

BAPTIST EVANGEL, BIRMINGHAM ~ BAPTIST HERALD, FLORIDA ~ SOUTHERN BAPTIST, BIRMINGHAM
ALABAMA BAPTIST, MONTGOMERY ~ CONSOLIDATED JAN. 1ST 1902 AS

THE SOUTHERN AND ALABAMA BAPTIST

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REV. S. O. Y. RAY,

"THE COUNTRY PREACHER."

Those who heard Bro. Ray's speech at the Convention in Decatur will understand why we have nicknamed him "The Country Preacher," as he said all of our strong men were once country boys. The truth is, we had hard work to secure him as Field Editor after he found out that we grew up in a city and had never even lived in the country. Brethren, he will visit you soon. Give him a genuine old time country welcome.



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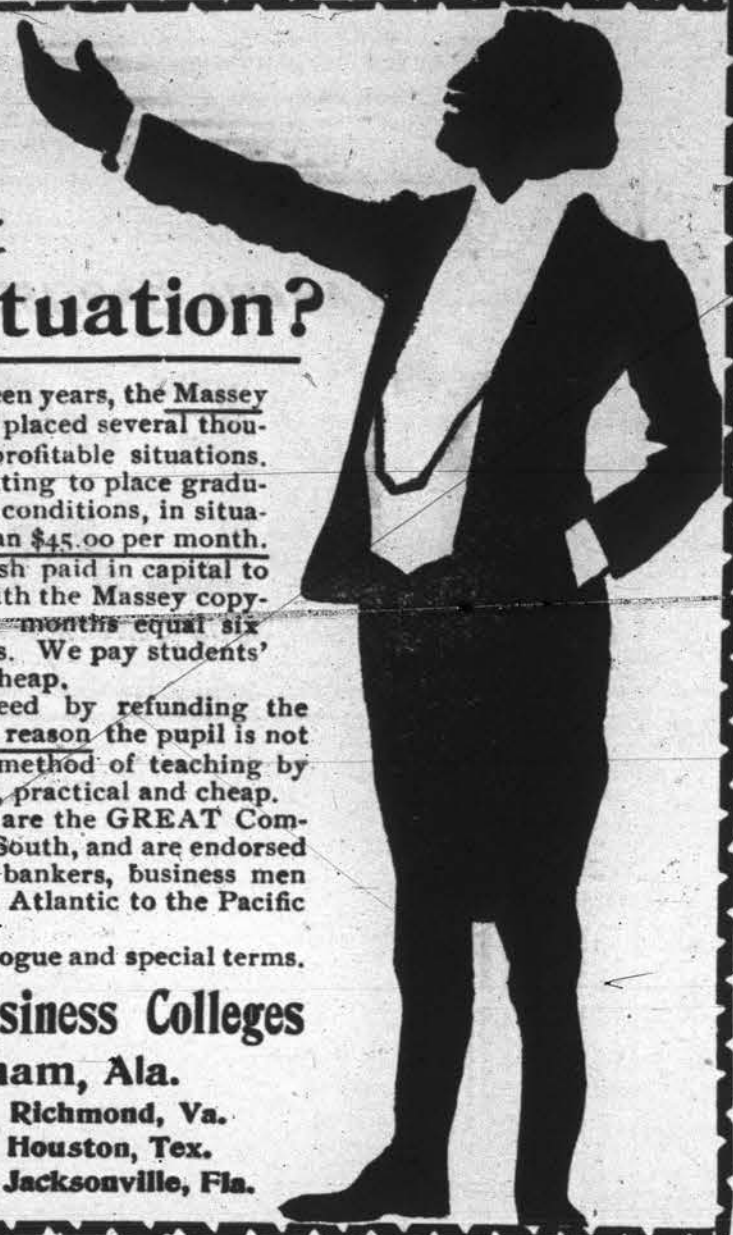
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THE SOUTHERN AND ALABAMA BAPTIST

\$2 per Year

Birmingham and Montgomery: For Week Ending Sept. 24, 1902

Vol. XXIX No. 38

Field Notes

FROM BROTHER LOFTIN.

Longview meeting was conducted by Brother Ray, T. D., in the absence of the pastor, which resulted in a glorious revival; seven by letter, two under watch-care and nine by experience were added to the church. The church was greatly revived. Brother Ray is truly an earnest and hard worker for the Lord. Brother Dever, the leading member of the church, also general superintendent of the Longview Lime Works, is a model man in that he strives to keep down whiskey drinking on the work. If a man gets drunk it means hunt you another job. Would to God all other bosses would follow his example, which is worthy of imitation. The church is in better condition than it has been for several years. They are now wanting services twice a month. There are many other good things I could say. (Let me say here though we had the hearty co-operation of the M. E. brethren which was greatly appreciated), but I must be brief. God bless all who labor for Him.

A. F. Loftin.

ASHVILLE.

Bro. J. M. McCord closed a ten days meeting with the church at Ashville, of which he is pastor, which resulted in eleven additions to the church, nine baptized and two by letter. Brother McCord proves himself to be a good working pastor as well as a good preacher and the church and people are well pleased with him and his work.

Bro. A. E. Burns, of Sylacauga, did most of the preaching and that is enough to say it was well. Brother Burns is a live man and our people love him here.

P. Montgomery.

FROM BROTHER WILL J. RAY.

There is no paper I read with more interest and profit than our dear old Southern and Alabama Baptist. I am doing all I can for it. May God bless you in the noble work you are doing for His cause in the South.

Will J. Ray.

FROM DELTA, ALA.

