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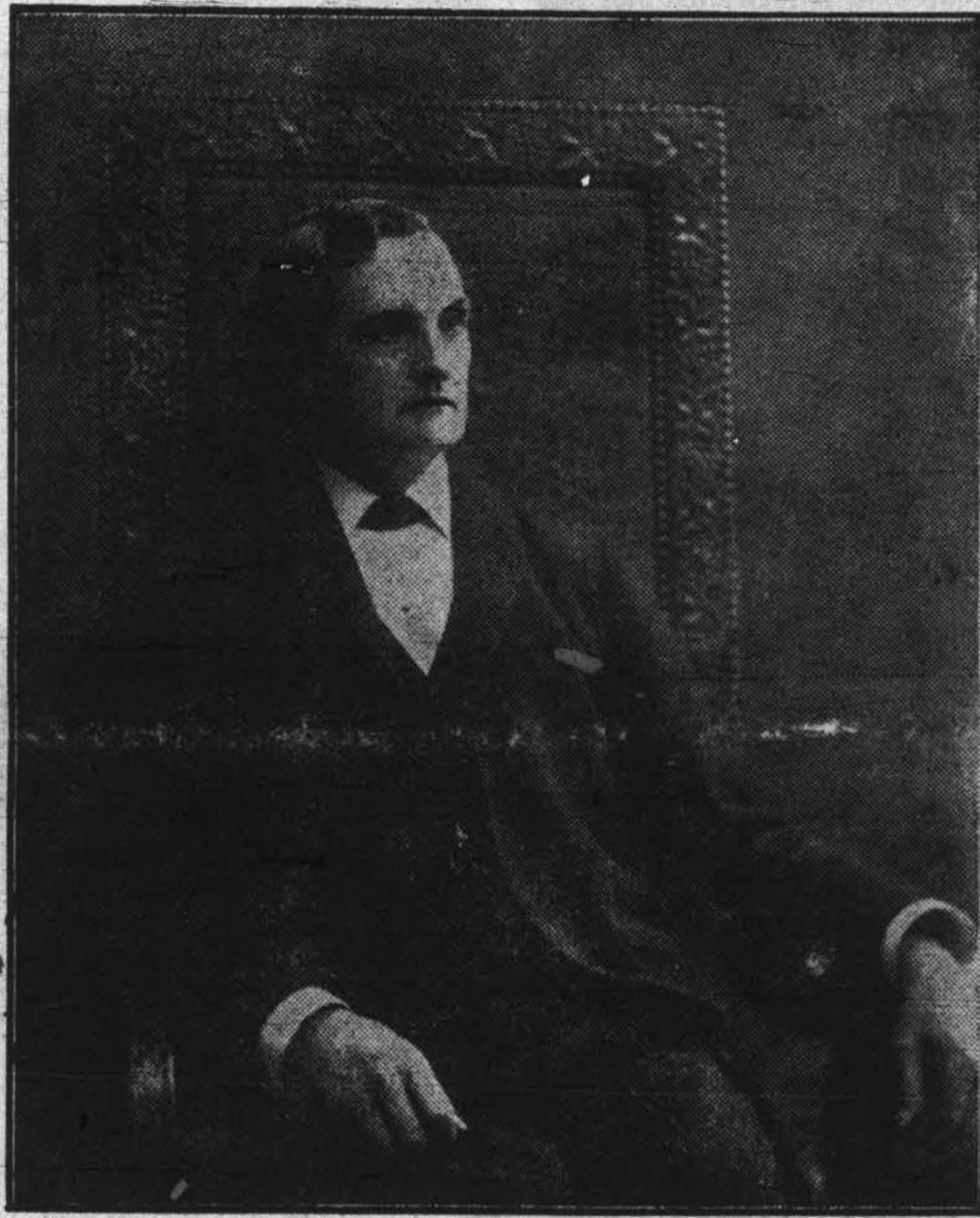
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NO. 3.



REV. JAMES B. HAWTHORNE, D.D.

Believing there is a place in Alabama for an illustrated, modern, aggressive Baptist paper, after consultation with friends and prayer to God, I have entered the field of religious journalism by starting such a weekly.

It is my purpose to give the Baptists of Alabama a paper which will be a credit to our great denomination, and in every way worthy the patronage of our loyal Baptist hosts. (I am an Alabamian.) I expect to put money, enthusiasm, and business sense into the Southern and Alabama Baptist, but I realize deeply that it will take more than money, enthusiasm and even business sense to create a religious journal that will be an honor to the church and a glory to the master. To succeed, it needs your sympathy, your co-operation, your prayers and the power of God behind it.

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Yours for service,

*Frank Willis Barnett*



FRANK WILLIS BARNETT  
EDITOR AND OWNER





## How the Week May Become Strong.

Sermon by Rev. J. B. Hawthorne, D.D.,  
Grove Ave. Baptist Church.

Text: "Support the Weak."—1 Thess. v, 14.

Strength is not always gentle, kind and helpful. It is often uncharitable, scornful, severe and cruel. The man who has a genius for making money and rapidly accumulates a great fortune, is apt to bestow very little attention and encouragement upon one whose money-making capacity is feeble, and who is disheartened by repeated failures. In the biographies of great artists the reader discovers that they had very little sympathy for novices. A great orator, who has the power to hypnotize multitudes, and whose fame is world-wide is not apt to be found teaching some poor stammerer how to speak. Persons on whose heads the bump of ideality is exceptionally large are not apt to be very tolerant of those who cannot see poems in flowers, sermons in stones, palaces in the clouds and diamonds in the sky. I have noticed that great musicians are but little inclined to speak comforting words to unpromising and discouraged beginners in the beautiful art of music. Perhaps you have heard one of them make some such remark as, "I would as soon attempt to teach a toad how to reproduce the notes of the nightingale, as to train that young woman for singing solos in a church service."

Such selfishness and intolerance is sometimes found among people who profess to be the disciples of Him whose great delight was to support the weak. They would disfellowship every church member who needs constant watching, exhortation and entreaty to hold him in the line of duty and to keep him from going back to the world. They think that if he is too weak to take care of himself he is not worthy of the kind attention of his stronger brethren. We sometimes hear it said in a church gathering, that certain elements of the church are not worth looking after; that they are so timid, or so worldly, or so stingy, any attempt to develop them would be waste of time and labor. All such uncharitableness is utterly incompatible with the spirit of Christ.

We must take the world as it is; we must recognize the fact that the most of men are weak and cannot get through the world without help. Without help they will go from bad to worse. The God who made us all and to whom all shall render their account, has given superior strength to some that they may support the many who are weak.

If they fail to make such use of their power they are ungrateful, wicked and unprofitable servants whom God will smite with His righteous displeasure.

Weak persons are subject to many delusions, and often the best help that can be given them is to rid them of their delusions. There are some who imagine that feeble capacity exempts them from all responsibility, and from any obligation to attempt to develop themselves. They think that everything worth attaining is out of their reach, that they are doomed to insignificance, that it is a matter of no importance to the world what they do or fail to do.

There is a man who, when a boy imagined that he was endowed with a great mind, and mapped out for himself a career of great success and distinction. He resolved that he would be either a scientist as famous as Newton, or a statesman as learned and renowned as Jefferson. With these lofty aspirations

and expectations he entered college and began the prescribed course of study. Before the expiration of the first year he made the painful discovery that he was not born to be either a great scientist or a great statesman. He found that nature had endowed him with very moderate gifts and that lofty achievements were beyond his grasp. In getting rid of one delusion he became the victim of another. Because he could not be great he decided not to be anything. Believing that he was destined to insignificance he resolved to be submissive to his fate. He forsook the hall of learning, returned to his home, sent his books to a rummage sale and settled down into a state of intellectual indolence and stupidity. Despising his little talent he buried it in the earth. There he stands today, dwarfed, shriveled and impotent. He is a human being, but as an intellectual force he is imperceptible and uncounted.

A young man is converted and comes into the church with an extravagant estimate of his own possibilities. He resolves that he will illustrate the excellences which make the highest type of Christian character. He will be a thoroughly informed Christian; he will be a diligent student of the Bible and of the best religious literature of all ages; he will think for himself; great, wide, visions of free and exalted thought open before him; he will not be a mere traditional believer; he will have a rational faith and carry his reason to the very heart of the great problems of man's life and God's government. In less than twelve months he discovers his natural inability to become what he aspires to be. He finds that he has not the capacity to grapple and solve problems which have baffled intellectual giants; and he is so discouraged and humiliated by his failure, that he steps back into the ranks of the great unthinking throng and resolves to be an idler in the vineyard of the Lord.

About the time that I began the work of the Christian ministry, I had a bosom friend who was full of benevolent impulses, ambitions and schemes. He was profoundly sensitive to the misery that was in the world. With much enthusiasm he tried to help it; but when he saw how little he could do, and how big was the mass of human wretchedness upon which his efforts were bestowed, he gave up what he had begun with high anticipations of success, and fell back into the great throng of mammon-seekers whose motto is, "Get all you can and keep all you get."

This is, in substance, the history of idle and inefficient men and women in every community today. In early life they projected some great undertaking. Subsequently they discovered their inability to compass it, and since then they have been content to do nothing and be nothing. Their talent is wrapped in a napkin and hid away, and when they cease to live the world will not be conscious of any loss.

What can we do for such people? Can we do anything for them? God's Word and our own experiences tell us that we can. We can help them. We can rouse them from their torpor; we can rid them of their delusions; we can inspire them with hope and courage.

We cannot exaggerate the importance of developing such men and getting them in line with their fellow men who are active and useful. Conditions have changed; the world has outgrown its dependence upon a few men. From this time forward it will advance not

much by the magnificent achievements of the highly-gifted few as by the patient toil and constant fidelity of the moderately endowed many. Opportunities for great heroisms and deeds of dazzling splendor will never be as numerous as they have been. There are still heroes among us, but their opportunities for great achievements are less than those of past heroes. The world is in more need of the service of her vast army of common men than of the great deeds of her few great men. Society is not leveling downward but upward. All governments are becoming more democratic, because they are becoming more and more dependent upon the wisdom, strength and support of the common people. No nation is now governed by the wisdom and will of any one man, or any five men, or any fifty men. More and more the masses of the people are solving the problems of government, projecting its schemes, carrying its burdens and directing its affairs.

Churches are becoming more democratic. The day of the hierarchy are numbered. Ministers, deacons and elders have no longer a monopoly of church government and church work. More and more the laity are coming into power. More and more they are taking part in the management and work of the church.

Strong man, here is your opportunity. Take hold of the commonplace man, and help him to see that the redemption of this world is to be accomplished, not by a few gifted, colossal, towering men, but by the patient toils and achievements of the many common men. Do this, and you will transform him. You will impart to him life and strength and courage. You will develop in him capacity for making real and enduring contributions to the world's wisdom, wealth, purity and happiness.

The radical difficulty with any man who thinks that he can do nothing is an extreme self-consciousness. His eyes are ever turned in upon himself. Extreme self-consciousness is the distinguishing characteristic of the fool and the fop. Put a large mirror in a room where an idiot is confined, and he will spend three-fourths of his time in looking at himself, and the longer he looks into the mirror the more he is pleased with himself. The same is true of the society dude—the clothes-wearing man—the devotee of the art of cosmetics. He illustrates self-consciousness in its highest development. Now the man who is discouraged by the meagerness of his gifts and opportunities has the same weakness. He spends the days of his life in looking at himself and in thinking about himself; and the more he thinks about himself the more he surrenders to the delusion that he can never do anything or be anything among men.

Self-consciousness is fatal to success in any direction. No man can paint a great picture, no man can write a great poem, no man can solve a great problem in science or government or philosophy, no man can preach a great sermon, who spends half of his life in measuring himself and in estimating his greatness in the eyes of other people. The grandest achievements in this world are attained by those who are lost to themselves. The voices which come to us across the waste of centuries past, and that will go on sounding down the centuries to come, are the voices of men who were so absorbed in their mission that they never paused to consider whether they were great or small.

Before you can do anything worth counting you must stop thinking about yourself; you must take your thoughts away from your weakness, insignificance and lack of influence, and think only of what is right, what is duty, and what needs to be done for this great needy world.

If you should wake up some night and find your house on fire, you would not stop to think about the feebleness of your capacity to fight the flames. You would instantly leap from your bed, run out of the building, seize a ladder, mount to the roof and begin the work of saving your property. While doing this you would be lost to self and would not know whether you were a pygmy or a giant.

If your child were in imminent peril you would not think of your physical weakness but of his extremity. Impelled by a sense of his dire necessity all the strength in you would be put forth to accomplish his rescue.

If the heart within you be a heart of flesh and not of stone, and you should find at your door some morning a human being dying of starvation, you would not stop to consider whether your income is five hundred dollars a year or five millions of dollars. My distinguished brother, Dr. Whitsett, who sits before me this morning, will recall an occasion thirty-eight years ago in Montgomery, Alabama, on which I made an appeal on behalf of the religious needs of the suffering soldiers of the Confederate army. In response to that appeal a Christian woman after giving every dollar of money she had, snatched a gold watch and heavy chain from her person and cast it into the contribution basket. Confronted by such a cause that woman did not pause to consider whether she was rich or poor.

When a man comes face to face with a great necessity he is rescued from all consideration of self. The despotism of that necessity sets him free, and he does what must be done at once and with all his might. This is true of every brave, effective man in any age of the world.

Moses, during a period of forty years, shrunk from responsibility. Natural infirmities made him timid, and he retired from public view and was content to take care of a herd of cattle. But when he thought of the wretched condition of his people and heard the voice of God calling him to go to their rescue, he forgot his weaknesses, mastered his native timidity, came forth from the solitude of his wilderness retreat, and became a brave general, a great legislator and a great prophet.

Oh, ye timid, feeble souls, who shrink from labor and responsibility because you are endowed with but one talent, let me exhort you to talk face to face with God and, in the light of his truth and spirit, look out on the world's great needs. Do this, and you will be freed from the despotism of fear; you will cease to think of your weakness and make haste to join the world's army of earnest toilers. Do this, and your talent will become a thousand.

