rev. J. M. McCord, of East Lake, now preaches regularly in this church on the third Sunday in each month, and on Saturday before. He is an excellent Christian gentleman, a good preacher and a zealous worker in the church. Bro. McCord commenced where Bro. Glenn left off. Up to this time his services have been quite acceptable to our people. I think he will be instrumental in doing great good for the Master in this part of the land. He never fails to meet his appointments, and this is very essential in the making of a good pastor. You see we keep up the old Saturday meeting, and having been used to them from youth, it seems hard to me to get along without them.

The church has a good Sunday school, reasonably well attended, but the school is not so large as it should be. This school is under the superintendence of Bro. Frank A. Ensley, an excellent man and good superintendent, and a coming Baptist in Alabama. He is zealous and efficient in the Sunday school work. Brother Ensley is a nephew of one of the great pioneer preachers of this part of Alabama, the Rev. Jesse A. Collins, and one of the ablest and most powerful preachers of his day, and who preached Baptist doctrine in its purity. If you are not wearied out with this long letter, I may at some time in the future take occasion to say more about Collins and his life and ministry.

We have in our church now only

three ordained ministers. At times we have had as many as seven or eight. They are Bro. John A. Glenn, John S. E. Robinson and Noah A. Hood. As above stated and by your permission, I may hereafter have something to say about these ministers and other things.

Louisville, Ala. John W. Inzer.

The Meridian Meeting.

We have just closed a high-class revival meeting with our Baptist churches. Rev. T. T. Martin, of Louisville, Ky., the ideal Baptist evangelist, held forth the word of truth for about three weeks after the regular apostolic fashion. Man's sin and condemnation under the law, redemption through Christ, salvation by grace through faith, the final preservation of the saints, and baptism and service through love and gratitude were the themes of discourse which he discussed from the Scriptural standpoint, making all as clear as light and as solid as the rock of Gibraltar.

The gainsayers pitched a few futile stones at the truth, but their opposition was too feeble to count for anything or provoke serious consideration. He struck some stunning blows at, if indeed he did not thoroughly pulverize that semi-popular gad called the "New Theology." His main point of attack was the promiscuous use of the Lord's Prayer, and right well did he show the emptiness of the claim of the unregenerate man to sonship set up, apparently, in the opening address of that form of filial appeal to the divine Head over all. If, as the "Modern Theology" claims, there is a principle or germ of the Divine nature or life in the natural man that only needs cultivation and development to produce the true Christian, the real child of God, the eternally saved one, then it would be highly proper for all men, even the great sinners, to address God as "Our Father," and to reckon themselves His children, as they claim the prayer implies, but otherwise as the preacher showed, it is little less than solemn mockery, if not bordering close on to blasphemy. The main point in the contention seems to be that the thought of the prayer is the seed of the pernicious doctrine, which, if imbibed, as is likely to be done, is in danger of causing the eternal ruin of all of the unconverted who are taught to use it. What sinner is there who, if he is led to regard himself a child of God will ever seek to become a child of God?

The preacher also turned loose his "rapid fire guns" on the popular sins of high-toned society to such an extent that there was considerable sensitiveness in some high places, and no little rattling of the horns and bellowing among the Elks.

But perhaps the best of all was the work of grace in the salvation of souls. The exact number is out of the question, since there was not a few of those already claiming to be Christians who found themselves "in the gall of bitterness and the bond of iniquity," and saw and accepted the Lord Jesus as their personal Savior for the first time. I think the church registers show an increase of forty or more new members, with a growing tendency, most of whom were for baptism. Evidently the powers of darkness have had a confusing setback in our city, and truth and right-

eousness carried well to the front. Two hindering circumstances appeared on the field in the midst of our campaign which portended evil and failure, but faith and perseverance tided us safely over and brought in the victory. The rain, Oh, the beautiful rain, but seemingly how inopportune! And then the Elks had a street fair, or more properly a street farce, which lined the thoroughfares with decaying old circus side-shows, and filled the air with a medley-like din of brass bands and fake horns. But the power of the Highest was with us, and despite it all we had a great meeting.

J. A. H.

Meridian, Miss.

The Preston Resolutions.

Our State Convention will meet in less than three months. Let us discuss some matters before we come together, so that we may understand each other. At our last session an effort was made to raise money to support an agent, whose duty it should be to secure funds for the endowment of Howard College.

Will the endowment committee ask the Convention at our next session, for such an agent?

Will we support an agent for that purpose? Can we get an agent who can and will endow Howard College? If such an agent can be secured, let us appoint him just as early as possible.

But I have talked with some who seem to think that this is not the time to undertake this great work. Why not?

Our country is prosperous and our people are able to endow a number of colleges if they chose to do so. Like Felix of old, they are waiting for a convenient season. There is but one argument that can be urged against the endowment of Howard College at this time, and that is that our people are not sufficiently interested in denominational education. But will we become more interested by folding our hands and doing nothing? Thirty years ago there was but little interest in State Missions in Alabama; but our Convention appointed a committee called the State Mission Board, the name of which was changed to the State Board of Missions. This Board sent out an agent called the Corresponding Secretary, who has created a widespread interest, not only in State Missions, but in Home and Foreign Missions as well. We ought to have an agent who could create an interest in education.

