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THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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NO. 9.



DR. GEO. B. EAGER,
LOUISVILLE, KY.



Three Wishes.

Preached to the Students of the Marion Military Institute and of the Judson Institute on the Day of Prayer for Students in Our Colleges.

By Rev. Paul V. Bomar, Pastor Siloam Baptist Church, Marion, Ala.



Paul Vernon Bomar, Marion, Ala.

John xvii, 15—"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

We are asked to pray today especially for the students in our schools and colleges. In thinking about them, and how I should pray for them, my mind turned to the prayer of Jesus for His disciples, whom He had been teaching for three years, and whom now He was about to leave, and rested on these words, "That Thou shouldest keep them from the evil." I do not know of any better words by which to express my wish for the young tonight. I do not know anything better that I could desire for them. As they grow up, and the horizon broadens, they will of necessity lose much of their innocence, they will come to know many things they did not know as children, but, thank God! though they may no longer be innocent, they may still keep hearts that are pure and true. As Phillips Brooks says life begins on the mountain tops, and though with the lifting of the mists much unseen before is revealed, there is no need to descend, the young soul may still be ruled by the same high and noble feelings. Yet, as the Savior here teaches, this can come to pass only as God keeps Him, only as he commits his life to the divine care and keeping, only as he lets God control his innermost desires.

For desires are at the spring and source of all life. Our desires determine our character; did we never desire the evil we would never do the evil; did we never desire the good we would never do the good. First the desire is born and then the deed is done. Now our desires are of three kinds; desires to know, desires to feel, and desires to do. And opposed to these righteous desires implanted within us by God are three demons, the demon of ignorance, the demon of indifference, and the demon of idleness. That you may be delivered from these demons is my prayer for you tonight. To that end I give you three wishes, asking you to remember, as Mrs. Browning says, that "Every wish is like a prayer with God."

1. May you know the truth, and so be delivered from the demon of ignorance. "You shall know the truth, and the truth shall make you free," says Jesus. And there is no power greater than that of a truth grasped by the soul. See the disciples. Today they flee in terror. The words of an insignificant maid servant makes their leader lie in fear and trembling. But a few days later how changed. Even the least of them seems to have no fear of man or devil. They have got hold of a truth that the world hasn't, and there is no power in the world that can overcome them. They can defy the world, for in the possession of that truth they are stronger than the world. Let Marconi find out the way to send

wireless messages, and he may defy the mighty combines such as the Western Union Telegraph Co., or the Ocean Cable Co., for he has a truth they have not. The victory belongs not so much to the man that has the money as to the man that has the truth. One thought of God apprehended by man may make worthless millions of stocks and bonds now above par. Today the nations are spending millions on their navies. Some day a man will arise with a thought that will make the ironclads as valueless as the old wooden warship was made by the thought of the iron-clad.

It is no little thing, therefore, that I am wishing for you when I wish clearness of vision, the seeing eye. But most especially do I wish for you this clearness of vision in the discernment of spiritual realities. May you see deeply—deep down beneath all external forms and fashions into the very heart of things. It is because men do not thus see that Satan is enabled to deceive many. How often are the young led astray by the declaration that there is no harm in it. Whereas what we ought to consider is not whether there is any harm in it, but whether it is in harmony with the life we ought to live. It is not so much the penalty that should keep us from doing evil as love for the true, because nothing else but the truth will satisfy the demands of our life.

There are two ways in which we are said to know the truth; by reason and by intuition. May you have an intuition of the truth, know it when you see it. For the deepest truths are not discovered by reason. They are simply received as true by the true heart. It's the pure in heart who see God, and if one doesn't see, no amount of reasoning can make him see. It's not reason he wants, but regeneration. For it is sin that blinds us, and keeps us from seeing true. Wickedness and licentiousness surround us as with the darkness of night. Paul illustrates this truth for us when he says concerning the heathen that "knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." Sin is darkness.

And may you see not only deeply, but broadly—have a large vision as to your own life. It is sometimes said that college students have large thoughts concerning themselves, their worth and work. This is as it should be. Little thoughts never lead to large deeds. A cabbage seed never did and never will grow into an oak tree. A narrow vision never led to broad fields of action. We can never get beyond our thoughts. As has been said, we draw the circumference of life first, and then fill it in day by day. Columbus drew the circumference far out into the ocean—further than any man before him had ever dared to do, and his life afterwards was but the filling in. Even so vision comes before achievement. We first know what may be true for us, and then we make it true.

But you need to know truth not merely in its depth and breadth, but also in its height. You need to look above and know Him who is Truth—know Him as your Creator, Preserver, and Redeemer. May that knowledge be yours, and the life that proceeds from it. For the Master said, "This is eternal life, to know Thee, the only true God, and Him whom Thou hast sent, even Jesus Christ."

2. But again, May you feel the

truth. It is not enough to know the truth, we must also feel it. Thus alone can we be delivered from the demon of indifference. For we may know the truth, and not receive the truth. The poet has said,

"His heart was one of those that most enamours us,

Wax to receive, and marble to retain."

That's the kind of a heart I want each one of you to have with reference to the truth. Let us flee from hardness of heart as from a plague, for "Worse than a bloody hand is a hard heart."

Look at Pharaoh. Is there any more contemptible character anywhere than this man, ever hardening his heart against the miseries and woes of the suffering Israelites? But his woe was even greater than theirs, for

"It is the one great woe of life,
To feel all feeling die."

To be past feeling is to be past all hope of redemption.

There is nothing therefore that we ought to cultivate more persistently than tenderness of heart. What an example is the Master, who had compassion on the multitudes and on every suffering soul, who seeing the city in its wickedness wept over it, who shed tears in silent sympathy with Martha and Mary by the grave of their brother.

God forbid there should ever come a time when you are not shocked at sin, when you will not be pained because of the sin and misery in the world, when you will not be moved with indignation at every wrong, when you will fail to rejoice with those that rejoice and weep with those that weep, when you will not be moved with compassion when you contemplate a world lost in sin. Adoniram Judson became the mighty missionary and man he was because in reading Buchanan's "Star in the East" he had compassion on the perishing multitudes, and felt the nobility of the missionary enterprise. Had he never felt he would never have been felt as a force making for righteousness and truth. There must be receiving before giving. I pray that some of you young people may be moved in like manner to become missionaries of the cross.

No amount of knowledge can ever compensate for the loss of the heart's sensitiveness. To have all knowledge without the feelings that accompany love makes one but as a sounding brass and a tinkling cymbal.

Some one has said

"Better to have a poet's heart than brain,

Feeling than knowledge, better far than both."

To be a song, a music of God's making."

It is worth while, however, to note that we can be a song only as we feel, only as we respond to God's touch, even as the organ responds to the touch of the musician.

But this brings us to the third wish.

3. May you do the truth, act ever in accordance with the truth. Thus alone can we hold to the truth. No matter what the truth may be, we must live in accord with it or lose it. As F. W. Robertson says, "All truth undone becomes unreal." And this is the great purpose of the truth, to be used. It is not given us to be admired or felt, but to be used. You recall the celebrated saying of Bacon that it is not what we eat but what we digest that makes us strong, not what we make but what we save that makes us rich, not what we read but what we remember

that makes us learned, not what we profess but what we practice that makes us Christians. So it is not the truth that we see or feel, but the truth that we do that makes us true.

Thus alone can we overcome the demon of idleness. I am pained by the accusation that I have heard more than once, that Southern people and Southern students are lazy or idle. I am loath to believe it, for idleness is a vice. Among the first of God's commands to us—a command that came before the fall—is the command to work, subdue and have dominion over the earth. And on more than one occasion has repeated the command, "Six days shalt thou labor." Idleness seems to be classed by Him with lying and stealing as a crime, for it takes away from the wealth of the world, and trespasses on the rights of others.

"An idler is a watch that wants both hands,
As useless when it goes as when it stands."

Let not the young soul, then, seek for an easy berth. For what has he to do with ease? It belongs to him to scorn delights and live laborious days. As Beecher says, there is but one easy place in this world, the grave. And when a man begins to seek for an easy place, it is an evidence of the beginning of decay.

Let us then be laborers in accord with the truth. Only thus can we make the earth bring forth its fruits. Only thus can we make our lives glorious with the fruits of the Spirit.

It has been interesting to me to note

how Jesus illustrates what has been said in His three great temptations. It was His knowledge of the truth that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God that enabled Him to overcome the first temptation to make bread out of stones. And in the second temptation how He recoils from the presumptuous sin of casting Himself down from the pinnacle of the temple. And in the third temptation when Satan tempts Him not to act in accordance with the truth because that meant suffering and death, but to take all as a gift from him, He will not. He knows that the truth is not only to be seen and felt, but to be realized in a life of action, no matter what the cost. Thus alone could He be true, and enter into possession of His own.

God give to each of you in like manner to know the truth, to feel the truth, to do the truth. The test is in your relation to the Christ who is the Truth. When Pilate asked Him if He was a king, He answered, "Thou sayest I am a king. For this end was I born and for this cause came I into the world."

that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." May it be plain before all that you are of the truth because you hear His voice:

"We live in deeds, not years, in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest,
acts the best."

wishing you a prosperous voyage. You have many warm friends in Alabama who will feel a great interest in your travels and will eagerly watch for every item of news of you and from you."

Another: "A fair wind, my dear pastor, to your ship. May the storms aye be ten miles to the leeward, Oho! and Heaven never a mile away! * * We count on the ocean voyage being of untold benefit to your health, even if you do have to pay heavy tribute to old Neptune."

"When you reach the land made sacred by the footsteps of our dear Redeemer, think of me sometimes as one who would love to tread where He trod. Send me a message, mayhap from Calvary, where for love of me long years ago, He shed His precious blood."

Another: "A glorious privilege is yours to cross the ocean on such a mission! I shall follow the traveler all the way, see many a scene through his eyes, and feel something of the ecstasy of his joy. May our Father guide and guard you."

One of my brother professors in the Seminary wrote: "I expected to see you again, but you took French leave."

* * * We shall miss you greatly in the Seminary, but will console ourselves with the thought that you will be ready for a better work when you return to us. * * * You have our united prayers for a safe voyage, and for journeying mercies throughout."

Over the letter of letters, read that hour with misty eyes, I draw the veil of silence, as over all that was deepest and most sacred in the emotions back of the brimming tears so furtively wiped away. Oh, the infinitude of feeling that can never find utterance in words!

One of the telegrams that came was from the dear friends whose beautiful home, "Crow's Nest," at Brownsville, N. Y., I left in a snow storm the night before sailing so as to be near the ship, was: "May the sunshine go with you in your heart, even if the clouds are dark."

Even at the risk of doing what some may deem to be the indelicate thing, I give these brief extracts from my steamer mail, that those who are interested enough in my travels to read these letters may get some idea of what to me has proved an unspeakable source of joy and strength in a time of deepest need. God bless the dear friends who wrote these and kindred letters,

and all who had kindred kindly thoughts but left them unsaid.

Our voyage for four days after the first was extremely stormy. A genuine Nor'wester that attained to the proportions of a hurricane, lashed the ocean into magnificent fury and many souls on our brave ship into mortal terror or unspeakable seasickness. Who that has been through such an experience can ever forget, though he must ever despair of describing it. If you want to read as vivid a brief description of it as ever was written, read from the twenty-third to the thirtieth verses of the one hundred and seventh Psalm. Surely the writer had had an experience at sea, and if you will allow for the difference between an experience of a great storm on the Mediterranean and one on the Atlantic—you may see in it a pen picture of what we passed through on a grander scale. What an apt description of seasickness: "Their soul abhorreth all manner of meat, and they draw near unto the gates of death."—Only "draw near." What realistic picturing and what grand faith are in these words: "They

that go down to the sea in ships, that do business in great waters—these see the works of the Lord, and His wonders in the deep. For He commandeth and raiseth the strong wind, which lifteth up the waves thereof. They mount up to the Heaven, they go down again to the depths." Of the passengers: "Their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." Then the sequel—how aptly it is described, in our case as in that of old: "Then they cry unto the Lord in their trouble, and He bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."

So, after an indescribably glorious sunset at sea, we come at last, somewhat belated, "unto our desired haven"—Gibraltar. Ah! God is good, and "all's well that ends well."

Only a few hours here, and then off again for Alexandria, touching en route at Algiers, Genoa and Naples; hoping to reach Jerusalem by the 18th.

Geo. B. Eager.

My address in Jerusalem will be Hotel Hughes until May 1st. Letters will be forwarded to me from there if necessary.

Dr. Eager's Letter.

Steamer "Columbia," at sea, nearing Gibraltar, Feb 7, 1902.

Editor Southern and Alabama Baptist:

To one passenger at least on this brave ship, this has been a memorable voyage. How shall I tell of it not to exaggerate, not to write down aught too much for your readers?

My farewell letters, written on ship-board had hardly been "mailed" by the little boat that took our pilot back from Sandy Hook, before I thought me of loved ones who said, "We'll mail our good-byes to be read on the steamer." I called for my mail, and as the assistant steward was handing it out, letter by letter and telegram by telegram, the chief steward, a great, merry-faced Dutchman, stood by and said, "Why, you great man. So many letters." But how small I felt before the emotions of that hour. A new Wordsworth might surely find in the "recollections" and feelings and forecastings of such a time, additional "Intimations of Immortality."