In looking over the vast multitude of weak people, who need support, I find none so feeble and discouraged as those who plead incapacity for religion. A man says, "I know that some people are religious. They have a real apprehension of supernatural things. They are conscious of being in touch with unseen and divine realities. Eternity is as real to them as time; they love God and his Christ, and abide in the fellowship of His spirit; but for me all this is impos-



sible. I have no spiritual capacity, no susceptibility to spiritual influence. It is like asking a blind man to see, or a dead man to breathe, when you urge me to be religious."

Such a man feels no responsibility to God, because he believes himself to be destitute of religious capacity. He makes no effort to be religious, because he thinks he has no religious faculty. That man needs my pity and help.

I might be provoked with an eagle that makes his habitation with the owls and the bats, when he might put the clouds beneath his feet and soar into the very fountain of light. I might heap indignation upon a man who spends his life in driving a scavenger's cart, when he might write an epic, or discover another planet, or rule a nation. But when I find a man living without God and hope because he believes that there is in his nature no door through which God and hope may enter, the matter is too serious for indignation or censure. My feeling in the presence of such a man is one of deep and tender sympathy, and of earnest desire to deliver him from his delusion.

If there is a rational human being on the earth who was born without capacity for faith, repentance and worship then our religion is a dream and deception. If there be such a man, we cannot conceive of a just punishment for him in the life to come. Where there is no capacity there is no responsibility, and where there is no responsibility there can be no punishment under God's government.

But every man has religious capacity. He who honestly thinks that he is incapable of becoming religious is simply beclouded by some false conception of religion. Perhaps his ideas of personal religion have been shaped by a study of some abnormal type of spiritual life. His thoughts have been centered upon some dramatic and phenomenal experience, and he is faithless because he is conscious of his inability to reproduce it. There was a time when the ideal Christian was some mystic who hid himself from the world, and fasted and prayed until he was pale, haggard and bloodless. Now, when a broad-shouldered, broad-shouldered, muscular, rich-blooded man, thoroughly practical in all his ideas, and little given to speculation and dreams, takes that as a true type of religious life, it is very natural and easy for him to reach the conclusion that he has no capacity for religion.

When a man who has a natural aversion to ostentation and native love of simplicity, goes into a place of worship where prayers are offered in a dead language and all the service is ritualistic, spectacular and pompous, it is very easy for him to drop into a despondent mood and say, "If that be religion, I can never be religious."

When a steady-going, unemotional man goes to a camp-meeting, where men and women are wrought up to the highest pitch of excitement and hallelujahs rend the air, it is very natural for him to be discouraged, and to say, "If that is serving God it is impossible for me to serve him." A good man once said, "When I was a boy and much concerned about my soul's welfare, I heard a very old man declare that when he was converted a door opened into heaven and he heard a great clock strike the hour of noon. Failing to attain to any such dramatic experience, I almost despaired of my salvation."

Many people are not Christians because they misinterpret Christianity. They imagine that they are required

to believe something which they cannot believe and to be something that they can never be.

Christianity requires nothing but the exercise of faculties which belong to every man. It requires you to believe some things which do not come within the range of your physical senses. You cannot honestly plead inability to comply with this requirement, because you believe in the reality of ten thousand things which you neither see, nor hear, nor feel, nor taste, nor smell.

Christianity requires sorrow for wrong-doing—for sin against God. You cannot plead incapacity for such sorrow, because you know that you have been profoundly penitent for wrongs committed against your fellow men.

Christianity requires gratitude to God for his favors and mercy, and you know that you have been and are now grateful to your fellow mortals for kindnesses bestowed upon you. Christianity requires you to deny yourself for Christ's sake. You know that you have practiced self-denial for those to whom you are infinitely less indebted than to the Lord Jesus Christ. Christianity requires you to observe the great moral principles embodied in the Ten Commandments. If selfish considerations such as business success and social advancement, constrain you to obey these precepts, how can you plead inability to obey them when infinitely higher motives are presented to you?

When you get down to the bed-rock of any man's life—when the ground above is torn off by some shock or upheaval—you find there a capacity for spiritual feeling, thought and activity.

I suppose that the Philippian jailor—that monster of fiendish cruelty—was about as destitute of religious sentiment as men ever get to be; but when the earthquake shook the foundations of the prison; when he heard Paul and Silas, whom he had so brutally tortured, singing songs of gladness and praise, a sense of God and of approaching judgment took possession of his guilty soul, and he fell upon his face and cried, "What must I do to be saved?"

A locomotive on one of the Southern railroads, running at a rapid speed leaped from the track, plunged over an embankment and fell upon the fireman. Men rushed to his rescue, but he cried, "Do not disturb me, I have but a moment to live. Let me spend it in prayer." It was said that no man had ever heard him pray before that hour. But then he folded his hands upon his breast, and with his expiring breath cried, "God be merciful to my sinful soul."

No man pleads religious insensibility on a vessel when it is sinking in mid-ocean. No man pleads inability to be religious when his dying child looks into his face and says, "Oh, father, pray God to have mercy upon me and not let me go into the place of everlasting darkness!"

These things prove that down at the bottom of every man's nature there is a recognition of God of human responsibility, and of capacity for religion. Huxley, the great agnostic, admitted as much, when he said, "There is a place in the constitution of man for religion."

There is not a man before me this morning who is incapable of making an honest confession of his guilt to God.

If he can make such a confession he can be saved, because it is written, "If we confess our sins, God is just and faithful to forgive us our sins and to cleanse us from all unrighteousness."

There is not a human being in this house who cannot sincerely offer the prayer of the Publican—"God be merciful to me, a sinner." If he can offer that prayer, he can become a Christian and if he will offer it now, it shall be written in heaven, "Thy sins which are many are all forgiven thee."

My unrepentant irreligious friend all your excuses are foolish and vain. In your secret soul you believe that God will not regard them. If you persist in making them, by and by, when you stand before the great white throne of justice and judgment, you will hear from the lips of insulted majesty the awful words, "You knew your duty but you did it not."

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## CORRESPONDENCE

## The Love of Money.

By T. M. Callaway.

In this age when the whole world seems to be in a mad rush after money, this may be a timely subject to discuss.

In Paul's first letter to Timothy he says: "For the love of money is a root of all kinds of evil." One might judge that money is a bad thing as so many people abuse it, yet, it must be a good thing, for so many people want it. One would come nearer the mark to say that it is good or bad according as it is rightly used or abused.

Money is the currency of the country, the standard of payments, whether coins circulating notes, or any other commodity. It is defined by Henry C. Carey as "the instrument of association." It represents value. Various things have been used as money in different ages and countries, such as gold, silver, copper, iron, leather, hides, nails, etc.

Cattle were used in ancient Greece and Rome as money, hence the word "pecuniary," from "pecunia," and this from "pécus," meaning "cattle."

The earliest mention of precious metal in the Bible is in Gen. xiii, 2, when Abraham returned from Egypt very rich in cattle, in silver and in gold.

The earliest account of a purchase and sale is in Gen. xxiii, when Abraham bought the field of Ephron as a burial ground for 400 shekels of silver.

It is no uncommon thing to hear money denounced. There are many who seem to think that "money" instead of "the love of money" is the root of all evil.

There is no harm in money of itself. It is by no means a thing of evil, notwithstanding it has been so woefully abused. Take a newly made coin fresh from the mint, with its image and superscription. What harm has it done, or can it do? Is there anything intrinsically wrong with it? It is a beautiful thing, ready to go forth on its mission for good or for evil. The danger comes not from the money, but from the hand that holds it and the heart that loves it. Follow it on its mission and see how it is marred and defaced, how the image is spoiled, and its brightness dimmed. It goes into many places and pockets, used, abused, perverted and misspent.

Thomas Hood gave expression to a sentiment which is applicable to this age:

"Gold, gold, gold, gold!  
Bright and yellow, hard and cold,  
Molten, graven, hammered and rolled,  
Beggd and borrowed, bartered, doled,  
Spurned by the young and hugged by  
the old,  
To the very verge of the church-yard  
mold,  
Parent of many a crime untold,  
Gold, gold, gold, gold!"

The desire for wealth may be a right and laudable desire. Robert Hall once said: "If there were no desire for wealth, there would be no need of it. It would soon cease to exist at all and society would go back to a state of actual barbarism."

"The attempt to acquire riches" says Dr. W. M. Taylor, "stimulates frugality, develops forethought and encourages self-denial, which subordinates present enjoyment to future good, while the possession of property leads to the respect of the rights of others."

But we are warned against the love of money. Preachers are apt to be more

in danger of the love of money than of money itself. This love of money is a root which produces a tree rich in foliage, luxuriant in growth, and abundant in fruit. Its branches spread out in various directions, all laden with fruits of evil. One of these evils is covetousness, which is the desire of having wealth simply for the sake of having it.

"Take heed and beware of every form of covetousness."

Wealth should not become the all-absorbing ambition of one's life, "for a man's life consisteth not in the abundance of the things which he possesseth."

Many make the mistake of supposing that "gain is godliness."

Another evil which is intimately connected with the love of money, is the habit of luxurious living, the gratification of carnal appetite, the making of display before the world.

Now take these two evils, the habit of grasping and the habit of squandering, and you have the two evil branches springing from the root of evil, around which cluster multitudes of others. Lop off the habit of greed and the habit of squandering and hundreds of lesser evils will be destroyed with them.

It is true, as Mr. Carnegie said, that "to die rich is to die disgraced." Anyway, let us charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

## Bro. Crumpton's Letter.

Incidents of Travel to and from California Forty Years Ago.

Dear Baptist: In fulfilling my promise made to you several weeks ago, to give you some letters on my Western trip, I thought it might not be amiss for me to preface them with incidents and recollections of my boyhood's trip, forty-two years ago, from Alabama to San Francisco. I hesitate somewhat to write them, because they will be simply narrations of my own personal adventures, but I think I have passed the point in life when I will be accused of egotism and possibly some boys or young men may be benefited by reading my "ups and downs."

I once heard a blind man sing—I remember one line of the chorus was: "A boy's best friend is his mother."

How true is that and the poor boy doesn't realize it until the mother is taken from him. After she is gone out of the home, the world is never again what it was to him. My home was broken up by the death of my mother when I was only thirteen. I became a wanderer. Sometimes I worked on a farm, sometimes I went to school, after a fashion. When my brother, an "old forty-niner," as the first gold-hunters in California were called, visited relatives at Pleasant Hill in Dallas county, he found me in school. He thought that travel would be the best schooling for me; but was amazed on suggesting it to me to find that I was content to stay where I was. I was honest about it. I had been to Montgomery, Selma and Cahaba and had frequently seen steam-

boats on the Alabama and had but one desire as to travel ungratified. I wanted some day to go to Mobile and then to East Mississippi to see my kin. I had determined to make that trip if I lived to be grown; beyond that I had no ambition to see the world.

This satisfied condition indicated to my brother that I was without ambition; this distressed him no little. Through another party he approached me next time. I was asked if I would be willing to go to California to look after some business for my brother; then to return if I desired. To this proposition, I readily consented. It seems ludicrous, indeed, now to think of sending an ignorant boy on such a journey, to "look after business;" but I fell into the scheme and felt my importance as never before. My brother was wise and knew the ways of the world and was kind enough to accompany me as far as he could. First he took me down the Alabama to Mobile, then sent me alone up the M. & O. to Enterprise, Miss., to visit my relatives beyond there in Jasper county. Returning, he accompanied me to Montgomery by boat, thence by rail to Augusta, Charleston, Wilmington, Richmond, Baltimore, Philadelphia and finally we reached New York two days before the time for the steamer to sail. We lay over a day at most of the cities mentioned to give me a chance to learn some of the ways of the world. I was a "sucker, ready to bite at any bait." I doubt if ever a boy started on so long a trip as green as I. One incident will show my ignorance. While in New York, one afternoon, I saw a great commotion on the streets. Going out I saw my first fire engine. I learned that there was a fire somewhere. The engine was of the old kind, with long ropes attached, pulled by men. There the poor fellows were toiling over the rough streets, tugging at the ropes and frantically appealing to the crowds of people who lined the sidewalks to come to their aid. I had read of great fires destroying large cities and turning multitudes out as homeless wanderers, and I made sure that just such a thing was about to happen to New York. I was paralyzed for awhile at the utter indifference of the people who gazed unmoved at the heroic firemen and turned a deaf ear to their appeals. I could stand it no longer, so I leaped out into the street and seized the rope. I was a tall, slim, pale-faced, awkward lad, about eighteen years old. The firemen encouraged me, of course. "Go it, my laddie, brave boy; now we'll save the town," were some of the cheering remarks the fire laddies spoke as I tugged away with all my might on the rope. "Stand up, my son," was another, as I slipped on the cobble stones. The fire reached, I was put in position with the others to pump the machine. I knew nothing of what was going on, for I was intent on trying to save the town. After awhile, by the awkwardness of some fellow who held the nozzle, the stream struck me full in the breast and I was nearly drowned. A great shout went up from the crowd, and I realized that the eyes of several thousand spectators who had been drawn to the fire, were centered on me. I guessed afterward that the fire, which I never saw, had been subdued, and they were having a little sport at my expense. I turned loose the pump as though I had been shot, drew my overcoat tight about me, for it was very cold, and darted through the crowd, going I knew not whither. Fortunately my brother's counsel came

to my aid. "If you ever get lost in a city, don't try to find your way back, but hail the first hack you see, and tell the driver to take you to your hotel." This I did, and as the carriage rumbled over the streets across several blocks, I was wishing and praying that I might get to my room without being seen by my brother. He was not in the lobby of the hotel, and I was congratulating myself, as I wearily toiled up the stairs, that I had missed him, and he would never know of my misfortune; but I was doomed to disappointment. Opening the door, there he was in the room. As I stood before him, bedraggled with mud and water, his eyes opened wide as he took me in. He was not a Christian man, and I will not repeat his language. As he rolled on the bed, yelling like a Comanche Indian, I was utterly disgusted with him. I saw nothing to laugh about. I have never helped at a fire since then, and when I hear the fire alarm and see the engine in its mad rush, I'm inclined to want to go in the other direction.