Some of you remember that I offered some resolutions last year at Brewton, looking toward the appointment of a general agent, whose duty it should be to raise funds for the better equipment and endowment of our schools, and the awakening of our people to the importance of educating their children and urging their attendance upon our denominational schools; and also toward the correlation of our several Baptist schools in Alabama. Those resolutions were defeated, because their object was not properly understood. Some thought that such a committee would interfere with the internal workings of our schools or conflict with the Board of Trustees. Others thought that their object was to dispose of the Institute Board. These resolutions were written after talking with a number of our wisest brethren in the State and corresponding with brethren in other States where the plans suggested had been tried and had proven successful. I thought then and still think that we need a general agent to travel in the interest of denominational education; but as my

brethren will not go with me, I am more than willing to go with them.

A. J. Preston.

Is Secretary Crumpton a Crank, Sure Enough?

"I am called a crank about tracts." That is what Brother W. B. Crumpton says of himself in a recent letter to the Christian Index on the work in Alabama. Many clerical workers, professing to speak from experience, have great confidence in the virtue of tracts. Perhaps others are less convinced of their utility because they have never given them a fair trial. Certainly the distribution of tracts is an easy way of sowing the Lord's cause. It involves no great cost of trouble or money. Brother Crumpton will doubtless take pleasure in putting any of us in the way to keep supplied with them at little or no expense to ourselves. I have never applied to the secretaries of our Southern Boards without receiving as many as I could use. Very few of us can find an excuse for not employing this means of usefulness. Suppose several thousands of us Alabama Baptists become tract distributors for the next twelve months and see what the result will be. Let us make this sort of literature so plentiful in the homes of our people that nobody can escape contact with it. The experiment will at least give us an inkling as to whether that kind of effort is worth keeping up for a longer time.

Another thing. If Alabama Baptists fail to send in our full apportionment for the Home and Foreign Mission Boards of the Southern Baptist Convention before April 30, our Brother Crumpton will feel badly mortified. What is of still greater moment, I apprehend that our Lord will be displeased. So let every pastor get his church to send to our State Secretary, before that date, the best contribution we can raise, authorizing him to divide the amount between the two Boards as he may deem best.

A. B. Campbell.

Confederate Veterans Reunion, Dallas, Tex., April 22-25, 1902.

Southern Railway announces very low rates to Dallas, Texas, for the Confederate Veterans' Reunion. Tickets will be sold April 18th, 19th and 20th with final limit May 2, 1902. By depositing ticket (in person) with Joint Agent at Dallas on or before April 30, 1902, and payment of fee of 50 cents at the time of deposit an extension of the final limit to leave Dallas not later than May 15, 1902, may be secured.

The rates for this occasion are the lowest rates ever afforded to Texas.

Southern Railway affords quickest line and best service.

For information apply to nearest ticket agent or address.

J. C. Bean, Jr.,
D. P. A., Atlanta, Ga.
R. W. Hunt,
D. P. A., Charleston, S. C.
W. E. McGee,
T. P. A., Augusta, Ga.
Jas. Freeman,
T. P. A., Macon, Ga.
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Asst. Gen. Pass. Agent, Atlanta, Ga.

Dyspepsia Cure.

Walker's Famous Dyspepsia Cure instantly relieves Dyspepsia, Nervous Indigestion and Constipation in one minute. Cures permanently in short time. Never fails. Sold only by mail. Price \$1.00. Rev. E. H. Walker, Box 92, Atlanta, Ga.

The Munhall Meetings Begin at First Methodist Church.

Evangelist Enlisted an Immediate Interest--Appeals to Sense
and the Heart--



Dr. L. W. Munhall.

Dr. L. W. Munhall was invited several weeks ago while he was in Augusta, Ga., to visit Birmingham. The request was made by the First Methodist, First Presbyterian, First Baptist, Central Presbyterian, Cumberland Presbyterian, Christian, South Highlands Presbyterian and St. John's Methodist churches.

The revivalist is an Ohioan by birth and a former resident of Indianapolis. In church circles in the East his name is a familiar one, especially in and about Philadelphia, where he has lived seventeen years. He is an easy speaker, illustrating his sermons with rich anecdote and appealing more directly to the good sense of the hearer, perhaps than any other evangelist.

The revival is scheduled to last three weeks.

Extracts from Dr. Munhall's First Sermon.

Dr. Munhall said he was very certain that God had directed him to this place. He doubted if there were any Christians in the congregation who would not be glad to see Birmingham throbb with a deeper, more lasting religion. "If we meet the conditions, reviving the people and saving the unsaved, God will do His work. I'm sure that if you will all do your work there will be such a concentration of thought that it will be irresistible. It remains for you to put your shoulder to the wheel. There will be a great ingathering of and saving of souls, if you will do your duty. I'm sure I'll do mine. Will you do yours? It doesn't make any difference where the meetings are held. Make yourselves at home—worship

with as much fervor as if you were in your own churches. That is the underlying principle of the undertaking. Give yourself with unwearied zeal to this work."

He said that the people had simply been tilling the soil. The people and the preachers had been doing the work; now he had come on from Philadelphia to conduct the harvest.

"The thing this town needs most is not blast furnaces or railroads, but salvation," he said. "If Birmingham did not have a church or a Christian in it, the meanest sinner in town would leave here before tomorrow night. If there are ten thousand Christians in Birmingham and your property is worth \$50,000, if you had twenty thousand Christians, then your property would be worth \$100,000. Many Christians are in doubt as to whether they are saved."

"Meet your neighbors and ask them if they have been to the meetings." He said that he was not infallible and that he would probably make mistakes, but that he was going to do his best, and that everybody should lend themselves with their fullest sympathy to the revival.