My meeting this summer has been good, not as much ingathering and as in some future years. At Mt. Pleasant Church, Bro. W. T. Davis assisted me, whose service was highly appreciated. Received four by baptism. At Big Springs Church I had no preaching help. Baptized six at Delta. Rev. H. J. and S. J. Ingram each preached two sermons for me. I did the balance. The meeting closed the seventh day with twenty-three baptisms and one restoration. All the above churches were greatly revived with many conversions, and the communities were greatly blessed and many sinners were left at each place seeking their salvation.

W. M. Garrett.

FROM KINGSTON, ALA.

Will you allow me a few words in your valuable paper, as it gives us so

much comfort away back here in the back woods. I don't see how I could get along without it. We haven't any church here except union church, but thank God we are having a good Sunday school and a good prayer meeting. We have about fifty on roll in our Sunday school. Brother, pray for us, as there are only four Baptist members here. But we are reading your paper and that gives us help and joy.

J. M. Wilson.

FROM ALEXANDER CITY.

Pastor Arnold S. Smith writes that Alexander City, recently almost wiped off the map by fire, "has arisen, Phoenix like from her ashes," and is rapidly coming to be "the prettiest, liveliest and largest" on the Central railroad between Birmingham and Opelika. The church is prosperous. At a recent meeting of a few days at a school house some miles out eleven were baptized and a new church constituted. A house of worship is to be built at once.

The home church also had a time of refreshing, resulting in three accessions by letter.

FROM DADEVILLE.

Brother Smith writes also good news from Dadeville. This church, too, has a Mission Sunday school in the country, where a number of persons were recently baptized. Bro. Geo. L. Bell did the preaching. Brother Smith recently assisted Pastor J. L. Gregory, of Dudleyville in meetings at Rock Springs and County Line, resulting in a number of conversions.

THE CENTRAL ASSOCIATION.

The Central Association will meet with the Antioch Church, twelve miles North of Wetumpka, Wednesday before the first Sunday in October. Visiting brethren will be gladly welcomed. "We have apportioned ourselves for all benevolence \$1,000. The crops are short and we have had a most disastrous fire, but Alexander City will more than meet her part.

Arnold S. Smith.

FROM BLOUNTSVILLE.

Pastor G. A. Chunn has been holding meetings in North Alabama and is much impressed with the needs of that part of the State. He has lately held a meeting at Valhermaso Springs, in Morgan county, and is convinced that the opportunity is ripe for aggressive missionary work there. At Lacey's Springs and Center Springs there are open doors. Brother Chunn says: "There is but one Baptist preacher in the Tennessee river valley from Gunter'sville to the mouth of Flint in Morgan county, and he can hardly read his text. I wish that the needs of this part of North Alabama could be laid on the hearts of the Baptists of the State as they are upon mine. Then a strong man would soon be put upon this field. My heart is burdened with this great need. There are large numbers of intelligent young people here who need the gospel. May

the Lord lay this work on the hearts of our people."

FROM ENGLAND.

A personal note to the editor from Rev. Richard Hall, pastor at Orrville and Providence, who has been visiting relatives "over the pond," advises that he intended to sail on the 10th inst., for home. He says: "The visits of the old Baptist since I left home have been welcome messengers to keep me in touch with the doings and friends in Alabama."

Brother Hall is by this time probably at home. We welcome him back.

FROM SCHUSTER.

We have an interesting letter from our friend, Miss Rosa V. Stuart, which we have not space to print in full. She is interested in the building of a house of worship at Schuster and hopes soon to see it finished. She, too, has her story of gracious revivals which she has attended this summer, and writes in warm praise of the faithful and earnest preachers whom she has heard. We hope to hear from her again. We are happy to see our young people interested in all our denominational enterprises, and always glad to hear from them, even when we are unable to find room for their letters.

ORDINATION.

On the first Sunday in August a presbytery consisting of Rev. O. P. Godfrey and our beloved pastor, Rev. D. O. Baird, met with Bethlehem Church and ordained to the full work of the ministry Bro. J. M. Cox. Rev. D. O. Baird preached the ordination sermon from Titus 2, 1.

The charge given by Brother Godfrey was most impressive. At night we began a series of meetings which continued for several days in which Brother Cox did the principal part of the preaching.

The church was revived and five precious souls were added to Christ.

Brother Cox is an earnest young man of whom the Union Association should be proud. He promises to do a great work in the ministry.

J. F. Hodge.

MEETING OF THE MUSCLE SHOALS ASSOCIATION.

The eighty-third annual session of the Muscle Shoals Association will meet with the Trinity Baptist Church on Thursday, Oct. 2nd proximo. The introductory sermon will be preached by Elder Spinks, of New Decatur on Thursday at 11 a. m. Brethren representing our paper, schools and boards and other associations are invited to attend. The church is 1 1/2 miles from Trinity Station on the Southern Railroad; six miles west of Decatur. Conveyances will meet trains on Wednesday and Thursday to convey brethren who come by rail, to the church, provided they notify us that they will come and the time they expect to come. Trains that will be met are the West bound trains from Decatur, which are due at about 8:30 a. m. and 12:39 p. m., and the East bound trains due at about 9:45 a. m. and 5 p. m. Send notifications to me.

Jos. Shackelford.

Trinity, Ala., Sept. 14, 1902.

RED LEVEL.

Bro. John M. Sims writes a glowing account of a great meeting held with his church by the pastor, Rev. S. P. Lindsey. A week of prayer had preceded the preaching, and the Holy Spirit was present in great power. Thirty persons were baptized, eighteen received by letter and one restored. The meeting was interrupted by sickness in Pastor Lindsey's family, but he expects to resume it at his next appointment. The outlook is full of hope. We thank Brother Sims for his good letter and for a list of new subscribers accompanied by a check. Among the converts was his only daughter. No wonder he thinks it the greatest meeting he ever saw. We rejoice with him.