## OFF TO SEA

is a beautiful thing to read about, but it has a serious side. I didn't mind separating with my brother much. He had introduced me to the captain and purser of the steamer, besides these, I knew not a soul. I was much interested, for the hour or two before nightfall, watching the shipping. Everything was new to me, but darkness came down upon us before we were out of the harbor. I shall never forget the sensation when the vessel struck the first billow of the rolling ocean. As the old vessel lurched forward, and her timbers began to creak, some one said, "That's pretty strong for a starter." Another said, "Shouldn't wonder if we didn't have a rough voyage." And yet another, "It is always dangerous at sea in March." For the first time I began to get alarmed. I watched the swinging lamps, the supper tables that looked as if they were going over and spill all the victuals; the sick passengers as they flew either to their staterooms or to the upper deck. Only a little while elapsed before I was in bed myself, wishing for my brother and abusing myself for ever undertaking the trip. Oh! the desolation and loneliness of that horrid night as I rolled with every motion of the vessel. I never slept a wink. Next morning I looked out of the port-hole and saw the mad waves of the ocean. To my surprise the sun was shining; but it looked to me like a storm was raging. I learned afterward that the Atlantic was always rough and that I was the only one on board who was much alarmed. Three days and nights I kept my bed from sheer fright and home-sickness.

I had about made up my mind that I would never see the home folks again, but would die in a few days and be buried in the ocean. The third day the old Captain came in on his rounds of inspection. When he found that I was not sick, he shouted, "Phew, boy, get out of this and be a man; get on deck and get a sniff of the salt air and you will be all right in two minutes and as hungry as a wolf. Out, out with you; be a man." In less time than it takes to write it I was completely transformed. All my fears were gone and I found the Captain's words true. As I looked at the hundreds of people on the open deck, there were eight hundred passengers, all happy and cheerful, I felt disgraced to have been such a coward. There was the boundless ocean on every side. No sign of land anywhere, and, strange



to say, I was not a bit afraid. The reassuring words of the Captain had saved me. Many a poor fellow had given up and gone down in the battle of life, who might have been saved if someone had only spoken the cheering words in time. Down through the tropical islands to Aspinwall, across the Isthmus of Darien on the railroad to the ancient city of Panama and up the beautiful Pacific into the lovely harbor of Acapulco, Mexico, where we stopped a day for coal, and finally through the Golden Gate we dropped anchor in the Bay of San Francisco, just twenty-four days from New York. Not a soul in all the great city did I know but I was soon in the hands of the friends of my brother. I felt like Mrs. Partington when she struck land after being to sea, she exclaimed: "Thank the Lord for terra cotta," and I promised myself never again to get on an ocean steamer.

(To be continued.)

**Bro. Crumpton's Notes.**  
REMEMBER CHRIST IN THE WILL.

Last week Bro. McCord told us in the Alabama Baptist about a good woman who died, leaving a small sum to her church. Before me lies a letter from Judge Denson of Lafayette, which reads:

"Dear Brother: I am the sole executor of the will of Mrs. L. Doss, now deceased. This good woman, in the first clause of her will, bequeathed for missions the sum of three hundred (\$300) dollars."

The letter contained a check for the money. Why should we not, all of us, remember the cause of our Master in our wills? He has done more for us than all of our earthly friends, and has a rich inheritance in reserve for us. How poor our richest gifts in comparison to His gifts to us; but the smallest offering in His name is not forgotten. I doubt not that the last gift in one's will is more precious in His sight than any offering ever made while in life.

**A CHARMING LETTER.**

I want you to know a few things from my field before you take your holiday rest. I think you will enjoy it the more.

Our church will go back from quarterly to monthly collections for missions, which they abandoned last spring. At the same time, the pastor's salary was increased \$60.

I read Dr. Dickinson's sermon on "The Pastor and his Pay." If you will send me fifty, I will put it in the hands of all the preachers and deacons in this section. Returning from the convention, I asked my church for \$25 for Mrs. McCaha's home and got \$30. My first collection in the new year will be for the Greensboro debt. I promised Bro. Lee \$25. I am going twenty miles below here and hold a Sunday school rally. In conclusion, I want to say, I have often thought of a little colloquy between us at the Association. I was speaking of a certain line of Christian duty which I believed to be in a retrograde condition, which you considered in a very hopeful state. You told us you were preaching a gospel of hope and good cheer, and you felt that encouragement was the proper state of mind to be in. I want to tell you that you were right and that I was wrong. I was religiously bilious, and I have come to see it. I believe that I now have a wider outlook and a truer insight into relative conditions. I am feeling hopeful and

encouraged and I am preaching that way to others."

Now, wasn't that a good letter? I will feel good all the year over that. The last part ought to have come first. The hopeful gospel the pastor is preaching, is bringing his church forward, making them more liberal and firing him with new zeal.

Brother pastor, get out of the dumps; get the frown off your face; the grumble tone out of your voice and study the gospel of hope. The people need it; they long for it. It will be a blessing to you, and make the world brighter for all.

A young school teacher sending a contribution from the Sunbeams: "I hope the little ones will keep up their enthusiasm. I know that depends largely on me. I am always busy during the week with my school duties. You know a school teacher has but little time." God bless the consecrated school teachers. In many a place they carry forward the Master's cause with their poor, tired bodies on Saturdays and Sundays voluntarily without hope of reward. We need more of them. How the light would break on many a darkened community if some young, enthusiastic teacher who knows something of Sunday school work would open school, and Sunday, gather the people, young and old, to tell them of God and His Word.

I have other letters "with precious morsels which I am saving for use after awhile, if I get the time.

W. B. C.

**Bad Atmosphere.**

W. W. Landrum, D. D.

Paul calls the devil the "Prince of the Powers of the Air." We often speak of a certain state of things as being "in the air." We mean it everywhere envelops the people; it presses down upon all equally, and at the same time as the wind does a prairie fire. It is endemic and epidemic.

Infected air is painless. It is possible to die of pestilential breezes without knowing of their poisonous character. Bad air is invisible. One cannot see it because it is colorless. So thousands perish without knowing just what slew them. The cause was atmosphere.

Take the political atmosphere. It is often fatal to purity and Christian power. Politics is patriotism; it is one department of ethics or moral philosophy as the lexicographers tell us. Raised to its highest terms it is applied Christianity. None the less, the political atmosphere as we know it, is unfriendly to the culture of those virtues which develop and adorn symmetrical character. The "Prince of the Powers of the Air" is present, pervasive and potent. Diabolism is dominant.

Take the military atmosphere. Why membership in a military company should destroy a young man's zeal may not be easy to see. The fact however, is often unquestionable. The conditions of the barracks are not in tune with high ideals. Somehow or somehow else the disciple becomes less progressive and aggressive.

Take the "society" atmosphere. Society is simply the leisured class of a community. It is those who give and receive entertainments. Put concretely it is those who have money and time and inclination for amusement. Society, thus defined, is not the soil in which the rare flowers of womanly excellence find proper chemical constitu-

ents. "She that liveth in pleasure is dead while she liveth."

Take the absentee atmosphere. At home the Christian man appears to be all right. He meets all obligations and discharges all duties. He is hedged in so that temptations do not so easily assail him. Let the same man travel to a great city and merge himself in the crowd of strangers thronging the streets. How often, then, the "Prince of the Powers of the Air" gets in his work. In that environment the senses press the spirit sorely and often to its undoing. Away from home all restraints are thrown off. Personal responsibility to public opinion vanishes and conscience is silenced.

Why continue the enumeration? We all know of the fashionable atmosphere, the club atmosphere, and the business atmosphere and many others, legitimate enough naturally, but so often fateful from foul contagion. Spirituality is asphyxiated.

Ventilation is a pressing spiritual need. The only remedy for bad air is good air. The soul must have it at whatever cost. Fortunately the supply is accessible and inexhaustible. The Holy Spirit which came as a rushing, mighty wind and filled the room on the day of Pentecost, longs to dispel the "Prince of the Powers of the Air" from our hearts and homes. Find the secret place of soul communion with the Savior. Cherish the still hour, when, the world forgetting, you retire to meditate. Consult the Word of God as a guide for your daily footsteps. Associate with healthy, hopeful natures. Frequent the prayer meeting, and make it the weekly reunion of loving, harmonious and aspiring spirits. Cultivate fondness for public worship by regular attendance and eager attention to the preaching of the gospel. Read sane books. Keep in touch with the innocent joys of little children. Exercise yourself in practical missionary effort. Doors of opportunity open on every hand. Live under the personal direction of the Holy Spirit and He will deodorize, disinfect, purify and vivify the atmosphere in which you do your duty and that duty will be a daily delight. Let the new year find every one of us opening his lungs to the infilling of the breath of God.

**Ministerial Education.**

**ANNOUNCEMENT.**

At a recent meeting of the Board of Ministerial Education, after thorough consideration of the scope and urgent needs of the work committed to its oversight, it was determined to employ a man to whom the interests and the prosecution of this work should be committed.

The Board has satisfaction in stating that the services of Rev. J. V. Dickinson have been secured, to whom the interests of ministerial education as well as institute work will be entrusted. We believe that under his direction most gratifying results will be secured. We commend him and this important work to the sympathy and cordial support of the brethren.

J. G. Lowrey,

Pres. Board Ministerial Education.

Alluding to the foregoing announcement, I beg to say that I shall do my best to see that:

1st, The Board of Ministerial Education shall have ample funds to meet the expenses of all its work.

2d That there shall be at least one

institute during the year in each section of the State, and also one large central institute at East Lake immediately following the closing of the present session of the college. This date is chosen for two reasons—1st, that the ministerial students at the college may attend the institute; 2d, that as many of the preachers of the State as possible may be induced to attend the closing exercises of the college. I earnestly ask the prayerful co-operation of all the brethren in the work, and ask for suggestions from the brethren as to the conduct of the work. If any brother has a notion of how it ought to be done, I invite him to write me fully, with the assurance, that his suggestions will be thankfully received and prayerfully considered. I also ask that the brethren will write me in regard to institutes they may desire to have in the several sections of the State, naming the best date and contiguous ministers who may be secured to assist in the meeting.

As far as I have outlined the program for local institutes, I submit the following subjects:

1. The Pastor in the Study.
2. The Pastor in the Pulpit.
3. The Pastor Among His People.
4. The Pastor in the Organization of His Church.
5. The Pastor in the Training of His Church.

I have in mind also the enlargement of the scope of the institute work to include also the deaconship, woman's work, Sunday schools and young people's societies. These of course will come under the subjects of the pastor in the organization and training of his church, but wherever opportunity is afforded, would it not be well to train some helpers at the same time that we are training pastors? Under the subjects of organizing and training the church, it is intended that special emphasis be given to our missionary, educational and benevolent interests. I shall hope to have present with us in every institute possible, Brethren Crumpton, Stewart, Patrick and Roof—so that information on all our interests may be given due emphasis. Announcements of institutes will be made as arrangements are made for them. In the meantime let the brethren send in the money to Dr. C. C. Jones, Treasurer, at East Lake.

J. V. Dickinson, Cor. Sec.

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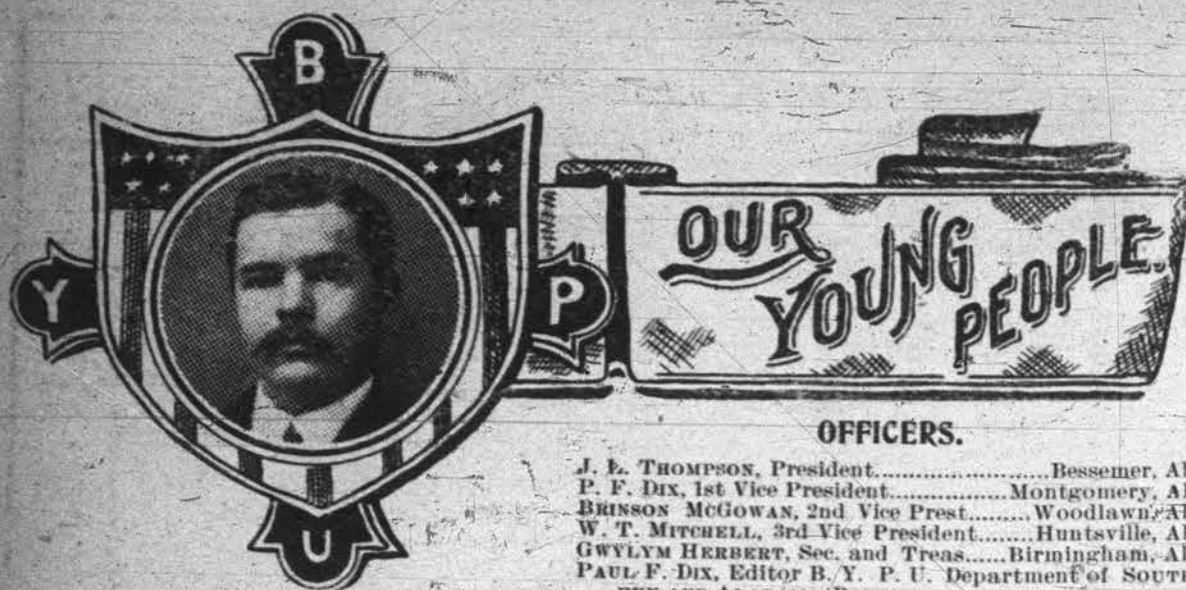
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 ERN AND ALABAMA BAPTIST.

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

## B. Y. P. U.

Sunday, January 26. **CONQUEST MEETING.** Our Schools for Freedmen. Alternate Topic: Belief and Confession. Romans 10:9, 10; Matthew 11:32, 33.