He asked the wife to first pray to God and then convert to Jesus her husband. He gave the same advice to parents. "You can win souls by prayer," he said.

"We are not going to charge any initiation fee or adopt any constitution or by-laws. All who will pray three times a day for the success of these meetings can become eligible to membership in the Birmingham Praying Band. All those who will do this please raise their hands." Hundreds of hands went up.—News.

Whose Father Is God?

An Inquiry concerning the New Testament's Restriction of the Use of the Terms Father, Son and Child, in the Relations between God and Man By A. L. Vail, Philadelphia.

In this modest pamphlet of seventy pages the author has given a remarkably complete study of the divine Fatherhood. His plan has been to disregard all speculative considerations, and make an independent and submissive investigation of all the passages in the New Testament bearing upon the subject. The seven chapters treat of the use of the word Father, the use of son or child of God, some conditions of sonship, evil fatherhood and sonship, silence of Scripture, the Only Begotten Son of God, and the meaning of this restricted use of terms. The work is carefully done, and the author's argument is conclusive. We are glad to see this staunch defense of the old doctrine. The idea of the universal fatherhood of God is very popular at the present day, and men are losing sight of the fundamental difference between the Christian and the sinner. Many who yet agree with Mr. Vail's conclusions would say that God is the Father of all men in the sense of creator, but we see nothing to be gained by this use of terms. Why not be content to use words in their proper meaning, as the author contends we should? Let fatherhood mean fatherhood. Jesus declares that the unregenerate are the children of the devil, and we need not try to palliate this assertion by claiming that in some vague sense they are the children of God. In these sentimental days, when many theologians would apparently rather be "liberal" than Scriptural, a fresh supply of the Biblical teaching as to the divine Fatherhood ought to have a very wholesome effect. Mr. Vail deserves the thanks of Christian people everywhere.

H. W. P.

History of Protestant Missions.

By Gustave Warneck. Fleming H. Revell Co.

In a recent review of this work in the Examiner, Dr. Frank S. Dobbins pronounced it the best popular presentation of the whole subject in one volume in existence, and said that it would probably become the standard work on Missions.

The author is the greatest living authority on Missions, and in this compact volume of 364 pages, has given an outline which, for accuracy of statement, orderliness of arrangement and philosophic insight into the meaning of history, stands unexcelled in the whole literature of the subject. This work was first published twenty years ago, but the present revised and enlarged edition is practically a new work, and brings the record down to 1901. The author's conception of "Missions," the distinct duty enjoined in the great commission, is the regular sending of Gospel messengers to non-Christian nations with the view of Christianizing them." He points out the significant fact that in the Protestant Reformation in Europe during the 16th and 17th Centuries, there was no true mission spirit. "We miss in the Reformers, not only missionary action, but even the idea of missions in the sense in which we understand them today." But, on the other hand, he says: "The Reformation did a great, indirect service to the cause of missions to the heathen, as it not

only restored the true substance of missionary preaching by its earnest proclamation of the Gospel, but also brought back the whole work of missions on to Apostolic lines. But the church did not become conscious of this gain, nor did missions profit by it till a much later period, when, long after the age of the Reformation, an age of missions opened within Protestantism." p. 17. Again: "Like Jesus, modern missions were born as a child that is laid in a manger, and such a birth is always the sign of the works of God. * * * * And as their birth resembled the nativity, so also their growth has been under the cross. Missions in their youth were no darling of public favor. And this is the other sign of the works of God, that they bear His shame with Christ."

He speaks of William Carey as "the first great missionary herald, whom God chose as standard-bearer of the present missionary movement."

One fine passage must be quoted in full: "The world-wide extent of the missions of today is a significant fact, even in an apologetic aspect. Eighteen hundred years after it was given, the command of Jesus becomes again such a vital force in Christendom that it gives rise to a mission to all nations. In face of a criticism that seeks to deny the authenticity of that command, God brings in a missionary century which translates it into deed. A more powerful irony upon negative criticism there could not be. At the end of the nineteenth century we are face to face with the fact of Christian world-missions, and the commission to which it owes its existence is declared never to have been given at all! The words of Jesus are proved true by the continuous working of their power. And if this working after nineteen hundred years still stirs Christendom into a world movement, we have therein a Divine criticism to which human criticism must lay down its arms. The words of Jesus may be pronounced dead, but cannot be made dead; they may be buried, but they rise again from the grave." The above extracts indicate the trend and spirit of the author. The book is an exhaustless storehouse of facts which in themselves are more thrilling than the author's eloquence.

J. W. Willis.

Ensley, Ala.

TYNER'S DYSPEPSIA REMEDY

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

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

Price 50 cents per large bottle. For sale by druggists. Six bottles for \$2.50 or sent by express on receipt of price by Tyner's Dyspepsia Remedy Co., 107 1-2 S. Forsyth St., Atlanta, Ga.

"Sample bottle sent free."

Subscribe for the Southern and Alabama Baptist.

FROM THE WINDOW

A Description of Scenery and Points of Historic History of the Trains of the

QUEEN AND CRESCENT

By W. C. Rinearson.

Singing through the forests,
Rattling over ridges,
Shooting into Tunnels,
Rumbling through the mountains,



Buzzing o'er the vale—
Bless me! this is pleasant,
Riding on the rail.

—Saxe.

Battery Park Hotel, Asheville, N. C.

The Asheville Convention in May.