O, the reading of those letters! When did I get through? When I came to myself the band was playing some strain as ineffable to my heart as Schubert's "Serenade"—and I was at sea in the world of the ideal. Surely I can never quite forget the motion or the emotions of that hour, and some of those dear letters will sing themselves over in my heart forever.

Can I presume to take your readers into my confidence enough to give them a few extracts? If anyone doesn't like such secrets—anonymous secrets—let him skip them. Maybe he will be interested in the more exciting recital that follows.

A beloved brother writes: "As if

standing on the pier we wave you our good-bye. God be with you till we meet again. We shall follow you in thought and prayer. I believe this trip will prove the greatest blessing that has ever come into your life, for health, intellectual uplift and outlook. You cannot realize until you return just what it will mean to you. The long tour will be one perpetual feast for body, mind and soul."

My three boys each had a good-bye word of his own to say, though I had left them only the Saturday before, sailing on Thursday.

One wrote: "We miss you already a great deal, dear father, and I don't know what it won't come to before you get back. We are greatly comforted to know that you have fallen in with other people bound for the Orient."

Another wrote: "Dearest papa, we certainly do wish you could be here and there too. Mother says about five times a day, 'How lonesome it is.'"

The youngest had the compassion to write: "I hope you will not get seasick, and trust that you will have a good time. I will not forget to pray every night to God to keep you well and to bring you back to us safe and sound."

A Virginia friend wrote: "I rejoice to know that you are to see with the eye the scenes of which you have so often spoken to us. * * * Those who have had experience say there is no joy on earth like that experienced on one's first trip abroad. May that joy be yours and a safe return."

Several Alabama friends, who still have a way of calling me their "old pastor," wrote loving words.

One said: "I cannot let you go so far away without saying good-bye and

Brother Crumpton's Letter.

After days of travel over the dreary desert waste, it was refreshing to look out in the early morning on the orchards of oranges, lemons, limes, and I know not how many other kinds, of fruit. We are now in Southern California. There are yet miles on miles of desert country, but it is frequently broken by the orchards of tropical fruits. Some one said as we traversed New Mexico and Arizona deserts: "This country was made only to tie the lands which are fit for something together." I fell in with the balance in that opinion; but I am far from believing that now. Wherever water can be had for irrigation, these sandy plains and knobs can be made to bloom as the rose. It is demonstrated beyond all question here and in some of the parks about San Francisco. We passed in the night old Fort Yuma and the Colorado river, which separates Arizona from California and empties into the

Gulf of California. From Riverside, Pomona and Los Angeles to San Francisco, over the Coast Line, the country is as the garden of the Lord, except when the great cattle ranches and wheat farms occupy the territory. Farming is made profitable only by irrigation. This is usually the rainy season when the irrigating ditches are not much in use, but no rain has fallen and the farmers are busy preparing the ground and planting wheat. In many places they were flooding the ground in order to bring up the wheat, already sown. I saw only a few places where the crop was showing. What would Alabama farmers think of running a plow with six and eight horses attached? It was not one plow, but

Plowing Machine

having several large breakers. I saw from six to ten horses pulling harrows.

(Continued on page 11).

CORRESPONDENCE

East Liberty Association.

We welcome the new paper into the regions of East Alabama and hope to help and be helped by its weekly visits into many homes. Yes, it was sad to read Harris' farewell words, but by your permission to continue saying "Alabama Baptist," and on the prospect of revived interest in the paper's growth and usefulness, all of us bid you God-speed.

This rough winter we have not much cheering news in church work other than the usual services.

LaFayette, our county town, is at present "sampling" some brethren, I suppose looking for a successor to Bro. Thompson, whom Bessemer recently captured. Many of us regret very much to have Bro. Thompson leave us. The writer being new as a resident pastor in the East Liberty Association had hoped to enjoy the association of the retiring LaFayette bishop whom I had known in other days. Bessemer has a good, sound, safe, progressive pastor.

Bethlehem, in six miles of Lanett, has continued her former pastor, Bro. J. L. Gregory, who passes this way enroute to and from his appointments there. Bro. Gregory and Bethlehem have the next session of the Association. A worthy pastor of a worthy church, they will entertain in royal order the banner association in Alabama. Come over, Bro. Editor.

Beulah, also not far from us, has Bro. Geo. L. Bell as pastor. I believe Bro. Bell has only four or five churches besides being the efficient Superintendent of Education of Tallapoosa county. Bell and his churches never fail to "sound" out the faith and work.

Langdale, our sister cotton mill town, hard by, has Bro. A. S. Brannon of traveling fame as pastor. Bro. Brannon needs no railroads and telegraphs, he just "drives through."

The writer is the old pastor of Milltown and the new one for Lanett and Cusseta. I don't know what other folks think about it, but I reckon we are progressing some.

Lanett needs a pastor for the whole of his time, but at present I give only one half of my time to this work. People are coming and some going here constantly.

In spreading the Baptist sails we have caught the increase of 21 here by letter and 4 by experience since my coming in November.

We recently organized here and at Milltown a B. Y. P. U. for enlisting more of our people, old and young.

At Cusseta I am grateful to find a new house of worship where, though the membership is small, there are some choice Christian spirits. Especially am I grateful that Cusseta is a practical missionary church. Last year without a pastor most of the time, they built a \$1,100 house of worship besides giving more than \$150 for missions. This on tith about 60 members.

At Milltown on last second Sunday much sickness prevented a good congregation. Milltown has adopted the envelope system in some of our contributions. Lanett was using the envelopes when I came. I think this credit is due largely to their former energetic pastor, Bro. J. B. Shelton. Each of my present churches has been blessed in leadership

in past days. Lanett has had Brethren Gregory and Shelton, Cusseta has had Drs. Roby, Loyd, Bro. Stodghill. If I cannot build on such foundations, I shall be sorry for myself. Then at Milltown for three years the writer has succeeded himself, where for several years Bro. Upshaw laid the foundation well.

Bro. Editor, I cannot afford to undertake to tell all about East Liberty for I can't do so, therefore will stick close to the eastern edge.

The March 5th Sunday meeting will be with Bro. Gregory's County Line church at Dudleyville. Give us your presence.

I shall do all that I can for you among my members in pressing the paper's claims upon them.

May the Lord bless you in this work.

Yours fraternally,
C. J. Bentley.

From Florida.

As I sit at my desk I am looking direct at the photograph of Bro. W. B. Crumpton. It is so much like him I want to speak to him. Just below on the same page there is another picture of one whom I never met, Rev. Frank Willis Barnett. But I know that both of these dear soldiers are at work and I feel as an old man in the work, that I ought to say to the many Baptists of Alabama, we ought by all means to keep these men at work. I do not mean for those two alone to do all the work, but I mean to say, they are doing that part that no other men are doing, and they feel—yes, the Holy Spirit impresses them that they can't afford to be idle and the same Spirit tells us, every one of us, that we, too, should be engaged. The same blessed Savior that died for them died for us, and as He has sent them into the world He has also sent us into the world. But few of us could do the work of our secretary, but we can keep him in position to do the work. I venture the assertion that only a few of us have the least conception of the sacrifice these men are making daily, who has done more for the Baptists of Alabama than our present secretary the response comes from every part of the State, no one. Read the appeals after appeals to us from him through the press. Read the many personal letters, letters to the clerks and pastors of the State, and think for a moment what does it mean. All for the salvation of men, women and children.

Where is the preacher in the State who preaches with more power? Who is it that tells the story with more simplicity?

Now what I mean is this: We must open our hearts; let the Savior in and then our pocketbooks will be open and these dear men can and will continue in the great work. The Lord open our hearts.

Fraternally,
Wiley F. Martin.

From an Exile.

Dear Bro. Barnett: Let me congratulate you on the new paper, "Southern and Alabama Baptist." Think it is fine. As I am a native Alabamian and have been pastor in that State, I would like to take it. I send you \$1 herewith for which send me the paper one year.

Will give you a letter for publication before long. We are now in a meeting, Dr. J. S. Felix, of East church, Louisville, Ky., is assisting, and preaching with power. I like your new paper very much. May God let his choicest blessings be upon you. With best wishes and bidding you God-speed in the work you have undertaken, I am,

Yours in Christ's work,
W. R. Lambert.

Brooksville, Fla.

From Walnut Grove.

Our work in the churches in this part of the State is not what we desire. The weather has been so bad for the last few months that it has been hard to keep up Sunday school interest in our country churches and, indeed, the Sunday schools have "gone dead" in many of them, but we hope for better things in the future.

While the churches are seeming to lag some spiritually, they are up along educational lines.

The Walnut Grove Baptist College, located at this place has over one hundred pupils in attendance and a large per cent. of them are boarding pupils, and among them are several young ministers. This college belongs to the three associations which surround it, to-wit: Marshall, Warrior River and Etowah. Now what we need is an endowment fund. Yes, brethren, we have been talking for some time, but let's get to work and raise a forty or fifty thousand dollar fund by the time the fall term of school opens in 1902. Perhaps there are some of the boys who may read this that will wonder what has become of the Clay and Calhoun Literary Societies. They are still in existence, just as they were ten or twelve years ago. The Clay Society celebrated Washington's birthday with a nice entertainment in which the young men, in their recitations, displayed the spirit of patriotism in a high degree; however, the young ladies seasoned it well with some recitations along temperance lines. The Calhoun Society will give an entertainment in the near future.

Success to the Southern and Alabama Baptist.

W. J. Nash.

Walnut Grove, Ala., Feb. 22, 1902.

A Great Day at Tuscaloosa.

Last Sunday week Assistant Corresponding Secretary E. E. Bomar preached two great sermons in Tuscaloosa. The subscriptions for Foreign missions amounted to \$320. This added to another \$100 already set aside by the church for that purpose, puts the church within sight of the salary of a missionary, and for which we have been a long time working, and toward which some progress has been made. Bro. Bomar captured the hearts of our people. It is hard to tell who is happiest, Bomar, church, or pastor.

L. O. Dawson.

Florence.

We were pleased to have your representative, Bro. T. F. Hendon, with us recently. He preached for us at night service, a very good spiritual sermon and secured a number of subscribers.

We are pleased with the improvement in the paper. Your representative will always find a cordial welcome.

Joe W. Vesey.

Subscribe for the Southern and Alabama Baptist.

District Meeting.

Of the Western District of the Unity Association to be held with Bethesda church on Friday before the Fifth Sunday in March, 1902.

10 a. m. Devotional services, by J. H. Griffis. 11 a. m. Preaching by W. J. Ruddick. Recess. 2 p. m. First. What ought a church do with members who do not attend her church meetings? by H. E. Wallace and W. H. Connell. Second. Under what circumstances would a church member be justified in failing to partake of the Lord's supper? by W. W. Carter and P. G. Maness.

SATURDAY.

9:30 a. m. Devotional exercises, by J. S. Poole. 10 a. m. The necessity of a church exercising its discipline, by Frank Johnson and T. J. Deason. 11 a. m. The best method by which the churches may induce all members to contribute to the support of the pastor, by W. H. Barnes, and G. W. Taylor. Recess. 2 p. m. The progress of missions for the past twelve months, E. M. Bishop and A. J. Preston. 3:30 p. m. The obligation of God's people to contribute to the spread of the Gospel, by W. J. Ruddick and P. G. Maness.

SUNDAY.

9:30 a. m. Devotional exercises, by J. A. Jackson. 10 a. m. Sunday school mass meeting, by J. H. Griffis. 11 a. m. Sermon by P. G. Maness. Brethren, all of you come and let's praise the Lord together. Every body will be cared for who will come. We would be glad for all ministers in the association to be here, and others.

J. M. Smoke,
J. H. Bates,
J. S. Poole,
Committee.

LIKE A GREAT RAILWAY

With its branches running in every direction, are the arteries and veins that convey the blood to every part of the system. A cold, sudden changes and exposure, may cause poisonous acids to clog the circulation and then comes rheumatism. Beware! If you value your life remove the obstruction with Dr. Drummond's Lightning Remedy. Send \$5 to Drummond Medicine Co., New York, and they will send you two large bottles by express, enough for a month's treatment—with full special directions. Agents wanted.

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By sending ten cents in silver or postage stamps to B. W. Wrenn, Passenger Traffic Manager, Plant System, Savannah, Ga., copies of either of the following bright and catchy airs can be secured: TICKLED TO DEATH (two-step), BOUNCING BET (two-step), TROTTER THROUGH THE PARK. Excellent Piano Music.

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The Central of Georgia Railway will sell low rate excursion tickets to Charleston, S. C., and return, from all coupon ticket stations on its lines Dec. 1, 1901, to May 31, 1902. Superior schedules, sleeping and parlor-car service are offered via Savannah and Plant System.

For full particulars apply to your nearest agent or representative of this company.
J. C. Haile

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

How to Raise Church Funds.

We will devote this paper to a discussion of ways and means in the matter of "Church Finances."

The pastor's relation to this department of church work is a question always delicate and sometimes difficult and embarrassing. There ought not to be any more embarrassment in a pastor's seeking, by every proper means to develop a congregation in the grace of liberality, than in any other grace. Dr. Stall wisely says: "Preach then upon this subject. Let the spiritual view of God as the great Proprietor, and man as the steward, be faithfully set forth. Let human responsibility and accountability be faithfully enjoined, not simply in the use of intellectual culture and power, but in the use of material wealth. In the parable of the talents it was property, money which was intrusted, and for which each had to give an account. There is no escaping from the truth presented in this scripture."

Then, too, let it be borne in mind that the pastor is the commanding general of all the forces of the church, in all departments. It is his place to take wise supervision of the whole and co-operate with the officers under him, in preparing plans and providing means for systematic, effective work.