The Shelby Association convened with the Summer Hill Church Sept. 2nd. T. M. Nelson was elected Moderator and C. W. O'Hara clerk. Bro. S. Smitherman preached the introductory sermon from Isa. iv. i. His message was one of no uncertain sound and had its effect. The delegation was fairly good and reports encouraging.

The various reports on missions, education and Orphanage were discussed with the usual warmth. Temperance was spoken to vehemently by a number.

Brethren Montague, of Howard, Patrick, of the Judson, and Stewart, of the Orphanage, gave able and instructive addresses. They were very helpful to the Association. Reasonably good collections were taken for the Orphanage and Judson. Rain prevented the continuance of the Association beyond the second day.

Fraternally,

J. W. O'Hara.

CARLETON HILL AND ENON.

Bro. Jas. H. Thornton has recently assisted Pastor R. H. Long in meetings at his two churches in Bibb county. In both the membership was quickened and souls saved. Brother Thornton writes that a member of the Carleton Hill Church, who had been appointed as a messenger to the District Association, refused to go unless the church sent a contribution to fill the blanks of the Associational letter. Brother Crumpton ought to get that brother's name. May his tribe increase!

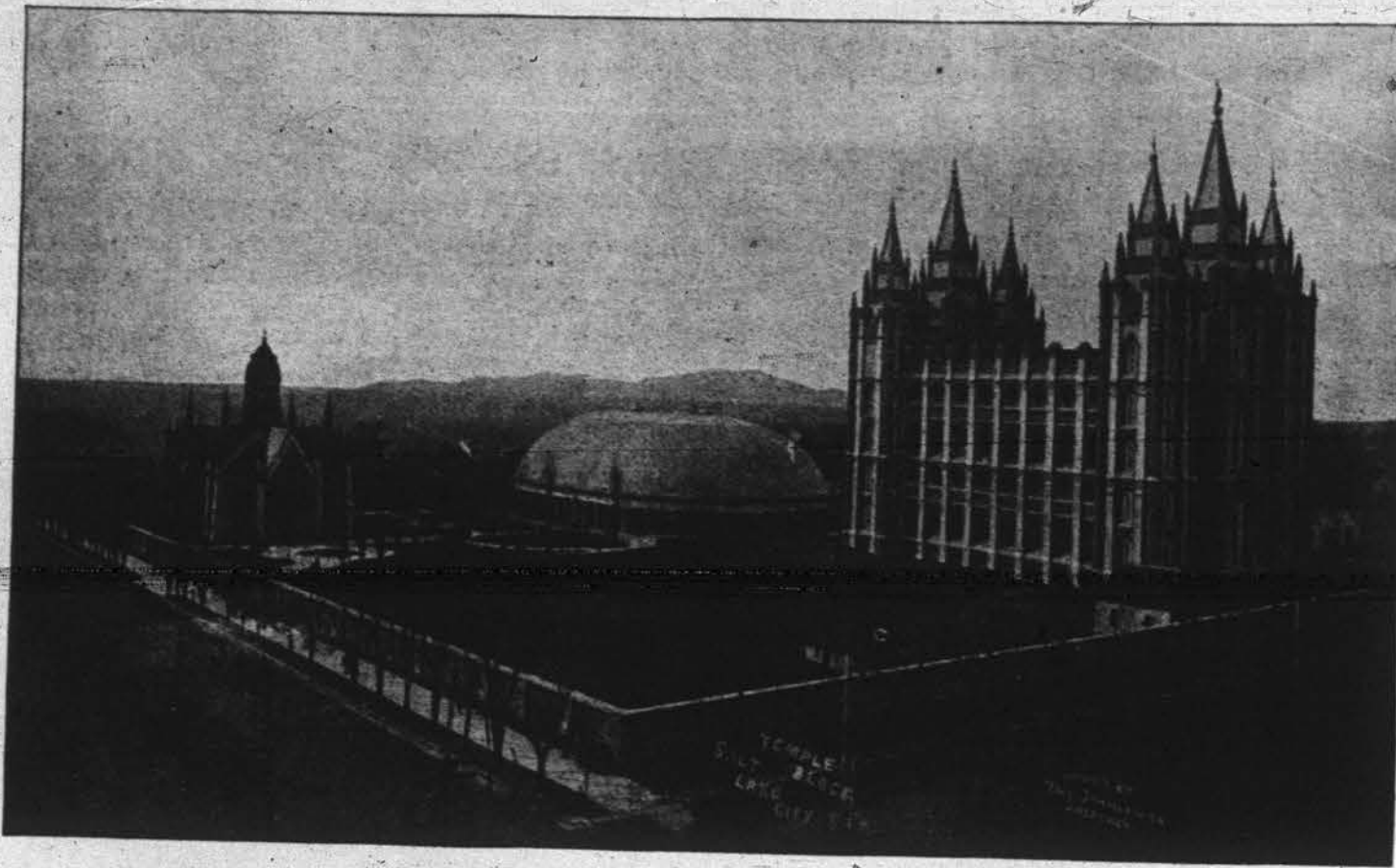
PINE GROVE, NEAR TRUSSVILLE.

Pastor J. L. McKenney has had two revivals in his church at Pine Grove, one in August and one the present month. His church has been much revived and a number added to them. He hopes to continue this good work through the year.