The next meeting place of the Southern Baptist Convention will be Asheville, N. C., May 9, 1902.

It is in the beautiful Western North Carolina country, appropriately named by the famous wit, Bill Nye, the "Land of the Sky."

Asheville has a greater elevation than any city east of Denver. It is surrounded by the most rugged and picturesque mountain scenery, and is



In the Cumberland Plateau, on the Queen & Crescent Route.

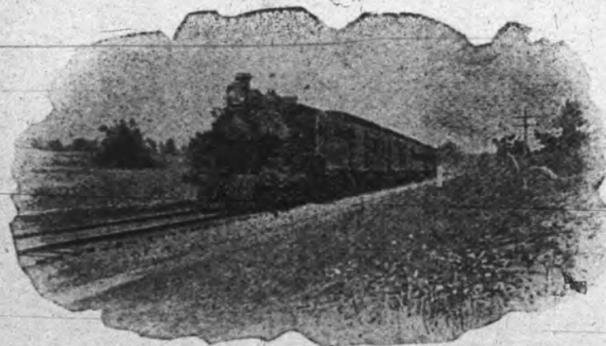
situated where the beautiful Swannanoa river unites with the French Broad.

It is a town of about 15,000 population. It nestles in the mountains on an elevated broken plateau about 250 feet above the French Broad and at a sea level of 2,389 feet.

It is the home of George W. Vanderbilt, who spends several months of each year on his vast estate, covering many thousand acres of beautiful mountains and woodland, in the midst of which, and charmingly located, is his \$6,000,000 palace.

The great manor house at Biltmore is a great attraction to visitors. With unlimited resources at his command, Mr. Vanderbilt has planned the most imposing country seat in the world. Rich collections of furniture, rare tapestries, paintings and bric-a-brac have been unearthed from the rich store houses of the old world, and brought here to embellish the house.

The chateau is a building 375 feet long and 150 feet wide. The estate contains 7,000 acres and the hunting preserve contains 16,000 more. Over six million plants are required to complete the ex-



Queen & Crescent Route. The Limited at 61 Miles an Hour.

tensive forestry scheme the owner of this domain has undertaken.

The city and its vicinity has been made famous chiefly on account of its unsurpassed climatic conditions. Three hundred days each year are said to be clear and sunshiny. The altitude makes the air bracing. The Southern climate is warm, and

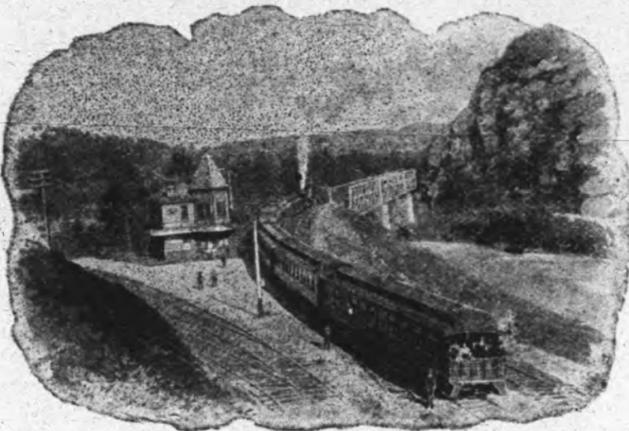
seldom during the winter does the mercury fail to show at least 30° at midday.

The hotel service is the finest in the country. The Battery Park Hotel is known wherever travelers go, and innumerable smaller hostels afford excellent service at reasonable rates.

Over twenty years ago the Cincinnati Southern Railway, (that part of the Queen & Crescent system extending from Cincinnati to Chattanooga) was first opened for traffic between the two cities; and from then till now has been famous for the picturesque and historic value of the hills, valleys and streams that pass before the car window in rapid succession. Their variety is no less famous than their beauty; and their beauty comes upon the traveler in bewildering profusion.

It shows to the old veteran the development of southern mineral properties and manufacturing interests since the war. It is a revelation to the growing generation whose idea has been that the country was poor and rather forlorn. It enchants the lover of rich country side by carrying him through the center of that vast farm, the Blue Grass region of Kentucky; the Loamshire of the Southern States; a country of rolling meadow and fine old beech forests; a country of old families and magnificent homesteads; the land of Bourbon and of the Kentucky Colonel.

That there may be abundance of contrast to



Queen & Crescent Route. At Harriman Junction, Tenn these quiet farms and their intervening villages, the rougher hills that proclaim the approach of the Kentucky river and with it the southern border of the Blue Grass, follow quickly; and a sudden turn of the road shows a vista of fertile river bottom farms and farm-houses, cozily nestled along the bottom lands, many long feet below the train.

East of the line, at Sunbright, the native mountaineers hold an old spring in reverence. In the East Tennessee campaigns it was used both by the troops of Burnside and by the Confederates under Zollicoffer.

The new town of Harriman lies in a beautiful valley at the southern terminus of this gorge, and just north of Emory Gap.

Here the road enters the valley of the Tennessee. Nature's charms now grow in beauty under the stronger touch of historical association.

South of Burnside the line traverses the high ridge between the two forks of the Cumberland river, until it finally passes into the gorge through which, for fifteen miles, it follows the winding of the Emory river through some of the most beautiful mountain scenery in the world.

On the right the high range of Waldens Ridge, the eastern escarpment of the Cumberland Plateau

is seen. It remains in view from now until the arrival at Chattanooga. From its crest grand panoramic views can be had from almost any point one may select.