## DAILY BIBLE READINGS.

Monday, 20. II Corinthians 8. Fellowship in ministering to the saints (vs. 4). Compare II Cor. 9:12-14.  
 Tuesday, 21. II Corinthians 9. The law of increase as applied to givers (vs. 6). Compare Gal. 6:7.  
 Wednesday, 22. II Corinthians 10. Whom the Lord commendeth is approved (vs. 18). Compare I Cor. 4:5.  
 Thursday, 23. II Corinthians 11. Paul's sufferings for Christ's sake. Compare Acts 16:22-26.  
 Friday, 24. II Corinthians 12. Purpose of Paul's "thorn in the flesh" (vs. 7). Compare Job 2:4-7.  
 Saturday, 25. II Corinthians 13. Prove your own selves (vs. 5). Compare Gal. 6:4.

## THE NEW PAPER.

We believe that the change that has been made in our State denominational paper marks a new epoch in the development of the young people's work in Alabama. The young people's organization of the State have in Mr. Barnett, who last week assumed control of the Alabama Baptist, a friend such as they have needed for a long time. In response to our inquiry as to how the change in management would affect the State B. Y. P. U., we were promptly informed that it would not affect it at all except to provide it larger and better space, and to offer it practical support and co-operation such as only an earnest, experienced B. Y. P. U. worker can give. Mr. Barnett is one of the few preachers who fully realizes the great power for good there is in the young people's movement and the necessity of utilizing it. He has long been in close touch with the work itself, and knows its possibilities and its dangers, both from the standpoint of the pastor and of the young worker. He is an experienced, successful B. Y. P. U. worker and he offers his best to the young people of Alabama. This department in the paper will be maintained as heretofore, except that an effort will be made to make it fill better than it has, the place for which it was designed.

Our State organization will have the same recognition and support it enjoyed under the old management, and the new paper under the new name will still be our official organ.

Can we ask more? And can we offer nothing in return for the improved opportunities that are offered us? The paper should have the support of the young people such as it has never had before. It helps us—we should help it. Let the Union workers rally to its support and help to make it the paper we want it to be. You need it and it needs you. Let us improve the opportunities that are ours.

## "THAT DEBT."

It is really too bad that it is necessary to keep up a debt column for the raising of the small amount pledged for the national debt but that seems to be the case. The pledge must be paid by Feb. 1st, and so far we have received less than one-third of the amount. We are surprised at the lack of interest shown in the matter by the majority of the Unions, and cannot account for it. Don't wait longer, but send in your contribution to the editor of this department at once.

The practical interest of Mr. Barnett in our work was demonstrated when, the debt matter being mentioned incidentally, he promptly said, "Of course it should be paid. But the Alabama Baptist down for five dollars. And we did it."



REV. T. M. CALLAWAY.

Rev. T. M. Callaway, the beloved pastor at Talladega, uses his voice and his pen to advance the Master's cause. It will be good news to the brethren to know that he will continue to report the State and Southern Baptist Convention for the consolidated papers and continue his work as a regular contributor.

## HOW SHALL WE INTEREST OUR YOUNG PEOPLE IN CHURCH WORK?

The chief end of all church work is the extension of the Redeemer's kingdom. The church is Christ's representative on earth. He was anointed "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, restoration of sight to the blind, to set at liberty the bruised and to preach the acceptable year of the Lord." This was His work, and after laying the foundation for it, and constituting His Church to carry it on, He ascended on high leaving it in the hands of His Church, under the guidance of the Holy Spirit.

Now whatever tends to the promotion of these things is proper church work, and every church member, old and young, should take interest in it. But unfortunately many—yea, a large majority of the members seem to be utterly indifferent to the prosperity of the cause of Christ. If we could determine the cause of this indifference we might suggest a remedy. Let us inquire into the cause. First, it is possible that no in-

considerable number of those whose names are on the church roll have never been regenerated and are consequently "Arians from the commonwealth of Israel" and strangers from the covenants of promise, having no hope and without God in the world." It would be impossible to interest such in church work while in this most pitiable state. To get this class interested, it must first be converted. Therefore, it would be well for the church to give special attention to the spiritual condition of its unconverted membership. It is folly to suppose that the organizations of young people's unions or any other human devices, will answer as substitutes for genuine Christian experience without which there can be no true and lasting interest in the work of evangelizing the world. There is strong tendency in this age to multiply societies and increase machinery in the churches at the sacrifice of experimental religion. I would not be understood to oppose the organization of necessary societies for the execution of proper church work; but from the present outlook there is imminent danger of merging the church into the society. Such a state of things would be sad, indeed. To interest our young people in this work we must see to it that they are regenerated and con-

a few members until the next periodical revival. It is no wonder that our young people are not interested in such desultory service. If the fathers and mothers—the men and women of the church—would rise in their might with determination to build up the church and save sinners and thus show their interest the young people would soon catch the spirit and become interested also.

Third, want of attractiveness in pulpit and pastoral work will tend to drive the young away from the church and cause them to lose interest in the work. Too many pastors are wanting in preparation for pulpit ministrations and as a consequence there is a kind of sameness about the preaching that becomes monotonous, especially to the young. Sermons are often too lengthy, and for this reason are tiresome and destroy interest in the service. Sometimes they are too abrupt and shoot over the heads of the hearers. The preacher should know the Holy Scriptures and know his people and their needs in order to rightly divide the word of truth. His preaching should be practical, experimental and doctrinal. Such preaching will not fail to stimulate the interest of Christians, old or young. If the Gospel fails to command the attention and interest of the people, nothing else will succeed. In his pastoral work, the preacher may accomplish much toward enlisting the interest of the young; but it requires much wisdom and patience. In this, as in every other worthy undertaking, there is no royal road to success. "There is no true excellence without great labor." You may tax your ingenuity to invent schemes and plans for doing the Lord's work without labor and sacrifice, but you will fail. Young people's societies, Sunday school picnics, church festivals and concerts may be nice and pleasant, and even good things in their place, but they cannot be substituted for painstaking, personal effort for the salvation of souls.

Fourth, finally, in order to excite in the young people a vital interest in church work we must have the co-operation of the Holy Spirit. He is the administrator of the affairs of the church. Whatever is done without his approval will be a failure. In Apostolic times the disciples recognized the power and authority of the Holy Spirit. When a dissension arose in the Church at Antioch about circumcision, Paul and Barnabas reported the trouble to the Church at Jerusalem, and after mature deliberation, they sent their advice, prefacing it with this expression, "It seemed good to the Holy Ghost and to us," showing their recognition of His presence and approval of the work. His province is to regenerate, to quicken, to teach, to bring to remembrance all things the Savior taught, to enlighten and comfort, and to energize the work of the disciples. With the aid and influence of the Holy Spirit our church members young and old will soon come to feel that there is no real joy or satisfaction to be found in this life, except in the active, constant service of Christ.

B. M. Callaway.

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**Kind Words from Our Frinds**

**FROM DR. L. O. DAWSON.**  
 My Dear Bro. Barnett: I am delighted to hear of your coming to Alabama and in advance extend the "glad hand." I have had designs on you for no small bit of time, hoping some day to land you in the State that "heads the list." I have only good wishes for your paper and am sure I will enjoy reading it.  
 At any rate, "here's my heart and here's my hand!"  
 Come to see me the first chance you get.  
 Sincerely,  
 L. O. Dawson.

**FROM EX-GOV. W. J. NORTHEN.**  
 My Dear Brother: I wish you all the success that a good man like your deserves.  
 Fraternally, etc.,  
 W. J. Northen.

**FROM REV. T. M. CALLAWAY.**  
 My Dear Bro. Barnett: I'm sure we shall all be glad to bid you God speed, and give you a cordial welcome back to your native State.  
 T. M. Callaway.

**FROM DR. LANDRUM.**  
 Atlanta, Ga., Dec. 15, 1901.  
 My Dear Brother: I'm up to my ears in work but I'll do all I can. Keep a cool head and a warm heart. Success to you.  
 Cordially yours,  
 W. W. Landrum.

**FROM DR. WHARTON.**  
 Eufaula, Ala., Dec. 9, 1901.  
 My Dear Bro: Am glad you are coming back to Alabama the most delightful State in which I have ever lived, and the real home of my heart. Birmingham is going to be a very great city, the greatest in the South, I think. I trust you may succeed, but the work you propose is a great and difficult one. With your energy, industry and magnetism there is no telling what you may accomplish. I will write you occasionally when you get started. I feel the deepest interest in you.  
 Truly and sincerely yours,  
 M. B. Wharton.

Subscribe for the Southern and Alabama Baptist.

The Washington Manufacturing Company, of Washington, Ga., manufacturers of office fixtures, made some of the book cases and one of the beautiful desks in our office. Peter J. Holiday, the manager, and W. T. Johnson,

one of the proprietors, are deacons in the Washington Baptist church. They are both wide awake, progressive business men and active church workers. Any one desiring to fit up an office would do well to correspond with the Washington Mfg. Co., as the work turned out in the factory is of a high grade and reasonable in price.

**WHEN THE HEART IS AFFECTED**  
 By rheumatism or any of the muscles near the organ, it is like tampering with an electric wire, for death may come at any moment. If life is worth it, do not hesitate, but get Dr. Drummond's Lightning Remedy. Send \$5 to the Drummond Medicine Co., New York, and they will send you two large bottles, enough for a month's treatment, by first express. It is not as quick as electricity, but will save your life if you take it in time.

**Marriages.**  
 Mr. James F. Harrison and Miss Gillie E. Echols on Dec. 18 1901.  
 Rev. A. V. Jones, Methodist, and Miss Bessie Hudmon, Dec. 19, 1901.  
 Mr. G. M. Wallace (brother to myself), and Miss Nannie May Betts, Dec. 24, 1901.  
 All were married, at the homes of the brides near Opelika.  
 Brother Jones's present work is in Mississippi, though he is a Lee county boy.  
 J. H. Wallace.

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## The Southern and Alabama Baptist

ORGAN OF THE

Baptist State Convention of Alabama.

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

Published Weekly at Birmingham, Ala.

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## READ THIS.

Write all names and postoffices distinctly. In ordering a change give the old as well as the new address. The date of label indicates the time your subscription expires. If you do not wish it continued, order it stopped a week before. We consider each subscriber permanent until he orders his paper discontinued. When you order it stopped pay up to date. Discontinuances will be made on receipt of written request and payment of arrears at rate of 20c. per month.

REV. FRANK WILLIS BARNETT, . . . Editor and Owner  
REV. S. M. PROVENCE, D.D., . . . Associate Editors  
REV. JOHN V. DICKINSON, . . .  
JOHN T. BARNETT, . . . . . Business Manager

Make all checks, money orders, etc., payable to FRANK WILLIS BARNETT, Birmingham, Ala. Stamps or currency can be sent, but at the sender's risk. If check is sent on banks outside of Birmingham, add 10 cents to cover exchange.

We feel that we would be unappreciative if we failed to mention here our high regard for Major Harris, who lays down his editorial work after so many years of fruitful labor. We hope that when we have labored for a score of years amongst the brethren that we will deserve in part the love which they give to our worthy senior upon his retiring from active journalism. We thank him sincerely for his many kindnesses and feel sure that we will have to consult him many times before we get well on our way. May 1902 be the best year of his life in every way, is the wish of his humble successor.

Frank Willis Barnett.

Having bought The Baptist Evangel, of Birmingham, The Baptist Herald, of Florida, and The Alabama Baptist, of Montgomery, they will be consolidated with The Southern Baptist. For business reasons the combined papers will be called The Southern and Alabama Baptist, but we beg the brethren in writing and talking about it to use the old name, "Alabama Baptist."

The subscription lists of these four papers are being carefully overlooked and where one is a subscriber for more than one he will be advanced proportionately. The new paper will fill out the unexpired subscriptions to The Alabama Baptist, The Baptist Evangel, and the Baptist Herald. Subscribers to The Alabama Baptist will receive The Southern and Alabama Baptist up to the date of their expirations. Subscribers to The Baptist Evangel, and to The Baptist Herald will be credited with the amount of their subscriptions and receive The Southern and Alabama Baptist just as long as they are entitled to it, taking into consideration the fact that it is a \$2 paper and that subscribers to The Baptist Evangel pay 50

cents, and to The Baptist Herald \$1. Please be patient until we get our lists adjusted.

In order to better serve the Baptists of the State we will have two offices. One at Montgomery in room 3 of the Pollak Building, corner Dexter Avenue and South Perry Street, next door to the State Board of Missions, under the charge of Dr. S. M. Provence, Associate Editor, who will welcome visitors. The Birmingham office will be in the Mayberry Building, corner Third Avenue and Twenty-second Street, just across from the court house, where Rev. John V. Dickinson Associate Editor, will be host. The editor himself will divide his time between the two offices and will be at the command of the whole State.

We cordially invite the brethren to make themselves at home in either of the offices.

We have had two busy weeks. It will take us some time to get our house in order. We have had no time to organize the different departments in the paper, but we promise to try and do this before many more issues.

We hope the year 1902 will be the best year Alabama Baptists have ever had along all lines. Let us pull together. The Master's work is pressing.

Yours for service,

Frank Willis Barnett.

**Serious Question for Southern Baptists.**

For many weeks now the Religious Herald has furnished a magnificent example of a Baptist paper "laying itself upon the altar" for a Baptist cause. Virginia Baptists were raising \$75,000 for their college, \$25,000 additional having been promised. The Herald has been giving page upon page of editorial to this task. Without the Herald it is difficult to see how headway could have been made. Of course this is but right. We merely refer to it in order to point out one good Baptist paper and that loyally supported is about as valuable a denominational possession as one can think of. But the question seems now to be in the South, Shall we not have many little cheap papers instead of one good one? Cannot thoughtful brethren see what this will lead to? Will it not lead to a cheap and little denomination; will it not lead to a divided and incoherent denomination? Will it not make impossible such a work as the Herald has just done? These minor papers say they reach otherwise unreachable classes; but it is well known that they appeal for support to and get their support from men and women who already are subscribers of the larger paper, never failing to take their subscribers when they can. The problem is a far more serious one than the average brother thinks. We state it again. Shall there be a few really worthy denominational papers or many small and weak ones in the South?—Biblical Record.