GOOD MEETINGS ALL AROUND.

We had good meetings all around with the churches to which I preach. Forty-six were added to the memberships. Bro. A. Y. Hopair, of Auburn, did a great work for the Lord with us at Hanceville. He knows the New Testament and preaches it with power. Sister Katie McAlhaney, the sweet-spirited organist of the Auburn Church, was faithful, and true with us also to the last, rendering good music for every service. Bro. A. C. Swindall helped us at Rock Mills. We had a regular Pen-

(Continued on page 11).



The Mormon Monster.

We reproduce in this issue the Introduction written by Dr. Geo. A. Lof-
tin to the Mormon Monster, Dr. Folk's
great work. Read it carefully.

The freedom of the 19th century has
been prolific of religious fads, fancies
and monstrosities. The preceding cen-
turies of superstition and despotism
which dominated the human conscience
and enforced conformity to human
creeds were productive, on the one
hand, of a dead formalism, and on the
other of the miseries of persecution—
all in the name of orthodoxy. Millions
went to the dungeon and the stake
for the testimony of Jesus Christ; but
the horrors of religious sterility and
tyranny were largely compensated by
martyr zeal and spirituality constantly
kindled by suppression. The reign of
light and liberty which dawned in the
Reformation of the 16th century open-
ed the world to the truth which might
have a fair field upon which to combat
error; and the great floodgate of evan-
gelical Christianity has been lifted and
the tide of salvation turned upon the
nations of the earth. With this great
boon and blessing, however, came a
flood of evils, only not so bad as the
former because bereft of the power to
enforce their authority. Other forms
of false religion have multiplied and
been propagated by the very liberty
won for conscience at the hands of
evangelical Christianity. Satan, who
once forged physical chains for the
bodies of men, knows how to break the
golden bands of enlightened freedom
and turn loose the demons of licentious
anarchy; and there never was a period
in which religious and political freedom
was so prostituted, or so greatly in dan-
ger of usurpation, by false ideals of
Christianity, as the present. The de-
mons of Spiritism, Theosophy, Chris-
tian Science, Adventism, Faith Cure,
Holiness, Socialism and the like are
everywhere posing in the name of
Christ and Christianity; and there is
nothing so false or so bad under the
pretension of religion that it does not
have a deluded following.

One form of these latter day devel-
opments, the worst of all, is Mormonism
which, like a great Python, trails its
slimy length over the vast regions of
this and other countries. The title of
the present volume has been right-
ly called: "The Mormon Monster." The re-
ligion of Joseph Smith and Brigham

Young is not only a stupendous hum-
bug which ought to be patent to the
most stupid, but it is a moral and spir-
itual enormity—a vicious departure
from the true type of the Christian re-
ligion—an abnormal development and
horrible deformity—which, though dis-
guised in the very terms and titles of
the gospel, ought to be abhorrent to the
most wicked. It is ostentatiously par-
aded as the "Church of Jesus Christ of
Latter Day Saints," established under
a fraudulent revelation; and in the
habiliments of pompous titles and pre-
tentious sanctity it incarnates every
unclean beast of lust, guile, falsehood,
murder, despotism and spiritual wick-
edness in high places. It is polytheis-
tic in theology, polygamistic in life and
polypragmatic in zeal and activity; and
tolerated or encouraged it engulfs re-
ligion, society and government in the
deepest debauchery, superstition and
depotism known to Paganism, Moham-
medanism or Mediaeval Papacy. Its
chief cornerstone is polygamy. It re-
veals God as the very impersonation of
anthropomorphic licentiousness. Its
Christ is the redeemer of those only
who are sealed in polygamous matrimo-
ny—himself being a polygamist; and its
Paradise is only a celestial harem for
God and for men and women ransomed
from the doom of anti-polygamous in-
fidelity—essentially nothing more.

To be sure Mormonism preaches in
the terms of gospel faith, repentance,
baptism, obedience and righteousness—
under the claims of regeneration, jus-
tification and holiness—in the names of
Father, Son and Holy Spirit, just as
we do; but these terms, claims and
names mean nothing in the light of Bib-
lical interpretation. The Bible is whol-
ly neutralized and misapplied by sup-
plementary revelations and teachings.
Before the deceived masses the Mormon
appears fairly evangelical. They know
nothing of his theological definitions,
nor of his underlying dogma of poly-
gamy, and it is only from the original
sources of this hideous system that the
secrets of Mormonism can be learned
and its designs exposed—as fully exhib-
ited in the present volume. The eccles-
iastical orthography and orthoepy of
Mormonism in certain respects and for
public effects are not so bad. It spells
and pronounces some words correctly
and often uses the same words that we
do; but the theological and spiritual

meaning of its terms is the language of
Ashdod and not of Canaan. At its
very best it is an external and super-
ficial ritualism based upon a discursive
belief and a dead repentance which de-
pend for salvation upon baptismal re-
mission; and internally it is theological-
ly rotten and spiritually sterile under a
false conception of God and of human
depravity, the chief phase of which de-
pravity in others, according to the
Mormon creed, is anti-polygamous in-
fidelity. Corresponding with its the-
ological and spiritual turpitude its or-
ganism is a politico-ecclesiasticism
headed by an anti-Christian priesthood,
bound by a blood atonement and a
Danite covenant which are in league
with hell against all personal liberty
and civil government outside of itself
and grounded in the polygamous de-
gradation of the human race. If ever
the government of the United States
had a perilous problem on hand it is
that of Mormonism; and its only rem-
edy is to cut the Gordian knot, by pro-
hibition of polygamy.