Boyce station is at the extreme north end of Missionary Ridge, and the left wing of the Federal Army during the battle of Nov. 25, 1863, was on the hill just above the station.

At the Southern Railway tunnel, a mile from



Queen & Crescent Route along the Emory River.

Boyce, was the heaviest fighting at the battle of Missionary Ridge.

As the train proceeds toward Chattanooga, the whole Mission Ridge battlefield comes into view. The Confederates were posted on the crest of the ridge from Boyce for five miles south. The Federal Army began the attack by advancing from its position parallel to the Confederates, a mile distant in the plain below. Crossing the Southern Railway, under a girder bridge, Orchard Knob is visible one mile to the left. This was the scene of the battle of Nov. 23, 1863, when the Federals advanced from their entrenchments enclosing the town and began the first of three battles, Orchard Knob, Lookout Mountain and Missionary Ridge, fought on successive days, and which might together be called the Battle of Chattanooga.

As the train enters Chattanooga, the first high hill to the right is the site of Fort Wood, now leveled to make way for improvements. The National Cemetery is on the left. It contains the graves of 12,876 Federal soldiers. It is beautifully laid out and well kept.

The objects of interest about Chattanooga are too numerous to mention in these pages, including



Queen & Crescent Route. The Henry Clay Residence at Lexington, Ky.

as they do the famous battle fields at Mission Ridge, Chickamauga and Lookout Mountain, with the recent development of the National Military Park at Chickamauga, the making of Lookout Mountain into a modern health resort, and the bustling city which in its earlier days played so important a part in the history of our country.

A FEW SYMPTOMS.

In reading, writing or sewing do your eyes burn or water? Does your head ache, if you continue it too long. Does the type blur or run together? Are you obliged to stop and rub your eyes every few moments? Do you see at a distance as well as your friends? Can you tell time by the town clock or distinguish the speaker's features clearly when you are at church or at a lecture? Does the sunlight on the walks hurt your eyes? These are a few of the symptoms of eyestrain. Some people complain of some of them, other people of others.

Glasses will prove a remedy and a relief.

H. RUTH, Optician with

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JEWELERS,
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Cancers, Tumors and all Chronic Sores.

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Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.

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Wholesale and Retail Dealers in all kinds of GARDEN, FIELD, FLOWER AND LAWN GRASS SEED, BULBS, ONION SETS AND JARDINIERES.

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For the purpose of introducing my Home Treatment in certain localities I will for a short time, give to every sufferer wanting a cure for Catarrh, Bronchitis, Consumption and Weak Lungs medicines for 3 months' treatment FREE. No C. O. D. imposition. Write at once. Dr. M. Beaty, 392 W. 9th St., Cincinnati, O.
NOTE.—Dr. M. Beaty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. (CHRISTIAN STANDARD.)

DO YOU WANT A POSITION?

If so prepare yourself now. Write for particulars to the LANIER SOUTHERN BUSINESS COLLEGE, Macon, Georgia.

"FOLKS AS IS FOLKS" WEAR RED SEAL SHOES



Field Notes

From Sulligent.

We received ten into the fellowship of Sulligent church Sunday, and one by watch care. These make fifteen received here. Am holding letters for some four others, who will join soon. On the first Sunday, at Shiloh, two were received by letter.

Bro. John T. Hill was elected deacon of Sulligent church on the 9th inst., and will be ordained on the 20th.

Vernon church, at the county seat of Lamar county, has placed an order for ceiling and hopes to have the church ceiled by the third Sunday in April. Each of these churches has very readily fallen in line with our convention work and is supporting the various benevolent objects well—all things considered.

Our district meeting of the First District of the Y. C. Association meets at Shiloh church on Friday before the fourth Sunday in July, and Bro. W. B. Crumpton has promised, if possible, to be present. We are planning for a similar conference to the one which was held in Jasper last month, to be held with the Winfield church in the early part of August.

Bro. Crumpton's little tract, "A night in a cabin," has just been received and read, and I pray God's blessing on this message to both pastors and churches. What we need all over our State is better developed churches, but especially is it true in this section. Our preachers are good, earnest men, men, who, all things considered, are doing a truly good work, but with their native ability, how much more good they could accomplish if their hands were not tied to the plow handle, so they could study and plan for their work—and then visit among their people and tell them of the great work which God expects of us at home and abroad. There is a movement now among several of the associations in this section, by some of the pastors, for a regular campaign among the churches along the line of church work at home and abroad, and I earnestly pray that it may materialize. Our people have been preached to. Disciples have been made and then Scripturally baptized, but they are in great need of being taught, at least, some of the "all things," which Jesus included in the great commission. While we hope to have some of our brethren from a distance to assist in this summer campaign, we expect to rely on the "home force" as far as possible.

I feel grateful for the splendid paper you are giving us. May the Lord bless you. Fraternaly,
J. E. Barnes.

The Columbiana Institute

Was a very interesting and helpful meeting. The attendance of preachers was not large, but the addresses were quite stimulating and timely. We hope to have better attendance in institutes as the weather conditions improve. Eight preachers were in attendance at Columbiana and all greatly enjoyed the meeting. After an inspiring gospel sermon by Dr. S. M. Provence on Sunday morning a collection for missions was taken amounting to more than forty dollars. The church had just given over twenty dollars two weeks before. Prof. Dowell, principal of the public school, and an

alumnus of Wake Forest College was ordained deacon. Prof. Dowell is a son of Rev. J. Dowell, a prominent Baptist minister of North Carolina, and has a fine reputation as a teacher and as a speaker. The pastor appointed his cultured wife as deaconess to run the Sunbeams Society of the church.

