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VOL. 29.

BIRMINGHAM AND MONTGOMERY, ALA., APRIL 23, 1902.

NO. 16.



REV. J. N. PRESTRIDGE,
Louisville, Ky.

It gives us great pleasure to present the handsome face of an Alabamian who is making The Baptist Argus one of the most readable and popular papers in our denomination. Dr. Prestridge was educated at Howard College and the Seminary, and is a capable editor. His beaming smile and cheery manners have won for him a host of friends.



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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:

MISS JULIA S. TUTWILER, Principal, or
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Birmingham and Montgomery: For Week Ending April 23, 1902 Vol. XXIX No. 16

BIRMINGHAM NEWS.

The lines have fallen in pleasant places to this scribe. I came here in September last, by the help of the Lord, and a lot of sensible Christian men and women. We have reorganized the old Second from cellar to garret, and she is now perfectly united and thriving like a green bay tree, having increased in membership 32, and in influence and usefulness many fold.

There is quite a number of as humble, consecrated Christians here as any man ever pastored, and I will say for them that they are the most teachable people I have ever served. We were delighted last Friday by a visit from Brothers S. O. Y. Ray and L. M. Bradley, and to complete the happiness of that day, about 8 p. m., the old Second swarmed and settled on the Pastorium, and of all the poundings a pastor ever received at the hands of a generous and appreciative people, I got it. First came a wagon with a barrel of flour, and coffee to match, and then the rush, 40 or 50 in number, loaded with ham, breakfast bacon, sugar, coffee, jelly, and almost every thing you could think of in greatest profusion. And such words of encouragement, bright smiles, and happy, good feeling, it has seldom been my lot to witness. I appreciate my church and people. God bless them. Long live the editor and the new paper. May the highest success perch upon the unfurled banner.

F. M. Woods.

The State Medical Association of Alabama was in session in Birmingham last week and our city was full of "beloved physicians," several of whom paid us pleasing calls.

Dr. T. A. Johnston, of Jernigan, an old friend of the editor's father, dropped in to see us. He is not only a prominent physician, but also a local Methodist preacher, and has at heart the good of his fellow men, both physically and spiritually.

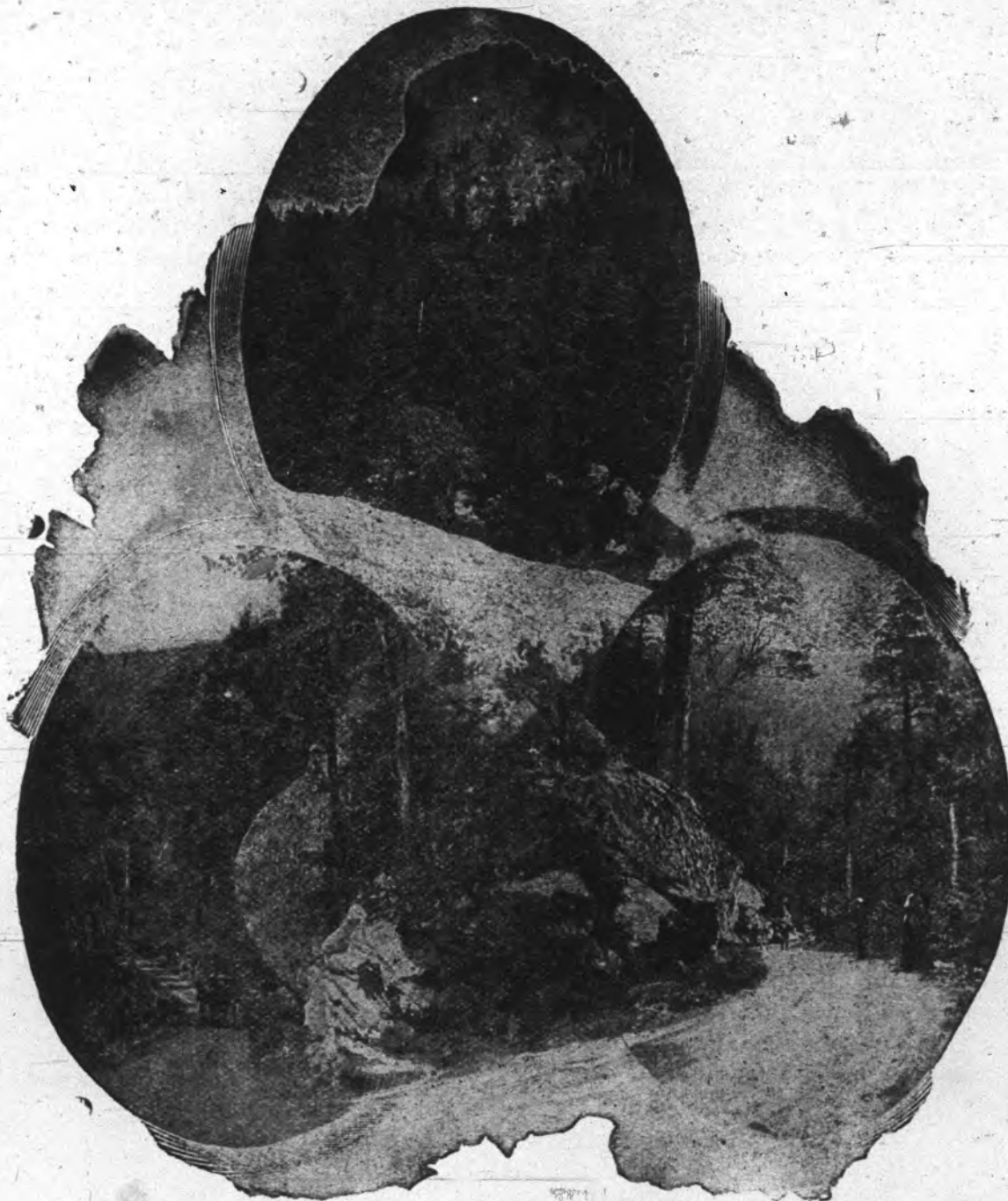
Dr. C. A. Franklin, of Union Springs, came to see us also. He is and has been teacher of the Bible class in the Union Springs Baptist church for twenty-five years, and says of the members of his class: "They are all theologians." He spoke in high terms of his new pastor, Rev. A. J. Moncrief, and was pleased when we told him that the Baptists of the State will soon be given one of Bro. Moncrief's sermons in the columns of their paper.

Dr. S. M. C. Howell, a distinguished physician of Midland City, an influential citizen, an earnest Baptist and a friend of the paper for many years, paid us a visit. Come again, doctor.

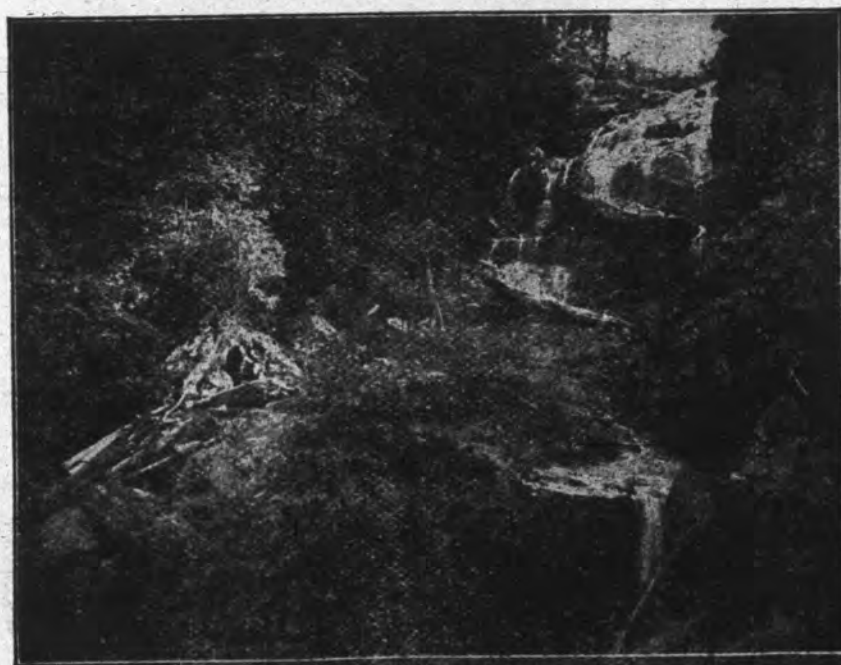
Dr. J. P. Landers, of Hokes Bluff, honored us with several pleasant calls. He is one of the leading physicians of Etowah county, and an aggressive member of the Hokes Bluff church. He is a cousin of Rev. W. Y. Browning, who is known and loved all over Alabama, especially in the Birmingham Association, where he is best known.

Scenes on the Southern Railway

In "The Land of the Sky," near Asheville, N. C. Where the Southern Baptist Convention Meets on May 8.



The Mountain Roads in Western North Carolina Offer a Splendid Opportunity for Driving.



VIEWS NEAR LINE OF SOUTHERN RAILWAY.

The North Carolina mountain streams are exquisitely beautiful with their rocky beds and overhanging verdure.

STATE NEWS.

Rev. W. J. Elliott will begin special meetings with his church in Wetumpka April 20, assisted by Rev. Arthur Crane, of Charleston, S. C.

I thank you very much for your words of welcome. Am proud to be a laborer for the first time as a pastor in my native State. This is a good church here, and a splendid people. They have received me with marked kindness, and I am feeling very much at home already.

C. C. Pugh.

We had a good day at Georgiana last Sabbath. Two joined by letter, and a collection of \$30.00 for missions. We are soon to have a preacher's home. The house is now being built, a six-room house, well arranged for a preacher. Come and see us when we get in it.

J. B. Metcalf.

PASTORS' CONFERENCE.

The Tennessee Valley Baptist Pastors' Conference on April 14, held its second meeting with Bro. Stewart, pastor at Sheffield.

The occasion was a most pleasant and profitable one.

From 10:30 a. m. till 12:00 m. was spent in hearing and discussing reports from the several fields represented. We expected to have Bro. Frank Willis Barnett speak to us at 2:30 p. m. on Woman's Work, but he failed to appear. However, Bro. Vesey, of Florence, occupied the pulpit and preached a stirring sermon on missions. To this service the public at large was invited, and also to a service at 7:45 o'clock, when the undersigned preached.

Bro. Stewart proved a most charming host, and to him and his people are due the thanks of all present.

The Conference meets on June the 17th at Athens; where we earnestly hope for and expect a large attendance.

J. R. Curry.

A MISSIONARY ENTERTAINMENT.

As the usual Fifth Sunday meeting of the Randolph County Association was not held because there were cases of smallpox in the vicinity of Rocky Branch Church, where the meeting was to be held, the Baptist church at Wedowee decided to utilize the day. So a few of the Sunday school pupils prepared a missionary entertainment. Some of them recited missionary recitations, some read missionary extracts, and all sang missionary songs. The pastor, Rev. C. T. Culpepper, made a short missionary talk, and took up a missionary collection of \$5.75.

The program used is suitable for a missionary entertainment at any place and at any time. It is easily executed and very instructive and entertaining. It, in full, will be sent to any one wishing it upon receipt of one dollar in postage stamps, which dollar will be applied to missions. Address at Wedowee, Ala.

Geo. W. Stevens.

OUR SERMON.

"Worship God."—Rev. xxii. 9.

As we are about to dedicate this building to the worship of God, a brief discussion of the subject of public worship seems to be eminently appropriate to the occasion. The theme is transcendently great, and I am deeply conscious of my inability to give it such a treatment as it deserves. I approach the task with fear and trembling with a profound longing for divine illumination and guidance. Communion with a subject so exalted will exalt us in thought and feeling, more than all the objects upon which our natural eyes are wont to gaze. Byron, standing amid the Swiss Alps, spoke of—

"Those palaces of nature whose vast walls
Have pinnacled in clouds their snowy scalps,
And throned eternity in icy halls of cold sublimity."

That is the highest form of descriptive poetry, and we sincerely applaud it. But when he says, "All that expands the human spirit gathers around those towering summits," he contradicts the experiences of every true worshiper of God. No mountain scenery can expand the soul of a man like those visions which come to him under the inspirations of fervent prayer and sacred song. At a later period the same great poet was in Italy. Looking up at the glittering canvas of the midnight sky, he called the stars "the poetry of heaven," and exclaimed—

"Whoever gazed upon your shining
And turned to earth without repining?
Nor wished for wings to flee away
And mix with your eternal ray?"

That was a great flight of fancy, but there is not a pious soul in this gathering of worshippers whose thoughts and aspirations have not climbed far beyond the shining heavens, as he meditated upon the realities of the unseen world, lifted his heart to God in prayer, and, under the sublimating influence of some grand hallelujah chorus, mounted into fellowship with the glorified saints and the innumerable company of angels.

"Worship God." Instinctively we feel that he deserves our worship. If we celebrate the wonders of the starry heavens in rapturous song, why should we not sing of the infinitely greater wonders and glory of Him who made the stars? Those brilliant orbs of night should lift our spirits beyond the dizzy depths in which they swim, to Him who made them and flung them into space. "The undevout astronomer is mad." Whatever there is in the material universe to inspire your souls, ought to lift them up to God. The poet Young rose to a sublimer altitude than Byron ever reached, when he said:

"There's not a scene, to mortals given,
That more divides the soul and elod
Than yon proud heraldry of heaven—
Yon burning blazonry of God."