The splendid work of the Religious Herald in the recent endowment campaign is only a repetition of what it has done before. When was there ever



Rev. S. M. Provence.

Rev. Samuel Moore Provence, a native of Tennessee, and an alumnus of Richmond College and the Southern Baptist Theological Seminary, who has held prominent pastorates in Virginia, Arkansas, Mississippi, Georgia, Kentucky, Missouri and Florida, and who is now Associate Editor of the Southern and Alabama Baptist, in charge of the

Montgomery office. Brother Provence is one of the strongest writers in our Southern Zion, and we are glad to introduce him to our readers as our associate. Many of our readers are already acquainted with the scholarly young pastor of Clayton Street church, Rev. H. W. Provence, who is a son of our associate and a worthy son of a worthy sire.

a great enterprise before the Virginia Baptists which the Religious Herald did not champion with all its might? "Without the Herald"—but here we stop. So closely interwoven has been the Herald with the life and work of the Virginia Baptists for more than half a century, that to think of one is to think of the other. Our North Carolina brother is too modest to say it, but his own paper is a shining illustration of the same loyal support of every good work. One paper in a State would seem to be sufficient, provided that one is so wisely managed as to commend itself to the men and women whom it seeks to lead in every good cause.

Many of our brethren in Alabama began to grow nervous over the prospect of two papers in this State. No doubt they thought of some things. There was never even a remote possibility of a "newspaper war" between the two enterprises now happily made one, but we are glad to hold up to our brethren the example of the two noble journals above named, with others that are well known, to illustrate the policy of this paper. We say policy advisedly. The lack of experience cannot interfere with our purpose to stand for all that the Baptists hold dear. Our organized work, our schools, our churches, our pastors, can rely upon the best we can do.

Of course, this brings us, as it brings you, dear reader, to think of Howard College. Well, we are in "for the war," until the proposed fifty thousand is secured.

**Thanks, Brethren, Thanks.**

The Atlanta Journal of Thursday last announces the purchase, by Rev. F. W. Barnett, of the Alabama Baptist. It will be remembered by our readers that Bro. Barnett recently resigned the pastorate of the church at Washington, in this State, to begin the publication of a Baptist paper at Birmingham, Ala. He tried at that time to buy the Alabama Baptist from the owner, Col. J. G. Harris, but failed. We are glad to see that he and Bro. Harris have succeeded in making a satisfactory arrangement. The price paid was \$7,500. Both brethren are to be congratulated. Bro. Harris gets a fair price for the Baptist, and Bro. Barnett secures a well established paper, instead of having to build up from the ground. And the brethren of Alabama come in for a large share of congratulation, as they will have one paper, and a very bright young editor to make it a success. We are glad to learn from private sources, that Rev. S. M. Provence, formerly of Florida, will be associate editor, located at Montgomery. Our readers have felt the power and tasted the sweetness of Bro. Prov-



ence's pen. We look for it to take high rank among the papers of the South.—Christian Index.

The Alabama Baptist, official organ of the Baptist State Convention, has been sold by Dr. J. G. Harris to Rev. Frank Barnett, of Birmingham, for \$7,500 cash. Barnett will consolidate the Baptist with the Southern Baptist at Birmingham. We congratulate Brother Barnett on his new and wider sphere of usefulness and trust that under his judicious management and facile pen, the paper will become a great power for the dissemination of the truth. Dr. Barnett is an exceedingly brilliant young man and has the heart and brains to make a great editor.—Florida Baptist Witness.

The Alabama Baptist announces that "Rev. S. M. Provence, D.D., lately of Tallahassee, Fla., and the father of the gifted and scholarly young pastor of the Clayton Street Church, this city, has yielded to our solicitation, and will be on the editorial staff. He will make his home in Montgomery and be in the Alabama Baptist office. He is known by the prominent ministry of our denomination as an able preacher, a strong writer and a man of deep piety." Dr. Provence is well known to our readers as a facile writer. We welcome him to the field of journalism.—Baptist and Reflector.

Here's our hand, dear Bro. S. M. Provence, now editor of the Alabama Baptist! It is our conviction that you are provided with the three G's—grace, grit, and gumption. A happy New Year to you, and congratulations to Major Harris and his constituency.—Religious Herald.

S. M. Provence has become one of the editors of "The Alabama Baptist" and will live in Montgomery. He will be a strong addition to the paper.—Argus.

### Editorial Correspondence.

#### ON THE WING.

This scribe visited the Selma saints as pulpit supply for the last time on the first Sunday of the new year. The privilege of preaching to the cultured brethren and sisters of the First Church of Selma did not fail of appreciation during the five months that we had supplied the church, but we did not fully realize the extent to which they had engaged our affection until the time came for severing our relation with them. They have been universally kind, and continued that kindness in contributing more than a hundred dollars for the Board of Ministerial Education by way of putting a good taste in the mouth of the secretary for the work he recently assumed. We lift our derby to this noble band and wait with patience to hear from the church in the State which proposes to wrest the laurels from her brow.

We preached for the Second Church in the afternoon, and they promised that their regular collection of the month, which occurs on the third Sunday, shall go to our Board. The Second Church is weaker financially than the First, but contains some choice spirits and has a name for liberality, and we expect them to take a creditable position among the faithful.

Both these churches are without pastors, and so happiness is in store for

two men, whoever they may be, who shall be so fortunate as to secure "a local habitation" among the saints of the Central City.

On Monday we had the privilege of uniting in marriage, Mr. J. C. Privett and Miss Louise Mallory, the daughter of the President of our State Convention. The bride is one of the choicest young women of our acquaintance, lovely in form and character, a devoted and cultured Christian, and one of the most zealous and active members of the First Baptist Church. How could she be aught else, however, with such parents as Hon. and Mrs. H. S. D. Mallory.

The groom, we met for the first time at the altar, but we are told that he is a most popular young business man of Selma, an earnest Christian and Presbyterian.

The young couple "stole a march" on their friends, and were married and on their bridal tour before the news reached beyond their immediate families. It was a quiet, home wedding, and we confess that that kind is to our taste. Blessings attend them.

#### JACKSON

Was our next point, where we preached for Pastor S. A. Adams on Tuesday night to a good congregation, mostly of young people. The collection was small, but many of the leading members of the church were not present, and they promised to do their best to help on the work of the Board. Jackson is one of the neatest and most progressive towns in the State, and bids fair to be more and more popular as a residence town. Like some other sections of the State, they have the oil fever and a strong company is boring with increasingly bright prospects. Pastor Adams is not only in the lead in the religious and educational development of the town, but is also one of their most progressive business citizens. He is a strong man and true, and all the people of the town are devoted to him. He and his church are contemplating a handsome new house of worship, and with such laymen at his back as Drs. Chapman, Burroughs, and Kirvin, brethren Prim, Adams, Kimbell and others like them, too numerous to mention in this article, together with a noble lot of Baptist women, the enterprise is likely to come to a successful issue at an early date. From Jackson we went to

#### GROVE HILL

And preached Wednesday night, presenting the work of the Board to a small congregation of young people, mostly the result being a small collection for the Board and a few dollars for the Alabama Baptist. Grove Hill led the association in contributions to ministerial education last year, however, and they promise to do better if possible this year. It is a noble church and can always be counted on to do her share.

#### AT THOMASVILLE

We found Pastor J. F. Savell quite sick with the grip, in fact he barely escaped pneumonia, and was only able to sit up a little while at a time, and that was his reason for not joining us in our tour through that section. We preached for his people at Thomasville Thursday night and they gave us a fair collection with the promise of more to follow. We had a most delightful trip, and while the collections were not large, we trust seed were sown which will bring forth fruit in the future. Our stay at each of the last three towns was necessarily short, but we had the pleasure of greeting many of our kin and others whom we had learned to love before.

We expect to hold an institute somewhere in Clarke county soon and ask brethren Parker, Savell, Morgan, Creighton and Adams to act as a committee in planning it.

Everywhere the brethren speak with hopefulness of the new management of the Alabama Baptist, and express affection for the retiring editor, Bro. J. G. Harris. All are eagerly looking forward to making the acquaintance of Bro. Barnett and believe he will give the Baptists of the State a great paper.

J. V. D.

#### The Passing Years.

The days are quickly passing, and lengthening into years.

The years are swiftly speeding, with smiles and falling tears.

So glad—these years—so smiling, as brightly shines the day,

So sad—these years—so tearful, along night's dreary way.

But days, so quickly passing and lengthening into years,

Have not been all of smiling, have not been all of tears;

But much of earnest striving, no passing time for tears,

A strenuous endeavor, for smiles no time, those years.

A patient, earnest striving, with purpose good and true,

A strenuous endeavor to be and something do;

The tearful pain enduring while struggling for a goal,

The joyful smile suppressing to grow a manful soul.

But, Ah! these days, so fleeting, these years so quickly sped;

Not all have seen the striving, by lofty purpose led;

The strenuous endeavor to be and something do,

A manful soul uplifting to reach the good and true.

Ah, me! Those days, so darkling; those years, so weakly lost;

Those purchases of folly, things bought at such a cost!

The smiles of life, they shame us, the tears we glory in

When we do but remember life's folly and its sin.

—N. B. Williams, Birmingham, Ala.

#### The Rich Man in Hell.

One of the most forceful and interesting sermons ever preached in this city was the one delivered at the First Baptist Church yesterday morning by the pastor, Dr. M. B. Wharton, on the above subject. It was strong in reasoning power, and the points brought out, were some, that are seldom touched by ministers, when preaching from this beautiful and historical parable.

The principal thought which Dr. Wharton dwelt on was that "Memory constitutes greatest suffering in the after life." His words penetrated and fastened themselves in the minds of his hearers so deeply that today the sermon has been the topic of conversation about the streets. He closed his discourse with the story of how life's sowing and reaping ends, after which Mrs. C. A. Locke sang "Sowing the seed." Her sweet voice and the beautiful words held the congregation and as she sang a pin could have been heard to fall, so intense was the desire to catch every note, a full choir joined in the chorus, while she led the beautiful strain and stirred the emotions of every listener. The entire service was one long to be remembered. —Eufaula Times.

### News, Notes.

Mr. F. J. Robinson has been appointed Assistant General Passenger Agent of the Central Railway Company of Georgia, with office at Savannah, Ga.

The First Baptist church, Spartanburg, S. C., is to build at once a new house of worship to cost \$25,000. Nearly all the money has been raised already.

The Baptists of Atlanta have deferred action looking to the establishment of a Baptist sanitarium in that city. They will doubtless take the matter up later. Such an institution ought to do great good in the Gate City.

Section 178 of the new Constitution provides: "To entitle a person to vote at any election by the people, he shall have resided in the State at least two years, in the county one year, and in the precinct or ward three months, immediately preceding the election at which he offers to vote, and he shall have been duly registered as an elector, and shall have paid on or before the first day of February next preceding the date of the election at which he offers to vote, all poll taxes due from him for the year 1901, and for each subsequent year; provided, that any elector who, within three months next preceding the date of the election at which he offers to vote has removed from one precinct or ward to another precinct or ward in the same county, incorporated town or city, shall have the right to vote in the precinct or ward from which he has so removed, if he would have been entitled to vote in such precinct or ward but for such removal."

#### SOUTHERN RAILWAY.

Announces Excursion Rates for the Winter Season to the Various Resorts of the South.

Tickets are now on sale, with final return limit May 31, 1902. For detailed information as to rates, schedules, etc., call on any agent of the Southern Railway or connections.

The Southern Railway has issued a beautiful booklet entitled "Hunting and Fishing in the South," which is a very attractive publication, giving full and concise information relative to the best hunting and fishing grounds along its lines, together with information as to rates of board, game laws, names of guides, and whether or not lands are posted, etc. This publication is complete in every detail and will be of great benefit to hunters and fishermen desiring to take an outing. Copy may be had by addressing either J. C. Bean, Jr., D. P. A., Atlanta, Ga.; R. W. Hunt, D. P. A., Charleston, S. C.; W. H. Tayloe, A. G. P. A., Atlanta, Ga.

Southern Railway has inaugurated Pullman sleeping car line between Washington, D. C., and Atlanta, Ga., on their "Atlanta and New York Express," trains Nos. 33 and 34; first car southbound leaving Washington Nov. 3d; first car northbound leaving Atlanta Nov. 5, 1901.

This affords Pullman service on these trains through from Atlanta to New York, the Pullman cars having heretofore been attached to the Atlanta and New York Express at Charlotte, and no Pullman service between Charlotte and Atlanta.

For detailed information call on any agent of the Southern Railway. W. H. Tayloe, A. G. P. A., Atlanta, Ga.; R. W. Hunt, D. P. A., Charleston, S. C.; J. C. Bean, Jr., D. P. A., Atlanta, Ga.



# OUR WOMEN

CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

*President*—Mrs. L. F. Stratton.....Birmingham  
*Vice President*—Mrs. N. A. Barrett.....East Lake  
*Vice President Executive Committee*—Mrs. D. M. Malone.....East Lake  
*Leader Young People's Mission Work*—Mrs. T. A. Hamilton.....Birmingham  
*Leader Baby Branch*—Mrs. Florence J. Harris.....Montgomery  
*Treasurer*—Mrs. G. M. Morrow, 1711 Eighth Avenue.....Birmingham  
*Secretary*—Mrs. D. M. Malone.....East Lake

We gladly welcome the Southern and Alabama Baptist to our midst, and pledge to it our loyal support. The generous offer made to the Central Committee by the editor, and tendered through it to the women of the South is greatly appreciated. A page in the paper is our very own, to be presided over by our editor (whose name we hope to give in the next issue). In order to make this an attractive page we invite correspondence from the women all over the State, and items of interest from all fields will be gladly received. The Central Committee has long felt the need of a stated place to hold its meetings. Through the kindness and generosity of the editor, this want has been supplied and a cordial invitation is given us to meet in the rooms of the Southern and Alabama Baptist, in the Mayberry building, corner Third Avenue and 22nd Street, where the sisterhood throughout the state will be gladly welcomed when visiting or passing through our city. For the kindness and courtesy shown us by the Alabama Baptist in the past the Central Committee tenders its grateful thanks.