J. V. D.

Meeting at Sheffield.

Please announce through your paper the meeting of the Tennessee Valley Baptist Ministers' Alliance, to be held in Sheffield on the 14th of this month, beginning at 9:30 a. m. We are anxious for all the preachers of this portion of the State to be at this meeting. Our doors are open to visitors too, and we will be glad to have any of the preachers in the State with us; we missed you at our last meeting in New Decatur. But we extend you another cordial invitation. Try to be with us.

E. M. Stewart.

From Eufaula.

We had Rev. W. B. Crumpton with us last Sunday. He preached morning and night at the First Church to large congregations, and to a good congregation at 3 o'clock at Southside. His sermons on all these occasions were earnest and impressive. His eleven o'clock sermon was an exhibition of rare pulpit power, at the close of which \$160.00 was given for missions; and at night he delivered one of the most forceful addresses to young men I have ever heard. Our new and beautiful carpet is down, and adds greatly to appearance and comfort of the church.

March 27, 1902. M. B. Wharton.

From Brother Appleton.

We had a very pleasant service today at Vernon Academy. Organized a Sabbath school with flattering outlook. I will attend to your request at my earliest convenience. My health has not been good for a few days past. May the Lord bless and prosper you.

Fraternaly yours in the work,
John B. Appleton.
Collinsville, Aa.

Meeting at Vance.

We had a fine meeting at Vance. Brethren W. L. White and Joseph Tibbs and the writer were the preachers present. The entertainment was first-class. We will have a three days meeting at Brookwood, beginning Friday before the third Sunday in April. Be sure to be there. We want to have a great meeting.

Send me sample papers to Northport this week. R.

Southern Baptist Convention, Asheville, N. C., May 8-15, 1902.

Account of this occasion Southern Railway announces rate of one first class fare for the round trip from all points on its lines to Asheville, N. C., and return. Dates of sale May 6th to 10th, inclusive, final limit May 21, 1902, except that by deposit of tickets with Joint Agent, Asheville, on or before May 15th, and payment of fee of 50 cents, an extension to not later than June 2, 1902, may be obtained.

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MORE COTTON
to the acre at less cost, means more money.

More Potash
in the Cotton fertilizer improves the soil; increases yield—larger profits.
Send for our book (free) explaining how to get these results.
GERMAN KALI WORKS,
93 Nassau St., New York.

Anniversary Medals

Banners, Bibles, Board, Brick, Bread, Bell, Coal, Chair, Land, Library, Organ, Piano, Roof, Stone and Window Buyers.

B. Y. P. U., Dime, Epworth, Lutheran, Missionary and Penny Helpers, \$1.00 per 100; less than 50, 1 1/2¢ each, postpaid. Maps, Money Banks, New and Second-Hand Books, Old Coin, Punches, Queer Bible Querries, Recitations Sunday-School Thermometers, Tithe Gleaners, Unfermented Wines, Wordless Books, Cradle Rolls, Y. P. S. C. Supplies.

E. C. ROMINE,
728 W. Huntington St., PHILADELPHIA, PA.

The Church and Her Ordinances.

An up to date book for Baptists on the church on Baptism, the Lord's Supper, Church Fellowship and the Golden Rule. It is the very book for pastors to circulate. Hawes & Co., Mobile, Publishers. Price by mail 25 c.

Dr. Bull's COUGH SYRUP

Cures a Cough or Cold at once. Conquers Croup, Whooping-Cough, Bronchitis, Grippe and Consumption. Quick, sure results. Dr. Bull's Pills cure Constipation. 50 pills 10c.

DR. TICHENOR'S ANTISEPTIC

FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or Suppuration.—(Rev.) W. L. Stanton.
Sherrouse Med. Co., New Orleans, La.

DROPSY CURED.

A Sure and Quick Remedy, Endorsed by Physicians.

Write to Dr. E. D. Grimes,
12 Court St., Montgomery, Ala.

Subscribe for the Southern and Alabama Baptist.

OBITUARIES

Long obituaries keep coming in so fast that we are compelled to enforce our rule. For actual subscribers we print 100 words free, but we charge one cent a word for all over 100. Count the words and if there are over 100 cut them down or send the cash if you want them inserted.

FARRINGTON.—Sad indeed to chronicle the death of this good brother. Brother Henry Farrington was a miner by trade and was happily situated with his wife and two little children at Piper, Bibb county, Ala. On the evening of Jan. 24th his loving companion awoke him at 5 o'clock to eat supper and go to his work on the night shift. But sad to say that in two hours from the time she called him up, he was lying back on the same bed a corpse. He had just reached the mines, and in company with two others were making a shot, and stepping back about ninety feet as they hurried from the danger a large rock from overhead dropped, crushing the life out of him instantly.

How hard it was for friends to say to the wife, "Henry is dead."—So sad, so hard, but, Sister, God knows best. Brother Farrington was of one of the best families of Shelby county. He was an uncle of Rev. F. H. Farrington, of East Lake. He joined the Baptist church ten years ago, and was married to Miss Huagenia Arnold April 12, 1893, whom he leaves with a host of friends to mourn his death.