Beyond the stars he saw the God who made them.

God is glorious in holiness. That is quality which even wicked men sometimes admire. When a man dies and we gather about his casket to look for the last time into his pallid face, we prefer to think and speak of his purity and goodness than of the wealth which he accumulated, or of the distinction

to which he rose in his vocation. I saw a wicked man bend over the dead form of his Christian father and say, "The argument for Christianity which I could never answer was my father's pure, benevolent and beautiful life." If there is something in our hearts which prompts us to praise the imperfect holiness of a fellowman, how much more profoundly we should be moved to celebrate the perfect purity and goodness of God. When the prophet, in holy vision, saw the enthroned Jehovah, he described the lofty worship of the exalted and glorified beings who surrounded Him. They sang, and the theme of their song was not God's power, nor His wisdom, but His holiness.

"Holy, holy, holy, is the Lord of hosts
The whole earth is full of His glory!"

God is glorious in his immeasurable mercy. He hates sin, but he pities the sinner. "He so loved the world that He gave His only-begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

In John's vision of heaven there are "four living creatures," which represent the wide expanse of material things, and "four and twenty elders" representing the millions of redeemed men. The four living creatures and the four and twenty elders sing to the praise of God. Around them is an "innumerable company of angels" who join in the worship. The music rises higher and higher and spreads and spreads, until "universal space is filled with universal harmony." The words they sing are these: "Salvation and honor and glory and power be unto Him that sitteth on the throne and unto the Lamb forever and ever."

Brethren, if the angels sing of the mercy of God, how much more should we do who are the recipients of that mercy. By experience they know nothing of it. We have one grand inspiration in worship which the angels never feel. It is the joy of forgiveness and salvation. We sometimes wish that we could "soar and touch the heavenly strings and vie with Gabriel while he sings in notes almost divine." But I say to you that down here, in these temples of earth, we can sound a higher, sweeter note than Gabriel ever sung. Even the little child in the Sunday school, to whom God has said, "Thy sins which are many are all forgiven thee; thy faith hath saved thee, go in peace," he can sing a song that is sweeter to God's ear than the highest anthem that angelic and arch-angelic choirs ever sing within the glory-gilded temple of the Celestial City.

We not only glorify God, but we feed, enrich, exalt and satisfy our own natures when we worship Him. The climax of all thought is God, and we realize that all thinking is imperfect until it reaches Him. Nothing is more real than our communion with nature.

"There is pleasure in the pathless wood;
There is rapture on the lonely shore,
Society where none intrudes by the deep sea,
And thrilling music in its roar."

But if we do no more than commune with nature; if nature does not lift us in thought and feeling up to nature's God, our bliss is imperfect, and our hungering souls are unsatisfied. Neither sensuous pleasure, nor worldly distinction, nor intellectual achievement can bring

man to the climax of his possibilities and satisfy the longing of his immortal being. Pollock says of Byron: "He seemed to stoop to touch the loftiest thought:

"Stood on the Alps, stood on the Apennines,
And with the thunder talked as friend with friend.

He heard every trump of fame,
Drank every cup of earthly bliss,
Drank early, deeply drank:
Then died of thirst,
Because there was no more to drink."

Byron died a miserable pessimist and misanthrope, because in all his seeking he did not seek God, in all his thinking he did not think of God, and in all his worship he did not worship God.

In our sorrow there is no comfort comparable to that which we find in worship. We may have wealth, luxuries, learning, office, fame, power, but these avail us nothing when our hearts are crushed. There is nothing soothing in the thought of them, when we stand at the open grave which is to receive the precious dust of mother, or wife, or child, and hear the sad words, "Earth to earth, dust to dust, and ashes to ashes."

Stony Grief.

I have often heard of "stony grief," but never saw an illustration of it until a few days ago. In compliance with the request of a friend I visited a woman of wealth, culture and high social position, who had just buried her husband. I found her seated in her chamber and almost as motionless as a marble statue. Her features were rigid and fixed. There was not the semblance of moisture in her eyes. Her face was destitute of expression. I spoke to her about the noble character of her husband. I described his many manly qualities—his industry, his devotion to her, his kindness to his neighbors, and his activity in the church of which he was an honored member. To these words she made no response. I then spoke of Jesus Christ, the physician of the soul and the only healer of broken hearts. I told her that she would not be comforted until she put that wounded, bleeding heart right up against the great loving, pitying heart of Jesus, in humble, earnest, believing prayer. To that suggestion there was a quick response. Complying with her request, I bowed down beside her and besought God to shine upon her darkness, and to take away the anguish of that "stony grief." When the prayer was over I looked into her face and saw a change which betokened relief. Her eyes began to swim in tears, but they were tears of joy. She could say, "It is the Lord; let Him do what seemeth to Him good." She had worshipped; she had worshipped God, and God had spoken peace to her troubled spirit.

Moral Character.

The man who worships God, in spirit and in truth, will be just and neighborly to his fellow men. I have no confidence in the stability of moral character that is not nourished and supported by communion with God. Certain latter-day infidels tell us that Christianity is not essential to social purity, order and happiness; that natural sympathy and self-interest are sufficient to make men honest, just, temperate and kind. These declarations are unsupported by a sol-

itary shred of evidence. They are contradicted by all human history and human experience. The man who does not worship God has no sense of moral obligation, and where there is no sense of moral obligation there can be no virtue. The man who does not worship God does not believe in moral government, and the man who does not believe in moral government recognizes no distinctions between right and wrong. To say that such a man can be virtuous and a promoter of social purity, order, peace and happiness, is an unmitigated absurdity.

Let the worship of God be abolished in every sanctuary and household of this country, and before the expiration of twenty-five years it would be scarcely better than pandemonium. In one of the greatest speeches of his life Edward Everett said: "Take out of American civilization all that Christianity is doing for it and you reduce us to a state of barbarism."

The Temple.

It behooves us to consider some of the essentials of the public worship of God. One of these is a place of worship. In selecting and preparing a place, God's people should always conform to the necessities of their situation. "Wherever two or three are gathered together, in My name, there am I in the midst of them." In these words our Lord teaches that any place, whether it be the splendid cathedral, the unpretentious chapel, the country meeting house, the bush arbor, the hillside or the seashore, is acceptable to God. Christ preached and worshipped in the temple and synagogue, on the highways, in mountain forests and on the shore of the Galilean sea. In every age of the Christian dispensation the most wonderful displays of God's presence and saving power have been witnessed in open-air gatherings of His people for worship. It was no uncommon thing for Christmas Evans, the great apostle of Wales, to stand upon a sock, or the stump of a tree, in the forest, and proclaim the unsearchable riches of Christ to an assemblage of ten thousand of his countrymen. The people stood, or sat, for hours on the bare ground, with nothing above them but the forest trees and the blue arch of Heaven. The Spirit of God descended upon them; hundreds were converted and hosannas filled the air.

On numerous occasions during the ministry of George Whitefield, as many as thirty thousand people stood before him on some common, or in some park, to hear his soul-stirring words, and, in response to the supplications of earnest and importunate spirits, the windows of Heaven were opened, and the Holy Ghost descended and reproduced the scenes of Pentecost.

But these facts do not warrant us in believing that God wants His people everywhere and at all times, to worship in the open air. He wants them to conform to the necessities of their situation. To us, who live in a city, houses of worship are necessary. Through the winter months, and at other times, we could not meet in the open air without peril to our health. We should have temples for the public worship of God, and, as far as we have the means to do it, we should make them commodious, convenient, comfortable, neat and beautiful. No thoughtful person will deny that a man is more inclined to worship

when he is physically comfortable than when he is physically miserable. A pew that is too hard, or too low, too narrow, is an obstacle to worship. It is simply impossible for me to enter heartily into the sanctuary service where there is imperfect ventilation, or imperfect heating. Any person of refinement and good taste is hindered in his devotions when his eye rests on something in the sanctuary which indicates a lack of attention to sanitary conditions, or ignorance of the canons of decorative art. I have seen pictures and colored glass, in houses of worship, that so outraged my aesthetic nature as to render it impossible for me to fix my thoughts on any feature of the service without keeping my eyes shut.

But a temple of worship, however capacious, costly and beautiful, is not more sacred than the log hut, or the bush arbor, that is set apart for the service of God. Protestants, and even Baptist Protestants, have some superstitions in reference to houses of Christian worship that they ought to get rid of. This building is no more holy than any other place that is used for religious purposes. We cannot consecrate it in the sense in which the Romanist professes to consecrate a sanctuary. By the services in which we engage today we do not invest this structure with some mysterious virtue that makes it more holy than it was before. We can only dedicate it, and to dedicate it is to simply set apart for a specific purpose. When we dedicate it, it means that so long as we have control of it, it shall be used only for the worship of God.

Where we have the means to do it, I believe that we should modestly and tastefully decorate our sanctuaries. But when decoration is so profuse, elaborate and conspicuous as to divert attention from spiritual and divine things, it becomes a serious hindrance to devotion.

Music is everywhere a feature of public worship. There is no substitute for it. The absence of it deprives the Lord's house of half of its attraction and inspiration. God has provided for it, and to neglect it is to displease Him. That He loves music is evident from the fact that His universe is one vast, complicated musical instrument.

"There's music in the forest leaves
When summer winds are there,

And in the laugh of forest girls
That braid their sunny hair.

The first wild bird that drinks the dew
From violets of the spring
Has music in his song, and in
The fluttering of his wing."

But the music of forest leaves and summer winds and twittering insects and merry birds, and from all the Christian temples of earth, is but the faint and far reverberation of that grand anthem to which the planets roll.

Let us have music—if possible, the best of music—but let us be careful to subordinate it to the holy purposes of worship. Let our music be sacred and not secular. It is a deplorable fact that sometimes, in the Lord's house, we hear songs which carry our thoughts not to God, but to the opera, not to the great white throne of judgment, mercy and justice, but to the giddiness and gaiety of the dance hall. Let those who lead us in this part of our worship be truly spiritual, so that they may beget in the spirits of those who hear their emotions of reverence, awe and praise.

We ought to regard preaching as an element of public worship, and in listening to it we should be as reverent, and devout, as we are in the act of prayer. If the preaching is what it ought to be—if it is an exhibition of God's thought and a reflection of God's holiness, love and mercy—it will transport us in thought and feeling from all sublunary things into the immediate presence of Him who is the source of our life and light and joy.

There can be no true worship without prayer. In public worship the minister simply acts as a mouthpiece for the congregation. He endeavors to express what he believes to be their needs and aspirations. But unless the congregation listen attentively to his words, and in their secret souls respond to his petitions, saying, "so let it be," there is no social worship, no union of hearts, no harmony of aspiration and no blessing from God.

The Great Fire.

My friends, we are about to set apart this edifice as a place for the public worship of God. But before we perform this solemn act of dedication, allow me to refer very briefly to some facts connected with the erection of

the building. On the 20th of October, 1900, our former sanctuary was destroyed by fire. That disaster will ever be a memorable event in the history of this church and of this city. It called forth such an exhibition of social sympathy and Christian fraternity as, perhaps, has never been witnessed in any other city of this broad land. Every element of our community, from childhood to old age, gave substantial tokens of a desire to help us in repairing our loss.

The first dollar given to our rebuilding was contributed by a little girl, over whose glossy locks only seven summers had rolled their suns away. Before the flames had completed their work of destruction this little girl, Len Louis, came to the door of my home to present her gift, to express her great sorrow for the calamity, and to assure me that, by and by, a more beautiful edifice would stand upon the ruins of the old. The visit of that child cast the first ray of light into my darkness. I believed that she was God's angel, sent to comfort me in one of the bitterest afflictions of my life.

Generous Help.

The help which we received was not limited to our own denomination. We were generously aided by the Jews, Episcopalians, Methodists, Presbyterians, Disciples, and by individuals not connected with any religious organization. Gathered here today, in this beautiful new church home, where we, our children and our children's children will enjoy the delights and blessings of religious worship, we record, with profound gratitude and thanksgiving, our indebtedness to all who have helped us.

The Builders.

I am persuaded that it will not be out of harmony with the spirit of the occasion, to make special mention of some persons directly connected with the erection of this building. The church has already embodied in a resolution its sense of obligation to four of our brethren—Ellett, Ready, Peters and Jones.

Dear brethren of Grove Avenue church, we have come to the hour to which we have looked forward with longing hearts. In this undertaking to build a house for God, we have passed through some dark and bitter struggles.

The end is at hand. "Sorrow endureth for the night, but joy cometh with the morning." The night is past, and we bask in the glory of the risen sun.

Self-Sacrifice.

The labors you have performed, the self-denials you have practiced, the anxieties you have felt and the prayers you have offered in connection with the building of this sanctuary, will cause you to love it as you love no other place of public worship. Doubtless, as the days come and go, there will grow deeper and deeper in your hearts a feeling akin to that of the old Jew, when he thought of the ancient temple. "If I forget thee, let my right hand forget its cunning and my tongue cleave to the roof of my mouth." Inspired by this affection, I am confident that you will not allow this edifice to be used for any other purpose than that to which we are about to dedicate it. Let us now record our vow that all our conduct within these consecrated walls shall be pleasing to God. Whether we gather here to witness the marriage of our children and friends, or to hear from the pulpit of God's message of mercy and salvation, or to commemorate the dying love of Christ in the ordinance of the Lord's supper, or to rejoice with happy converts as they are buried with Christ in baptism, or to pay tribute to our dead, ere we follow them to the silent grave, let us do all to the glory of God.