Mrs. L. F. Stratton,  
President Cen. Com.

## FRONTIER BOXES.

We would call special attention to those societies sending out frontier boxes. Do not fail to report to our treasurer, Mrs. Geo. M. Morrow, as soon as sent, so that proper credit may be given the society sending out the box. Never has the interest in this work been so great as during the past year—forty-three letters have been assigned to societies. The sacrifices made by these missionaries and their families touch a responsive chord in the hearts of our women and children, and gladly do they minister to their needs.

## THE TYPEWRITER.

The question has been asked "What has become of the fund sent through Mrs. Hunter for a typewriter for our secretary?" I will answer by saying that the money, \$61.70 was deposited in bank by our treasurer. This is not sufficient for the purpose. Our secretary desires the very best, she has served you faithfully and well. We appreciate the kindly thought and love that prompted Mrs. Hunter and the leaders of the State in their desire to lighten the labors of our secretary.

## FROM MISS GREENE.

For many months I have been planning to write to you but like so many of my plans, it has remained a plan and never been fulfilled.

For more than four months I have been able to do very little work, sometimes being in bed, and more often just able to be up and around, but not able to do any work. Now, I am beginning to regain my strength to some extent and am slowly picking up the threads of the dropped work.

For months I had been under a severe strain, and in June with scarcely any warning the collapse came and

everything had to be laid aside. It has been a great trial to me, and especially the slowness with which I have recovered. Sometime I would think I was better, and then I would go back again until at times I have felt very much discouraged. Cooler weather will soon be coming on, and with that I hope to be able to regain my strength more rapidly.

Today I am on my way down to Hong Kong, hoping to meet my parents in less than three days. I am going down a little early that I may attend to some business, and also see something of the members of our church there.

Felix, my brother, and I are anxiously expecting the arrival of the "Impress of India" which is due in Hong Kong Tuesday, the 29th, morning. Now that the time is so near it seems almost impossible to wait any longer. I have had a most interesting day today, though very tiring. There are five women and two children in this room with me, and I have had quite a good deal of talk with them. They are all very friendly and polite, and have been most ready to listen. Two of them are on their way to Singapore, but I hope they will bear away some new thoughts with them. They have examined me from head to foot and talked me over as openly as if I were not present, much to my amusement.

I hope that from now on, I will be able to do more work. After New Year, I expect to go up country to the station where Miss North was so long. Some one is badly needed there and as I have always had a fondness for that place, I am very glad to be able to go there. I had hoped to go next month, but Miss Whilden does not return so soon, as I must await her return before I can leave Canton.

In future I hope to be able to give you more news of my work.

May God bless and help you in your work. I know it must be hard.

Pray for us. "In His Name,"

Anna M. Greene.

S. S. "Honam," Oct. 26, 1901.

## "MERCIES."

Wu Chow, China, Oct. 15, 1901.

Since the receipt of the encouraging letter written by our Sister Mrs. W. J. Northern, from New Orleans, I've been praying for a message for you.

It has come, is found in John 12:24, Sacrifice, Prayer. We are the wheat grains, the heathens, the ground. Unless we die to self and self interest, we must abide alone.

I pray the Lord's blessings on you sisters at home, and may He fill your hearts full, abundantly full of His grace and peace. If you could only see the great good performed by His Word daily, you would never be discouraged. He is blessing every day.

I prayed Him to give me women for a class. He has heard. The girls school continues well. We have opportunities plentifully to preach His Gospel. More than I, one alone, can attend to. I'm praying for a co-laborer, a foreigner I mean, already have native helpers.

READ

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Praying God's blessing on you, I am,  
Your co-laborer in Christ Jesus,  
Annie J. Kennon.

Wu Chow, China.  
Pray for us.

## PLAN TO HELP THE WORKING WOMAN.

Ministers' Union Takes Up Question of Finding Suitable and Economical Home for Them.

At the next meeting of the Ministers' Union the question of providing a home where working girls may obtain, at a reasonable sum, and where women making small salaries may live in comparative comfort within the bounds of their

income, will be considered. A committee consisting of the Rev. J. P. McFerrin, the Rev. A. B. Curry and the Rev. A. J. Dickinson was recently appointed to investigate the subject and they will make a report at this meeting.

Nothing has been definitely decided by the members of the committee, but it is the intention of the union to make some provision for the comfort of those women who are forced to work for small salaries, and whose environments under existing conditions are necessarily not helpful or beneficial.

A meeting of the committee will be held within the next few days when some definite report will be framed. Age-Herald.



**The Best Patent  
on the Market.**

W. H. Morse, M. D., Author, Chemist, American Director (1898-1900) of the Bureau of Materia Medica, Fellow of the Society of Science (London) etc.

To the Bureau of Materia Medica: T. J. Hunt, Merom, Indiana, manufactures a Digestive Tablet which bears his name and which deserves of this notice. I have taken clinical pains to become thoroughly acquainted with it, and as a result of my acquaintance, am able to say that it is not only all that he claims for it, but as well, it is quite unlike the ordinary digestive tablets. The tablet is the initial incident to health in all of its most coveted phases, and covers a wide range of usefulness.

**\$100 Reward.**

If this treatment don't cure any case of bad health, bad blood, bad taste, bad breath, bad complexion, irregular appetite, weak kidneys, lazy liver, catarrh, headache, backache, stomach, heart and bowel troubles, nose and throat discharges, cold, la grippe, malaria, neuralgic aches and pains. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

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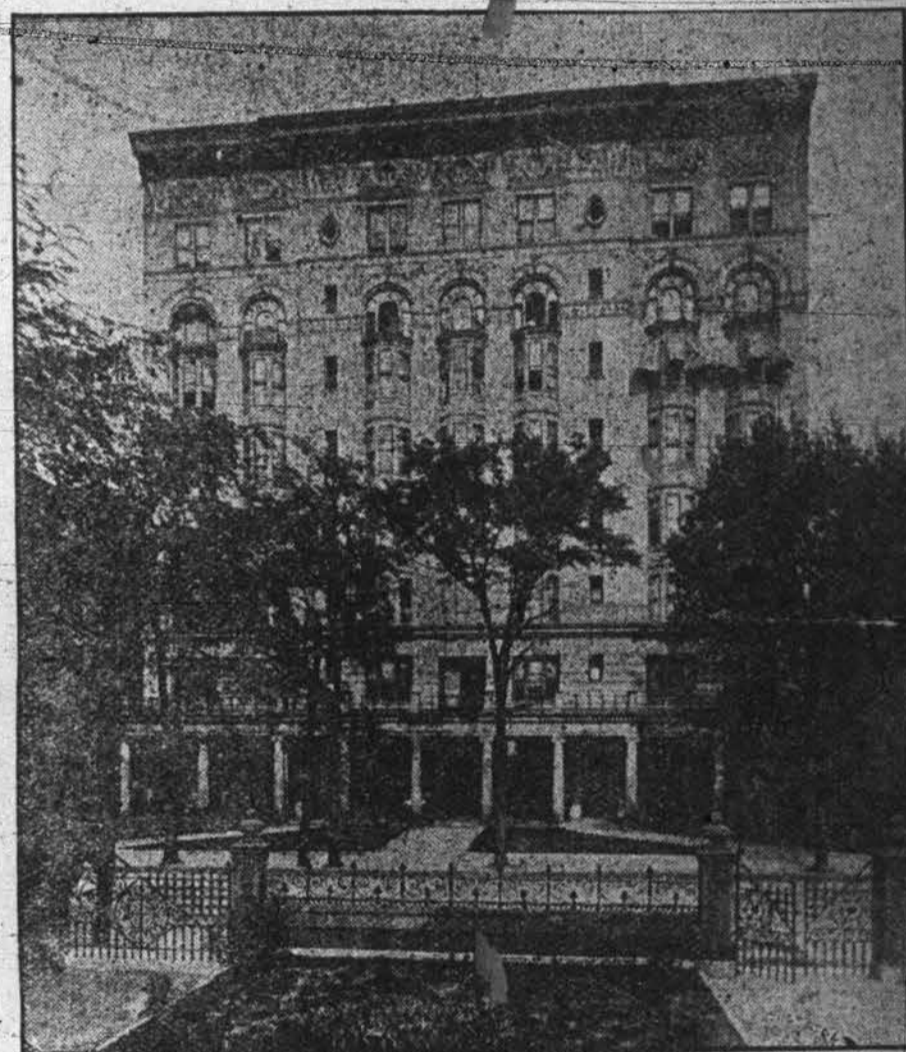
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# DEPARTMENT OF METHODS

Devoted Exclusively to the Discussion of Methods and Plans of Church Work.

Motto, "Not What, But How."

Conducted by Able Pastors for Workers

## By Way of Introduction.

As indicated above, this department will be devoted exclusively to the discussion of methods and plans of church, Sunday school and young people's societies work. There are books and periodicals without number, in which the importance of Christian effort, and the imperative need of Christian workers is set forth. There is abundant discussion of the "what" and "why" and "wherefore." Reaching a constituency which already has clearly defined convictions concerning what is needed, we shall undertake to tell how the work is to be done.

Whatever the creed, whatever the form of government, church work is a unit everywhere, and all are alike interested in the presentation and discussion of plans for carrying on that work.

We claim no superior wisdom entitling us to be heard as to the "how" of church work. We propose simply to avail ourselves of the advantages that all specialists have in any art, any profession or business. We have given some of the best years of our life to the study of methods of church work and to gathering information from every source accessible to us. We have in store much material upon which we can draw, and at the same time we are in communication with the most successful workers in every department of church enterprise, and keep informed as to their present methods. We have arranged for contributions on special lines from time to time; will clip freely from a large list of valuable exchanges the best articles which discuss the "how" of anything practical in church work; and thus we hope to make this department a depository of the best thoughts, the wisest plans and most successful methods that the collected wisdom and experience of all the aggressive Christian workers of our time can furnish.

It shall be our effort to make every article practical. Forms and illustrations will be given when necessary, and every detail will be made plain. To any pastor or Christian worker who aims to accomplish the greatest good, secure the best results, this department can but prove suggestive, stimulating and helpful. We will also undertake to answer, or have answered, any question relating to plans or methods of church work addressed to the editor of this department. It is our desire to see the "children of light in their generation" show something of the wisdom in planning and the energy of execution, which distinguishes "children of this world."

### IMPORTANCE OF METHOD IN CHURCH WORK.

One of the strange things which must impress a thoughtful, inquiring mind, is that men who are systematic, careful and up-to-date in the conduct of their own private business, seem to think, when entrusted with the Lord's business, that "any old thing will do." An old brother in the mountains of North Georgia, with more zeal than knowledge, who was accustomed to cry out "Amen" to almost every emphatic statement made from the pulpit, and sometimes

said "Amen" most inopportunistly, on several occasions convulsing the congregation with laughter. His pastor spoke to him on the subject, and the old brother promised to be more careful. The very next day—it was during revival services—the pastor preached a warm sermon, which stirred the old man, but he did his best to repress his feelings. Finally, however, when he could stand it no longer, he cried out at the top of his voice, "Amen, hit or miss."

So with not a few members of the church, when it comes to the work of the church, it's an "Amen," perhaps, but a haphazard "hit or miss" Amen. No business known among men could be kept from miserable failure if conducted in the hit or miss, haphazard way in which so much church work is undertaken. Nothing but the fact that the work is Divine enables it to stand at all.

In saving the world we become co-laborers with a God who declares Himself and reveals Himself a God of order. In His Kingdom, both natural and spiritual, order reigns. There is method, design, plan in everything. God has methods of grace, methods of providence, a plan of salvation, while all nature is an illustration of method in the operation of power. Harmony of action, therefore, demands that the human part of the work should be undertaken and carried forward orderly and systematically. "Let all things be done decently and in order" is Paul's injunction, and experience demonstrates that the pastor whose work is in accord with this direction is the man whose labors are most blessed of God.

It is, of course, always understood that without the Holy Ghost to energize and sanctify, all methods and plans are dead and fruitless. "Not by might nor by power, but by My Spirit, saith the Lord." And yet this divine power does not supercede the necessity for means. "The more full the gifts and divine breathings of the Spirit, the busier we should be in the use of reason and judgment, energy, talents and all of those gifts, which, sanctified by the Spirit, may be used for the glory of God and the good of man." Effort without prayer is presumption, but prayer without effort is mockery. The lack of well defined plans always results in unnecessary complications, and brings meager returns, leaving the most earnest efforts without merited effectiveness.

It is with these convictions that we give ourselves to this work. We believe that the successful worker is the man who, while he depends upon the power of God, plans and works as though everything depended upon the wisdom of his plans, and the earnestness of his work.

### HOW TO RAISE YOUR BENEVOLENT COLLECTIONS.

"Offering," says Dr. Wayland Hoyt, D. D., is the better word rather than the common word "collection." I think we can do much for the education of the religious feelings about the matter by always using a word which more ac-

curately expresses the religious side of the thing, and is more fitted to educe religious feelings in connection with it. "Collection." You collect a debt; the word has a hard, material, business sound. "Offering." That necessarily implies that your love, hope, prayer, gratitude, go with what you give. So I would eschew the word "collection" and always say "offering."

"Well," says the same successful pastor in *The Homiletic Review*, "I have found that at least for the larger offerings the following method is a very wide and searching one, and saves you from risking the relation of your church to some great cause on the chance effect of a sermon, or on the scantier congregation of a rainy Sunday. We will suppose the offering is for foreign missions. It is thus I have managed most successfully:

"First, I have appointed, say half a dozen young men, who are known as the committee for the foreign mission offering.

"Second, I have prepared, a sufficient time before the offering is to be made, say a week or so, a pastoral letter, setting forth, in a brief way, the importance of the special cause, the necessity that everyone should give something, the need that each one give as much as possible. I have also included in this letter particular instructions—viz., the name and residence of the chairman of the committee, the special Sunday on which the offering is to be made, a request that each one put his offering in the offering envelope enclosed with the pastoral letter, and write upon it his name and the amount; also requesting that if any one, for any reason, must be absent on the specified Sunday, he will, as soon as possible, send his offering, either by mail or otherwise, to the chairman of the committee.