The writer has known him for twelve years. He was tender and kind to all and made friends of all who knew him. Especially was he devoted to his little family. On Sunday following his death the body was interred in the Six Mile cemetery. Brother Long preached the funeral at the

old church, of which he was a member, while a large throng of friends waited to catch the last words of comfort that might fall from the lips of the preacher, in respect to this good man. The writer extends his sympathies to the bereaved. May the good Lord guide them by His spirit till they, too, shall be gathered home.

J. W. Mitchell, Pastor.

M'CRAW.—October 28th last, the angel of death visited our home, and called away D. J. McCraw, husband and father. How hard it was for the companion, mother, father, brothers and sisters to see this young man pass away in the bloom of life! How can we do without him? But the blessed Book says that "All things work together for good to them that love Him," and "I will be with you in six troubles and not forsake you in the seventh." We know that He has been with us in the past. We must trust Him now, and say "Thy will be done."

David was twenty-six years old and for several years had lived a devout Christian life. He joined Mt. Gilead Baptist church about ten years ago and he served well as a member, then as superintendent of the Sunday school. At his death he was a member of Bethel church, near his old home where he was born. He was a son of Deacon J. M. McCraw, of Mt. Gilead, a brother of Mrs. J. R. Wells and son-in-law of Rev. J. W. Mitchell. He died with fever. How sad to give him up! But as we stand over his resting place, we wish he could hear us say, "Sleep on, Dan, we will care for the wife and sweet little babe, sing on, join in with the redeemed. See now your mother has joined you, (she has died since his death). It will not be long till we all meet again."

J. W. Mitchell.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.



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Best Superior Copper and Tin. Get our price

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UNITED CONFEDERATE VETERANS.

For the Annual Reunion at Dallas, Tex., April 22d to 25th, 1902, the Mobile & Ohio Railroad will make rate of one cent per mile, and in many cases less, from all coupon ticket stations. Tickets limited for return to May 2d, with privilege of extension to May 15th. Ask your nearest ticket agent for particulars.

Dyspepsia Cure.

Walker's Famous Dyspepsia Cure instantly relieves Dyspepsia, Nervous Indigestion and Constipation in one minute. Cures permanently in short time. Never fails. Sold only by mail. Price \$1.00. Rev. E. H. Walker, Box 92, Atlanta, Ga.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 8th day of February, 1902.

Estate of Ida L. White, deceased.

This day came W. F. White, administrator of the estate of Ida L. White, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 12th day of April, 1902, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES, Judge of Probate.

FOR SALE.

Eggs from Standard Bred White Plymouth Rock Chickens. \$1.25 per 15. My record; not a dissatisfied customer.

DR. T. M. McMILLAN, Monroeville, Ala.
Monroe Co.



Beauty is Health.

Walnut Lake, Ark., June 3, 1900.

I thank you for the benefit I received from your advice and the Wine of Cardui I took in my terrible condition. My life was no pleasure to me at all and I was of no use to anybody. After receiving your advice and medicine I commenced taking it and began immediately to improve. The pains left me and the menses, which came at the correct time, continued three days. I have gained strength and my weight has increased. My husband says the medicine has made me better looking than ever before.

Mrs. LIZZIE MANNELL.

Womanly health means bright eyes, rosy cheeks, clear complexion and elasticity of form. This is the youth unmeasured by years—the beauty of perfect womanhood. Beautiful women are happier and get more out of life than their sisters whose faces indicate suffering. Wine of Cardui made Mrs. Mannell "better looking" and infinitely happier because it cured her of those terrible pains. But she is no exception.

WINE OF CARDUI

is giving thousands of women health, beauty and freedom from the dragging pains which made their lives so miserable. Wan faces, haggard eyes and emaciated forms are the results of suffering. What suffering can compare with the torture of irregular menstruation, leucorrhoea and falling of the womb! Beauty flees quickly before the ravages of such disease. The sharp pains of falling of the womb deepen the crow tracks in the face. Menstrual irregularities rob the eye of its fire and the complexion of its transparency. Leucorrhoea drains the body of its strength, but Wine of Cardui restores the natural beauty, brightens the eye, clears the complexion, rounds out the figure and brings back the vigor of health. Every druggist in this city handles \$1.00 bottles of Wine of Cardui.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

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We carry a very large and well assorted stock of Drugs, Chemicals, Druggist Sundries, Patent Medicines, etc. We fill all orders promptly the day they are received.

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GAY HARDIE & DURR, Manufacturing Pharmacists, MONTGOMERY, ALA.

Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed by Lom Knox on the 21st day of March, 1901, to J. G. Penny to secure the debt therein named, which said mortgage was duly recorded on page 287 of volume 287 of Records of Deeds in the office of the Probate Court of Jefferson County, Alabama, on the 31st day of July, 1901, and which said debt and mortgage, for value, was by said Penny duly transferred and assigned to the undersigned with all rights and powers therein enumerated, and default in the payment of said debt being made, the undersigned transferee, City Loan & Banking Company, in accordance with the terms of said mortgage will on Saturday the 10th day of May, 1902, before the Court House of Jefferson County, Alabama, in Birmingham, offer for sale and proceed to sell, within the legal hours of sale, at public outcry to the highest bidder for cash the following described real estate situated in Jefferson County, Alabama, to wit: That certain lot or parcel of land located in the northeast corner of Block 4, according to a survey of the southwest quarter (S. W. 1/4) of the southwest quarter (S. W. 1/4) of Section eighteen (Sec. 18), Township seventeen (T. 17) Range three (R. 3) west made for John Echols by Jas. A. Ray, county surveyor, which said survey is recorded on the Records of the Probate Office of Jefferson County on page 431 in Volume 51 of Records of Deeds and more particularly described by metes and bounds as follows: Beginning at the northeast corner of said Block 4 of said survey, thence run south fifty feet (50), thence west one hundred sixty-five (165) feet, thence north fifty (50) feet, thence east one hun-

dred (165) feet to point of beginning, minerals and mineral rights excepted being the land described in the hereinabove described mortgage of said Lom Knox to J. G. Penny.