The mistake that some pastors make, as we believe, is in neglecting the more responsible duties of commander-in-chief, for the sake of doing service as a private. This is what we mean: instead of intrusting the details to a committee well trained, or the officers set apart for such service, the pastor carries 'round himself a subscription paper, or spends his days in making individual appeals for financial aid. Is it not true that a pastor can render more valuable service in the capacity of a supervisor or director-general, making efficient the labors of many, rather than by entering the field as an individual laborer?

There may indeed come such crises when the pastor must "throw himself in the breach" and engage in a hand-to-hand fight. The forces may be scattered, there may be no one else to carry the subscription, or do the needed work. In such situation the pastor, who is willing to do what ought to be done and does it, is engaged in as noble and Christly a work as when he preaches from the sacred desk. Oftentime in doing such self-sacrificing work, the pastor becomes an inspiration to his scattered negligent people, and rallies them in this way as he could not have done by any other course.

If the people have failed to discharge their duty to God, it may be because their duty has not been fully and forcibly presented to them. They have grown careless and indifferent, perhaps because of the hap-hazard methods which too often prevail in the works of the church.

Our purpose in this paper is to make some suggestions, to outline some general plans of universal applicability.

(1) There must be some plan. No

one plan is equally well suited to meet the requirements of all churches. The pastor and his financial board should select such plan as comes nearest meeting the conditions and needs of their church and then modify and adapt until all difficulties are met or overcome.

(2) No plan will run itself. There are no patent automatic self-acting financial plans. Most excellent plans are sometimes defeated, made non-effective at the very start, through the effort of some very conservative, careful brother at economy. The materials for operating any first-class plan cost something, and it is a fatal mistake to undertake to cut down the supplies and thus handicap the movement from the start.

(3) Organization and co-operation in the financial board is absolutely essential. That the pastor and the board be in harmony, is no less important. Again, the members of the financial board, who are of course leading members of the church, must, with their families, take the initiative in conforming to any plan that may be adopted. If it has been decided that the well known "envelope system" of weekly offerings, is to be the plan, then let the official members see to it that they and their families conform to the plan to the letter. The moral effect of their example will be invaluable in bringing others to do the same thing. We have seen this excellent plan defeated just at this point. The official members of means will say, "Oh, I'll just give my check to the treasurer at the beginning of the year, for myself and all my family—it's so much less trouble." The member who can't give his check notes that the official does not himself conform to a plan, which he is requested to adopt. The bad effect is obvious.

(4) Next after organization of the financial board, there must be some definite apportionment to each individual member of some stated amount to be paid weekly or monthly.

We commend the following "Voluntary Apportionment" plan. As will be noted, this form, while it provides that the board fix some definite amount, it yet leaves the individual member free to increase or diminish the sum. A coupon is attached to the apportionment card for that purpose.

Apportionment.

(Subject to your approval.)

For the support of the Gospel, 190..

M.....

Dear.....

To us has been committed the work of providing for the support of our pastor, and other expenses of the church, for the current year. Believing that it is your wish to give as you may be able, to the support of the Gospel, we have apportioned to you..... per..... for the ensuing year. This is subject, of course, to your approval. We have endeavored to make a fair apportionment, but want you to feel free to increase or reduce the amount if not satisfactory. If the sum apportioned you is too much or too little, please state on the blank below

how much you can give, tear off and drop in collection basket next Sunday, or hand to me. In case the blank is not returned it is understood that you agree to accept the above apportionment.

Provision will be made so that you may make your regular weekly or monthly contributions at our stated services, thus obeying the Bible command (1 Cor. xvi, 1,2), and making our offering as God designs, a part of Divine worship.

May we not have your co-operation in working this scriptural plan?

Your Brethren in Christ,

Deacons or Com. On Finance.

.....190..

Dear Brethren: For reasons which are to me satisfactory, I beg to change the amount of my apportionment. Instead of this amount I agree to giveper..... for the ensuing year for the support of the Gospel.

Name.....

In a very large majority of cases the apportionment, made by the board will be accepted. At the same time the voluntary idea has been maintained. This plan is for many reasons superior to the method which depends wholly on voluntary pledges. Many a man will accept the apportionment by his silence,

and pay the amount, who would not make a voluntary pledge.

(5) When the apportionment cards are sent out a package of 52 envelopes, one for every Sunday in the year, properly numbered and dated, should be furnished to every member. Put up in a neat calendar case, they will be hung in some conspicuous place in the room and be a constant reminder of duty—an object lesson on the grace of liberality. These handsome cases are not very expensive and pay for themselves many times over in the increased weekly collections.

(6) This system means some detail work for the church treasurer or his assistants. A record of the small weekly payments of the scores or hundreds of individual contributors must be accurately kept. There are books in various forms for this purpose.

(7) The members of the financial board are not to be relieved of responsibility under this system. There are many who, for various reasons, will fall behind or fail to contribute at all through the envelopes. Statements of all in arrears should be drawn off by the treasurer monthly or quarterly, and then the deacons or collectors should make personal appeal in presenting the claim.

This gives in outline a plan, some modification of which will solve the "financial problem" in any church, anywhere.

A Personal Letter for the Public.

By Rev. John D. Jordan, D.D., Savannah, Ga.

My Dear Bro. Barnett:

I want to congratulate you upon the splendid enterprise which you have launched, and assure you of my sympathy and support in making it succeed. I expect you to achieve great success; it may be through great trials and labors, yet success. I like Alabama, and Alabama Baptists. I dwelt with them for a season on my passage from West to East. I felt, somehow, that the Baptists of the State needed one common Baptist interest around which all



Rev. John D. Jordan.

could rally most heartily. If they will all rally around their State paper, then through it they can rally and carry to completion or enlargement all other interests.

If I had to lead in the development of any denominational enterprise, in any State, I would much wish for a good State paper in all homes to be read by each member of the denomination. Hav-

ing this to start with, failure could hardly be known.

I predict that the future union and power of Baptists in Alabama will be in proportion to their union and loyalty to their State paper. Two papers issued in one State are little better than none to the State, in many respects, but one good paper is an absolute necessity. The paper is dependent upon the support of the brotherhood, and the brotherhood may be judged by the support they give to their paper. If the paper gets a weak, scattered and measly support, usually, it is because the people are afflicted and give of their contagion.

I believe in being honest with the editors. Hence I keep my paper paid up in advance. I think this is right. I would not feel safe to die by a religion that would be complacent or content to be in debt to the editor of my paper. I believe in applying the "golden rule" everywhere, and especially so with the editors and publishers of my religious literature. I had just as soon eat a man's food and skip my board bill as to read his paper and not pay for it.

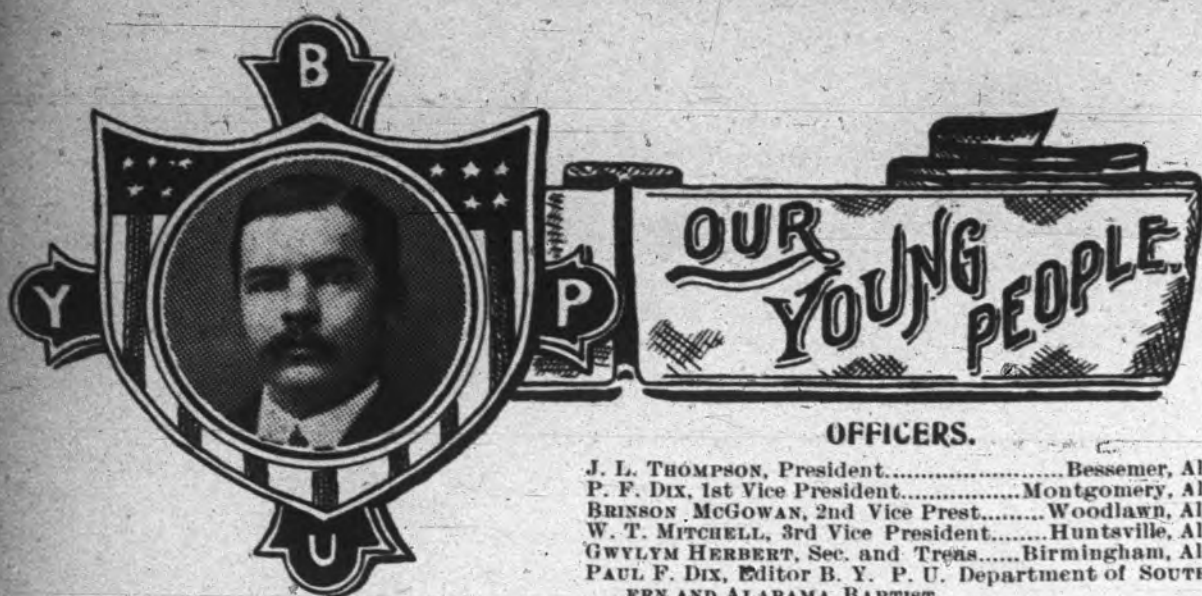
I beg and insist that all my members take and read the State paper in the State where I am pastor. Few things so help a pastor in his work. Baptist families without their State paper are uncertain, or irregular families about State affairs. A Baptist who will cheat an editor will rob God. Really, such an one is not a Baptist. He is deluded.

May heaven's richest blessings rest upon you. Print this letter. I would like for every Baptist in Alabama to read it and should any disagree with me, let them write me to that effect; for either they are wrong or I am.

Yours fraternally,

John D. Jordan.

Savannah, Ga., Feb. 22, 1902.



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

March.

Saturday, March 1. Acts 25:13-27. Unsustained charges against Paul. Compare Acts 26:32.

Sunday, March 2. Prayer Meeting. The Joy of Service. Psalm 126:5,6; John 4:36,37.

S. S. Lesson: The stoning of Stephen Acts 7:54-8:2.

Monday, March 3. Acts 26:1-23. Paul's defense before King Agrippa. Compare Acts 23:11.

Tuesday, March 4. Acts 26:24-27:8. Paul cleared himself (vs. 30). Compare Acts 23:29.

Wednesday, March 5. Acts 27:9-26. Paul's faith and good cheer in the storm (vs. 23). Compare Acts 22:11.

Thursday, March 6. Acts 27:27-44. Paul's counsel saves crew and passengers (vs. 31). Compare Acts 27:24-26.

Good Advice to Young Men.

The following epigrammatical periods are from President Porter, Yale college: "Young men, you are the architects of your own fortunes. Rely on your own strength of body and soul. Take for your star self-reliance. Inscribe on your banner, 'Luck is a fool. Pluck is a hero.' Don't take too much advice. Keep at the helm and steer your own ship, and remember that the art of commanding is to take a fair share of the work. Think well of yourself. Strike out. Assume your own position. Put potatoes in a cart, go over a rough road, and the small ones go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world. Don't swear. Don't deceive. Don't marry until you can support a wife. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love your God and fellow men. Love truth and virtue. Love your country and obey its laws."

B. Y. P. U. Paragraphs.

A Union has been organized at Tallassee recently. We will be glad to have some one tell us something about that Union and its work.

The Baptist Young People's Union of Missouri has the State divided into four sections, with a chairman in each section. At least one rally is held in each section during the year.—Baptist Argus.

Dr. Jno. R. Sampey of the Southern Baptist Theological Seminary delivered an address before the Minnesota State B. Y. P. U. last week. He seems to be very much in demand for such occasions. Dr. Sampey is a native of Alabama, was born and reared in Montgomery county, and was educated at Howard College. All Alabama is justly proud of him.

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Our Purpose.

1. The unification of Baptist young people.
2. Their increased spirituality.
3. Their stimulation in Christian service.
4. Their edification in Scriptural knowledge.
5. Their instruction in Baptist history and doctrine.
6. Their enlistment in missionary activity through existing denominational organizations.

A "Live Wire" at Columbus.

Pastor Miller writes that their Union held a Conquest Missionary meeting last Sunday night, in the interest of foreign missions, and that there were "at least five hundred people present." The discussions were thoroughly interesting and the "singing by a full choir and many in the congregation was soul-moving and helpful." He says that their Union

"IS A LIVE WIRE"

and that the church and the cause of missions received great impetus from the meeting. And what is true at Columbus is true wherever the movement has gone into the churches, provided you have somebody behind it, just as in everything else, who is willing to pay the price for success.

Dr. Miller adds that he thinks it will greatly help his foreign mission collection which comes off now in a short while. And it will help yours, too, brother (and the Lord knows it needs help in most cases), if you will give it a chance.

If there is any more news afloat like this that comes from Columbus, do hurry it along this way.—Miss. Baptist.

Missions.

At the Orphanage.

The receipts for church expenses had been so good during December the drop in January seemed almost fatal to our work, but just when we were going into the dark, dear Brother Cox, of Mobile, sent us nearly three hundred dollars for our buildings, and directly Judge Denison sent us two hundred dollars from the will of that good woman who remembered the orphans when she was facing death, Mrs. Buphelis Doss. I have been wondering who will throw in the light in this month. Here comes a gleam today from the ladies of Chocecolocco. They have taken it into their noble hearts that our children ought to have more milk to drink, here is forty dollars to buy a cow. But, brethren, we ought to have some bread to go with the milk, and we have had to use so much of our current fund to keep our new buildings going on, that we are short on food. If the brethren who so nobly pledged their churches will send the amounts we will soon have the buildings done, and you will be pleased with them when they are finished. We are occupying a part of the Infirmary as a dormitory, though the building is not completed. The Bush Cottage is under cover, and is being closed up. It will be a thing of beauty, and a joy we hope for at least the next one hundred years. We have seventy-five children at present. They are all well. Remember, brethren, the dull season is just beginning, and we need your help very much.