It is needless to say that such a
work as this volume is in great demand
at such a time as this. The hour has
come for the rescue of manhood and
womanhood from its deepest degrada-
tion under the sanctions of the most
immoral religion ever yet conceived by
the devil. Now or never is the time to
strike the "Monster" a most deadly
blow. Mormonism was never more ac-
tive and aggressive. In all the States
of this Union and in many of the coun-
tries of Europe its missionaries are
numbered by hundreds and thousands;
and if the statistical reports of Mor-
monism can be trusted, its growth in
1899 comparatively outstrips that of
any other religious body. More than
60,000 were added to its ranks in the
last year; and in spite of all kinds of
opposition, in almost every outraged
community, its missionaries continue
their depredations upon our families.
Though turned from many a door, or
prohibited from preaching in our public
buildings, they scatter their misleading
literature and gain audience to individ-
uals, or seize upon street corner oppor-
tunities to spread their heresy. Like
all new and false religions Mormonism
is full of zeal, debate and proselytism;
and its propagandists not infrequently
gain advantage by the cry of "persecu-
tion." The great moral octopus which

clutches Utah and surrounding terri-
tories is reaching out its suckered arms
to every State in the Union; and noth-
ing can so effectively cut off those arms
as full and elaborate information up to
date and circulated among the masses.
among the masses. The present volume
in popular form meets this demand of a
perilous hour. It is a great contribution
to the cause of truth and righteousness
and so presented as to attract universal
investigation.

The author of this volume is the dis-
tinguished editor of the Baptist and
Reflector, of Nashville, Tenn. He is a
man of scholarly attainments, of judi-
cial ability and of lofty purpose—a
gospel preacher and writer of rare ca-
pacity and experience; and he has for
years devoted himself to the study of
the great religious and social problems
which affect the destiny of our country
and Christianity. Upon the subject of
Mormonism he is an especial authority,
having devoted much study and labor to
the question, not only by reading and
observation at home, but by personal
contact with the vital center of Mormon
life and activity. With a view to the
present volume Dr. Folk spent some-
time in Utah and the West; and with
his well known conservatism as a ju-
dicial investigator, the public can safe-
ly trust his utterances upon this sub-
ject. Having a long personal acquaint-
ance with the author and having read
the published articles which constitute
the body of this work, the writer takes
great pleasure in thus contributing to
the introduction and circulation of a
volume which ought to be in the hand
of every Christian and American who
loves religious and political liberty and
who represents the manhood or the wo-
manhood of this generation. As a crit-
ical and historical production it is a
high compliment to the author's abili-
ty; and all who write on the subject
for the future, pro or con, will have to
reckon with this book. It is a valuable
contribution to the literature of the
day; and may God's richest blessing be
upon the author and his work.

Acres of Diamonds.

We have just received a copy of Dr.
Russell H. Conwell's latest book,
"Present Successful Opportunities," an
original presentation from the stand-
point of today of the master-motives
and methods that determine success in
life. All this in connection with the
author's great lecture, "Acres of Dia-
monds," considered by Dr. Willingham,
the Secretary of our Foreign Mission
Board, to be the most inspiring one for
young men that he has ever listened to,
for in it is the graphic recital of the ex-
ample, the struggles and triumphs of
successful men and women, represent-
ing every department of human life.
The book which is beautifully bound
and handsomely illustrated ought to be
in the home of every young man in the
country. We have had the pleasure of
seeing Dr. Conwell in his home life, and
have made a careful study of the great
work he is doing in Philadelphia and
we heartily commend this book. There
is a good opening for some live Baptist
man in Alabama as the publishers want
a general agent for the State. Don't
write us about it, but take up the mat-
ter with the Temple Press, 1232 Arch
St., Philadelphia, Pa. This is not an
advertisement but is written because
we want Dr. Conwell's work to prosper
and because we believe his book will do
our young men and women good.



Golden Wedding at Columbia, Ala.

The celebration of the Golden Wedding by Capt. and Mrs. John T. Davis, of Columbia, Ala., on Sept. 23, will never be forgotten by those present.

Beautiful invitations printed in gold had been sent out and none, unless provisionally hindered failed to come.

At 7:30 o'clock the Columbia orchestra, composed of home talent, pealed forth the wedding march, and the following children, Mr. and Mrs. S. G. Clark, of Columbia, Mr. and Mrs. M. L. Dekee, of Marianna, Fla., Mr. and Mrs. John T. Davis, Jr., Columbus, Ga., Mr. and Mrs. Geo. L. Campbell, Columbia, Mr. and Mrs. Geo. H. Malone, Dothan, Ala., Mr. and Mrs. Chas. H. Davis, Columbia, and twenty-five grandchildren assembled in the reception hall which had been transformed into a paradise of loveliness.

Overhead was a handsome arch in which were fifty candles and from the center suspended a large double heart in gold with the significant dates and letters, W. D., 1852, D., 1902. Around the arch a number of little bells hung held by streamers of ribbon by which the grandchildren rang them joyfully, and all was indeed "happy as a marriage bell" when Capt. Davis led forth his blushing and yet lovely bride of fifty years and sat in beautifully decorated chairs. Their pastor, Rev. J. F. Gable, came forward and in a sacred and impressive ceremony again re-united these two happy hearts that have indeed and in truth for the past fifty years beat as one. The Methodist pastor, Bro. W. D. Heath then offered an appropriate prayer.