"Third, I have usually procured from the society in whose behalf the offering was to be made—in this case it would be the Foreign Mission Society—some leaflets setting forth the present peculiar necessities, the way the work is being pushed, etc.

"Fourth, I have then passed over the pastoral letter, the offering envelopes, the leaflets of information to the committee of young men. I have requested them to have the pastoral letter plainly and handsomely printed; then that they take the lists of the entire church membership and also of the congregation, and directing an envelope to each person, and enclosing in the envelope pastoral letter, offering envelopes, leaflets, etc., send it through the mail to every man, woman and child. I have discovered that it is altogether better to send this through the mail than to put it in the pews for reasons like these: the occupant of the pew may be absent; something put into the pew is not so apt to be noticed; only through the mail can you touch the non-resident portion of your church and congregation. And I have esteemed it in these matters of giving as important to reach the non-resident portion as the resident.

"Fifth, Sometimes, on the Sunday preceding the offering Sunday, I have preached a sermon on the subject of the offering about to be made. Always I have announced that the members of the church and congregation would receive through the mail such a communication from the pastor. I have asked their careful heed to it, etc.

"Sixth, when, on the appointed Sunday, the offering envelopes have come in, and the young men have made lists

of the givers and compared them with the church membership and congregation lists, ascertaining thus who have responded and who have failed. It is then the duty of the young men to personally visit the few who have not responded and personally solicit an offering.

"Seventh, whatever slight expenses such method of offering necessarily involves has been taken out of the offering itself.

"Eighth, the advantages of such a method I have found to be: that each person is personally asked; that the offering is not left to chance feeling or a chance attendance; that it is a good thing for the half dozen or dozen young men who are engaged about it; that so your entire congregation and membership, resident and non-resident, is thoroughly searched. I have frequently received letters from non-residents thanking me that they were not forgotten. It is a good thing now and then, to tug at the tie still binding the non-residents to the church.

"Ninth, it is quite easy thus to double an offering left hitherto to the effect of a chance sermon or a chance attendance. I have never tried this method without a very large and marked increase of return."

### CANCER A CURABLE DISEASE—A MESSAGE OF HOPE.

Many people have an idea that cancer is incurable, but we have 150 original and recent testimonials of cures of actual cancer, the sufferers having taken eight to twenty-four bottles of the famous B. B. B. (Botanic Blood Balm), which is meant to cure old obstinate blood and skin troubles. B. B. B. kills the cancer poison in the blood and the sores quickly heal. No cutting required. Among others cured was Mrs. M. L. Adams, of Fredonia Ala. Had an eating cancer, the bones of her nose and upper part of her mouth entirely eaten out. Could eat only strained soup, yet the cancer healed perfectly by taking fourteen bottles of B. B. B. Allan Grant, Sparta, Ga., had a painful sore on lip called epithelial cancer, also much pains in bones and weakness in back; ten bottles of B. B. B. healed the sore and gave him strength and made his blood rich and pure. B. B. B. heals ulcers, scrofula, eczema, cancer in any form—old sores, etc. Druggists, \$1. Sufferers may have a trial treatment of B. B. B. free by writing BLOOD BALM CO., 18 Mitchell Street, Atlanta, Ga. Describe trouble, and free medical advice given. Botanic Blood Balm, composed of Pure Botanic Ingredients. Thoroughly tested for thirty years.

### HUNTING AND FISHING IN THE SOUTH.

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated and fully describes the winter resorts of the South. A copy may be secured by sending a two-cent stamp to Mr. C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

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**With the Editors.**

There is a difference, however, between the true "waiting for the promise of the Father" and simply "gazing up into heaven" (verse 11). Idle contemplation is barren of spiritual possibilities. It is not looking admiringly into the beauties of the heavenly light; it is not trying to pierce the cloud which has received the Master out of our sight; it is not grieving over an absent Savior, not standing awe-struck on some lonely Olivet. Get in your place, where God appoints you. Then, in his own good time, he will meet you with the promised power. "Ye men of Galilee," said the two men in white apparel, "why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven will so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem." It was there Jesus told them to wait. It was there God promised to meet them. It was there the spirit came with power. The waiting souls were filled.—Religious Herald.

The papers are telling of a baptism which occurred in Paducah, Ky., on the first day of the new year. It was that of a sick woman, and she was baptized in a bath tub. It is said that she had been sick for a long time, and felt that she might not recover from her sickness, and "believing in the faith of the Christian denomination, which lays stress on baptism, she was not satisfied to omit that part of the service preceding formal church membership." We are glad that it was not a Baptist minister who performed that ceremony, nor a Baptist church which encouraged it. Let it be fully understood that Baptists do not believe that baptism is essential to regeneration, nor that it is the consummating act without which the soul cannot rest in Christ. Correct teaching is the basis of correct action, and the baptism of the sick tends to confirm some people in the belief that it is essential to salvation. It was clinic baptism which paved the way to sprinkling, and it was acceptance of the theory of baptismal regeneration which led to infant baptism. Baptists must stand for the truth and lean to neither side.—Journal and Messenger.

The practice of charity is enjoined by the Bible, but indiscriminate giving is not. Every gift should be regulated by common sense. There should be careful discrimination whenever response is made to an appeal for help. An instance in point occurred last week in New York. A fashionable woman was stopped on the street by a girl who told a pitiful story of hardship and hunger, and asked for a few cents with which to buy food. Something about the beggar's appearance aroused the woman's suspicion and she called a policeman and had the girl arrested. At the police station the beggar was fined, but a tender-hearted philanthropist paid her fine because he thought that she was being persecuted. A few days afterwards there was a run on an East Side bank and the beggar was found in line with a deposit book showing \$360 to her credit. The woman who had this beggar arrested did a brave but disagreeable act. The duty of charity is coupled with the duty of discrimination, and discrimination without investigation is impossible. It is upon this principle that all legitimate charity organizations rest.—Examiner.

every man owes the world a service. Opportunities for the full exercise of gifts and powers, physical, mental and spiritual, are given, and he who uses them rightly and fully will get out of them what will supply his varied needs and benefit others. God commands us to work in the ways which He indicates in His providence and by His grace, and he who does as the Lord thus directs will be blessed in basket and in store and leave a blessing along his pathway.—Baptist Standard.

Under stress of circumstances and feeling that times are hard, some people are tempted to economize in directions which cannot be recommended. It hardly seems wise to drop the family religious newspaper. That superfluities ought to be cut off in times of financial distress, all will admit. When goodness crowns the year and our paths drop fatness, we can indulge our tastes in various expenditures that must cease when reverses come. But shall the religious newspaper be selected as one of these superfluities, the paper that brings messages of hope and encouragement, that instructs from week to week, that tells of what the Lord's host is doing on the battle field? In time of war, everybody wants a secular paper and the daily news. Now the religious paper brings tidings from the field; it is an educator; it stimulates to higher endeavor. Brethren, if times are trying, if money is scarce with you, hold on to your religious papers. Keep in touch with your comrades in arms. Know what they are thinking and what they are doing. And you will be helped to be a better, more hopeful, more useful Christian in the Master's service.—Baptist Courier.

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**GOOD NEWS FOR STUTTERERS.**

Rev. G. W. Randolph, that noted voice doctor, who cured so many stutterers in Birmingham, Montgomery and Mobile last year, writes us that he will be at Henderson, Tenn., the 25th of December, and will remain with his family thirty days, and will board all stutterers who come to be cured—many have engaged to meet him. Henderson is between Corinth, Miss., and Jackson, Tenn., on the M. & O. R. R. We published many letters last year from those who were cured in Alabama by this noted specialist. He is all right; a fine preacher, we are informed, and a gentleman of high character.

Remember that he is to be in Henderson, Tenn., only thirty days from December 25th. Please hand this to some poor stutterer.

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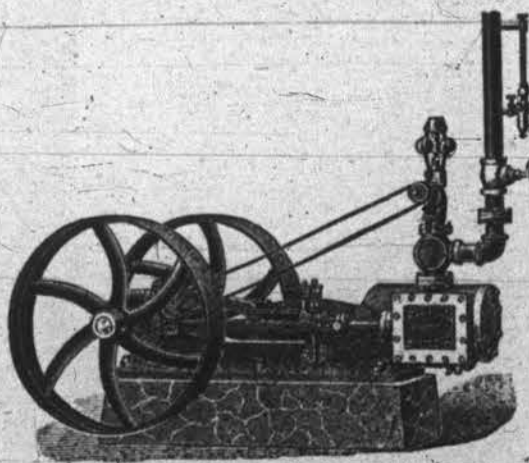
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# FIELD NOTES.

## TO ASSOCIATION SECRETARIES.

The undersigned would be glad to exchange minutes with you. Mail me a copy and I'll do the same for you upon receipt of yours.

J. B. Albritton,  
Secretary Geneva Association.

Bro. J. I. McClellan has moved from Carbon Hill to Oakman. He received a warm welcome at Oakman, and will preach there and at Cordova and Corona. He is greatly pleased with his new field.

The Tabernacle church, Atlanta, Ga., has a remarkable board of deacons. There are twenty-three of them and they have each resolved to worry along on nine-tenths of their income and give the other tenth to the church's work! How many of our churches are blessed with deacons like these? We will gladly publish their names.

## ORDINATION.

Dear Editor: We had the most interesting service yesterday at Hopewell church ever witnessed here. According to previous arrangements a presbytery met to ordain H. T. Dorman to the full work of the ministry. A large congregation was present. The presbytery was composed of Rev. John H. Pool, our beloved pastor, Rev. I. W. Dorman, of our church, Rev. John T. Hughes, of Liberty church, and Rev. W. J. Lee, of Pine Bluff church.

The presbytery was furnished with a program by the deacons, which was strictly carried out as follows: Introduction by Rev. J. H. Pool; examination of the candidate as to his experience of grace by Rev. W. J. Lee, who baptized the candidate several years ago; as to his call to the ministry by Rev. John T. Hughes; as to his views of doctrine by Rev. J. H. Pool. The ordaining prayer was offered by Rev. I. W. Dorman, father of the candidate. The charge to the candidate was delivered by Brother Lee, and that to the church by Brother Hughes.

We have the service of Rev. John H. Pool as pastor, whom our people love seemingly as they have never loved a pastor. The converts since he has been our pastor number into the hundreds.

We acknowledge he has preached to us at a great sacrifice; but if the results of his work become treasures for him in heaven, he will be rich after a while.

Hoping you success, and that you may be a great blessing to His cause, yours in Christ.

J. M. Marsh.

## ATHENS.

The importance of the work at Athens should appeal to every thinking Baptist in Alabama. Its geographical position, and the fact that the town is growing rapidly, with quite a number of new manufacturing enterprises, and others in course of construction, are bringing in a great many people, a good many of whom are Baptists, and among the best in the world. They should be encouraged, and put on equal footing with the other denominations, who are forging ahead with their respective churches, and have shown our little band most cordial and fraternal relations. Our young Brother Curry, the pastor of the church, has laid hold of the work with a will, and is popular not

only with his own people, but has made a fine impression generally. Their great need at present is the completion of the new house of worship, which is in course of construction, a cut of which appeared in the last issue of the Alabama Baptist. It will be a thing of beauty when completed, and will not only be commodious and substantial, but will be an ornament to the town, and a tower of strength to the denomination in all that section of the State. The burden of building this church will be more than the membership can carry, as its cost will be at least \$5,000. To build a less expensive structure would not be wise, nor in keeping with the demands of the work at that point. The State Board is making a very liberal appropriation to the maintenance of the pastor. The board has no church building fund, therefore, the work should appeal to the generosity of the brethren of the State. The writer deems it a privilege to have made even a small contribution to this building fund, and believes it one of the best investments that could be made for the Lord. Will not a great number of brethren and sisters from all parts of the State send Bro. J. R. Curry, the pastor, a liberal contribution so that this beautiful church edifice can be completed without delay? They are now practically out of doors depending largely upon the kindness of friends for a place to worship. I firmly believe that if this house could be speedily built, within five years, we would have a church there that would be the pride of the denomination. This is surely a work of co-operation, brethren, let us rise to a privilege and a duty. It will be only a short time when the influence of this church will be felt in all that section, and it will do its share in the promotion of the denominational interests throughout the State.

G. G. Miles.

## RESOLUTIONS OF REGRET TO MRS. R. M. HUNTER.

Whereas, We, the Pastors' Aid Society, of Avondale Baptist church, have been called upon to give up our dearly loved secretary and pastor's wife; and,

Whereas, She has ever been the moving spirit in all of our work and worthy of our emulation; therefore, be it

Resolved, That we tender to her our thanks for her faithful service and her Godly example, and assure her that our earnest prayers will follow her wherever she may go. We heartily commend her to the sisters of the Elba Baptist Ladies Society.

Mrs. A. T. Killian,

President.

Mrs. J. J. Osborn,

Secretary.

Hartselle, Ala., Jan. 5, 1902.

Dear Alabama Baptist: This has been a sad day with the church at Hartselle. We are called upon to give up our dear pastor, Bro. J. G. Lowery.

For three years he has faithfully broken to us the bread of life. He has not shunned to declare the whole counsel of God. He has been a great blessing to the church both financially and Scripturally. Especially has he been a blessing to us on the subject of missions. The one great purpose of his life is to labor for the salvation of lost souls, both at home and abroad. It has been such a pleasure to have him come into our homes and engage with us in quiet

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# REMEMBER

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conversation about the work of our dear Master.

As he goes from us into other fields of labor, we pray God's richest blessings to rest upon him.

We have called Dr. F. C. David to preach for us. Pray for us that we may be used in the salvation of many souls.

Would that all who have named the name of Christ, would give Him the best service of their lives this year.

Lilla B. Johnson.