John W. Stewart.

April 30th is the day when the Southern Baptist Convention financial year ends. What have you done for Home and Foreign missions? Alabama increased her gifts last year. Will we do so again? Brother, please do not fail to have your church represented by a collection for each of these boards.

Montgomery, Ala.

W. B. C.

A Christian Experience.

By A Pilgrim.

I remember the time when I first felt that I was a sinner in the sight of God. I was fourteen years old and was listening to a sermon from Bro. James Woodall, on the text, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The Holy Spirit brought the message home to me. I felt that I was lost. For four long years I carried this feeling. I was not a bad boy, as boys go. Brought up in a community where good morals prevailed, I never took the name of God in vain, I was never untruthful, I was not given to worldly amusements; but I felt that I was a sinner. "The wages of sin is death," kept ringing in my ears. I lost all relish for social enjoyments. My dear mother finished her mission on earth, and calling the family around her bed, entreated them to meet her in heaven. I was in bed sick at the time and could not go to her. In the following September a union meeting was held at the old school house. Here I was the object of solicitation on the part of kindred and friends, but I seemed to be immovable. At last, I know not how, I made request for special prayer. The meeting closed about sunset, and I walked home with my father without saying a word. The next day found me at the schoolhouse again, apparently as stubborn as ever, and my soul more burdened than ever. In the twinkling of an eye my burden left me, and my soul was rejoicing in the Lord. To me this was a time never to be forgotten. The services closed late. The moon had never shone so beautifully as on that night. When I got home father came out to meet me. He had heard the news. He told me his own experience with Jesus as he went along the mountain side home that evening. Call it what you will, brother, from that day my life was changed.

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Give us an intelligent mind, with an ambition to succeed, and we will make it a commercial power.

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We know our graduates are competent, and we recommend them. Business men employ them because they know us, and know our practical methods of business training.

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Mention the Christian Advocate.

BIRMINGHAM BUSINESS COLLEGE
Birmingham, Ala.

WOMAN'S PAGE

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

Self-Denial for Home Mission.

By Mrs. Charles A. Stakely.

In considering this subject and in looking forward to March 16-22, three primary reasons suggest themselves as to why Southern Baptist women should give their co-operation for the success of this effort. They are as follows:

1. For the glory of God, this being the true foundation for all missionary work which will be honored of Him.

2. In obedience to Scripture teaching, for this duty is inculcated all through the Bible and especially in the New Testament. The Master lay down the law of Self-Denial in His talk with the young ruler, but there was no disposition on his part to sacrifice. Things temporal were preferred to things eternal. Not only to the early church, but to us Christ is saying, "Deny thyself, take up thy cross and follow me."

3. In recognition of God's giving and of Christ's self-denial. Self-sacrifice was the key note of redemption. From the highest arches to the deepest depths reached by redeeming love, sounds the thrilling notes of heaven's sacrifice—"God so loved that He gave." He gave, not simply pardon, hope, heaven, sweet as they are, He gave His only begotten Son. Christ sharing the spirit of great sacrifice "gave Himself for us that He might redeem us from all iniquity." To the thoughtful, the question presents itself: Shall God lay His hand upon heaven's joy and consent to redemption for us at such a cost and we give what we can spare, or what we happen to have by us and let that represent our offerings for the divine work in which we have been called to be co-laborers? Shall our Savior give His precious life, and we after gratifying our own wants, as far as possible, give a portion of the surplus, if there be any, towards hastening the coming of His kingdom.

As secondary reasons for observing a special time of self-denial for Home Missions, we recall that the Home Mission Board—the appointed agency of Southern Baptists for promoting their mission work in the home land and Cuba—in its recommendations to Woman's Missionary Union for the present year, with appreciation of what has been accomplished in the past, has asked that Self Denial Week for Home Missions "be made a more marked feature of the work in years to come."

Nor can we overlook the unusual circumstances in which the Home Mission Board has been placed this conventional year. Owing to the death of Dr. Kerfoot, it was without a secretary for five months, and later because of pressing necessities, it was constrained in faith to enlarge its work, making increased appropriations of not less than fifteen thousand dollars.

Spiritual destitution on the frontier; obligations for reaching the mill population; needs of the mountain people, of foreigners, of all classes in rapidly growing cities and towns; the growth of Mormonism, tendency to Sabbath desecration and other evils; open doors of opportunity among the colored people; appeals for help from Cuba—all, in turn stand as secondary reasons for self denying giving. We may also remember that giving is a method of grace just as is the most spiritual truth of the Bible.

God could do without our money, but money is a vital thing in human character and destiny, and we can not afford to do without the blessing that giving confers.

But, in planning for the week of Self Denial, surely we must not overlook another and most important offering that is asked, that of prayer.

In its beginnings, prayer is so simple that the feeblest child can share in it, but it is at the same time, the highest and holiest work to which those of mature years can rise. It is the very essence of true devotion, the channel of all blessings, the secret of power and life. On prayer, promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation.

As Southern Baptist women, appreciating the reasons for self denial and prayer, shall we not with one accord unite in the observation of a week of Self Denial for Home Missions? Let not that Old Testament saint who would not offer to God that which "cost him nothing" put us to shame who are living in this enlightened period. Recognizing that every good thing we enjoy we owe to the Gospel and the influence of Christ upon our lives, let us from day to day put aside a gift consecrated by prayer and faith. What and how much it shall be, each must decide for herself, after taking counsel of her own heart, her conscience and her God.

N. B.—Societies are urged to hold daily meetings for prayer during the week of Self Denial. Helpful programs and other interesting literature including collection envelopes, may be obtained from the Central Committee.

We heartily endorse Mrs. Stakely's appeal. Literature and envelopes have been sent to every vice president, and we trust a Self Denial offering will be made by every woman and child within the borders of our State.

Atlanta, Ga., March 1, 1902.

Dear Sisters:—As the time approaches when you will be making special efforts in your societies and churches during Home Mission Self Denial week, I appreciate the privilege of accompanying other literature with a note signifying the gratification it gives the Home Mission Board, and me, its secretary, to have the co-operation and support in our work so lovingly accorded us by the Woman's Missionary Union. Not simply in the amount of money raised, nor alone in the gracious work of sending boxes to needy missionaries, but further, and if possible, far deeper, in the valuable teaching done by the ladies' societies that cannot fail in the future of great result for the Master.

Will you not strive during the entire week that has been set apart for this purpose, to acquaint every member not only of your societies, but of your churches, with the nature and purpose of the work of the Home Mission Board; praying that God will impress us all with the majesty of the work in which we are engaged, remembering that this year necessitous circumstances have led us to make appropriations that will require a far larger income than the Board has ever enjoyed.

Wherever practicable, will you not seek special contributions from individuals, and a contribution of more or less from every member? Whatever of self denial may be really practiced in the noble concerted effort of this special season, God in heaven will fully reward. Will you not with us, also, pray that the Spirit of God will lead people of means either while they live or when they come to die, to make gifts of large amounts to us for the work that so presses upon us?

Beseeching the blessing of God upon every society throughout our Southland, I shall ever remain,

Your affectionate brother in Jesus Christ,

F. C. McConnell,
Corresponding Secretary.

Self Denial Week.

It has been a happy thought and custom of the various societies of the Woman's Missionary Union to set apart a week during each spring in which they voluntarily practice some kind of Self Denial in order that their alms may go up with their prayers before the throne of God as a memorial before Him. This week of self denial has been consecrated to Home Missions. During this solemn time they think and sing and pray, and give for Home Missions. They recognize that the work at home is the true basis and gauge for all Christian work of every kind. They know that as they can make the homeland what it ought to be, they are helping every enterprise that appeals to Christ's people, whether at home or abroad.

God only knows what this week of self denial and prayer, as observed by these godly, praying women, has done for His cause and kingdom. Surely their prayers, as well as their gifts, have gone up like sweet incense to God. And He who marks the sparrow's fall, and counts even the hairs of our heads, does not, will not, turn a deaf ear to these prayers and sacrifices of His dear children. Already the windows of heaven have opened many times, and blessings have been poured out upon His waiting, working daughters, and upon His churches, which there was not room to contain. But as yet the good of Self Denial Week has only begun. Until now a comparatively few even of God's women have taken any part in them. If Self Denial Week has been good for these women that have thus far engaged in it, why should it not be good for every woman who loves the Saviour? Sister in Jesus, do not deny yourself any longer the blessings that would come to you from

joining heartily with your sisters in this waiting before your Saviour.

F. H. Kerfoot.

Quarterly Reports.

Vice Presidents, Attention.

Blank quarterly reports should be sent to each society of your association the last week of March with the request that they send them to you the first week in April; then you condense them on a separate sheet and forward to Mrs. Morrow by the 10th. Separate reports have been arranged for the vice presidents. They, with the blanks for the societies, have been sent out by the secretary.

Alabama's Annual Report.

Remember that the April reports must come in earlier than usual, as Alabama's yearly report has to be forwarded to Baltimore by the 15th.

Free Literature.

Free literature can be obtained always from the central committee by writing for it. There are stated times when it is distributed to the societies through the medium of the vice presidents—the Christmas literature in December, the self denial in March, and literature for the associations in the fall.

Self-Denial Literature.

Self denial literature has been distributed. If you have no vice president in your association, or if by some mistake, she fails to send you the literature, order some from the president or secretary of central committee.

Literature for Sale.

Monthly missionary literature is issued from the Missionary Literature Department, 233 North Howard Street, Baltimore, Md., and costs thirty cents for the year. It consists of a program, a leaflet bearing upon the study of the Month and suggestions for the missionary meeting. If your society does not use it, send thirty cents and procure it at once. It will greatly quicken interest in missions.

Confusion of Literature.

Confusion of the free literature and that that must be paid for has arisen. Write to the secretary of the central committee for the first, and send to Baltimore for the latter.

Pastor Mack Stamps sends for mission envelopes the first week on his new field at Northport. Right, again, brother!

Here Are Some of the Many Testimonials from Those Who Have Tried that Splendid Liver Remedy, "LIVERINA"

MT. MEIGS, Ala.

Messrs. Gay, Hardie & Durr,
Montgomery, Ala.

Gentlemen—For several years I have suffered from sick headache caused from indigestion and constipation; a lazy liver, I think, is the main trouble, and I find that a dose of your your LIVERINA at bed time relieves me of these troubles.

Respectfully,
J. M. HANDY, P. M.

TUSKEGEE, Ala.

Messrs. Gay, Hardie & Durr,
Montgomery, Ala.

Gentlemen—I have used your Liverina for some time and find it to be one of the best medicines I have ever used, being pleasant and mild of operation; it displaces the more drastic medicines, such as calomel, with more beneficent results. I heartily recommend "LIVERINA" to all persons suffering with biliousness and headache. Respectfully yours,
J. S. OPPENHEIMER.

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].

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Life and Fruit.

A well stocked fruit stand is a suggestive and interesting object of study to a keen and inquisitive mind. To know the habitat of the various products, their times and seasons, the places where these luscious things grew, the life of the people who grew them, and the various means by which they were brought together, one must needs ask many a question. Nobody does it. The buyer enjoys what he likes without a thought beyond the fruit. The causes are out of sight. He has the effect. Causes are not impressive. Effects are: When our Lord said, "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" He illustrated the true relation of cause and effect.

A subtle and insidious error is eating its way into the thought and life of our times at this point. Men and women are concerning themselves with the fruit of Christianity more than with the Christian life. The story of Abou Ben Adhem furnishes a sort of creed for many who are unwilling to accept deliverance from sin on the conditions of the Gospel. Now, the religion of Jesus Christ places the highest sanctions upon human love. Indeed, human love, pure and simple is one of its constant fruits. But fruit is not life. There is nowhere the least ground for supposing that human love is religion. And yet many are standing by the highways with the cup of cold water for those who need, expecting that their sure reward will be deliverance from the consequences of sin. That is not the reward which Jesus promised. It is only a part of "pure religion" to visit the fatherless and the widows in their affliction, and a part only when associated with keeping one's self "unspotted from the world." To feed the hungry, to provide for the destitute shelter and clothing, to rescue the tempted and to lift up the fallen are fruits of Christianity; but one may engage zealously in all these without being a Christian in any authoritative sense.

There is nothing to be said against the splendid and many-sided benefactions of our times. It is only when these become a refuge from sin, a medicine for a guilty conscience, or the price of indulgence, that they constitute a grave peril. Human love, beautiful and valuable though it may be, is not the supreme virtue. And when it reduces itself to a sort of refined selfishness by becoming the packhorse of worldly-mindedness and folly, it has lost

its sweetness and grown rank and offensive. There is one God, * * * and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbor as himself, is more than all whole burnt offerings and sacrifices.

Our Cuban Work.

It will be a matter of profound satisfaction to all true friends of our Cuban missions that the difficulties in that field have been so happily adjusted. Perhaps the brethren who have taken occasion to rush into print with insinuations against the board and Dr. Diaz will have sufficient sense of honor to publish the board's own statement. An effort has been made to injure the board on account of its action in regard to the title to the Jane Building, but the board pursued the only course open to it that would make the property secure. The money to buy the property was given the board for that specific purpose. To have left the titles in such shape that the property might have been used for private advantage or passed into private control, would have been a sad blunder. The board has greatly strengthened its claim to the confidence of our churches.