The older son, John T. Davis, Jr., of Columbus, Ga., came forward and read a beautiful original poem from Capt. Davis, a tribute to his wife, and then one of the greatest surprises to the Captain took place when the younger son, Chas. H. Davis, read a similar tribute from Mrs. Davis to her husband. Immediately afterwards Master Davis Campbell and John T. D. Erle brought forward a covered stand that proved to hold an elegant gold tea service which Mr. John T. Davis, Jr., on behalf of the children, presented to their parents.

After congratulations (it having been known that no presents outside the family would be received), the guests were invited into the dining room, where dainty refreshments were served. On leaving the dining room each one of the guests was presented with a photo of Capt. and Mrs. Davis, arranged for the occasion.

To those identified with the Baptist cause in the State, the name of Bro. John T. Davis is familiar. For many years he has been a power in our denominational work, and those more intimately acquainted with them know Sister Davis to have been the "power behind the throne" in their work of benevolence and charity.

It has been aptly said that success in life depends upon one doing the common things of life uncommonly well. We doubt if there is a couple in the State who have more fully exemplified the truth of the saying.

Sister Davis was born near Columbia, Ala., Dec. 23, 1833. Her parents were rich planters and she was educated in one of the best southern colleges. She has been a guiding influence in her husband's life. Her deeds of charity and benevolence have been many and she has always been an open-hearted friend. The Columbia Baptist Church, of which she has been a member for more than fifty years, has never during that time been weak, for her work, her influence, her prayers and her support has kept it strong.

Brother Davis was born in Marianna, Fla., April 30, 1829. He had expected to begin business in Marianna, but after meeting the young lady who is now his bride of fifty years, he promptly changed his mind and came to Columbia.

The members of his family were Methodist, but his wife was an iron-clad Baptist and when the Spirit of God moved him to become one of the "Lord's elect," he chose likewise, after a full investigation of her tenets, the church to which she was so devoted, and ever since has been a power for good in his denomination.

For more than a quarter of a century he was superintendent of the Sunday school in the Columbia Church and it was in every respect a model Sunday school. We doubt if there is a church in the State that has furnished more converts from the Sunday school in proportion to membership than did this one during that period. Brother Davis gave up the work to younger men, but is the teacher of the Bible class and always helpful in Sunday school work, being president of the Sunday School Convention of the Columbia Association.

In business he has been a phenomenal success. Being a rich merchant before the war, he not only lost all, but was left deeply in debt by that terrible conflict. With his usual zeal and de-

termination he went to work and soon paid off his debts and accumulated a competency. In 1882 he began a banking business in Columbia and his banking firm was regarded as one of the strongest institutions in that section of the State. He is also president of the Columbia Cotton Mills. It was never Brother Davis' object in life to amass a fortune, but he has always believed in using his money for better purposes, as he has made it he has dispensed with it for good: to charity, to religious purposes and to his children. Had he, as so many others have done, hoarded his money he would no doubt have been one of the richest men in the State, but he chose the better part of accounting himself for his stewardship to his Lord, and well has he done so.

May the choicest blessings of the Master rest upon this golden-hearted couple.

Dr. Frost.

Dr. J. M. Frost, Secretary of the Sunday School Board of the Southern Baptist Convention, brightened our office a few minutes last Thursday. He was in town to speak in the National Convention of Negro Baptists. Dr. A. C. Davidson, bishop of the Southside Baptist church, had him in charge, and a representative of this paper accompanied them to the Convention. Dr. Frost has had some part in helping the interests of this Negro Convention in Nashville, and his services are highly appreciated. He was heard at his own Convention under a suspension of the program, and spoke with his old time ease and vigor, notwithstanding he is still showing the effect of his long and critical illness. His address was listened to with much enthusiasm, and a bright young mulatto woman sat on the platform and made a stenographic report of it. We are promised a copy by the secretary of their publishing board.

These Negroes are evidently in earnest. They have not yet found themselves, but it is to be hoped they will do so before very long. An indication pointing distinctly in the right direction was a paper read by a Kaffir, member of a native church in Cape Town, Africa. He has been in this country three years at school, and after two more years expects to go back to his own people. He spoke with a Kaffir accent, but was evidently understood, and his paper was an earnest plea for men of his own race to go back to their father-land and preach the Gospel to their own people. His voice broke with emotion and his eyes filled with tears as he begged for the living missionary to speak to his people in their own tongue. "My heart breaks down," he said in his quaint way. "I cannot tell you all in it." A great wave of feeling swept over the vast throng, and one could not help wishing that the occasion might have been made to mark an epoch in the history of the American Negro. It could have been done. It was an incident of thrilling interest. That way lies the American Negro's mission.

For Nervous Women.

Morsford's Acid Phosphate.

It quiets and strengthens the nerves, relieves nausea and sick headache, and induces refreshing sleep. Improves general health.

Subscribe for the Southern and Alabama Baptist.

President A. P. Montague.

I have had it in mind for some time to say a few words about my friend and brother, President A. P. Montague. Our relationship for a number of years, has been most pleasant and intimate, and I was, of course, keenly interested in his late removal to Alabama. In my judgment, in the choice made by the Board of Trustees, they have selected one of the foremost educators in the South to become the President of Howard College. Whatever peers he may have in the educational circles of the South, he has no superior. Scholarly, wise, and of equable temperament, cordial, magnetic and a ready speaker, possessed of great financial executive ability, Howard College enters upon a new career under his administration.

I am looking with great interest toward educational affairs in Alabama. Baptists must endow Howard College or quit—these are the alternatives. Parents cannot be expected to sacrifice their children and their future prospects, upon the altar of denominational sentiment alone; these parents will naturally do their utmost for their sons, and give to them the best. If Baptists are going to hold their young men their institutions must be equal to the best that can be elsewhere afforded.