City Loan & Banking Co.,
Transferee.

Rudolph & Huddleston,
Attorneys.

Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed by J. S. Campbell and M. F. Campbell, his wife, on the 27th day of March, 1901, to the undersigned mortgagee to secure the debt therein named, which said mortgage was duly recorded on page 481 in Volume 280 of Records of Deeds in the office of the Probate Court of Jefferson County, Alabama, on the 11th day of July, 1901, and default in the payment of said debt having been made, the undersigned mortgagee, T. A. Payne, in accordance with the terms of said mortgage will on Saturday, the 10th day of May, 1902, before the door of the Court House of Jefferson County, Alabama, in Birmingham, offer for sale and proceed to sell, within the legal hours of sale, at public outcry to the highest bidder for cash the following described real estate situated in Jefferson county, Alabama, to-wit: That part of the northeast quarter (N. E. 1/4) of Section eight (Sec. 8), Township fifteen (T. 15), Range four (R. 4), west, lying south of the Springville and Jasper road, and containing 80 acres, more or less, situated in Jefferson county, Alabama, excepting mineral rights, and being the same property described in the above mentioned mortgage.

T. A. Payne, Mortgagee.

Rudolph & Huddleston,
Attorneys.

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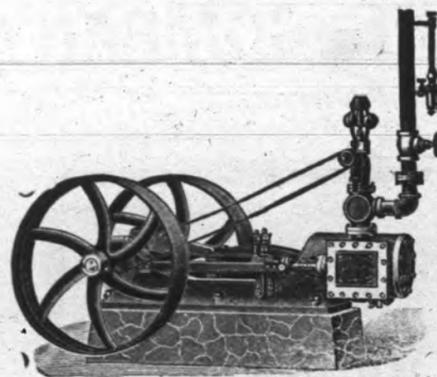
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Schedule in Effect June 23, 1901.

	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	5:24 am
Ar. Chicago.....	4:20 pm
Ar. Waukesha.....	8:25 pm
Ar. Kansas City.....	8:15 pm
Ar. Denver.....	11:00 pm
Ar. San Francisco.....	6:55 pm

Through train No. 3 arrives at Montgomery at 6:35 p. m. For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala. For further information, call upon R. W. Smith, Passenger Agent, or P. S. Hay, South-eastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	41	34	38
Lv. Selma.....	4 15pm	6 20am	.....
Ar. Montgomery.....	6 20pm	8 20am	.....
Lv. Montgomery.....	6 40pm	1 30pm	.....
Ar. Opelika.....	8 25pm	3 45pm	8 21am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	.....	.....
Lv. Montgomery.....	9 35pm	.....	.....
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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Plant System

Florida and Cuba.

	Jan. 19th.	82	78	58
Lv. Montgomery.....	2 45pm	7 00am	7 45pm
Ar. Sprague Junction.....	3 50pm	7 35am	8 21pm	.....
Troy.....	.....	8 40am	9 25pm	.....
Brundidge.....	.....	9 15am	10 15pm	.....
Ozark.....	.....	10 05am	10 55pm	.....
Elba June.....	.....	10 25am	11 17pm	.....
Abbeville Junction.....	.....	11 00am	11 50pm	.....
Dothan.....	.....	11 12am	12 01am	.....
Bainbridge.....	.....	1 10pm	2 05am	.....
Climax.....	.....	1 25pm	2 22am	.....
Thomasville.....	.....	2 20pm	3 15am	.....
Valdosta.....	.....	4 00pm	4 37am	.....
Waycross.....	.....	6 00pm	6 15am	.....
Jacksonville.....	.....	7 50pm	8 30am	.....
Tampa.....	.....	5 25am	6 40pm	.....
Port Tampa.....	.....	6 00am	7 15pm	.....
Lv. Waycross.....	.....	6 15pm	6 25am	.....
Ar. Savannah.....	.....	9 15pm	9 25am	.....
Ar. Charleston.....	.....	6 4 am	5 10pm	.....
Lv. Sprague Junction.....	3 55pm	8 00am	.....	.....
Ar. Luverne.....	5 25pm	11 00am	.....	.....
Lv. Abbeville Junction.....	.....	11 05am	.....	.....
Ar. Abbeville.....	.....	12 35pm	.....	.....
Lv. Climax.....	.....	2 40pm	.....	.....
Ar. Chattahoochee.....	.....	4 55pm	.....	.....
Going West.....	*65	.....	-69	.....
Lv. Elba June.....	10 30am	3 15pm	3 00pm	.....
Ar. Enterprise.....	11 30am	4 30pm	3 55pm	.....
Ar. Elba.....	12 30am	6 00pm	4 50pm	.....
Going East.....	*66	*68	-70	.....
Lv. Elba.....	6 30am	12 50pm	8 20am
Ar. Enterprise.....	8 00am	1 47pm	9 20am
Ar. Elba June.....	9 45am	2 50pm	10 20am

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