Another matter which will bring relief to many minds is that in the last analysis there are no serious charges against Dr. Diaz. His errors of judgment were such as probably most men would have made under the circumstances. To judge him fairly you must take into account the inherent differences between the Latin and the Anglo-Saxon. Remember, too, how often Dr. Diaz risked his life and was in dire peril of losing it, for the Cuban cause. How many of our own pastors would have been always sure to do the wise and prudent thing under similar circumstances? The board has pursued the safest course, in asking that Dr. Diaz satisfy his co-workers in Cuba and in our own country that he has really given up everything to return to the work of the Gospel ministry. We confidently expect that he will soon do this. Meantime, we beg leave to assure the board of our unshaken confidence in its wisdom.

We spent the first Sunday with the Brethren at Union Springs, preaching for them at both hours, and they gave us a good collection for the Board. Like many other of our best churches they forgot us last year, but promise not to do so again and made up their deficiency by giving us over forty dollars. Union Springs has just lost her pastor, Rev. A. P. Pugh, who goes to McComb City, Miss. She has her eyes on several good men, however, and ought not to remain long without one. Rumor has it that she is reaching across the Chattahoochee after a Georgian.

We are grieved to hear of the critical illness of the wife of our dear brother, Rev. J. W. Willis, the Ensley pastor. We pray that she may be speedily restored to health and that God may be gracious to our brother and his wife in their affliction. She has typhoid fever.

The editor of the Biblical Recorder proved the other day that he not only keeps red ink on his table but that he is not afraid to dip his pen into it when the occasion arises to need it. The hunting of heretics by the process of elimination finds no support in the Old North State.

Editorial Paragraphs

Our able and usually accurate contemporary, Zion's Advocate, of Portland, Me., in a sympathetic editorial on "Education in the South," stated that the income of the Peabody fund "is available for institutions having both white and colored students." This is a serious mistake. There are no such schools in the South that we know of, except possibly one in Kentucky. An effort was made in Florida a few years ago to establish a school of that description, but it failed. The Peabody fund furnishes aid to schools for each race, and no question has ever been raised as to the wisdom of its administration.

We are looking with keen interest to see just what shape the plans of the new educational movement will take. The men who are proposing to put large sums of money into the schools of the South will doubtless be very careful to guard against loss and failure. It is a many-sided question and we are glad to have it considered by men who have it in their power to do a great work in this direction.

In the absence of our chief, and without the consent of our business manager, we take the liberty of inserting the following from the Union Springs Herald, which, to the credit of Editor Miles, is one of the best weeklies in Alabama:

"The Herald has just learned that Mr. Jno. T. Barnett is now business manager of the Southern and Alabama Baptist, of Birmingham. He was manager of the Racket Store of A. D. Johnson & Company, which was here up to last fall, and has numerous friends in our midst. He is one of the best fellows going, and has a special tact and love for newspapers and the work connected with them. He was easily the best posted man in our city on newspapers and the contributors to the daily press of the United States. He has the Herald's best wishes, which are joined in by his many friends here."

This paper is a sure means of communication among the Baptists of Alabama. It is the best agency we have for bringing our people together and cultivating the denominational spirit. We wish to make earnest request that our pastors, teachers, B. Y. P. U. leaders and others, women as well as men, send us on a postal card any item of news that will hearten the workers in our field. Notes of conversions, baptisms, special occasions and the like we particularly desire. Send these addressed in the old way, Alabama Baptist, Montgomery, Ala., and they will be used as material for a column under the heading, Our Postal Cards—a column that everybody will read.

Professor E. H. Johnson, of Crozer Theological Seminary, in a note to the Argus, alludes to the esteem in which the Southern Baptists hold their seminary in Louisville. He says they regard it as "the seminary." It is a fraternal recognition of the loving esteem and the high confidence in which our school of the prophets is held by the great body of our people. There are those who think that in some respects it conforms more nearly to the genius of Baptist churches than any other school, and that it stands for as good learning as there is anywhere; but all rejoice in

the good work done in Crozer and Rochester and other seminaries.

Much of the talk we hear about the "poor ignorant mountain white Baptists" is only "buncombe."—Baptist Courier.

Step lightly, brother! We are all going up to the "skyland" pretty soon, and then we shall no doubt see some of this supposedly unique class of Baptists. It is likely that such as we meet in Ashville will not have much to say, but if you will go out to their churches you will find something that you will be glad to have seen—a simple and unpretentious type of life.

We congratulate the University of Alabama upon having obtained an agreement from Dr. A. J. Battle, President of the Anniston College for young women, to preach the annual sermon at the next commencement. Dr. Battle's friends among the older citizens of Tuscaloosa, who well remember his finished and classic style, will be glad to hear him again. To the students he will be a revelation.

The sad news reaches us that Deacon Geo. H. Hughes, of Flint, fell dead suddenly a few days ago. He was assisting in building a fence around the village cemetery, when he remarked to his companion that he was blind. Almost immediately he fell, and was taken up dead.

The meaning of the story of the good Samaritan is that opportunity imposes obligation. The priest and the Levite had the same opportunity as the Samaritan, but they failed to seize it, and so failed to do what they ought to have done. "My neighbor" is one who needs the help which I can give.

Dr. W. W. Landrum, of Atlanta, has stirred up a small sized hornets' nest in Havana, by telling out plainly some of the truth about the disgraceful conduct of Americans in that city. We hope he will keep it up. It's a large contract, but it ought to be undertaken.

We are glad to hear that Dr. A. J. S. Thomas, the accomplished editor of the Baptist Courier, who is at the Arkansas Hot Springs under treatment for rheumatism is improving and hopes soon to be at his post again. So may it be!

We regret to hear that Dr. J. B. Cranfill editor of the Texas Baptist Standard, is having trouble with his eyes. Perhaps by way of compensation he will get the vacation he needs and do some good, honest resting. There's nothing like it.

We regret to hear of the death of our young brother, Walter B. Shaw, of Athens. He was the oldest son of Mr. and Mrs. W. C. Shaw, and his passing leaves a sad vacancy in the large family circle. We offer our sincere condolence.

Send registered letters, money orders and checks to Frank Willis Barnett, Birmingham, Ala., P. O. Box 927. Don't send to Montgomery office. It merely delays matters.

BIRMINGHAM NEWS.

STATE NEWS.

DOMESTIC NEWS.

FOREIGN NEWS.

The Woman's Central Committee held a business meeting in the offices of the Alabama Baptist on Friday. They meet once a month.

Dr. L. O. Dawson, of Tuscaloosa, paid us a visit on his return from the Jasper Conference. He is one of our best denominational workers and is ever welcome at the Baptist office.

Rev. J. D. Martin, of Lawley, Ala., paid us a flying visit recently. He is a good friend of the Alabama Baptist and the efficient pastor of four country churches. Come again, Bro. Martin.

Bro. G. G. Miles, President of the State Board of Missions, paid us a pleasant visit last week. He comes in quite frequently, but cannot come too often.

Bro. H. A. Wolfsohn paid us a visit last week en route to Texas, where he is engaged to assist pastors in meeting. He is a fine spirit as well as a sweet singer and we are always glad to see him.

Rev. G. B. F. Stovall drops in on us occasionally. Here is a good chance for some of our churches. He is at present without pastoral work and is too valuable a worker to remain unemployed in the Lord's vineyard.

Rev. F. H. Watkins, the gifted young pastor of the Florence church, was in Birmingham visiting "friends" and called on us. He says he has "the best church in the State." He has some fine people and is well worthy of them.

Rev. W. R. Ivey, of Oxford, Ala., was in the Baptist office for a little while on his return from the Jasper Conference. Bro. Ivey wears a smile which shows that things are moving well with him. His church is rallying nobly to him in his local work and in supporting all the denominational interests.

Bro. S. G. Robertson, of Dolomite, paid us a call and more besides last week. He is one of the charter members of the mailing list of the Alabama Baptist. He subscribed for the paper and paid for it before the first issue was published, at the solicitation of Rev. A. J. Waldrop, the father of Prof. R. J. Waldrop, of Howard College.

Secretary Crumpton dropped in on us for a while. He is somewhat indisposed with a cold, but "hard at it" in trying to bring all our missionary boards up to the convention out of debt and with an advance on last year. If any one man could do it, he could, but he greatly needs the co-operation of the brethren just now in taking collections and in forwarding those already taken.

Rev. B. D. Gray, D.D., president of Georgetown College, Ky., was in Birmingham shaking hands with his many friends last week. It was good to see him in his old haunts again. No man holds a higher place in the esteem of Alabama Baptists, or has a deeper, more abiding hold on their affections than B. D. Gray. We miss him and need him badly. Can't some one suggest some means by which we can get him back again?

Pastor R. A. J. Cumbie, of Midway, is moving things in his new field. He knows how to begin right. He has already \$170 pledged and expects over \$200 for our State board.

The pastors of North Alabama met at New Decatur on Monday to form a conference. They will meet once each month alternating between the chief towns of that section of the State.

Dr. C. A. Stakely, pastor of the First Baptist church, Montgomery, has accepted the invitation to preach the missionary sermon at the forthcoming commencement of the Southern Baptist Theological Seminary.

The Cuba, Ala., Baptist church has recently enjoyed a visit from her former pastor, Rev. J. D. D. Cook, who came up from Meridian and preached for Pastor C. M. Morris, who was in Meridian assisting in the singing in the revival meetings conducted by Evangelist T. T. Martin.

I am just back from Repton and South Monroe, where we had excellent services both at Repton and Excel. Two joined by letter at Repton. We are progressing very nicely on our new church there. The Ladies' Aid Society is taking on life, and we are expecting great things from them. I must congratulate you on your answers to the questions asked in our last paper. I am always glad to see Dr. Teague's name in our paper. May the Lord bless you. I have been a subscriber and a friend to our paper since its beginning, having been present when it was born.

Fraternally,

W. N. Huckabee.

Married.

At Mt. Zion church, Sylacauga, Ala., on Wednesday evening, the 12th inst., Mr. Charles Walter Hammett and Miss Clara Belle Peters. Mr. Hammett is one of our live, progressive business men. His bride is the charming daughter of J. A. Peters, one of our best citizens and treasurer of our church. An immense congregation witnessed the ceremony, and the happy couple were the recipients of many handsome and valuable presents. May the future life of these excellent young people be as joyous as the auspicious outlook warrants them to hope for. A. E. B.

Baptist Church.

On Sunday last Rev. C. C. Pugh, of Vicksburg, Miss., occupied the pulpit at both services, preaching two most excellent gospel sermons to the edification of the hearers. He was accorded a respectful hearing and all were delighted. He was a pleasant caller at The Sun office Monday morning. This editor and Mr. Pugh were fellow students at the State University in the nineties. It is hoped that he will be called to serve this church. He returned to his home Monday afternoon.

Next Sunday morning Rev. C. J. Burden will preach, and after the sermon the church will convene in conference and the committee on correspondence will make a report which may result in the call of a pastor. All members urged to be present.—Lafayette Sun.

Dr. Henry W. Van Dyke, of Princeton, delivered the Thomas lectures at Richmond College last week. Great crowds attended.

Mrs. Dr. Geo. B. Eager received last Monday a cablegram from Prof. Eager, dated at Alexandria, which tells that he landed safely and is well.

Rev. B. W. Spilman, field agent of the Sunday school board, has been engaged in a highly successful campaign in Texas. We have a warm welcome waiting for him in Alabama.

Dr. A. H. Strong, famous as the author of a volume on Theology, and as president of Rochester Theological Seminary, delivered an address last week before the Stetson University, De Land, Fla.

Dr. K. B. Tupper, of the First church, Philadelphia, will preach the Baccalaureate sermon and make the annual address at the commencement of Carson and Newman College, Tenn., in June.

B. F. Riley, Houston, Tex., is writing a new book on "Scenes from the Old South." It will embrace all the prevailing practices and customs of Southern civilization before the war. We commend beforehand whatever Brother Riley writes.

Dr. Thomas Hume, Professor of English Literature in the University of North Carolina, gave an address before the Bible Conference at Winston-Salem, on "The Relation of the Bible to Culture, and the Best Method of Studying the Bible."

Rev. Paul Price, known to many of our readers as an earnest and successful evangelist, is working this winter in New England. Upon the return of spring he expects to come South again. Letters addressed to Urbano, Ohio, will reach him. Pastors who desire his assistance should make application early.

Carson-Newman College, Jefferson City, Tenn., is enjoying a season of universal prosperity. A goodly sum has lately been added to the endowment, under the stimulus of a gift from Mr. John D. Rockefeller; new students continue to come, and President Henderson is alert, vigilant and happy.

Dr. A. J. S. Thomas, one of the editors of the Baptist Courier, has been forced by physical disability to give up his editorial work for awhile. His trip to Hot Springs, Ark., has been beneficial, and he now indulges the hope that he may soon be able to resume work on his paper. Brother Thomas, must learn how to husband his strength. Self preservation becomes the law of necessity to those given up to sedentary life.

Dr. J. B. Hawthorne, pastor of the Grove Avenue church, Richmond, recently gave his people a ringing sermon on the question, "Should women preach?" The Dispatch, of that city, says that Dr. Hawthorne maintained that "there is no divine authority for setting apart a woman to the work of the Gospel ministry, and that this innovation in religion was reserved for the nineteenth century, and that the credit of it belongs to Boston Unitarianism."