Oh, God! as we have reared this temple for thy worship, we pray thee to preserve it! Let no storm dismantle it. Let no conflagration consume it. May it stand here for generations to come, so that when we, who now occupy it, have been gathered to our fathers, our children and our children's children may assemble within it to worship Thy name and to rejoice in Thy salvation.

One of the special features of the night's service was the beautiful solo rendered by Mrs. Jasper L. Rowe, assisted by Victor Menzel, who played the violin obligato.

The song was "Dreams of Paradise," and the vast throng that was packed to the doors of the beautiful new church, were held spellbound by Mrs. Rowe's exquisite voice, whose silver-like tones could be heard clearly and distinctly in all parts of the church.

On the Mediterranean.

All day, as we steam from Genoa to Naples, we spend on deck—now forward, now aft we go, lest some lovely or historic sight be lost. The mainland is in sight, and the "headlands with the twinkling footed sea beyond, conjure shapes and stories fair" of other days. The islands, as they come into view, seem to be fairly floating in a varicolored sea and violet air. Great excitement is shown as we pass Elba, where the Man of Destiny was held as royal prisoner. The mountain sides, with their rich, red earth and signs of mining, recall the beautiful hills about Aniston, and my thoughts go with Marconi-like swiftness back to the dear friends in that little city of my love.

Now we pass a little island with one castle-like house on its conical summit, the home of the Count of Monte Carlo.

Early in the morning of February 13,

on looking out of my porthole, I find Vesuvius and Etna frowning down upon us, and I know we are anchored in that Bay of Bays, Naples the beautiful.

We do not see it under sunny skies. It is winter again, threatening clouds which soon break into a heavy down-pour. We take a cab, go to the office of Gage & Sons, there to learn of the plague in Egypt and the quarantine in Syria, which will detain us too long to join our party under Professor Shailer Matthews. It is thought absurd to quarantine against Egypt—so little of the plague there, and some always there—we change our plans and decide to do Egypt now, and go on to Palestine later when the rainy season is over, and in time to witness Easter in the Greek and Roman churches. The driving rain does not deter us from visiting several points of interest, one the great aquarium, where all forms of marine life can be seen. The United States makes an

annual appropriation for its support. We are told that its representatives may have its privileges for study.

The museum, with its riches of painting and sculpture, is a treat, and we spend several hours studying the statuary, mural decorations, house furnishings, etc., illustrating daily life in the great cities of the Roman Empire at the time when they were in the zenith of their pride and glory; at the nadir of their moral and religious life. The relics from the buried cities of Pompeii and Herculaneum are of special interest.

I am reminded by many things of the visit of Paul to these shores, on the Castor and Pollox, coming from Alexandria, whither I go. Conybeare and Howson, in their interesting account of it, speak of the slopes of Vesuvius at that time, covered with smiling gardens to the very top, the gay, wicked cities, frolicking or slumbering at its foot, little dreaming that so soon a doom akin to that of Sodom and Gomorrah was to fall upon them.

By Geo. B. Eager, D.D.

At five o'clock in the evening we sail out of the matchless bay, and under gleams of gold, through rifted clouds, we see the Isle of Capri on our right, Tasso's exquisite home, and the city of Sorrento to the left. Again we are in summer seas. The band is playing soft, plaintive airs, and I think of old Mobile under a moonlit sky with a serenade on! At daylight, February 14, we pass through the Straits of Misenum. Etna, snow-clad, and gleaming in the rosy dawn, is in plain view on the Sicily side, and the Promontory of Minerva, in the toe of the boot, on the mainland. Soon we are out again, on an ocean all boundless and free, where

"The vision is compact of blue and gold,
Of sky and water—

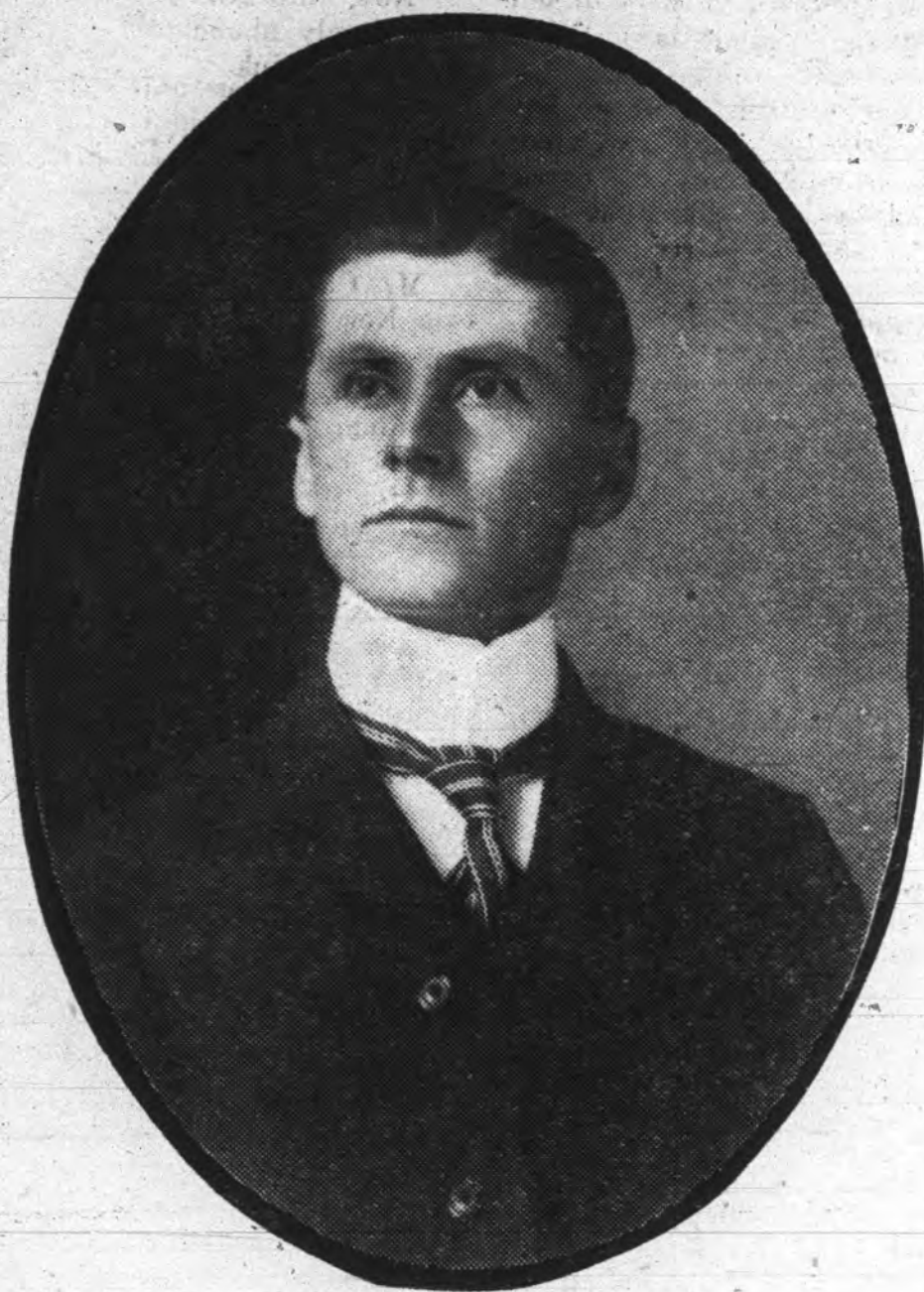
Wide space is in it, and the unexpressed
Great heart of Nature, and the magic
old

Of legend, and the white ships going
home."

The Opportunities of Our Young People.

By W. T. Mitchell,

Third Vice President, Huntsville, Ala.



There was a time when the thinking of the world was done by just a few. Only a few great minds swayed the world, as the wind which precedes the thunderstorm, sways the ripening grain.

The leaders of church and state were those whom fortune favored, or accident of birth or environment put forward.

But this is pre-eminently an age of progression, and the progress of this age is being watched with a great deal of anxiety and interest. Perhaps there has not been a time in the history of man, when the opportunities of youth have been so great and numerous.

Instead of the direction of this great government being left to a few men, it is so arranged that every one has a voice in governmental affairs, and so a diversified and more general education is needed. God has foreseen this necessity, and it has been supplied. Now the future of this beautiful land of ours, which God in his wisdom has so graciously given to us, depends almost entirely upon the young people. Under the proper guidance of church and state it will continue onward and upward, but a neglectful or indiscreet move may cause it to go down as did Greece and Rome.

Carlyle says, in speaking of Greece, "Little more is left than the words she spoke."

It has been proved by all past history that God will not endure corruption too long. Greece and Rome fell, and hardly a vestige is left. Spain is not much more than a shadow, and France is sadly on the decline.

This is an age of literature, science and art. Go to the machine shops and there you find, as old iron, a few levers and rusty wheels which, twenty years ago, were the pride of the city. Men flocked from the country to see this

great invention, but now it has been superseded, and has vanished away. The wisdom of the ancients has vanished, and now the ordinary schoolboy of today knows more than Sir Isaac Newton did.

We put yesterday's newspaper into the fire, because there will be another in today to take its place. You buy the old editions of the great Encyclopedias for the paltry sum of a few cents because newer ones are before the public.

All the boasted science and philosophy of this day will soon be old. Why are all of these things true? What is the cause of such constant change?

It is owing to the fact that as civilization advances and gets upon a higher plane it is enabled to look back and see the faults of past ages, then pride and ambition prompts a change. These changes are for the better, and, as time moves on, men's minds become broader and this newly acquired knowledge is handed down to posterity, until new education stands forth in easy reach of all.

It is unquestionable that education is one of the best investments of time and labor. In any line of life intelligence will enable a man to adapt himself more readily to circumstances, suggest improved methods of working, and render him more apt, skilled and effective in all respects.

The facilities for teaching and improving the young mind have reached such a point that now anyone who is ambitious can acquire a broad and liberal education.

The opportunities of youth are unbounded if they will only become manly men and womanly women. This is best accomplished by keeping good company and having self-respect.

Of course it is essential to be honest, upright and industrious, but good company and self-respect will inspire all

these necessary characteristics into our beings and natures.

These things will follow, just as water seeks its level, the great physical law of the universe.

It is a common saying that men are known by the company they keep. And this is also true of the books they read and of the thoughts they speak; all of their words and actions are used in estimating the character of the man.

The sober do not naturally associate with the drunken, nor the refined with the coarse. To associate with depraved persons argues a low taste and vicious tendencies, and to frequent their society leads to inevitable degradation of character.

The man of character is conscientious. He puts his conscience into his work, his words, and into his every action. The man of character is also reverential. And the possession of this quality makes the highest type of manhood and womanhood. Reverence for high objects, pure thoughts and noble actions; for the great men of former times as well as those of the present.

It is also indispensable to the happiness of individuals, of families, and of nations. Without it there can be no faith, no trust, no confidence in either man or God. For reverence is but another word for religion which binds men to each other and all humanity to God.

It is exceedingly necessary to have self-respect, for it is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired.

One of Pythagoras's wisest maxims was the one in which he enjoined his pupils to "reverence himself."

Borne up by this high idea, he will not defile his body by sensuality, nor his mind by servile thoughts.

This sentiment carried into daily life will be found at the root of all the virtues, cleanliness, sobriety, chastity, morality and religion.

The combination of all these virtues can only be found in the godly man or woman.

These things being true, our greatest opportunities are to be sought along this line. We realize this every day of our lives in the election of men to fill the varied and numerous offices which are being daily created in this grand old Republic. And it is only through the election of such men that we can hope for a redress of present grievances and ills.

Honest and Christian characters are the only safeguard to which we can look in this progressive age.

Machiavelli, although he himself a skeptic and a doubter, said that "the only principles on which we can erect a stable, firm and abiding government are those principles found in the church." And thus it is, for we see the Bible is the foundation of both.

Public opinion has formulated and regulated our affairs to so great an extent that at the present time no man who is an infidel can become a Governor of a State or President of the United States.

The people do not deem it wise to have ungodly men rule over them either in church or state.

Time only can prove these things, and since, after experience, our forefathers have voiced these sentiments, let us not turn our backs upon them, but rather strive the harder to maintain them. Since, in this enlightened and advanced stage of civilization, it is proved that our greatest opportunities

lie in the Christian's path, let us go to work with our churches, Sunday schools and Baptist Young People's Unions, improve them and raise the already high standard higher and continue operations until the last boy and girl in town and country shall become earnest and ardent workers in church, Sunday school, and Baptist Young People's Union.

We admire Frederick the Great as a military chieftain, Napoleon as a genius and leader among men. In the same way we admire Hannibal, Caesar, and many others. But the moral heroes of today, who are true to God, to state, and to suffering humanity, are of more benefit to their country than any number of such men.

Let us, therefore, work while it is day—make use of the golden opportunities that now present themselves—for the night cometh when no man can work.

It is gratifying to notice the interest manifested in so many of the Southern States in the organization of district and associational Unions. Where they have been tried they have been quite successful in creating a good healthy sentiment in favor of the work. For some reason, Alabama Unioners have taken but little interest in these district Unions.