This is the situation confronting our people everywhere—not in Alabama alone. Looked at from this distance the prospects for Howard College are now brighter than ever before in its history. The Baptists of the State seem to have waited long enough, and they seem to realize this fact.

With President Montague in the lead of your educational forces success should be speedy and complete.

B. F. Riley.

A Strong Recommendation.

The proof is here. "I have been using Hughes' Tonic for chills and fever, and unhesitatingly say it is the best remedy I have ever used. I could name a number of others who have been benefited." Sold by Druggists—50c. and \$1 bottles.

PREPARED BY

ROBINSON-PETTET CO., (Inc.) Louisville.

Rev. W. H. Provence Called.

Rev. H. W. Provence, pastor of Clayton Street Church, Montgomery, Ala., has received a unanimous call to the pastorate of the Baptist Church of this city. There as a large attendance of the membership and the unanimity of the call makes it sure that he can accomplish great good if he accepts. We hope that a favorable response will be received from him. There is no better field for usefulness than the one to which he has been called.—Ensley Herald.

FREE TO OUR READERS.

Botanic Blood Balm for the Blood.

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails. Heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per large bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

CORRESPONDENCE

The Holy Spirit.

A Paper Read at the Winfield Conference and Requested for Publication by That Body in These Columns.

Rev. S. M. Provence.

One of the most important and suggestive and mysterious results of modern scientific inquiry is the discovery of the correlation of forces; for example, that heat, light, electricity, motion are each convertible into every other without diminution or loss. Whatever may be the occult kinship amongst these forces that makes it possible for them to be changed from one to another, it seems suggestive of an analogous medium of communication in the spiritual realm. The luminous noon, radiant to our eyes with the beauty of the first day, is all dark to the blind. The deaf are unmoved by the charms of the music that ravishes our ears. The media are destroyed through which beauty and music reach the soul. A brute is insensible to moral suasion, an idiot to a logical argument. An army with banners cannot be set against an earthquake. The signal service does not regulate the wind. There is no nexus by which these forces are reached. The principle that all matter attracts all matter does not explain why an apple falls to the ground. It is only a bungling effort to state that something, we do not know what, some silent, mysterious, unseen, yet ever present and mighty something, holds the earth itself together, keeps sun and moon and stars in place and preserves the whole marvelous order of the material universe.

These illustrations ought to help us to grasp the idea of the omnipresent omnipotent Divine Spirit, and His control of all things, material and spiritual. It is in accord with what we see in the material realm, to say that the human spirit is the natural medium of communication between the Divine Life and the world of men. If the dictum of a great philosopher be true, that in the world there is nothing great but Man, and in man there is nothing great but Mind, and if the kinship of forces be the law of their interaction, then the presence of the Holy Spirit is not only in accord with all that we know of "the nature of things," but it also gives the clew to the riddle of human history. It is He, the Holy Spirit, who has made possible civilization and art and science and religion. It is He who has conserved human weal, who has made all wrongs clamor for their righting, who has inspired the groan of the whole creation for its coming redemption.

I. THE MINISTRY OF THE SPIRIT.

"In the beginning" of the world's life, the spirit of God "brooded upon the face of the waters." Job said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Jehovah said to Moses, "See, I have called Bazaleel * * and have filled him with the Spirit of God, in wisdom and understanding and knowledge and all manner of workmanship." These quotations show Him to be the author and preserver of life and the director of His servants. His guidance and blessing underlay the historical development of the Jews' religion. Thus he became associated in the Jewish mind with the

Messianic promise. Isaiah set forth in glowing imagery his universal dominion, and his ministry was constantly recognized in the prophetic thought.

In a special sense our era is called the "dispensation of the Spirit," because through Him the Messianic reign is completing its establishment. It is He who guides and controls and makes efficient the forces that are working for righteousness in the earth. When God speaking through the prophet Joel, said, "Afterward I will pour out of my Spirit upon all flesh," he did not imply that that Spirit had never been a power in human life, but that there would be in God's own time a more striking display of spiritual control. Accordingly, the miraculous birth of Jesus was due to the Holy Spirit. He watched over and protected the holy child, and when the time for his public ministry came, the Holy Spirit spoke the divine approval. After the close of that ministry the guidance of the Spirit was the constant stay of the disciples. The Comforter came with the promised divine leading and help. On the first pentecostal festival after our Lord's ascension, there came suddenly a noise as of a great, roaring wind which filled all the place where they were assembled. "And there appeared unto them tongues as it were of fire, distributing themselves and (one) settled upon each of them; and they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." It was the Holy Spirit who at Antioch said to the church, in some way unrevealed to us, "Separate me Barnabas and Saul for the work to which I have called them." It is He who touches into life the soul dead in sin. It is He who enables men to see their need of deliverance and accept the only Deliverer. Jesus himself taught Nicodemus the need of being begotten from above into a new spiritual life by the Holy Spirit. The Author of that life is our Paraclete, guiding and blessing us as we seek and trust Him, showing us the path of duty if we are wholly willing to be led, enabling us to walk in it, and carrying on to the day of complete redemption the good work begun in us. The Holy Scriptures are the gift of this inspiration. He gives power to the efforts of His people, helping our infirmities and making intercession for us "with groanings which cannot be uttered." The happiest results for human weal have come from His work in His people. Through them the noblest ideals have been given to the world. Through them the religion of Jesus Christ has already belted the earth with its sweet and tender sympathies and its generous spirit.