## FROM BROTHER SOLLEY.

I was called to the pastorate of this church here last November, and have been coming twice a month since. Last week I moved my family here. I found many excellent people in this community. Brother George, the former pastor, did faithful service here, and is highly esteemed for his work's sake. Bro. Joe Keown, superintendent of the Sunday school, is also a licensed preacher, and, with other faithful brethren, has done a great work here, and the Lord has abundantly blessed their labors.

The church has asked for all my time now and we enter the field, white unto the harvest, hoping by God's help and grace to do a good work with this faithful church. Pray for us, that the word may have free course and be glorified.

We were most generously remembered by our people during the holidays. God bless them all!

J. M. Solley.

Alabama City, Ala.

## FROM CARBON HILL.

Bro. W. B. Earnest preached his first sermon as pastor at Carbon Hill Jan 5th. He was welcomed by large congregations at both services. At the close of the evening service the entire congregation entered into a New Year's pledge for a better life. Three new members were received.

## READ THIS.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder" which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. Bruton, Pastor Baptist church, Ripley, Tenn.

## REWBERRY'S SCHOOL AGENCY.

How to find the right teacher for your school is a hard problem. Schools, Colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where the leading teachers of the country are enrolled. I make this my business. Tell me what you want. No charges to schools. Good teachers should write for circulars. Address, J. M. Dewberry, Birmingham, Ala.

## MOZLEY'S LEMON ELIXIR

### A Pleasant Lemon Tonic

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

### Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.

Reevesville, S. C. W. A. GRIFFITH.

### Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering when all other remedies and doctors had failed.

Beulah, S. C. N. D. Coleman.

### Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

Charles Gibbard.  
No. 1515 Jefferson St., Louisville, Ky.

### Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. Baldwin.  
No. 98 Alexander St., Atlanta, Ga.

### Mozley's Lemon Hot Drops.

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

# For Bulbs

Of all kinds for immediate planting. Ever Blooming Roses. Two year old field-grown plants of best varieties for the South; Palms and Ferns, of the best and hardiest kinds. Cut Flowers including the finest Rose and Carnations, loose or made up for Wedding or Funeral purposes. Address,

ROSEMONT GARDENS  
MONTGOMERY, ALA.



**OBITUARIES.**

**WILSON.**—On Christmas day the Reaper came to the home of Deacon J. B. and M. A. Wilson, bore from them their elder son Frank. He had suffered through a long illness. One of our noblest young men he was. Kind, gentle and manly, he will be missed at home, at school and in the community.

He never had united with the church, but had professed a hope "which is an anchor to the soul."

The bereaved family has the sympathy of all their friends.

"A precious one from us has gone

A voice we loved is stilled.

A place is vacant in our home,

Which never can be filled."

T. E. Morgan.

**VANN.**

Resolutions of Respect Passed by Trussville Baptist Church, Jan. 4, 1902.

Whereas God, in his providence, has seen fit to call from labor, to that haven of bliss and happiness our beloved and respected Bro. M. K. Vann; therefore, be it,

Resolved, first, That our Sister Vann has lost a faithful and devoted husband, the children an affectionate and true father, the community a standard bearer of right.

Second, That the church has lost one of its most venerable and devout members, always guarding most jealously the interest of the Master's kingdom.

Third, That the Board of Deacons has lost its senior member, a conservative and wise counsellor, who will be sadly missed. Yet the board bowed with reverential submission to the will of the great King.

Fourth, That the country has lost a true citizen, interested in its development spiritually and financially, a peace maker of rare ability, ever ready to lead the wanderer into right and Godly living.

Fifth, That our heartfelt sympathy be and hereby is extended to the bereaved, and that we commend them to God, the only comfort in sorrow and affliction.

Sixth, That these resolutions be spread upon the minute book of the church, a copy be given to the family and a copy sent to the Alabama Baptist for publication.

Respectfully submitted,

E. E. Chapman,

D. N. Talley,

E. M. Rich,

Committee.

**Dr. Bull's COUGH SYRUP**

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

**HARVEY SEED CO.,**

Wholesale and Retail Dealers in all kinds of

GARDEN, FIELD, FLOWER AND LAWN GRASS SEED, BULBS, ONION SETS AND JARDINERES.

**A. H. Harvey, Mgr.,**

City Building,

115 Perry Street, Montgomery, Ala.

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

**Rev. Walker's Famous Dyspepsia Cure.**

The well known Georgia Baptist minister has discovered a cure for Dyspepsia and indigestion that never fails. It gives relief in one minute and cures the disease in a short time. Col. Asa M. Bailey, wholesale lumber dealer, Cordale, Ga., writes: "A one dollar package of your Famous Dyspepsia Cure cured me of a terrible case of dyspepsia. Rev. H. M. Martin, Van Wyck, S. C. "It is the best dyspepsia medicine I have ever found."

J. G. Thompson, Anclote, Fla.: I contracted a dreadful case of dyspepsia. One month ago I saw your ad. in the Witness and ordered your medicine. I gained ten pounds and am practically cured. I am a living witness to its marvelous power."

A prominent Georgia minister writes: "I had a terrible case of dyspepsia, could scarcely eat or sleep; could hardly preach at times; kidneys were affected badly from dyspepsia. Your medicine cured me quickly. It is wonderful."

[Name given.]

Mrs. Moen, Atlanta: "It cured me instantly of acute indigestion."

Sent by mail for one dollar. Address,

REV. E. H. WALKER, Box 92, Atlanta, Ga.

A dollar bill in a letter comes safely. 46-1y

**Solid Wide Vestibuled Trains.**

Lighted throughout with the Celebrated Pintsch Gas. Finest Equipment operated in the 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.....	4:30 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, Southeastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

**WIDE Vestibuled Trains**

MOBILE & OHIO R. R. Pintsch Gas Lighted, Steam Heated. Through Sleepers Daily between Montgomery, Ala., Jacksonville, Fla. and St. Louis, Mo. Train leaves Montgomery 9:15 a. m.

**If You are Going**

- To St. Louis, Through St. Louis, To the West, To the North-west, Take the Mobile and Ohio. The quickest, best, route.

**P. S. HAY, So. P. A.**

No. 2 Commerce St.

MONTGOMERY, ALA.

THE PLACE TO GO

**Ross'**

**Barber Shop.**

(EXCHANGE HOTEL)

Montgomery, Alabama.

**Plant System**

Florida and Cuba.

May 26th.	82	78	58
Lv. Montgomery.....	2 45pm	6 20am	7 45pm
Ar. Sprague Junction.....	3 50pm	7 00am	.....
Troy.....	.....	8 05am	9 25pm
Brundidge.....	.....	8 42am	10 05pm
Ozark.....	.....	9 30am	10 55pm
Dimmick.....	.....	9 50am	.....
Abbeville Junction.....	.....	10 23am	11 50pm
Dothan.....	.....	10 35am	12 01am
Bainbridge.....	.....	12 30pm	2 05am
Climax.....	.....	12 45pm	2 22am
Thomasville.....	.....	1 40pm	3 15am
Valdosta.....	.....	3 50pm	4 37am
Waycross.....	.....	5 25pm	6 15am
Jacksonville.....	.....	7 49pm	8 30am
Tampa.....	.....	7 10am	10 00pm
Fort Tampa.....	.....	7 55am	10 30pm
Lv. Waycross.....	.....	5 35pm	6 25am
Ar. Savannah.....	.....	8 15pm	9 00am
Ar. Charleston.....	.....	6 25am	4 35pm
Lv. Sprague Junction.....	3 55pm	8 00am	.....
Ar. Luverne.....	5 25pm	11 00am	.....
Lv. Dimmick.....	.....	10 00am	5 30am
Ar. Enterprise.....	.....	11 00am	6 40am
Ar. Elba.....	.....	12 15pm	8 00am
Lv. Abbeville Junction.....	.....	10 25am	.....
Ar. Abbeville.....	.....	12 10pm	.....
Lv. Climax.....	.....	2 15pm	.....
Ar. Chattahoochee.....	.....	4 45pm	.....

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

Buffet Parlor Cars on No. 78 between Montgomery and Waycross.

Pullman sleepers on No. 58 between Montgomery and Jacksonville.

Three ships a week for Key West and Havana. Leave Port Tampa Tuesday, Thursday and Sunday at 10:45 p. m.

For further information address, W. V. LIFSEY, Div. P. A., Montgomery, Ala. B. W. WRENN, P. T. M., Savannah, Ga.

**The Western R'y of Alabama.**

SCHEDULE EFFECTIVE MAY 26, 1901.

	41	34	38	
Lv. Selma.....	4 15pm	6 20am	.....	
Ar. Montgomery.....	6 20pm	8 20am	.....	
Lv. Montgomery.....	6 40pm	1 30pm	6 23am	
Ar. Opelika.....	8 20pm	3 45pm	8 05am	
Lv. Opelika.....	8 25pm	3 45pm	8 05am	
Ar. Atlanta.....	11 30pm	7 30pm	11 40am	
Ar. Selma.....	.....	37	35	43
Lv. Montgomery.....	11 30pm	.....	.....	11 10am
Ar. 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.



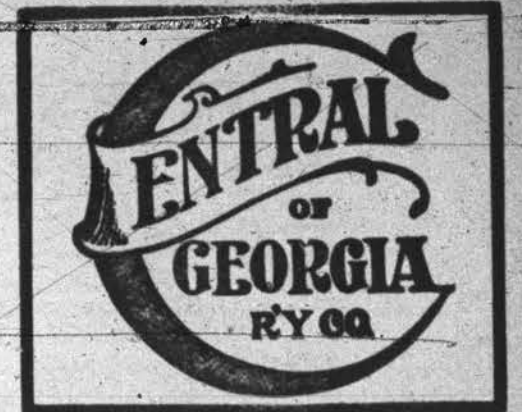
DOUBLE DAILY SERVICE

TO

CHICAGO, ST. LOUIS, LOUISVILLE AND CINCINNATI, AND ALL POINTS NORTH, NORTHEAST AND NORTHWEST TO MOBILE, NEW ORLEANS AND ALL POINTS SOUTH AND SOUTHWEST, THROUGH COACHES PULLMAN SLEEPING CARS, DINING CARS. EVERYTHING THE BEST.

C. L. STONE, Gen. Pass. Agt., Louisville.

P. S. JONES, Div. Pass. Agent, Birmingham.



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PENETRATING THE

Finest Fruit, Agricultural, Timber, and Mineral Lands

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FAST FREIGHT AND LUXURIOUS PASSENGER ROUTE

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Once a customer,

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.





# A NEW YEAR UN-DER-OFF SALE

What is an Un-der-off Sale? Why, a sale where prices are considerably under the "other fellow" and abundantly off the original figures for which the article was intended to sell.

What is the purpose of such a sale? First to enable people that are hard up (a very common condition after the holidays,) to buy what they need. Second, to dispose of winter stock rather than carry it over to another season. Third, to make you a friend to the house by giving you more for your money than you can get elsewhere.

## ... These Goods at the Prices Cannot be Duplicated ...

Any made-to-measure suit in the house for the extremely low figures of

### \$19.99

Cut, fitted and tried on right in this store. Satisfaction and fit guaranteed, and if you don't get both you will not be asked to take the suit.

**KING THE TAILOR**

### 33 <sup>1</sup>/<sub>3</sub> Per Cent Off

On all men's and boys' ready-to-wear Suits, Overcoats and Extra Trousers.

This brings them down pretty low, much lower than you can find them elsewhere.

**KING THE CLOTHIER**

\$1.50 and \$2.00 Manhattan and Monarch Shirts

### 98c

You can get these shirts elsewhere at from \$1.12 to \$2.00.

**KING THE FURNISHER**

### ... HATS ...

\$3.00 Stiff Hats in brown and tan . . . . . 98c

\$2.50 Soft Hats . . . \$1.24

\$3.00 Soft Hats . . . \$1.98

50c and 75c Hats . . . 38c

**KING THE HATTER**

## DAVISON-PAXON-STOKES CO.

### STORE OF MANY DEPARTMENTS

57-61 Whitehall Street

ATLANTA, GA.

### ANNUAL SALE OF MUSLIN UNDERWEAR BEGINS MONDAY

Everything is ready; garments ticketed and easy selections a certainty. Two days before schedule, but "ahead of the times" is our policy, always.

Now, let's see some of the unusual advantages which are yours by reason of this sale.

In the first place, our past endeavors are belittled—an enviable record surpassed. That, to you, means much. More garments in a greater number of kinds; nobbier styles and new trimmings more liberally used on better materials; longer lengths, more desirable fullness.

Again, there's the superior workmanship, not the skimpy hurry-away kind, but careful and satisfaction-giving garments made according to our expressed wishes. Goodness of quality and impressiveness of beauty characterize the EAGLE BRAND MUSLIN UNDERWEAR and THE BEST MUSLIN UNDERWEAR AS SYNONYMOUS. Compared with former displays, quality, finish and style, prices are much less than at any previous time—facts you'll appreciate most after seeing the garments.

### STYLES AND PRICES TO PLEASE EVERYONE.

Night Dresses from 39c upwards in easy flights to \$15.00, or more.

Chemise at 25c, 39c, 50c, 75c, and so on up to the very finest.

Drawers of Muslin, Cambric, or Nainsook, wide umbrella flounces, pleasingly trimmed in all the most effective ways with laces, embroideries, beading, ribbons, hemstitching, tucks, etc., range of price, 25c to \$5.00 per pair.

Petticoats, short or long, from 50c to just as much as you care to pay.

Corset Covers, tight-fitting or full-French fronts, 50c to \$5.00 each.

### SPECIAL TO OUT-OF-TOWN BUYERS.

Mail orders to this store for merchandise, amounting to not less than \$5.00, we will deliver free to any town within a radius of 100 miles of Atlanta.

Mail orders amounting to \$10.00 and over, we will deliver free to any town in the States of Alabama, Florida, North or South Carolina, Georgia, Mississippi, or Tennessee.

**WRITE FOR OUR SPECIAL ILLUSTRATED PAMPHLET OF MUSLIN UNDERWEAR.**