A Junior Union has been organized at Girard, which we trust is the beginning of a good work at that place. We fear the Junior Union work is being neglected in many places, and hope to hear of more new organizations.

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WOMAN'S WORK

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

Systematic Work.

(By courtesy of the Mission Messenger.)

Throughout the whole scope of our "Woman's Work," the one feature upon which most emphasis needs to be placed is that feature of system in our work.

The word system is not found in the Bible, but I think its meaning is very plainly taught there; order and system are very nearly synonymous, meaning in many ways the same thing. The Bible tells us, "Let all things be done decently and in order."

Where is the housekeeper who does not try to have her work done in order, or by system, so as to accomplish as much as possible in a given time? If it is our desire to use system in the temporal affairs of life, should we give less care to the work our Master has given us as His co-laborers?

As individuals, we should see to it that we have a regularly organized society in our Church, and are members of it, doing our best with whatever falls to our hands, and doing it with regularity and systematically.

Some would say, "I have no part; I am not gifted to work in a Society." Let's see. It takes members to form a Society. All can attend regularly. It requires no gift to be on time and have no engagement before or after the meeting. Let us consider that on the afternoon that our Society meets we have an engagement with the Lord and our sisters. We think an engagement of a social nature very binding, and that our friends will consider us very careless if we disregard an engagement of this kind. What does our Heavenly Father think of His children when we forget or allow any trifle to keep us from meeting our engagements with Him?

The gift and privilege of giving is denied none. Let us give regularly; not just what is left in the purse as we hurry out to meeting, but "let every one of you lay by him, in store, as God has prospered him."

Some think they cannot hear or let others hear their voice in prayer, but none are afraid to let God hear; so let us pray daily for our own society, officers of our union, our boards and secretaries, and our missionaries whom we have sent as our representatives to proclaim Christ to the dying heathen. We are prone to become discouraged, sometimes, and think, "my giving or praying is of little avail;" but let us remember the words of the Lord in the parable of the talents, concerning him to whom five talents had been given, and who came again bringing "other five." "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord." Let us try to gain this laudation by being faithful over a few things. When we are thrown with those who love the Lord, we gain and give strength; hence we are told not to "forsake the assembling of ourselves together."

Then as a church society we should join our Associational Union and have a delegate to represent us and tell what the Lord has done for us in the years since our last meeting. Our financial report should be sent promptly beforehand to our Associational Vice-President. "In

union there is strength." We need to unite our efforts, prayers and gifts, so that the little streams may meet and flow together, forming a mighty river upon which our ships of mission work may spread more sail and go in larger numbers, touching a larger number of ports and reaching more people than ever before in their sailing.

We should have system in the conduct of our meetings; we should study our work systematically. There never was anyone who became interested in something that one never heard of; so how can we work and pray and give for what we know nothing of? Our Lord said: "Go ye into all the world and preach the gospel to every creature," and all this organized work is in obedience to that command.

Being in a position to deal with reports, I would like to outline a plan in regard to the making and sending of them.

First, as individuals, we should let all our gifts go through our society, our society treasurer making a full report quarterly to the Church treasurer, and the treasurer of the W. M. U., and a yearly report to the Vice-President of the Association.

It is not a spirit of bigotry or of show that prompts the officers of our State work to strive to have this universal systematic plan for making reports, but it is for the purpose of finding out, accurately, what our women are doing, and for the encouragement of the workers; for when we see anything we undertake growing and prospering, we feel like doing more and making more sacrifices to accomplish the greatest results possible. So let us put forth our efforts in every way to make our organized work a grand success as a power for the advancement of our Lord's Kingdom.

Take a thread, how easily it is broken! Take the same thread and double it thirty-six times, and a great deal of strength is required to break it. We want to see our societies so knit together, not only in love and unity, but in systematic work, making such progress that we will be able, by God's help, to put Satan out of our Association and our State, and be able to give much prayer, sympathy and money for the spread of the Gospel of the blessed God among the nations that know not of free salvation through the blood of Jesus Christ.

What are you doing, sisters?

Are you working in a systematic way, giving of your talent, time and money, that you may have a share in this gloriously great work? God has wonderfully honored us women by allowing us to work in His vineyard. Shall we go on careless of our opportunities? Rather let us determine that we will take our stand and do our part of the work, and to God be all the glory.

Mrs. E. G. Willingham,

Treas. Georgia W. M. U.,

Atlanta.

Couldn't Resist.

Mrs. L. O. Dawson, Tuscaloosa:

Can't resist telling you a piece of work done by our Aid Society. Some time in January, some lady requested that each of us be given 25 cents out

of the treasury, and let us see how much we could make in the remainder of the quarter. On April 12, twelve of us gave an account of our stewardship, and we had \$44.18.

Our society observed the week of self-denial and prayer, and a season of great refreshing it was.

This is only the third year we have enjoyed this privilege, but it grows more precious to us each year. We carried out the programme as nearly as possible, and we had from thirty to forty present every afternoon. One collection amounted to forty-one dollars. Having so shortly before taken our large foreign missionary collection, and having our Sunday school room collection so near at hand, I think that we did real well. Our women were moved as I have never seen them at the reading of the little tract "A. J. Holt's Experience Among the Indians." How the story of the trials and sufferings of that good man of God and his family thrilled my soul. Oh, I feel when I think of it that I never did anything for my Master in my life, and I resolve over and over again to love Him better and serve Him more. May God bless Bro. Holt and his family and fill his heart with peace and joy.

April Quarterly Report.

Now that our faithful treasurer is away, and nobody is responsible for the blunders of the quarterly report, which will appear May 7th, let's freely criticize the report and our methods of reporting. What improvements do you suggest? Every one who sent money or a report thought of some change for the better, I know. And the more we discuss these matters the better prepared we shall be to act upon them in June at the Convention.

Imagine the confusion of the Treasurer when the Vice-President sends in certain figures, the societies of the Association send in certain other figures, and the money received does not correspond with anything! I know a little more of the difficulties than I once did, and could make a few suggestions, only they might all begin with "Don't," and that sounds like fussing. How easy the work is made when the Vice President uses the V. P.'s report. We wish to thank all who did so. Think Vice-Presidents of Anniston, Montgomery and Birmingham need extra large legal cap blanks for their numerous organizations. And there are other Vice Presidents whose lists are lengthening rapidly.

Instead of putting "Foreign Missions" and "Home Missions" designate "Miss Kelly," "Miss Hartwell," "Xmas Offering," "Self-Denial," etc. This was a vexation of spirit in the last report. \$10 is received for Miss Kelly. The society sending it reports "Foreign Missions \$14.50." Does it mean since sending in money \$4.50 had been added for Miss Kelly (which thing often happens)? Or \$14.50 for Foreign Missions and they expected you to add the \$10 for Miss Kelly? Or \$10 for Miss Kelly and \$4.50 for Foreign Missions? What does it mean? A number of cases like this were found and they are apt to give a body brain fever.

Now, then, these were some of the bothers; the reward was magnificent. How clearly this report shows the love and generosity of our women, and the influence of our beloved President. The Treasurer's book showed receipts far short of our apportionment. Mrs. Stratton suggested a special offering

for Foreign Missions, and how cheerfully the money poured in.

ALABAMA HAS EXCEEDED HER APPORTIONMENT IN HOME AND FOREIGN MISSIONS!

"Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end."

Central College Notes.

Mr. Cattern, one of the directors of the New York Chautauqua, delivered an interesting lecture with stereopticon views in the Alumnae hall Tuesday evening, April 1, 1902.

The Seniors attended the supper given for the benefit of the baseball team at the University Monday night.

"One of the best programs ever given in Tuscaloosa was that rendered by the Central College faculty last night. To enjoy it there was gathered in the Alumnae hall a large and cultivated audience that greatly appreciated the rare musical and literary feast and gave the performers unstinted applause."

The following was the program:

Miss Kate Cunningham—Piano.

Miss Eleanor Evins—Voice.

Miss Lailah Alverson—Reader.

Miss Ethel Skinner—Piano.

Piano Duet—Overture from Caliph of Bagdad—Borildien—Misses Skinner and Cunningham.

Reading—King Robert of Sicily—Longfellow—Miss Alverson.

Piano Solo—Second Mazurka—Godard—Miss Skinner.

Song—(a) Because I Love You Dear—Hawley.

(b) Hush Little One—Bevignani—Miss Evins.

Piano Solo—Hark, hark, the lark!—Schubert-Liszt—Miss Cunningham.

Reading—Trying the Rose Act—Marrietta Holly—Miss Alverson.

Piano Solo—(a) Polka des Polkar.

(b) Twelfth Valse Impromptu—Miss Skinner.

Songs—(a) A Double Loss—Meyer—Helmund.

(b) Thou Brilliant Bird—David—Miss Evins.

Reading—Pauline Pavloona—Miss Alverson.

Piano Solo—Variation Brillantes—Chopin—Miss Cunningham.

The interpretation of the program was in artistic keeping with the high character of the numbers. Tuscaloosa had had occasion before to admire the playing of Miss Skinner and Miss Evins is gifted with a lyric soprano of very wide range. Her execution is finished and her flexibility delightful. Her scale passages and cadenzas were bird like and absolutely pure and her phrasing most pleasing. Miss Cunningham proved herself one of the finest pianists Tuscaloosa has ever heard. Both her numbers were classic gems of the most difficult character and she gave them with the smoothness and wealth of tone that can only be produced by a genuine artist. Miss Alverson is also an established favorite, but she made new admirers by her readings last night. She has a most attractive presence and her voice is of that resonant and musical quality so desirable in a reader.—Tuscaloosa Gazette.

M. E.

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Our Mountain People.

If anybody is expecting to meet the "Prophet of the Great Smoky" in Asheville, he is doomed to disappointment. "Why so?" Because he does not exist. "Who is the Prophet of the Great Smoky supposed to be?" Why, he is a creature of the imagination and a caricature. A young woman spent a summer or two in a cave in the Smokies and wrote some sketches and then a book. The book she called "The Prophet of the Great Smoky." He was a preacher, the like of whom was never seen "on land or sea," and the fair young author (supposing of course she was both) showed her utter failure to understand the mountain people and the mountain preacher. The house in which she boarded was within half a day's horseback ride of six country school houses and five country churches along one single stretch of an excellent country road. There were probably others on other roads no farther away. One of these churches, a neat-framed building painted white, belonging to a Baptist congregation, was at the foot of the Great Smoky and the last school house was a log affair farther up in the mountain. The impossible people described in the sketches and the story are not there. The literary exploitation of the mountain people has created the impression that they are sui generis—a class by themselves. Only the other day a well-informed and considerate preacher, after quoting the statement that within a radius of a hundred miles from Asheville, there are more Baptists "than in any similar circle anywhere on the face of the earth," added that "the territory covered, as a rule, is of less intelligence than any similar portion of our country." That brother went out of his way to fling this gratuitous offence into the face of a long-suffering people. Out of that "circle" have come more distinguished men and women than out of the same number of people, probably anywhere in this country. They are in literature, in jurisprudence, in medicine, in the ministry, in finance—everywhere, and they have left their mark upon the history of their times. Hundreds of them are living today and thousands have gone on before. They are not all valley people, either. Many of them have come out of the hills and from the poorer classes. Probably the first school ever chartered in the southern country was Martin Academy, named in honor of the Governor of North Carolina in 1785, by the legislative assembly of the ill-starred state of Franklin. The Rev. Samuel Doak, a Presbyterian minister, had two years

before this built on his own farm the first school house ever erected in that country. The state of Franklin grew out of the Watauga Association, which adopted in 1772 the first civil compact ever signed by American freemen, and every member of that assembly signed it in his own handwriting. There are some ignorant persons in that region. They are everywhere. But they are not the dominant class. There are probably more denominational schools of high grade in this same "circle" than anywhere else according to population. One of them, we have been told, boasts that the sun never sets on the fields occupied by missionaries that have gone out from it. The average mountain Baptist, it is true, knows a great deal more about polemics than he knows about missions. He is not developed in the direction of missions. There are special reasons for that—not special to him, however. The same reasons have affected thousands of others all over the southwest. We may speak of them at another time.

Talmage is Dead.

Saturday night, April 12th, the soul of T. De Witt Talmage went to that God whose name he heralded around the globe. As a world preacher he stood next to Spurgeon the unequalled. As a pastor there are hundreds in North Carolina who outrank him. He was a masterful painter. He used no paints and brush upon a canvass to appeal to the eye, but beautiful English, clothing sweeping thought, to appeal to the ear and soul.

Talmage has had his keen critics. With it all he has gone on proclaiming the gospel of cheer. He has made ten thousand souls glad from week to week with his upward pointing sermons sent the world over. We are glad that he has lived in our land. His weekly message to the millions will be missed. He was a Presbyterian, but his readers found it not out. His faith in the old book, his clinging to the sacred things of the past was beautiful. His theology was short. His love was long. Men love God; they hate theology. They hear with eagerness the man with a message alive and fresh. They weary of the skeleton of creed. Talmage lives on because his messages live in built-up lives everywhere.—N. C. Baptist.

"The Laborer is Worthy of His Hire."