England and Japan's treaty greatly pleases the Baptist Argus. It rejoices also because the United States has virtually endorsed their demand on Russia to leave poor China free and undivided. This treaty is a noble step for Japan and a wise one on the part of England. No combination of powers can defy England and Japan as they stand endorsed in their noble contention by the United States. Germany says she will remain neutral on the Chinese question. It seems Russia must back out of Manchuria.

Whitelaw Reid, editor and proprietor of the New York Tribune, has been appointed by President Roosevelt as special ambassador to represent the United States at the Coronation of King Edward VII., next summer.

This is the second time that Mr. Reid has been named as special ambassador to represent the United States at a British celebration. He attended the Jubilee of Queen Victoria in 1897 in that capacity having been named by President McKinley.

President Harrison appointed him Minister to France in 1889, and he served until 1892, when he was nominated for the Vice Presidency. He was also a member of the Paris Peace Commission.

The Pan-American Conference, which opened its sessions at the City of Mexico Oct. 23d, completed its work Jan. 31st. The nineteen republics of the western hemisphere were all represented in its deliberations. Its most important work was the acceptance of The Hague principles of general arbitration; an arrangement for compulsory arbitration signed by certain of the delegations; a warm indorsement of the proposed Pan-American railway, and an agreement upon international sanitary regulations. The difficulties anticipated when it met were happily avoided or compromised, and a strong sentiment was developed in favor of holding future conferences at shorter intervals of time. No feeling of distrust toward the United States was manifested. On the contrary, all the delegations except that from this country signed a resolution applauding the purpose of the United States to construct an isthmian canal as worthy of the greatness of the American people and in the highest sense a work of civilization.

The United States and Mexico have agreed to leave to arbitration the distribution of a sum of money which bears the curious name of "The Pious Fund of the Californias." More than three centuries ago this fund was established for the support of the Jesuit Missions in California. After Mexico ceded a part of California to the United States a controversy arose as to the apportionment of the fund. After long discussion the accrued interest was divided between the missions in the United States and Mexico in a manner satisfactory to both. Now the interest on the fund, which is in the hands of the Mexican government, has again accrued to the amount of about \$1,000,000, and the arbitrators are to determine how large a share of this sum shall go to the Mexican missions and how much to those in the United States.

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Field Notes

The Jasper Conference.

Who would have thought that the Baptists would ever come to imitate the Methodists and go to holding conferences! Some years back we had a Baptist congress. It was a great meeting, but conference would have been a less pretentious name and better suited to describe the character of the meeting. The conference just held at Jasper was a meeting of great interest. There was only one motion made and that was when a moderator was chosen. The Baptists in that section are a mighty host, but they are almost wholly undeveloped. Pastor Longier and his people invited representatives from five associations to a four days' meeting, beginning on the 25th. An attractive program was arranged and carried out. Prof. Douglas Allen on behalf of the church and community, extended a cordial welcome. The introductory sermon was preached by Bro. L. M. Bradley, who was pastor at Jasper ten-years ago. The object of the conference was explained by Brother Longier, the moderator. A better understanding, greater sympathy and more earnest cooperation were the three points emphasized. Secretary Crumpton spoke of the destitute fields and the best methods for their development. Bro. J. E. Barnes, now of Sulligent, on the extreme western border of Alabama, told of the importance of good pastors for our country churches. The missionary sermon was preached by Bro. J. M. Shelburne, of East Lake, and it was followed by an enthusiastic address on the "Divine Authority for Missions," by Tuscaloosa's venerable bishop. He is called the Old Shepherd now as he is probably senior pastor in the State—the seniority consisting not in age, but the length of his pastorate. "The Importance of an Educated Ministry" very properly fell to Bro. J. V. Dickinson, who has charge of the work of the Board of Ministerial Education. Bro. W. R. Ivey, of Oxford, in a sermon discussed "The Work of the Holy Spirit," and at night discussed the question: "The Design of our Lord in Establishing the Church." "The Best Method of Establishing a closer relation between the town and country churches," was presented by Bro. J. F. Watson, of Pratt City. Bro. Frank Willis Barnett, editor of the new Alabama Baptist, came in late and finished up the discussion of the question of "Denominational Literature." The absence of Brethren A. C. Davidson and A. J. Dickinson was greatly regretted by everybody. The attendance was not as large as expected owing to the very bad weather which continued through the meeting. Representatives were present from the following associations: North River, New River, Yellow Creek, Harmony Grove, and Clear Creek. It is believed good results will follow the meeting. Such conferences ought to be held all over the State. The people of Jasper took good care of the meeting the only regret being that they had no more visitors to entertain. Pastor Longier has a strong hold on his people and is extending his influence all over the surrounding country. The Baptist church building at Jasper is a thing of beauty, occupying a commanding situation in the heart of the town. Visitor.

Program.

Institute at Columbiana, March 28-30, 1902.

Friday, 3 p. m. "Need of Prayer in the Study of the Bible," Rev. T. M. Nelson, Rev. M. M. Wood. "How I Prepare my Sermon," Rev. J. G. Lowrey, Rev. J. W. O'Hara. General Discussion, 7:30 p. m. "Need of Divine Help in the Delivery of the Sermon," Rev. G. M. Lowrey, Rev. I. Windsor. "The Preacher and His Audience (or the Preacher's Target)," Rev. A. E. Burns. General Discussion.

Saturday, 9:30 a. m. "How to Organize a Church," Rev. N. S. Jones, Rev. T. M. Callaway. "How to Make Organization Effective," Rev. W. B. Crumpton. General Discussion. 3 p. m. General Preacher's Experience Meeting. Conducted by Rev. J. M. McCord. 7:30 p. m. Sermon

Sunday, 9:30 a. m. Sunday School. 11 a. m. Missionary Sermon, Rev. W. B. Crumpton; and Collection for Missions. 3 p. m. Sermon, "The Deaconship," Rev. J. W. O'Hara. Ordination of Deacons. 7:30 p. m. Sermon.

All workers are earnestly urged to attend, and free homes will be provided for all who come. No excuse will be accepted from those on the program.

J. V. Dickinson,
Corr. Secy.

Program.

Fifth Sunday Meeting of the Harris Association, Good Hope church, Uchee, Russell county, Ala., Friday before the fifth Sunday in March.

FRIDAY.

11 a. m. Sermon by Rev. Lamar Jones. 1:30 p. m. "The Lord's financial plan. What is it?" Led by Rev. Lamar Jones, W. A. Bellamy. 2:15 p. m. "Woman's mission to woman. What is it?" Led by Hon. John W. Knowles, C. E. Ingram.

SATURDAY.

9:30 a. m. "Our Baptist colleges; who should support them?" Led by Rev. J. H. Bush, Dr. W. B. Prather. 11 a. m. Sermon, Rev. F. W. Williams. 1:30 p. m. "Dram drinkers in the churches. What must we do with them?" Led by Rev. F. W. Williams, R. E. Lindsey. 2 p. m. "The Gospel, what is it? and what must we do with it?" Led by Jas. F. Edens, D.D., A. B. Hugely.

SUNDAY.

10 a. m. Devotional services, led by Rev. J. H. Bush. 11 a. m. Sermon by Jas. F. Edens, D.D. Visitors will be met at Hatcheeclubbee, on C. R. R. Churches sending messengers are requested to forward names of their messengers to J. W. Torbert, Uchee, Ala. E. P. Smith, Pastor.

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What They Say About Us.

I endorse most heartily the policy and the purpose of the magazine as set forth in salutatory of first issue. W. J. Northen.
Atlanta, Ga.

Am delighted with the Southern Advance. It ought not to be considered the rival or competitor of any other paper in the world. A. B. Campbell.
Troy, Ala.

Have just received copy of first issue of The Southern Advance. How can I help liking it? W. N. Chaudoin.
LaGrange, Fla.

Have just looked over the first copy of The Advance and enjoyed it. I send \$1.00 for subscription. R. J. Willingham.
Richmond, Va.

The Advance starts well—shows up well. Keep in advance. J. B. Gambrell.
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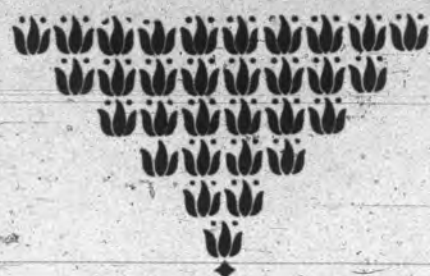
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TO

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

Brother Crumpton's Letter.

(Continued from page 3).

Horse flesh seems to be abundant—in size the horses are simply immense. The Eucalyptus tree is a disappointment: where it stands alone it grows to a great height, having a few scattering branches; but in groves and clusters along avenues and on the mountain sides, it is charming. Its growth is rapid, and as an absorbent of malaria it is noted above all plants. I am surprised that it is not grown around Mobile and New Orleans. The Coast Line from Los Angeles has been open only a few weeks, and now trains run into San Francisco for the first time. Many roads centre here, but the Southern Pacific is the first to take its train into the city. All others have their terminals over the Bay at different points, or trains are brought over by steamers. From San Buena Ventura for many miles, our train runs by the side of the Ocean. It is a glorious sight to one unused to the Sea. There are numerous large towns and the lands in many places seem to be fertile almost to the beach. California is becoming

Noted for Its Oil.

At one point on the coast there must have been three hundred derricks, many of them on wharves extending far out into the ocean, the wells being only a few feet apart. Back in the mountains and foot-hills there must be many more, as I can see hundreds of great tanks along the beach. Owing to the high price for coal, it will not be a great while before oil will run most of the machinery on the Pacific coast. The most of the coal used comes from Australia. The wildest, grandest scenery of the whole trip is where the road pierces the Coast Range at San Luis Obispo. I would not dare undertake its description. And now I am in

San Francisco

after an absence of forty years. Of course I recognize nothing—all is changed; hills have been leveled and their sands emptied into the Bay. Front Street is now separated from the Bay front by blocks of magnificent buildings. My brother and his wife met me. How they have changed! I never would have known them. They were impolite enough to accuse me of growing old, too.

The Union Ferry Depot,

from which our boat started on its six mile trip across the Bay, is a wonderful structure, and is built on a mud foundation where the Bay has been filled in. It is 659 feet long with a clock tower rising 245 feet. The second story contains a hall the whole length of the building, 48 feet wide and 42 feet high. The building belongs to the State and is used for waiting rooms for some of the great railroads and for the many large ferry boats which cross the Bay to Oakland, Alameda, Berkeley, Sausalito and many other points. The Bay is filled with shipping of every description and from all parts of the world.

Fort Alcatraz

is on an island. If the prison there could talk, it could tell many a tale of suffering during the war, the only offense being the occupant sympathized with the Confederacy. Yonder is Goat Island, in whose shadow a number of boys and I, years ago, in our own beautiful sail boat, on a Saturday

morning, made a fine beginning for a day's fishing, but the wretched fellows soon took a notion to return to Oakland—meantime the wind had sprung up and the Bay was lashed into great billows. I was hopelessly in the minority, and reluctantly took my place and steered the little craft over the mad waves. In a few minutes every fellow except myself was deathly sick, and I was left to manage sails and helm alone. It was my first lesson in navigation. Time and again I was sure we were lost, but the Lord must have interposed, though none of us were much devout on that occasion. When we got safely ashore my interest in the boat was quickly disposed of to my foolhardy companions. Through all these years I have fondly hoped I might some day finish that fish, so unceremoniously broken into.

Sausalito

is the end of my journey. My brother lives here in a lovely home built in a niche of the mountain and fronting the Bay, which is not twenty steps from his gate. San Francisco is plainly in view directly in front, and Oakland and other cities by the Bay are to the left. This is the terminus of a railroad which runs back in Marin county through a beautiful country. People who live here and on back for miles to San Rafael mostly have business in the city. They are conveyed to and from their homes by cars and boats which run every half hour. It is said there are two thousand people in this burg; but I can't see where they are. In nooks and corners of the mountains they are stuck away so that it looks more like a thickly settled country community than a town. The streets run round the mountains on easy grades so that before one is aware of it he is on a high elevation. Exercise! You can get all you want here. The back entrance to my brother's home is some four hundred feet above his house and is reached by a flight of steps almost as steep as a ladder. I have always counted myself a good walker, but I am not in it with these Californians. Both men and women are great walkers. Remarkable on the great number of ruddy-faced girls and women I saw, the quick explanation was: "We have so much open weather and the air is so bracing, our people are so much out of doors; hence the ruddy cheeks." I am a poor hand at

Sight-Seeing.

Probably it comes from a sort of tired feeling which I have had since my birth; anyway, I don't like to start out in the business of seeing things, but I just had to. These people believe they have something worth seeing and they leave their affairs behind and give themselves to showing the tourists the sights. And they are worth seeing, too. You can write almost anything extravagant about California and it will not be far from the truth. I was glad I was not left to myself, but how helpless I am when it comes to writing about the sights. I can command only a few adjectives and they soon become commonplace. "Immense" is one of my favorites. "Wonderful" is another. Then comes "great" and a lot of little ones until I grow tired and only grunt as my guide raves over what we are looking at. If I could only rave over things! I will never have a better opportunity than now, but the thing is impossible for me.

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Literary Notes

The Constitution of the United States of America has put a new meaning into the word citizenship. The high ideals of the fathers of our country have laid the foundation of good citizenship in such a way that the industrious, high-minded, ambitious men and women of all nations have flocked to our shores. The present prominence of our nation among the nations of the world and its new fields of usefulness and power have given to American citizenship a fresh inspiration toward true living and great accomplishment.