Several instances have come to our knowledge lately of what we now suspect is a widely prevalent neglect. To illustrate: A church, through the deacons or a committee, invites a preacher to supply the pulpit for a given Sunday. When the preacher gets back home he has paid out all or nearly all he received for his work in traveling expenses, and has little or nothing for his family. One Sunday's work represents about one-fourth of a preacher's time. If he gives himself wholly to the ministry of the gospel, what he receives for one Sunday should be the average of one-fourth of his living. The preacher is wholly at the mercy of his brethren in this matter. He must not say a word (at least where anybody can hear it!) He cannot refuse to go, and yet it is impossible for him to do his best work under such conditions.

Now, a little good management would change all this. If it could once be thoroughly understood that every one who contributes to the expense of the

preacher is by that much interested more deeply in his preaching and in a better frame to profit by it, and if the privilege of providing for the preaching of the gospel were shared by all, not only would the wrong to the helpless preacher cease, but a more general interest in his work would be aroused.

The First Families.

The mountain people have a peculiar claim upon us, because they are purely American born. Probably 90 per cent. of them would be eligible "Sons and Daughters of the Revolution." The Mecklenburg Declaration of Independence, which antedates the National Declaration, was the work of their ancestors, and the first blood shed in America to resist British tyranny, was the blood of some of their forefathers,

shed at Alamance in 1771. But the Christian church acknowledges a still stronger claim than patriotic sentiment toward those fellow-citizens, whose lives are so circumscribed by ignorance and poverty. Those best acquainted with the situation agree that the little district schools, and not the large boarding schools, furnish the solution of the problem. If each school house could be manned by two Christian workers, and the public funds supplemented by the church, so that a nine months' session could be held; if Sunday schools could be established, and the simple gospel story could be told in the homes and in the school house, how many now "alienated from the life of God through the ignorance that is in them," might be "made nigh by the blood of Christ."—Missionary Review.

Editorial Paragraphs

When you come to think of it, there is no reason for surprise that so much of what is called preaching is fruitless. The "increase" is from God, but it is not promised to false teaching. If the trumpet give an uncertain sound, who will prepare himself for battle?

We congratulate Brother Frank Barnett on the Southern and Alabama Baptist, of Birmingham. He is a hustler and is making a great weekly. No weekly comes to our exchange desk that we enjoy more. It is so pretty that we just have to read it.—The Baptist Voice.

Judging from the reports of Professor Noah K. Davis's lectures on the Gay foundation in the Seminary at Louisville, the lecturer took his hearers up into a very rarified atmosphere. We are eager to get our hands on the book containing the lectures. It is announced in another column that a recent gift from President Pollock, of Mercer University, enables our Sunday School Board to bring out the book at once. Good news that!

A circular from Mr. Jos. Richardson, Chairman of the Southeastern Passenger Association, states that that body has under consideration the plan of a joint clerical bureau, the object of which is to provide for a joint clergyman's permit, giving the holder the privilege of purchasing tickets over all the lines in the association at reduced rates. For covering the expense of this bureau, a fee of one dollar is to be charged for each permit, the issuance of which will be in the hands of the bureau, and not with the individual lines as at present. The plan seems to be to protect worthy men and the railroads at the same time. Write us what you think of it.

An earnest and well-meaning brother in pleading for "the strenuous life" in modern evangelism argues the example of the Apostle Paul who for three years "ceased not to warn every one day and night with tears." This is to assume that what was appropriate in Ephesus two thousand years ago for Paul would be appropriate in any modern city today. And this is of course assuming too much. The Holy Spirit, however, it still leading his people, and leading them by ways which they know not. More faith in his guidance and less finding fault of his people would seem to be suggested both by genuine religion and "sanctified common sense."

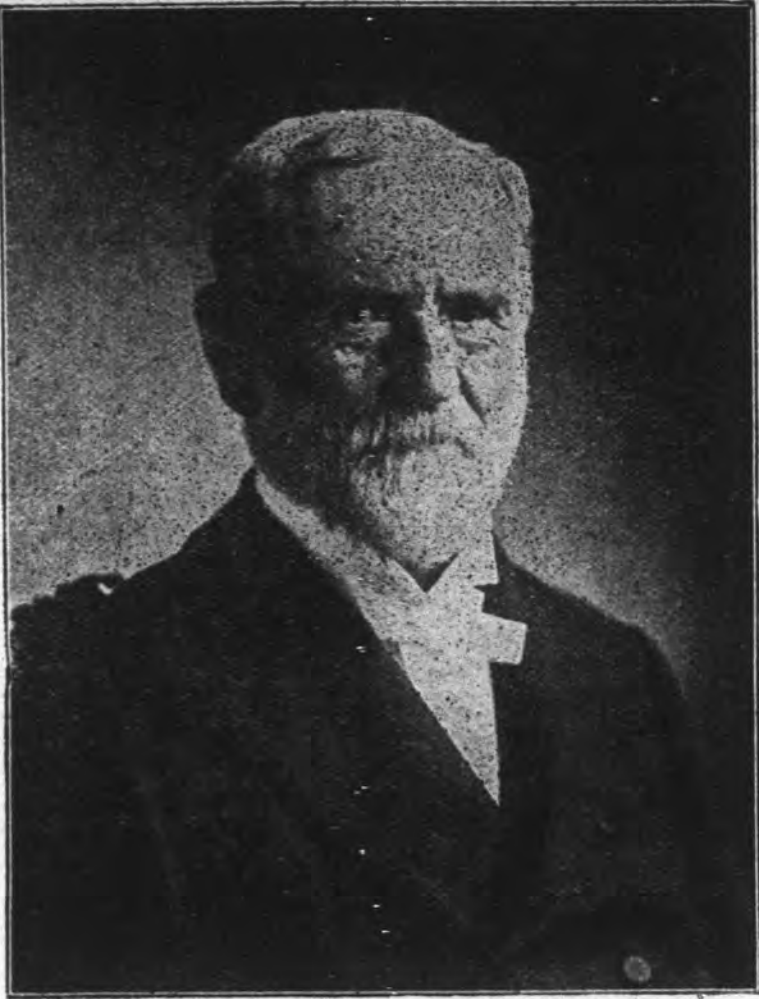
Major Harris spoke to the Montgomery Y. M. C. A. Sunday afternoon, on "I Have Played the Fool." It was an exceedingly interesting and suggestive address, and was heard with close attention by a large assembly of the best people.

President Mullins, of the Southern Baptist Theological Seminary, is concluding a series of papers in the Argus on the Atonement. They are by far the ablest brief discussion of that mighty theme we have seen. We earnestly hope they are to have convenient and permanent form in a volume. Dr. Mullins is rendering a splendid service to the cause of truth in these papers. They take us into pretty deep water sometimes, but the style is lucid. We thank Dr. Mullins and the Argus. And when the book appears we hope to give it a thorough review.

German colonists are shaking the dry bones in the valleys of Palestine. Three years ago a German bank was established at Jerusalem, with a branch in Yafa, which exchanged \$15,000,000 in 1901. The waters of the Dead Sea, where no rudder had been seen for centuries, are now being plied by German motor boats. A direct line of communication has thus been opened between Jerusalem and Kerak, the ancient capital of the Land of Moab, which still commands the caravan routes leading across the Arabian Desert. There is no doubt but German enterprise will also exploit the phosphate fields situated on both sides of the Jordan.

The money-making gift is not the highest endowment, and it is not to be wondered at that some of the most finely fibered young men refuse to be turned out for money-making machines. The temptation to sordidness and covetousness must be very great to those who set themselves the task of making money. And yet it does seem that some of our fellow servants are endowed with this gift for a special purpose. May it not be that God "calls" some men to lay up riches for his use! These brethren are not to be envied. They are not to be sneered at. They carry great burdens. It is little enough that some recompense comes to them in their stewardship. It is one of the compensations of poverty that it is not burdened with responsibility and that the soul's vision is not blurred by the care of perishing things.

Bro. Crumpton's Letter



Rev. W. E. Hatcher, D.D.,

Corresponding Editor of the Baptist Argus.

Dr. Hatcher is a master among men. He wins men by his wonderful personality and holds them by the strength of confidence which they have in him. His name is a household word in our Baptist Zion. He is a great preacher of the gospel. His sermons are full of surprise, rich with the marrow of the gospel, and full of raciness and tenderness. He charms his audience as he breaks to them the bread of life. He is a unique writer. It is hard to classify him. In fact he is in a class by himself. He wields a balanced pen, with no crotchets. He does not run in ruts. There is a constant fascination in his writing, and he carries conviction by the manifest wisdom of his words. He is the Nestor of Virginia Baptists and one of the greatest leaders that Southern Baptists have ever had. He is progressive and yet conservative. He is true to the old gospel and yet open to the best new methods of presenting it. His heart is in all of the best things of our Baptist people. May many years be given him yet in which to glorify God.

We offer our fraternal congratulations to the Argus on the addition to its staff of Dr. William E. Hatcher. In the issue of that paper dated Feb. 20th, Dr. Hatcher, in response to a sister, who has probably "suffered many things" of deacons, gives some extra-scriptural but by no means anti-scriptural, qualifications for that important office. Dr. Hatcher speaks from a wide and keen observation. Here are some extracts:

"I name it as one qualification of a deacon that he should have good clothes. Not overly fine, but they ought to be clean as a new rose, and by all means ought to fit and be buttoned. He ought to have a first-class washer-woman, even if he has to marry to get her. He ought to see that his linen is snow-white, his collar well starched, his beard trimmed,

his shoes on a roaring shine, his hands in apple-pie order, and he ought to employ an expert manicure, even though he has to hire himself. With cleanliness clearly in view as an important qualification, he ought to forget his tobacco on Sunday, and wash the corners of his mouth in four waters."

* * *

"Another vital point in a deacon is that he shall come to church in time. A late-coming deacon is an institution which no church can carry."

* * *

"I name also as a striking good point in a deacon that he always sits up near the front. You may mark this down as a prime fact in a worthy deacon. The brother who drops way down near the door—on the plea of modesty, or at the frowning demand of a partially converted wife—is sorry timber for a deacon."

* * *

"I present another thing—somewhat rare, but totally indispensable—which must appear in the make-up of a deacon. I mean an eye for the stranger. A man without this lofty quality is out of the deacon class. He must feel that as soon as the service closes he must grasp the hand of the stranger whose face he possibly glanced at during the collection. It is that inward hanker after the stranger that characterizes a good deacon."

* * *

"Finally, a deacon must be a friend of ventilation. Almost every religious exercise hangs for success quite largely on ventilation. The preacher draws, the people doze, the sermon halts and the devil (who does not seem to mind bad ventilation) laughs when the air is foul. Fat people pant in agonies when you do not air them right. Know ye that ventilation is a science—it teaches when to open and when to shut. It watches the stove, it sticks a paper in the broken window pane, it lets in air without taking the roof off, and cuts off the draught to spare the preacher the necessity of breathing carbonic acid. When you ordain a deacon examine him on ventilation, and if he fails, postpone the service."

It is proper that these letters of travel should close with one on

Religious Matters.

The earliest religion to be planted in all this western country was Roman Catholic. In Texas, New Mexico, Arizona and California, you will hear of "The Missions," by which they mean some ancient cathedral or monastery built more than a century ago, but now in ruins. The tumble-down walls are of great interest to the traveler, and are regarded with superstition and reverence by many persons. Enthusiastic orators and writers often rave over the noble self-sacrifice of the Spanish priests who founded these Missions. Doubtless there were some pure, good men among them, inflamed with a zeal for soul-saving. But if we study the history of the Missions, there is little to admire. There was a deliberate trade between the Spanish government and these Spanish Fathers. They received every encouragement from the government and carried on their building and trading under government protection. The Indians whom they came to Christianize, became practically their slaves. The labor required to quarry and dress the stones, burn the brick and prepare and transport the timbers for the buildings was immense, and it was all done by the Indians under the direction of the Fathers. The income from the Missions established by one of the Societies became \$2,000,000 annually. They were in possession of their properties for more than half a century. After the Missions were secularized by the Mexican government, to replete its exhausted treasures, the Fathers gave up their places, the Missions crumbled into ruins and their converts went back into their savage state.

There is now no trace of anything permanent about their work except where the Indians intermarried with the Spanish soldiers. Their descendants are still Catholics. But the Catholics are strong on the Pacific Coast, as they are everywhere in Coast cities. Probably the Episcopalians come next, though of this I am not certain. From all that I could see, most of the people are working at most anything else than religion. I was constantly reminded of the couplet in the old hymn:

"Where every prospect pleases
And only man is vile."

If a lovely country, delightful climate, bountiful harvests and general prosperity, make people religious, the Californians certainly ought to be devout; but I fear they take these things as matters of course, and forget the Giver of all good.

I was told at Sausalito that men did not go to preaching in California. From what I saw in the Episcopal church in that little city, at a night service, it looked as if it were true; but I worshipped with the First Baptist Church in San Francisco on two Sunday mornings and was much pleased to find fully one-half the worshippers males.

Baptists

in San Francisco are few in numbers. I think there are but two churches. I had the privilege of preaching for the First Church people one morning. Dr. Wood, the pastor, is a strong preacher, and seems to have an aggressive church. My membership was here when I was a boy. A Southern preacher in California is a rarity, I judge, but he meets

with a hearty welcome. Old Southerners, of course, greet him with a style he is used to, and the Yankees crowd about him as if he were a curiosity. "I knew you were from the South," said one. "Why?" I asked. "Are you a Southern man?" "No, but I was down in that country on the other side from you in the war." From the handshake he gave me, one would not have guessed that we had at one time been enemies. "Reckon" is a good word peculiar to the South and so is "Tote." These are the two words, the use of which anywhere in the North, will brand the speaker as a Southern man. The words they use to express the same idea are "Guess" and "Pack." In my sermon I had occasion to say, "You reckon"—instantly the face of every Northerner was lit up with a smile. I was greatly pleased with the heartiness with which most everyone in the congregation entered into the singing. An instrument was used, but a leader stood on the platform and led the congregation. The pastor explained to me, rather apologetically, that since their building was destroyed a few years ago, with their fine organ, a choir had not been organized. I thought, "The Lord be praised for a fire if it gives us such singing as that in place of the music of the average city choir."

Before the service began, the pastor begged the indulgence of the congregation while he stated the case of a gentleman who was present. He came from El Dorado county, where there was no Baptist church nearer than forty miles of him. He had been converted for some time, and being in the city on business, he concluded to remain over Sunday and state his case to the church here and ask for baptism. It was the custom of the church to hear such cases on Wednesday night, at the prayer meeting, but the brother was to return to his home next day, so the matter came up. The brother made his statement, some questions were asked, and he was received for baptism, which was to take place that night. There was present a gentleman who had been so circumstanced he had not witnessed for many years the reception of a member in a Baptist church. On leaving the church he said: "I haven't seen that way of the whole congregation voting on the reception of a member for a long time. It seems to me that is the thing to do." As an object lesson it is worth everything to the Baptists, and ought to be witnessed by as large a number as possible. But the tendency in our cities is to thrust it aside lest it weary the Sunday congregation.

The congregational form of church government is destined to sweep America and every democracy-loving people on the globe. Everybody ought to know we stand for it.

I met with the Pastors' Conference, composed of all the Baptist preachers in and around the city. It alternates its meetings between San Francisco and Oakland. All told, I suppose they have about twenty-five members. One morning, the hour was given me to tell about mission work in the South. They were especially curious to know something about the negroes. They fired many questions at me, which I answered satisfactorily, I suppose, as they gave me a vote of thanks with a round of applause.

(Continued on page 11).

CORRESPONDENCE

Dr. Shaffer Goes to the Springs.

My health has been very poor this winter, and tomorrow—D. V.—I am to start to East Brook Springs, Tenn., hoping that my health may be restored, that I may again join my brethren in the work of our beloved Master.

For several years I have been so feeble that I have been very worthless, but my brethren have taken care of me, and I have lacked nothing. Oh, how kind and tender they have been to me! I have ever believed that the plan of salvation is a divine measure, executed by divine influence—"Salvation is of grace"—from beginning to end, and the grace of my brethren has intensified my faith in my long cherished doctrine.

But I did not take up my pen in my feebleness to write a sermon, but only to say to my dear brethren of Alabama, with whom and for whom I have so long worked, that I am going to East Brook for my health, and that I crave an interest in their prayers, that the Lord will sanctify the means that I am employing, to my good.

Now, dear brethren, allow me a few words of exhortation. We are the Lord's. We are bought with a price. Therefore, let us in this good year of the Lord exert ourselves with all our might for the ongoing of our Master's cause. We have not done our best yet. We have not co-operated as we might. The Lord help us to mind the Holy Spirit and not to grieve Him.

Let us take care of our pastors. Forget not our mission work. The spread of the Gospel is our Lord's great command. Take care of our State paper. Give the editor such financial endorsement as will enable him to publish a strong and vigorous weekly. It is our campaign document, and may be made a mighty factor in our cause. Invest in it; it is a fine investment. If you feel poor, don't begin to economize at the Lord's end of the line. That would be poor economy; no economy at all. Do your duty toward God, and He will take care of you better than you can take care of yourselves.

Jno. P. Shaffer.

Prohibition for Alabama.

I have heard much talk of this sort for several months, and from some of our best men, and I believe we ought to organize at once a movement that will destroy the whiskey traffic from our State.

This ought to be done now, for two reasons, which I mention, and a thousand more which I do not mention.

1. The stronghold of the whiskey power in the State has been eliminated by the disfranchisement of the Negro, and others like them, and now with a fair fight and a fair count we can carry the State.

We can do it, and no mistake, if we thoroughly organize and try.

The other reason why we ought to bring on the issue now, is on account of the growth of the dispensary movement, which is rapidly filling all of our prohibition territory with the liquor traffic.

If this movement continues to grow as it has in the past two years, all of that part of the State which has been won for prohibition will be lost and the battle will have to be fought again on the same fields, with the majority of our forces on the enemies' side. This move-

ment is not removing many saloons, but the great prominence given it in the recent discussions, coupled with the immense revenues reaped from the sale of it, has so popularized it as to make it possible to put them in every community. Already at least half of the prohibition territory won by us has been lost, while very little has been gained by the displacement of the saloons. A few more years and our last state will be worse than the first.

What we do ought to be done now, before this monster evil has again entrenched itself in our towns, villages, and cross-roads, as it was thirty years ago, when we first began the work in our State.

Who will lead the movement? And when will we begin it?

S. O. Y. Ray.

A Tribute to Bro. Gross.

I want to say a word about my friend, Gross. I used to say, when I was a Georgian, that Gross was the best pastor in the State, and he was the best. He could do more, and do so more quietly and leave a sweeter taste for having done it, than any man I ever knew. Energetic, tactful, social, enterprising, studious and concentrated—he is all of these. I predict for him a wonderful career at Selma. I was for one year a member at that church, and knew his people. They are a responsive body. With the enterprise of Bro. Gross and his is irrepressible, and the responsiveness of the people, great good will happen.

But he will be State wide in his influence within a very short period of time. His congeniality will prove winsome to all alike. When a man is worthy there is no harm in referring to his merits.

B. F. Riley.

Houston, Texas.

From Borderland.

For some time I have been thinking of writing you, and perhaps this is as good a time as I will get to do so. I feel sure of a hearing, for Alabamians are always good listeners, and never fail to welcome a stranger. But I am not altogether a stranger to the good people of dear old Alabama. Last Sunday I had the pleasure of preaching for the saints at Hatchechubbee, a little town on the C. R. R., about twenty-five miles from Columbus, Ga. This church is without a pastor. May the Lord direct them in securing the services of a good, strong preacher. While I live a few miles over the Georgia line, my membership is now in the Harris Association. Two of the churches I serve are in this body. Dr. James F. Edens (Uncle Jimmie) is the Bishop of the Girard church. He is bringing things "to pass" over there, as well as at Seale, which church he gives one Sunday to. The brethren are loud in their praise of his administration. Elder Frank W. Williams, of Phoenix City, is one of our strong preachers in the Harris. He is serving three fine country churches. Brother Lamar Jones, the pastor of the First Church, is greatly loved by his flock. This church led all the churches in the Association last year in the number baptized. "Lamar" is a "Georgy" boy. West Side Church, Phoenix City, has secured the services of Elder J. K. Jenkins, of La Grange, Ga. Bro. Jenkins is a stranger to me, but from all

accounts he is the right man for the place. The brethren speak in the highest terms of his preaching and work as a pastor. And there is Henry Bush, "Our Henry." Bro. Bush is, like writer, a young preacher. He serves Crawford and Hiram churches in this Association. "Henry" is a consecrated, humble minister. This gives him power among his flock. The fifth Sunday meeting met with the church at Uchee in March. The opening sermon was preached by Rev. Lamar Jones. It was a sweet Gospel sermon. Rev. F. W. Williams filled the pulpit on Saturday. We always have something good from him. On Sunday Dr. James F. Edens preached one of the strongest sermons the writer has heard in years. "Uncle Jimmie" knows how and when to say a thing. The Uchee people vied with each other in providing temporal blessing. They know how to entertain and make everything pleasant. It is a great pleasure for me to be their pastor. We all missed Bro. R. A. J. Cumbie, our Moderator of the Harris Association. He was visiting relatives in Dadeville. He is serving Hartsboro, Pittsboro and Midway. The Alabama Baptist is now one of the prettiest and best papers in the South. May it do all that its noble editor has designed.

E. P. Smith.

A Remarkable Choir.

Church choirs are frequently the source of trouble to the pastor. There are several reasons for this, which need not be mentioned here. Happy is the pastor for whom the music problem is solved by a faithful and considerate choir. In the Clayton Street Church, Montgomery, is a choir composed entirely of voluntary singers, under the leadership of Bro. Frank Allen, who has had charge of the music ever since the church was organized eleven years ago. There are now fourteen members, of whom Mrs. J. W. Davis, Mrs. G. F. Cowart, Mrs. W. H. Tew, Miss Minnie Stewart and Miss Janette Stewart have served with the leader through these eleven years. The others have joined at different times. Not one of them has ever received a dollar of compensation; their services are entirely voluntary. During all that period they have never had a quarrel and never disbanded, but have been remarkably faithful in their work. The leader takes a sympathetic interest in each member of the choir and encourages them in every possible way to do their best. He is ever considerate of the pastor's wishes, in which respect many choir leaders may profit by his excellent example. Just now both the pastor and the choir are very much grieved over the prospect of losing one of the most faithful and accomplished members, for Miss Janette Stewart will be married in a few days and remove to another part of the State.

H. W. Provence.

On to Asheville.

Within less than two months the Southern Baptist Convention will meet in Asheville. Never has a city been more keenly interested in the meeting of the Convention in its annual session. A magnificent Auditorium costing \$35,000, with all modern conveniences and seating 3,000 people has been built for their accommodation. Battery Park Hotel has been selected for headquarters. The Woman's Missionary Union will meet in the First Baptist Church, three and one-half squares from the Auditorium.

The railroads have granted a one-fare rate from all points with a privilege of

an extension of time to June 2d.

Hotels and boarding houses have given very low rates, and a list will be mailed to your paper for publication. The boarding houses of Asheville are quite as comfortable as hotels; indeed, are hotels, except in name. Asheville is prepared to take all who come, but we advise that all those who send in their names early to the committee, J. P. Howatt, Chairman, will get the best homes, and they will get a card with rates, street and number, so they will know where to go upon arrival.

The Convention has never before met in a place possessing so many natural attractions as Asheville. Our brethren who have never seen the mountain, should come and see the mountain-tops kissing the clouds—"Come to the Land of the Sky," where God crowned Nature with unsurpassed beauty and loveliness. Come and see the great Vanderbilt mansion and estate that cost \$10,000,000, with its great herds of swine and cattle, its forestry, its 70 miles of macadamized roads, the grandest estate in America.

Asheville is now ready for the Convention with one exception, she has not yet put on her spring attire; when that is done she will say, "Come, for all things are now ready."

J. H. Tucker.

Institute at Mellow Valley.

On account of the rain there were no exercises Friday. But on Saturday at ten o'clock we began to see preachers coming. They continued to come until the following ten preachers were present: W. T. Davis, W. H. Preston, W. M. Garrett, J. R. Conger, J. R. Stodghill, L. W. Nelson, T. D. Dawkins, A. L. Joiner, A. C. Johnston and Jno. Wm. Dean.

At 10:30 a. m. the Institute was organized with W. H. Preston, chairman and J. A. W. Bailey, secretary. The subjects discussed during the institute were Church music, the duties of the church chorister, the S. S. work, the preacher's work, and the Association's colportage work. The interest and attendance both grew from beginning to end, and some who were in attendance were surprised to learn what was being done in these meetings. It was much better than they had expected.

Rev. J. R. Stodghill is at the head of these meetings, and those who know him know that "no stone will be left unturned," and that he is doing everything he can to make these meetings a blessing to the county.

Brethren, pray for the work that is being done in Clay county through these institutes. We feel that the possibilities are very great, and we hope that a glorious harvest is to be gathered from the seed sown in these meetings.

At 1:00 p. m. Sunday, with a general handshaking the Institute adjourned to meet with the church at Mellowville Friday before the second Sunday in May.

J. A. W. Bailey, Sec.

Agents Wanted.

"Life and Teachings of Rev. T. De Witt Talmage." Introduction by Russell H. Conwell, D.D. Most complete and authentic biography of this celebrated divine, to which is added his grandest and most inspiring discourses and writings, which have made his name famous around the world. Sold only by subscription. Terms liberal. Send 10 cents in postage for mailing outfit and secure first choice of territory. Address D. E. Luther Publishing Co., Atlanta, Ga.

Bro. Crumpton's Letter.

(Continued from page 9).

and sent greetings to the Baptists of Alabama.

I guess Oakland is the center of Baptist strength for Northern California, as Los Angeles is for Southern California—there being four or five churches. It is the seat of

California College

the Baptist college of the State. I did not visit it, but from the statements I heard before the Conference from its president, I judge it is in a precarious condition. It does seem to me if Mr. Rockefeller wants to help the Baptists where they are most needy, he has a great opportunity in California. From all I can learn, the cause is suffering most here for the want of pastors who will stick to the State. Those they have are from many different states and from England. I judge they are good men and true; but unless the minds of a considerable number of them are made up to remain in the state, the cause of the Baptists must continue to be a great struggle. A floating ministry in any state cannot give permanency to the work. Every state needs and must have a good, large element of natives in the ministry. This, California is almost wholly deficient in, I suppose.