The high sentiments of our Chief Executive in his address, "The New Citizen," printed in the Youth's Companion, are fittingly published in the Washington's Birthday Number. George Washington, by his pure life and wise conservatism and ambition for the new country, fairly won his title of Father of his Country. Theodore Roosevelt, the best exponent of our twentieth century activity, has equally high ideals for the nation; and in this address and in his life he lays particular stress on the individual, his stewardship, his usefulness in home and public life.

The Highest Life.

A Story of Shortcomings and a Goal, Including a Friendly Analysis of the Keswick Movement. By E. H. Johnson. A. C. Armstrong & Son, New York. Price, \$1.25.

To earnest Christians the question, What is the highest life? has always been one of profound interest. Equally if not more engaging has been the problem as to how this life may be attained. The ever-present struggle with sin and the deep yearning for holier living have led men to listen eagerly to anyone who claimed to have discovered the secret of success.

In this delightful volume Dr. Johnson reviews some of the ideals which have been proposed, and the methods suggested for their attainment. There is a brief introductory statement of hindrances and helps in the study of the highest life. Under the head of shortcomings the author discusses first the theory of sinless perfection and the special phase of that theory known as the Oberlin doctrine, both of which are shown to have been discredited by the convincing test of general experience. He then tells how the Wesleyan dogma of the higher life shared the same fate, and points out that the theory of shifted selfhood held by the Plymouth brethren rests on a misinterpretation of certain passages of Scripture, and is refuted by a sounder exegesis and by the "relentless verdict" of experience. The Keswick movement receives special notice. The teachings of Keswick have superseded all these others, and are attracting wide attention at the present day. Dr. Johnson analyzes these teachings carefully and sympathetically, at the same time showing that they do not present the New Testament ideal of life, nor the true method for the attainment of that ideal. The highest life, as he conceives it, is to live for objects outside oneself. The moral, religious and social aspects of this life are expressed in the respective maxims, Do right because God requires it, Trust in Christ because He deserves it, Love the brother, whoever he is.

We have not read a more discriminating and helpful discussion than this volume of Dr. Johnson's. He has rendered

ed invaluable service to the cause of truth. This is one of those books that no preacher can afford not to have. And it ought to be very widely read by thoughtful people who are not preachers.

H. W. P.

The Priestly Element in the Old Testament.

By William R. Harper. The University of Chicago Press, Chicago. 162 pages, 8vo; cloth, \$1.00.

This is the second volume in the series of "Constructive Bible Studies," edited by Dr. W. R. Harper and Prof. E. D. Burton, of the University of Chicago. The first was the "Constructive Studies in the Life of Christ," by Prof. Burton and Prof. Mathews, which was published early last year.

The teaching of the Old Testament concerning the work of the priest is a subject of great interest and importance. No one can fully understand the New Testament references to the priesthood of Christ without an accurate conception of the function of the priest in Old Testament times. That is what this volume is designed to give. It treats of all that pertains to the priestly office, giving special attention to sacrifices, feasts, etc.

The method of treatment is inductive; the facts and sources of information are placed before the student, and by means of suggestive questions and hints he is directed in the work of constructing for himself a history of priestly activities and institutions. The author states frankly that the general results of modern historical criticism have been taken as a basis for the work. By this he means that the narrative as it appears in the Bible is reconstructed according to the evolutionary hypothesis of Wellhausen. From Dr. Harper's point of view this is the only true way to study the Bible history. It has not yet been proved, however, that the three so-called Pentateuchal codes belong to distinct periods in the history of Israel. The Bible claims explicitly that they were delivered by Moses, and there is no sufficient reason for discrediting its account. The differences between them can be readily explained without the necessity of assuming that they originated at widely different periods. The Wellhausen hypothesis seeks to vindicate itself by an appeal to the history; but instead of taking this history as it is written in the Bible, it reconstructs the historical books of the Old Testament and rejects every passage that does not fit the evolutionary theory. Such reasoning in a circle does not commend itself to our judgment.

H. W. P.

The Mormons and Their Bible.

By Rev. M. T. Lamb. Griffith & Rowland Press, Philadelphia. Price, 25 cents, net.

This is a capital little book to circulate wherever the Mormons are at work. It is written in five chapters, treating of the Mormon problem, the authenticity of the Book of Mormon, miracles in the Book of Mormon, its attack upon the Bible and effort to undermine it, and the testimony of American antiquities which contradicts the historical statements of the Mormon Bible. If any of the Mormon emissaries come into your territory, get a few copies of this book and have your people read them. Such doctrines cannot live in the light.



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With the Editors

Dr. C. A. Stakely, of Montgomery, Ala., is to preach the Baccalaureate sermon at Cooper-Limestone College on June 1st, next. The young ladies will enjoy a rich treat, certainly, if Dr. Stakely preaches any way as he did at New Orleans last May.—Christian Index.

The consolidated Baptist paper of Alabama makes a strong force. The new paper is called the Southern and Alabama Baptist, published at Birmingham and edited by Rev. Frank Barnett, assisted by Revs. S. M. Province and J. V. Dickinson. They have a large field and we wish the new enterprise great success.—Miss. Baptist.

The Baptists in conference on last Sabbath unanimously called Rev. James W. Kramer as pastor for another year, and he will accept. Bro. Kramer during his three years' pastorate here has accomplished much good and done a great work. We are glad to know he will be with us another year.—Pine Belt News, Brewton.

"Lo, the poor editor whose well-tutored mind
Is puzzled with problems before and behind!
Each man with a grievance his hobby
will ride
To the editor's sanctum his woes to confide."

—Rev. John S. Hardaway, in Biblical Recorder.

The Baptist outlook in Havana is now in better condition than it has been since my connection with it. The prospect is very hopeful. On Monday night we organized the Second Baptist church of Havana composed of fifteen Americans and four Cubans. Immediately after the organization, two Americans and one Cuban were received into the new church for baptism.—Rev. C. D. Daniel, in Baptist Standard.

And so has it come to pass that the Griffin church is pastorless. Bro. Gross has given heed to the strong call that came from the First church, Selma, Ala., and has resigned at Griffin. We are sorry to lose him from our State. His loving spirit, bright, genial presence, earnest, faithful work in all our denominational affairs will be greatly missed. There has been no great denominational movement among Georgia Baptists for a number of years that has not felt Gross' power and benefited by his enthusiastic service. He will be greatly missed. Alabama will profit by our loss.—Christian Index.

Rev. L. B. Warren arrived in Ocala last Saturday and preached in the Baptist church Sunday morning and evening to the great delight and edification of his congregations. He has not yet definitely accepted the Ocala pastorate, but it is the earnest desire of the members that he may do so. He is a young man of fine culture and superior preaching ability and if he decides to remain with us will be a valuable addition to the Baptist ministry of the State.—Fla. Bap. Witness.

The talented young pastor at St. Augustine, Rev. K. W. Cawthon, is having an interesting series of meetings in his church. Prof. Wolfsohn,

of Atlanta, is singing to the delight of the large congregations and the pastor is doing all the preaching. The auditorium and Sunday school rooms are packed with people every night and the interest is spreading and deepening. There are many public and private requests for prayer and decided evidences of a general awakening. God bless our brethren in the Ancient City.—Fla. Bap. Witness.

Rev. W. A. Taliaferro was in the city this week and his friends were pleased to learn that he has accepted the call of the Greenville Baptist church and will enter upon his duties at an early date. We congratulate the good people of Greenville upon their wise choice of an Evergreen boy to preach the Gospel to them. "Will's" boyhood friends should now organize weekly excursions and go up there and listen to him dispense Gospel truths to the Greenvillians.—Concuh Record.

The ethics of the battle field and the political arena has been transferred to trade, so that many men of business do not hesitate to deceive in order to make larger profit. A man in an inquiry meeting declared that he could not be a Christian, and do what he intended to do next week. His profits depended upon labelling second-class goods as first-class. Such a man may make a living, but he cannot make a life. He builds up a fortune, while he tears down his character. The blood of his own soul is upon every dollar of his profits. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, that drown men in destruction and perdition." He floats his business while he drowns his soul. His standard of ethics is Profit and Loss. Whatever pays is right; whatever loses is wrong. He is a moral suicide. God's standard is the Ten Commandments and the Golden Rule. The business man who adopts this standard is rich without money, while he who rejects it is a pauper with his millions. "A man's life consisteth not in the abundance of the things which he possesseth."—A. C. Dixon, D.D., in Examiner, N. Y.

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Miscellaneous.

Briefs.

Zula B. Cook.

Turn your attention from the man that is rising to the man that is sinking.

Gifted men were not made to go down in life nor after death.

A married man cannot mistreat himself without mistreating his wife and children.

Those who attempt to drown sorrow should remember that borrowed strength produces weakness.

The effects of wine do not always die with the present, but sometimes last through future years.

A noble art is that of taking a piece of wrecked humanity and making a man out of it.

The happiest moment of many a life is when, after rashly plunging into trouble's gulf, it is permitted to return to peaceful shores.

If you have found the right companionship, life is worth the living, at any rate, be a man and march along.

Who would live in this beautiful world and be nobody? If you make a mistake in one direction, turn to another; if no one seems interested in your efforts, then live for self-satisfaction and higher glory.

I preached my last sermon before leaving Brookwood at Central City on the second Sunday afternoon in February, to a very appreciative audience. I have been preaching here twice a month on Saturday nights. This is a fine community and some day will be a large place. I have arranged for Bro. P. C. Barclay to preach for them once a month. I have heard Bro. Barclay preach three sermons at Searls which were fine and delighted all who heard him. I preached six sermons a month at Searls in connection with my work at Brookwood, where I preached every Sunday morning and night, making sixteen sermons a month. I hope that they can secure the services of Bro. Barclay; he is one of our coming young preachers and a consecrated Christian, a strong Baptist and an earnest worker, and churches are fortunate to secure his services. Searls is a growing place and a very important point to look after. We left many dear friends at Brookwood who hated to see us leave. Twenty-two were added to the church during my pastorate at Brookwood, and five to the church at Searls. Success to the Southern and Alabama Baptist.

Henry R. Schramm.

The church at Citronelle, which was taken up by the State board less than two years ago, now pays the pastor for half his time, has subscribed fifty dollars for missions for 1902, is raising funds to build a pastor's home, and expects next year to have the pastor, Bro. G. L. Yates, for all his time. Bro. Yates thinks he has some of the most unselfish people to be found any where. Heaven's blessings be upon them!

I am very much pleased with the progress you are making toward giving us a better paper. Many kind things are being said by my people about your paper. My work here at Shiloh and Vernon is moving along very nicely. Hope to write you more fully later.

Fraternally

J. E. Barnes.

Sulligent, Ala., Feb. 22, 1902.

The Argus of February 20th had an excellent picture of Dr. Thomas H. Pritchard, of North Carolina, and the following tribute to his memory: "There are few names among North Carolina Baptists that deserve and receive more honor than that of Dr. Pritchard. He dearly loved the State and wrought nobly for its interests. He filled many important positions among the Baptists of the State. He was pastor of the First Baptist church in Raleigh, in Wilmington and in Charlotte. He was also president of the Wake Forest College and did a great deal to arouse popular interest in education in North Carolina. He was also pastor in Philadelphia and in Louisville. During his short pastorate of the Broadway church, Louisville, he paid off the debt of the Broadway church. He was a trustee of the Seminary and was warmly devoted to its interests. He was a minister of eloquence and power and wrought nobly for his Master."

Only two months more before the books of the Home and Foreign Boards will close for the year. Brother, has your church done its part for the Boards? Don't fail to get in a collection for each before May 1st.

Montgomery, Ala. W. B. C.

FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Empty the treasures of the churches, Sunday schools and all the societies now. All our boards are in pressing need. The home and foreign boards close their year April 30th.

W. B. C.

Montgomery, Ala.

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Hall's Great Discovery.

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

INTERCHANGEABLE MILEAGE TICKET

Effective Feb. 1, 1902, Plant System Mileage tickets will be honored over the following lines: Atlantic Coast Line, Richmond, Fredericksburg and Potomac Railroad, Washington Southern Railway, Louisville & Nashville Railroad (except Louisville, Harrod's Creek and West Port Railroad, Elkton and Guthrie Railroad, Glasgow Railroad, Pontchartrain Railroad), Tifton & Northeastern Railroad, Charleston and Western Carolina Railway, South Georgia Railway, Georgia Northern Railway and Ocilla and Irvenville Railroad. A convenient method of traveling. Books are sold at all common ticket offices. B. W. Wrenn, Passenger Traffic Manager.



Lonely Homes

A home is never complete without children. Yet many homes are childless. Many wives are desolate for the lack of a child to love. Their lives are aimless—void of the high motives of motherhood. While barrenness is causing incalculable sadness and sorrow, it exists in most cases on account of some little female trouble, which Wine of Cardui would speedily set right. This pure Wine regulates the disordered female organs by building up the worn out nerves and regulating the menstrual flow. It restores the fallen womb to its proper place. By strengthening the generative organs, it makes pregnancy possible where barrenness exists. You can depend on

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Suffering women all over the land have been depending on it for seventy-five years. No more convincing proof can be given than the testimony of Mrs. Benson, who is only one of thousands of women to whom Wine of Cardui has brought a permanent cure. Many cases of miscarriage—that trouble which robs mothers of their hopes—have been avoided by timely use of the Wine. You are asked to try Wine of Cardui and Thedford's Black-Draught, its companion medicine. Nine out of ten cases of female trouble, barrenness included, yield to them. All druggists sell \$1.00 bottles of Wine of Cardui.