It was my privilege to hear at Los Angeles, Dr. Frost, long a resident of California, and said to be the strongest man on the Coast. He is strong and rugged, a King Saul among his brethren in stature, and his sermon was full of the strong meat of the Gospel. He hopes to meet with our Convention in May.

Rev. Joseph Smale, pastor of the First Church, I heard at night. It was a plain, gospel sermon, delivered in an earnest, impressive manner. His church is probably the largest and richest on the Coast. The pastor and his assistant are both Englishmen. I met with the Pastors' Conference at Los Angeles. The Baptists hereabouts seem to be numerous and influential. They have a vigorous, aggressive ministry, who speak hopefully of the prospects. I was assured that the religious element was quite strong and pronounced in all Southern California.

One Serious Question

agitating the brethren on the Pacific Coast I found to be: The multiplicity of agents to represent the various denominational interests. This gave especial interest to my talk before the Pastors' Conference at Oakland. It seemed to be a new thing with them that one man should represent all the mission interests in one State. The Missionary Union (their Foreign Mission Board), the Home Mission Society, The American Baptist Publication Society, each have a man to represent their several interests, and besides these I think the two Woman's Societies have special agents also. The Northern Anniversaries, with which the churches on the Pacific Coast affiliate, have appointed committees on co-operation, but the jealousies existing between the societies stand in the way of their accomplishing anything toward consolidation. There is no question in the minds of any, North or South, but that our Convention plan is the best to bring about concert of action. I should have been delighted to have studied closer the Baptist situation and cultivated the brethren in California, but my time was too

short. They are struggling with unsolved problems on that side as we are on this side.

May Heaven help them and us with that wisdom that comes from above.

When?

When shall the fruit of hope be reached
To feast our longing hearts?
When shall life nectars show no dregs,
Wealth-barns retire their marts?

When shall we see that time is time,
And waste a dang'rous thing?
When shall we feel that love is love,
Deceit a demon's sting?

When shall this world-wide striving
cease
For some mock gleaming crown,
The sons of strength, the maids of
vaunt,
False painted arts lay down?

When shall we prune the briar thorns
Which pierce our neighboring foes;
Destroy the dark rough bows of hate,
Which inward taints disclose?

How sweet those lips which speak no ill,
And e'ry heart moan seek to still;
With kindly smiles and whispering soft,
They bring to us earth glories oft.
God bless them—would all life were
blest

With loving lips and love calm rest.

—Zula B. Cook.

Matrimonial.

The receipt of the following invitation gives us much pleasure, and we offer felicitations. Mr. Bennett is the cultured assistant pastor of the Southside Baptist church.

"Mr. Henry Y. Hall requests the honour of your presence at the marriage of his daughter Aehsah, to Mr. Samuel H. Bennett, on Wednesday afternoon, April thirtieth, nineteen hundred and two, at four o'clock, Southside Baptist Church, Birmingham, Alabama."

Pastor L. M. Bradley has been holding a very successful series of meetings with his church at Avondale. His people have rallied to his support and they have had gracious seasons together.

A TEXAS WONDER.**HALL'S GREAT DISCOVERY.**

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and the Montgomery Drug Company.

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.



Start Girls Right!

Many beautiful girls become invalids for life, because at the crucial period of puberty they pay no attention to the laws of health. Mothers should protect their daughters' health by giving them necessary information and proper treatment. When the menses come on a girl unawares in her inexperience she is either frightened into convulsions, or scared into trying to check the flow. Many girls have checked the flow and it has never started again. And as a result they have grown pale-faced, with "crow-tracks" on their cheeks, and dark half-moons under their eyes. A dose of

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The Hollywood, Asbury Park, N. J., February 3, 1900.

I read your advertisement in regard to Wine of Cardui in the Baltimore American, and it so favorably impressed me that on my visit to Baltimore during the holidays I purchased a bottle of it for my adopted daughter, who was suffering with female troubles. She had been under the doctor's care for some time, and when her periods would come on her suffering was something terrible. I induced her to try it and the first dose brought on her menses. She took it regularly according to the directions, and was greatly relieved. To use her own words, "It saved my life." J. WESLEY CROSS.

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

Bible Day

in the **Sunday Schools.**

The second Sunday in June is the time for the collection in the Sunday Schools for the Bible work of the Southern Baptist Convention. Programs, with mite boxes and other literature, can be secured free. Samples free.

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If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

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Field Notes

From Mobile.

We recently had special services for about eleven days at the St. Francis St. Church, which were of great benefit to us all. Brother William Lunsford, of Bowling Green, Ky., did the preaching, and with great acceptance to our people. His sermons at the day services to Christians were helpful and uplifting. We shall see the effects of the meeting for some time to come. Eighteen have been baptized as one of the results of the meeting, twelve of them being men and boys, and two of them old men. Brother Lunsford made a fine impression on those who heard him, and he will long be remembered by our people.

W. J. E. Cox.

From Marlon.

In behalf of the Siloam church I desire to return thanks to the saints of the First Church, Roanoke, Ala., for the loan of their greatly beloved pastor, Rev. H. C. Risner. He was with us for a little over two weeks, and we feel that he was sent of the Lord for the accomplishment of a blessed work in our midst. The church was built up and nearly every one of them through an experience of grace, were added to the church. We had a gracious season of revival in which the willingness and power of the Lord were especially manifest in answering prayer.

Paul V. Bomar.

Evergreen Notes.

We are having the pleasure of a two weeks' stay in our midst of Bro. N. S. Jones. He is here with relatives, before leaving for his new work at Burlington, N. C. On yesterday he preached us an unusually helpful sermon on "Being Filled With the Fullness of God."

Our membership was added to yesterday. We received three by letter and eleven for baptism. Those for baptism were boys and girls from our Orphan's Home. God bless those who are turning unto Him in this home!

We are looking toward a series of special meetings the latter part of May, and we ought to have a goodly ingathering.

Beginning on Sunday next we shall have a "Week of Missions" by devoting each evening of the week to special missionary services. We expect to be addressed by Brethren Kramer, Taliaferro, Lawrence, N. S. Jones, W. B. and B. H. Crumpton and others, on different phases of our mission work.

A. G. Moseley.

April 7, 1902.

From Anniston.

We have just closed a revival in Glen Addie church. The meeting began on March 30th and continued eleven days. Most of the time we held three services each day. For one week preceding the meeting we held cottage prayer meetings each night by which many were in fine condition to enter the meeting. Rev. J. W. Sandlin, of Albertville, was with us from the beginning and did all the preaching. He is a good and safe preacher. His sermons were Scriptural, forceful, and well delivered, and his methods safe. His work here doubtless has helped and will greatly help the cause of righteousness. Although the greatest good, we think, was the revival of the Christians, yet we had nineteen accessions, and all adults but one, and almost all married people. Ten

were received for baptism. Several were saved at home and those who professed at the church were one at a time and quiet. On the last day two were saved at their homes. One lady, who professed several months ago, whose husband opposed her uniting with the church, came forward and said she could not neglect duty any longer whatever might be the consequences, and in two days' time he was converted and was baptized with her. One poor consumptive professed a hope two weeks previous to the meeting and at his request we held a service at his home, the second night of the meeting and received him for baptism and he died the next morning. He talked as interestingly of his new hope as I ever heard. We praise the Lord for the meeting. I go today to assist Brother Sandlin in a revival at Ft. Payne.

A. A. Hutto.

From Greenville.

Rev. W. A. Taliaferro's sermon on "Stilling the Tempest on Sweet Galilee," was especially beautiful as he presented it. As the disciples called, "Master, carest Thou not that we perish?" "The tempest's roar sinks to a whisper low" and "through the gloom our souls could hear," "peace, be still;" and the listener seemed to hear them as they said one to another, "What manner of man is this, that even the wind and the sea obey him?"

A Member.

The Pratt City Meeting.

We are profoundly grateful to the Lord for His gracious blessings during our meeting. Unto Him we give the praise. Our church enjoyed a gracious uplift, spirituality was deepened, and faith strengthened. There were about fifty conversions, maybe more. I did not keep count of them. Twenty-three have been received by the church. The work was permanent and abiding. I feel sure. I was greatly pleased with John E. Barnard. We were made to realize that he is a man of God. His preaching is simple, strong, logical, scriptural and on fire with the Holy Ghost. He is, indeed, a man of prayer and faith. He lives with God and believes God's word. His methods, if it could be said that he has any, are much prayer, plain presentation of the Word, direct application, placing the responsibility upon the individual and leaving results with God. Earnestness, untiring zeal and great love are his chief characteristics. A faithful shepherd and a true evangelist.

J. F. Watson.

Christian Workers Conference.

There will be a Christian Workers' Conference held with the First Baptist church, Anniston, Ala., April 27th-May 2d, inclusive. The work of the Holy Spirit in conviction-regeneration-spirit-filled line and endowment for service. The second coming of Christ and world-wide missions are the subjects for discussion during the Conference. Rev. E. A. Marshall, of the Moody Bible Institute, Chicago, Ill., will be with us the entire six days of the Conference. Dr. Len G. Braughton, of Atlanta, Ga., Rev. Frank W. Barnett, editor of the Alabama Baptist, and Rev. J. F. Watson, pastor Baptist church, Pratt City, Ala., and others will be with us during the Conference. These

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brethren and the Baptist pastors of Anniston will take part in the discussion of the above named subjects.

There will be three sessions per day, 9:30 a. m., 2:30 and 7:30 p. m.

Dr. Braughton will preach Monday night, April 28th, on endowment of power for service. He will also preach Tuesday night, on some part of the Holy Spirit's work. Brother Marshall will speak from day to day on the second coming of Christ.

The other brethren who speak will speak on some of the three of above mentioned subjects.

Board and tuition free. All the brethren who contemplate coming will please notify the pastor by mail. We extend a cordial invitation to you all, brethren; come and get a feast of good things.

John E. Barnard.

Anniston's Chautauqua.

A revival of considerable power is going on in the Glen Addie church. Brother Hutto is assisted by Brother Sandlin, who is doing some splendid preaching. The First church has decided to enlarge their building and it is hoped the work may soon be commenced there.

Work is nearing completion in the improvements being made at Parker Memorial. Our Sunday school room has been enlarged by removing of partitions and the primary room below made nearly three times as large and greatly beautified. We are looking forward to the Chautauqua April 21-26. The talent employed this year is superb. Last year we had three sessions a day and several outside schools. This year we only have two sessions daily; but no expense has been spared to secure the very best. The Ottumwa quartet which gives the opening concert on April 21, 8 p. m., is considered the finest male quartet before the public.

The Liquid Air man will be with us Tuesday and Wednesday and will perform many wonderful experiments. Macy, New York's favorite humorist and Buffo-Basso singer, will highly entertain, instruct and amuse. Laurant, the Magician, will introduce us to the mysteries of the Yogis.

The railroads have given us one fare round trip from April 20th to 27th. I hope you will come over and see us at that time. We are sorry we will not have the Preachers' Institute this year; but it seems that East Lake is the right place for that under ordinary circumstances and we hope they will go there this summer in great numbers.

We will welcome any who may come in April. If they will send me their names I will get good board for them at low rates.

I want to congratulate you upon the splendid paper you are giving us. All the Baptists of Alabama should rally to your support in your effort to give us an up-to-date paper. J. H. Foster, Jr.

Compliments Chief Austin.

When I read how your Chief of Police in Birmingham and his brave men close up the Sunday saloons and raid the gambling houses and how the police judge punishes the saloon keepers and gamblers for violating the law, I wonder why we can't have something of the sort in Montgomery. Our chief and many of his men seem to be half-fellow-well-met with the saloon keepers and gamblers. Occasionally a den of darkies is raided and broken up for crap shooting, but white gamblers are undisturbed. Montgomery.

Alabama City.

This is a great field for work to be done. The people are coming and going, but very few of the church is located here, which makes the interest in church work weak and little. While the people are here our congregations are good and growing larger as the spring comes on. We are expecting great things from the Lord here. We are asking great things of Him. He is able to give them. Bro. E. E. George, the former pastor, will be with us the first Sunday in June to assist us in meetings. We are praying for the Lord to prepare us for that meeting and to be with us in great power, for He alone can give the increase. Brethren, pray for us.

I had the pleasure of visiting Hoke's Bluff last Saturday and Sunday for the first time, and preached to them each day. The Lord has some noble people at that place, a good church, but without a pastor at present.

We are glad to see the day come that brings the Southern and Alabama Baptist, but we see a great deal of space spoiled with faces. Of course we don't object seeing them. J. M. Solley.

Carrollton.

I spent a day recently at Carrollton, and found pastor Winters in high glee. He had just moved into his new house, just finished. It is a beauty. He said he had one of the best fields in the State. Last year they raised for all purposes about \$1,800. Every Baptist family in the town takes the Alabama Baptist and pays for it. He said: "I am going to the Southern Baptist Convention if my churches keep up their old habit of sending their pastor," and he thought the habit was too well grounded to be abandoned. I also met my old friend, Rev. L. M. Stone, formerly of Mississippi, and one of the best educators of the State. Brother Stone is anxious to give more time to preaching, and could be secured for all or part of his time. He would be willing to teach and take the care of churches near enough to serve on Sunday. He has two daughters who are fine music teachers. This would be a fine combination for some first-class community. Write to him. S. O. Y. Ray.

Revival Meetings.

I am glad to announce that my two churches, Blocton and Centerville, have allowed me to furnish them with a supply till September in order that I may devote my entire time to revival meetings. I have secured Bro. Ross Arnold, who will preach for them through the summer. I am at Opps, Ala., this week with Brother Sims. I hope to preach every day from now till September. Already have three other engagements besides this one. Pray for me that I may do His will fully in leading souls to Him. John Bass Shelton.

Help this Sister.

Our good sister, Miss C. A. Lewis, of Epps, Ala., writes us a personal letter from which we take the liberty of extracting the following: "The train set our house on fire and we lost our home, so you see it has been right hard for me. We had our church on hand at the time not finished and with a big debt on it and we have received no help from any one. We are few in number and have worked hard to pay it out, but cannot do it unless we get help from others.—(Ed.)

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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.

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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.

THOMAS.—Our beloved brother, Rev. J. G. Thomas, was taken from us Jan. 7, 1902, after a short illness. He knew that the end was at hand, but he seemed perfectly submissive to the will of God and to have no fear. He had been a consistent Christian for thirty years, and a minister of the gospel for fifteen years. He was earnest and faithful in his Master's work, and his faith seemed to grow with his lengthening years. But it has pleased the all-wise God to take him and we bow with submissive hearts to His will.

To the bereaved wife and children we extend our heartfelt sympathy, praying God's blessing upon them.

C. H. Morgan,
J. W. Massey,
J. E. Helms,
Committee.

M'DONALD.—God in His providence has again seen fit to take from our midst one of His redeemed. Sister Irene McDonald was born Oct. 29, 1840, and passed away quietly March 19, 1902. She had been an invalid from a partial stroke of paralysis for a year or more; but during this time she daily sought favor from above and strength from God's Word. Everybody loved her, and a husband, tender and devoted, three children, several brothers and sisters and a whole community mourn the loss of a truly good woman. Her life was a model of purity and patience. May God comfort the bereaved ones with His spirit and sustain them with His grace.

J. W. O'Hara.

TOLAND.—Sister Elizabeth Toland, wife of James Toland, near Millerville, Clay county, Ala., died Jan. 30, 1902.

She was born in Jasper county, Ga., Feb. 27, 1835, came to Alabama in 1850, joined the Baptist church in 1855. Later was married to Jas. Toland. She was the mother of four children, three of whom survive her—Mr. Brac Toland and Mrs. John Martin, of this county, and Prof. J. Graves Toland, of Kerrville, Tex.

During her many years of affliction she leaned upon the Lord, always had a welcome for her pastor and enjoyed religious exercises in her home. She treasured the 23rd Psalm and often quoted the words of the Psalmist: "Tho I walk thro the valley of the Shadow of death I will fear no evil, etc." Also the words of Job, "I will trust him tho he slay me."

Sister Toland was a member of the Millerville Baptist church. While she could not attend upon the service, her mind was often with the Lord's people and her heart was concerned for the well being of the church. She thought that none could serve at her bedside as her husband and through all the years of her affliction he proved himself a faithful soldier, remembering his vow to cleave to her in sickness as in health. May the Lord bless and comfort the bereaved with the sweet assurance of the rest she has found in a bright home.

Her former pastor,

J. R. Stodghill.

TUCKER.—Died at the home of her father, J. M. Tubb, near Newburgh, Ala., March 23, 1902. Mrs. Anna Bell Tucker, born Jan. 31, 1876, married to Mr. George Tucker Jan. 20, 1897. Professed faith in Christ and joined Macedonia Baptist church 1891. She was patient through all her sufferings, and died in the triumph of a living faith in Christ. She leaves a husband, one child, father, mother, two sisters, many relatives and a host of friends to mourn their loss. Her little babe preceded her to the home of the blest, just two weeks.

"Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime we'll understand."
R. T. Wear.

SIMMONS.—It is with hearts filled with deepest sadness that we chronicle the death of our friend and brother, J. R. Simmons, who yielded to the call of God. The angel of death conducted his spirit to the home above on Sunday March 2, 1902. He was 56 years of age. He leaves a wife and six children to mourn his departure. His remains were followed to the cemetery at Cross Keys Baptist church, of which he was a member and clerk. He was a devoted husband, a kind and devout Christian. To the bereaved family we offer our sincerest sympathy and commend them to Jesus for consolation.

Mrs. W. H. Simmons.

Cross Keys, Ala., March 21, 1902.

BANE.—Sister Edna Bane departed this life March 22, 1902, at the age of 16. She was a daughter of Rev. John F. Bane and a faithful member of her church. The writer preached her funeral to a large congregation who wept over her departure. May the Lord comfort the bereaved.

E. C. Mitchell.

LITTLE.—Sister Little died on the 25th inst. at the advanced age of 90 years. She had been a faithful member of the Baptist church for many many years. May the Lord be gracious in comfort to the family.

E. C. Mitchell.

Resolutions of Respect.

GARRETT.—Whereas, God has seen fit to take from our midst our friend and brother, Johnie Garrett, a young man of moral worth, sterling integrity and unimpeachable Christian character; therefore, be it

Resolved, first, That in this our loss, we bow our heads to God's will, knowing that he does not make mistakes.

Second, That we would commend his life to all as an example of Christian manhood worthy of emulation.

Third, That our deepest sympathies are extended to the bereaved ones in this hour of their grief.

Fourth, That a copy of these resolutions be sent to the family and that they be spread upon the minutes of our church and Sunday school.

L. F. Greer,
Mrs. Hattie Scarbrough,
Alice Davis,
Committee.

TARRANT.—Resolutions of respect adopted by the Ladies' Aid Society of the Sloom Baptist church of Marion, Ala.

Another faithful member of this society has been called home. Mrs. M. A. Tarrant was an active, consistent, earnest worker in her Master's cause, in church, Sabbath school and all Christian work.

In her life she exemplified the best type of Ante-bellum womanhood with all the courtesy and refinement incident thereto. The flower and fruit of a long line of southern ancestry. Tenderly nurtured and reared yet she knew how to pour the balm of sympathy into the wounds of the poor and afflicted.

Resolved, To this dispensation of Providence, we bow in humble submission. To the family we extend sincerest sympathy, praying that her Christ may be theirs.

Resolved further, That these resolutions be spread upon the minutes of this society and a copy sent to the Alabama Baptist for publication.

Mrs. Dr. Thomas,
Mrs. Haynie,
Mrs. J. B. Shivers,
Committee.

MARY E. CLARK.

Adopted by the Ladies' Aid Society of the Second Baptist Church, Birmingham, Ala.

The subject of these resolutions, Sister Mary E. Clark, was born Jan. 27, 1865, and died Nov. 21, 1901, being nearly thirty-eight years old.

Whereas, Sister Clark in a very peculiar manner exemplified the graces of Christian patience and fortitude, having been confined to her room and bed for three months, yet without murmur or complaint; and

Whereas, The death angel has for the first time visited our society and borne away one of our members; and

Whereas, The gentle voice so often heard in praise and prayer and counsel has been hushed by the power of death; and

Whereas, We are filled with sorrow as we look upon the vacant seat of our beloved sister, yet we would humbly bow to the will of Him who doeth all things well, fully believing that our loss is her eternal gain; therefore, be it

Resolved, first, That in her death our society has lost a faithful and active worker, the church a zealous member and the community a good woman.

Second, That we extend to her bereaved husband our profoundest sympathy, condolence and prayers, that He who tempers the wind to the shorn lambs, may fill the vacuum made in his heart by the loss of his amiable and loving wife.

Third, That a copy of these resolutions be spread upon our minutes, that one be sent to Bro. W. F. Clark, and one to the Southern and Alabama Baptist for publication.

Mrs. J. N. Chambers,
Mrs. S. J. McMath,
Committee.

North Birmingham, Ala., Feb. 14, 1902.

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.

WHAT A PROMINENT CITIZEN SAYS.

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

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

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No goods at retail; we sell only to dealers and physicians.

Mail orders solicited and given special care.

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

Notes from Lincoln.

I think you have improved the paper considerably, yet it could be improved some more by giving a little more secular news and that of a general character. Is there anything wrong in giving the price of the markets? Why not let us have a little of that, too? A great many people are not able to pay for a church paper and a secular paper too, and then there comes in the county paper. It is too much paper.

Yesterday I attended the Baptist church in Talladega. Well, they had a nice Sabbath school. Brother Woodward is the superintendent and he is a good one. They had good singing, a fair attendance and an excellent lesson. I stayed for the service and heard Brother Calloway preach. He preached a most excellent sermon on the influence of character. I enjoyed the whole service very much. The inside of the church has been renewed and it is beautiful. I liked it ever so much, and I have seen some fine churches, too. But I must close for this time.

John Macpherson.

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E. C. ROMINE,

728 W. Huntington St.,

PHILADELPHIA, PA.

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 hundred (100) 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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We Know It.

Just how much we can save you will depend on what you want in our line. The more you buy of us the more you will save. We sell everything pertaining to music, Pianos, Organs, Music Boxes, Typewriters, Sewing Machines and all kinds of musical instruments. Write today for catalogue and mention which catalogue you want. We have some good second-hand upright pianos that we will sell at \$5.00 per month. If these terms don't suit you, let us know what will.

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Buy the North Star. It's the best.

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Phone 594

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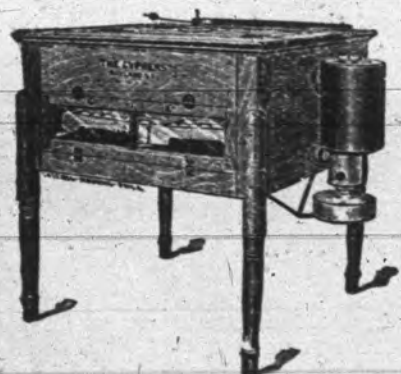
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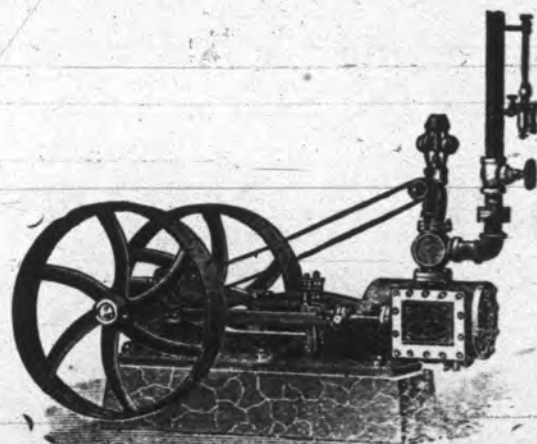
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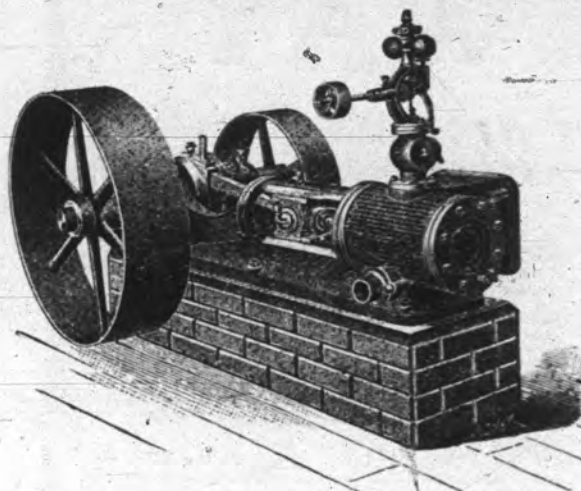
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Capital Paid Up, \$100,000.00

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FEBRUARY 10, 1902.

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Solid Wide Vestibuled Trains.



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Finest Equipment
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South.

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.....	8:24 am
Ar. Chicago.....	4:20 pm
Ar. Waukesha.....	8:25 pm
Ar. Kansas City.....	5:15 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.

	44	34	38
Lv. Selma.....	4 15pm	6 20am	.....
Ar. Montgomery.....	6 20pm	8 20am	.....
Lv. Montgomery.....	6 40pm	1 30pm	12 1am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	.....	11 10am
Lv. Montgomery.....	9 35pm	.....	9 00am
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

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

W. J. Taylor, G. A., Montgomery, Ala.; D. P. O'Rourke, C. A., Selma, Ala.; B. F. Wylly, Jr., G. P. and T. A., Atlanta, Ga.; R. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, Pres. ident and General Manager, Atlanta, Ga.

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 05pm	.....
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	.....	-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	.....

*Daily, except Sunday. -Sunday only.

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

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Three ships a week for Key West and Havana.

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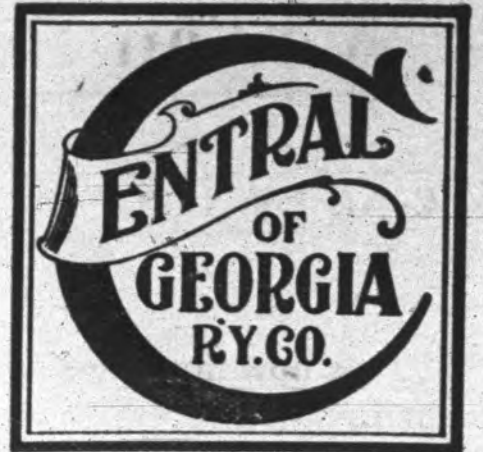
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