Vandervoort, Ark., April 2, 1900.

Last May I had a miscarriage, which was followed by flooding. I read your Almanac and my husband got me a bottle of Wine of Cardui and it stopped my flooding and restored my fallen womb to its place. Now I am cured after taking three bottles and have another to take which I got this morning. I am expecting to become a mother and Wine of Cardui will be my doctor.

Mrs. MARY L. BENSON.

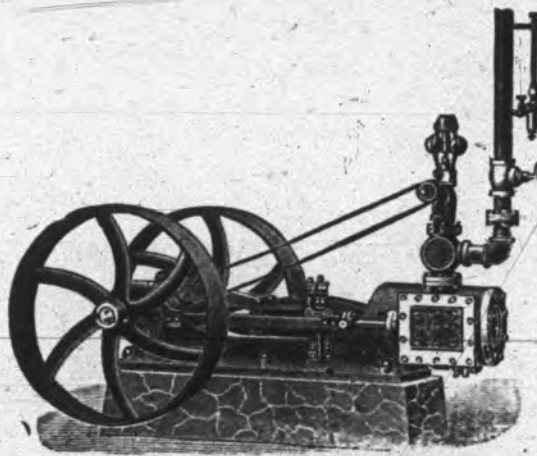
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OBITUARIES

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

LLOYD—I have recently been greatly pained to hear of the death of Rev. Joseph R. Lloyd, in Birmingham, Ala.

In June, 1875, I began my ministerial labors in Pulaski county, Va., and for a year made my home at his house. It was during this time, and subsequent years, that I came to know him well, and to love him for his many excellent traits of character. He was the only son of his father, but is survived by two sisters, Mrs. Harris and Mrs. Bane. His father owned a magnificent blue-grass farm in Pulaski county, bordering on New river. He was raised in the "lap of luxury," as a petted child—but his sterling qualities developed in him a fine young soldier, a useful citizen, and later in life a useful minister of the gospel. Born in June, 1843, he died in Birmingham, Ala., Nov. 16, 1901, in his fifty-ninth year.

In September, 1865, soon after the civil war, he was united in marriage to Miss Massie Huff, of Salem, Va. This happy union was blessed with quite a number of children, and for sixteen years Brother Lloyd's home was Baptist headquarters in that part of the county.

When quite young, he professed faith in Christ, and during all these years was a faithful member and leader in the Stillwater Baptist church. For six years I was his pastor and no pastor ever had a more faithful and loving friend. For a long while his mind was greatly disturbed on the subject of preaching. Being in middle life, with a large family upon him, it was indeed hard for him to decide as to the call of God. Finally he made a full surrender of himself, and in August, 1878, during the session of the Valley Association with the Auburn Baptist church, Montgomery county, Va., he was set apart to the gospel ministry, his old pastor, Rev. G. Gray, of Fin-castle, preaching the ordination sermon. For three years Brother Lloyd did mission work contiguous to his home, receiving but little remuneration. In 1881 he sold his farm and personal property, paid his debts and with but little left yet "owing no man anything but to love him," he moved his family to Georgia, and for a time did good service in that State. He then moved to Anniston, Ala., taking charge of work there—and after a time, moved to Birmingham, where, I learn, he was quite prominent as a worker and minister. Brother Lloyd had two very promising boys that I baptized at an early age before he left Pulaski. These boys greatly assisted him on a little farm he purchased in Georgia. The oldest boy, Charlie, aided in caring for the family until nearly grown, when he determined to secure an education. He graduated at Howard College, and became one of our most promising young ministers. He entered the Seminary at Louisville with bright prospects before him, but he soon succumbed to disease, and before the second session ended, was taken to his home a corpse. Hugh, his second boy, died at the early age of 23. This was more than his devoted wife could stand, and she died after lingering for a time in June, 1894. Now left with two daughters, Annie and Ola, and three boys, Edward, Joseph and Howard, Brother Lloyd bore up manfully, and worked on faithfully for the Lord.

In December 1895, he married Miss Emma Butcher. She is left with two children to mourn his loss.

Brother Lloyd's educational advantages were broken into by the war, but he was a man of strong intellect and good judgment. While his ministerial life was largely spent in Georgia and Alabama, and the facts are not before me, yet I have every reason to believe that he became an able expounder of the New Testament, and a faithful and successful minister of our Lord Jesus Christ. I knew him, when it was pleasant to be in his home, and no one enjoyed his friends more than he.

"No one ever left the State with a clearer record." To say this, was to pronounce him a Christian gentleman of the old Virginia type. His father was a man of great strength of character and of body. His mother was a gentle, sweet woman, a descendant of the Huges—so well noted in Virginia for their high ancestral birth, and Scotch Presbyterianism. His mother, however, became a consistent Baptist, and endured persecution for his name's sake. Brother Lloyd partook of both natures and was a man that made and held friendships. His father's house was the Baptist preachers' home, and no one loved preachers and desired to have them in his home more than his son, J. R. Lloyd.

How many and happy were the first days of my ministry spent in his home, and in his society! Life to us then had its pleasures—afterwards, something of trials and tribulations, but in it all, earnest work for the Master.

He has rejoined many of his loved ones, who were awaiting him on the other shore, and left many here to mourn his death. As pastor of churches, and as chaplain of "Camp Hardee Confederate Veterans," Brother Lloyd was very popular, and left many friends, who deeply regret his death in the midst of great usefulness. He had been unwell for some little time, but death came only a few days after taking his bed. His remains were taken to Anniston for interment, where a number of his family sleep. Farewell, dear brother, your race is run, your crown is won. Farewell, till we meet again, on that bright and shining shore.

Death our dearest ties can sever,
Take our loved ones from our side,
Bear them from our homes forever
O'er the dark cold river's tide.

In that happy land we'll meet them
With those loved and gone before,
And again with joy we'll greet them.

There where parting is no more,
May the God of all grace comfort and sustain
his devoted loved ones.

J. M. Luck.

Houston, Va., Feb. 4, 1902.

WELCH—Mrs. Mary Jane Welch died at her home in Alpine after a long and painful illness, Jan. 16, 1902. She was born in Jefferson county near East Lake, July 21, 1823. Her father, William Wilson, moved to Talladega county in the fall of 1832. She joined Talladega, now Alpine Baptist church, when quite young. Married Nathaniel Welch Jan. 7, 1840. Rev. Thomas Chilton united them in marriage. Ten children, five girls and five boys, were born to them. Three, two boys and one girl, died in infancy. Seven of the children living. It was the blessed privilege of her children to minister to her during her declining years and last sickness. She constantly admonished them to purer living and her parting admonition to them was, "Trust in the Lord."

Our venerated sister belonged to the olden ante-war regime, a generation of women remarkable for intelligence, easy, graceful and dignified bearing. They were "Keepers at home." The homestead was their pride; the training of their families, dispensing a generous hospitality, and cultivating the social virtues their glory. But more than this, our sister was a devoted and conscientious Christian, loving her church, and zealous for its purity; assiduous in attendance upon its services. It is not surprising therefore, that impress of her spirit and character was left upon her large household, and the extensive circle of her connections by affinity, the Welches, Malorys and Hardees, as nearly an ideal woman as humanity permits, filling up the outline of the wise man: "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also and he praiseth her."

A beautiful life, closed in peaceful expectation of the rest which remaineth for people of God, must be the consolation of the bereaved family and friends, a life fulfilling the words of the psalmist, with long life will I satisfy them show them my salvation.
E. B. Teague.
(Mountain Home, Talladega, please copy).

HAGGARD—On Jan. 24th at sunset the sweet spirit of Sister Floyd Haggard took its flight to realms above to join the throng of those who have washed and made their robes white in the blood of the lamb, saying, "I am not afraid to meet Jesus."

On the following day her body was interred in Fellowship cemetery. A beautiful funeral service was conducted by Brother Bomar, the Marion pastor, offering words of comfort to the bereft husband, relatives and sympathizing friends. Based upon the sweet promises in the Bible.
Sister Haggard was the daughter of T. M. and M. E. Harris; was born Feb. 19, 1874, in Hale county, Ala., and was married to Bro. J. W. Haggard Feb. 19, 1893. Sister Haggard joined the Baptist church at Fellowship, Perry county, Ala., at the age of 17 years, and was a faithful member; always loyal to the cause of her Master. Like Dorcas of old, she worked willingly with her hands that she might help those in need. Objects of charity never left her door empty. She was a true, sweet sister, a devoted wife, fond mother and good neighbor. With sore and bleeding hearts we bow in humble submission to the chastening rod, realizing that this great heart which had so imbibed the sweet spirit of the Master, and had responded so often to charity's call is stilled in death.

But our loss is her gain. In her death the church has sustained a great loss, the children deprived of a mother's love, the husband left desolate and a home broken up. The church extends to Brother Haggard our sympathy and prayers. May he ever look to Him who is able to give comfort. We pray that his blessings will follow until he and the three little babies shall meet her on the other shore.

J. W. Mitchell, Pastor,
J. T. Curb,
Sister Cerilla Poole,
Sister Elize Carter.

SPRADLING—Harmon L., son of W. E. and M. L. Spradling, of Morris, Ala., died Jan. 9, 1902, aged eleven years. He was sick only a few days, but he suffered very much in that time. His suffering is over, he has gone to join his elder sister and an infant brother, who preceded him to the glory land. He will be missed at home and by his playmates, but if they will only take Jesus for their guide and live a true, Christian life, some sweet day they will meet Harmon in heaven. There is no doubt but he has gone to that beautiful mansion of love, and is beckoning back as much as to say "come on papa, mamma, brother, sisters and relatives and friends, this is the way."

Mrs. John T. Screws.
(Alabama Christian Advocate please copy.)

HUGHES—On the 13th inst., about noon, our friend and brother, George H. Hughes, fell dead while working on the cemetery fence at old Mt. Pisgah church, near Flint. It is supposed that apoplexy was the cause. It was a great and sudden affliction on his devoted wife, and indeed the community. And as the news spread over Morgan county many hearts were made sad.

Mr. Hughes was one of Morgan county's best citizens. Was a devoted husband, a consecrated Christian, an active church worker, liberal with his means to all calls of needy suffering humanity and the cause of Christ. We will miss him, O, so much.
Mattie McClellan.

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Ar. Tupelo	7:52 pm
Ar. Corinth	9:30 pm
Ar. Memphis	7:15 am
Ar. Hot Springs	5:20 pm
Ar. Jackson, Tenn.	11:20 pm
Ar. Cairo	2:55 am
Ar. St. Louis	8:24 am
Ar. Chicago	4:20 pm
Ar. Waukesha	8:25 pm
Ar. Kansas City	5:15 pm
Ar. Denver	11:00 pm
Ar. San Francisco	6:55 pm

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SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	33
Lv. Selma	4 15pm	6 20am	
Ar. Montgomery	6 20pm	8 20am	
Lv. Montgomery	6 40pm	1 30pm	6 20am
Ar. Opelika	8 25pm	3 45pm	8 05am
Lv. Opelika	8 25pm	3 45pm	8 05am
Ar. Atlanta	11 30pm	7 30pm	11 40am
Ar. Selma			43
Lv. Montgomery	11 30pm		11 10am
Ar. Montgomery	9 35pm		9 00am
Lv. Opelika	9 20pm	10 55am	6 30pm
Ar. Opelika	7 40pm	8 50am	4 23pm
Lv. Atlanta	7 37pm	8 50am	4 23pm
Ar. Atlanta	4 20pm	5 30am	12 30pm

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	Jan. 19th.	82	78	58
Lv. Montgomery	2 45pm	7 00am	7 45pm	
Ar. Sprague Junction	3 50pm	7 35am	8 20pm	
Troy		8 40am	9 25pm	
Brundidge		9 15am	10 15pm	
Ozark		10 05am	10 55pm	
Elba Junction		10 25am	11 17pm	
Abbeville Junction		11 00am	11 50pm	
Dothan		11 12am	12 01am	
Bainbridge		1 10pm	2 06am	
Climax		1 25pm	2 22am	
Thomasville		2 20pm	3 15am	
Valdosta		4 00pm	4 37am	
Waycross		6 00pm	6 15am	
Jacksonville		7 50pm	8 30am	
Tampa		5 25am	6 40pm	
Port Tampa		6 00am	7 15pm	
Lv. Waycross		6 15pm	6 25am	
Ar. Savannah		9 15pm	9 25am	
Ar. Charleston		6 4 am	5 10pm	
Lv. Sprague Junction	3 55pm	8 00am		
Ar. Luverne	5 25pm	11 00am		
Lv. Abbeville Junction		11 05am		
Ar. Abbeville		12 35pm		
Lv. Climax		2 40pm		
Ar. Chattahoochee		4 55pm		
Going West	*65		-60	
Lv. Elba Junction	10 30am	3 15pm	3 00pm	
Ar. Enterprise	11 30am	4 30pm	3 55pm	
Ar. Elba	12 30am	6 00pm	4 50pm	
Going East	*66	*68	-70	
Lv. Elba	6 30am	12 50pm	8 20am	
Ar. Enterprise	8 00am	1 47pm	9 20am	
Ar. Elba Junction	9 45am	2 50pm	10 20am	

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