II. THE METHODS OF THE SPIRIT.

From the beginning of human existence the power of Spirit has been directly exerted over individuals, "according to His own will." His dealing with Adam and Enoch and Noah and Abraham and a great number of less conspicuous persons illustrate this truth. There are also many evidences that His power was not confined to His own people. His dealing with Abimelech and Laban and Jethro and Balaam and Melchizedek and the kings of Egypt in the times of Joseph and of Moses, show that the Holy Spirit's power is not limited

as to time or place or method or men. May it not, therefore, be as the heathen have sometimes said, that to the power of an ever present Spiritual God is due all that is good among them? If an Egyptian Pharaoh was "raised up" for a divine purpose, why may it not be that great law-givers and reformers among the heathen have had a place in His mighty plan? And why may it not be that to Him is due the preservation of the heathen from disintegration and anarchy and self-destruction? The Apostle Paul told the "very devout" heathen in Athens that God was near to each one of them, and that it was He, and not the objects of their pantheistic worship, who had determined "their appointed seasons and the bounds of their dwelling place."

Who will set a limit, other than the Holy Scriptures indicate, to the influences of the Holy Spirit. Who can tell but that the mysterious workings of our own souls are often the voices of the Spirit still and small? When we look into the depths of our own souls and are awed with the mystery of our own being, and there rushes upon us a feeling of strange and unutterable pain, and our eyes fill with tears as we realize our isolation from all the universe—an isolation no human companionship can bridge—may it not be that the Holy Spirit is teaching us the need of the divine fellowship? And when our hearts seem ready to break with longing for the blessedness which is always beyond, may it not be that the Holy Spirit is speaking to us of eternal inheritance. Our thoughts and feelings and impulses come and go without any regularity and often without control. Whence they come and whither they go we can not tell. Who would be bold enough to refuse to believe that every desire for a pure heart, every noble resolve, every pang of hunger for righteousness, comes from the Holy Spirit? And may it not be that all the best things that men have done and said and thought have been in some way connected with His boundless purpose of Grace to the world? Oh, brothers and fathers, we ought to walk softly before him. How small the field of our activities! How narrow the range of our vision! How short the period of our growth! How sadly encumbered we are by the dulness of our spiritual motions and the burdens of time and sense! And yet the Holy Spirit leads us. By methods of His own, along ways which we do not know, sometimes through darkness, sometimes over thorns and stones, He leads us. And the dearest thing in all our experience is the sense of His leading.

III. THE PURPOSE OF THE SPIRIT.

The salvation of men from the guilt and the ruin of sin, and the establishment of the undisputed reign of God is the purpose revealed to us in Holy Scriptures. The connection between the hidden working of the Holy Spirit and the preaching of the Gospel we cannot explain. What he has done in the heart of a man to prepare the way for the Gospel we cannot tell. But it is He who leads men to believe the Gospel and to accept Jesus Christ as Savior and Lord. So it was with the Roman captain, so it was with Saul of Tarsus, so it has been in all the history of preaching. Whether a Paul plant or an Apollos water, it is He who "giveth the increase." How this exalts and dignifies the ministry of the word! With what courage and zeal and confidence we ought to labor, since we know that nothing we do in harmony

with this Spirit and His purpose can be in vain.

The human soul can inflict no greater injury upon itself than to resist the Spirit. The first martyr to Christianity, facing the angry throng that were intent upon taking his life, exclaimed, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did so do ye." Resistance to Him has made all the murderers in the history of the world, and all the criminals of every kind. On the other hand, to yield to Him loyal homage to put one's self constantly under His control, is to achieve all that is blessed in human life. The blessedness beyond we do not know. The imagery of perfection of splendor and of power is exhausted in the effort to tell what it is. It is enough that we shall be like our Lord, that we shall see Him as He is, and that we shall understand "what manner of love the Father hath bestowed upon us that we should be called the sons of God."

A Tale of Two Cities.

By Rev. Richard Hall.

Perhaps it would be more correct to head this article "A Tale of Two Men," for it is not so much two cities, New York and Manchester, but two men with whom this "tale" is connected.

On my way to my old home in Bolton, England, I stopped over Sunday in New York City. If everybody in New York was out of town at least there was some compensation for some of the people out of New York were in town. The Rev. Geo. Campbell Morgan was one of them, and at 11 o'clock Sunday morning, July 20th, I found my way to the Fifth Avenue Presbyterian church, one of a congregation of 2,000 assembled together to worship God. And truly it was worship. The prayers, the spirited congregational singing, the impressive reading of Scripture, and above all, the marvelously simple and illuminating expository preaching of this Elisha upon whom has fallen the mantle of Moody made a service of rare inspiration. Except in some religious convention, e. g., the Southern Baptist Convention when they sing, "How Firm a Foundation," I have never heard such congregational singing as on this occasion. The building is lofty and as the great volume of harmonious sound filled that beautiful church even the traditional monster that "has no music in his soul" must have experienced some thrill and at least for a few minutes, have lost his fitness for "treason, stratagem and spoils." And this music was made without any choir. A great organ and one lone singer, or precentor, in the organ loft, directly above the preacher, even above the level of the gallery, so high that the necks of those in the front pews ached as we looked up at him.

Mr. Morgan's text was Matt. xii. 42. "Behold a greater than Solomon is here," the third of a series of five sermons which he was delivering at the church on the five occasions on which Christ was said to be greater than the greatest, greater than the temple, greater than Jonah, greater than Solomon, greater than Jacob and greater than Abraham. In this discourse the preacher demonstrated the three-fold superiority of Christ over Solomon, first, in wisdom, second, as a king, and third, in his revelation of God. It abounded in striking and unexpected expositions of Scripture and yet the exegesis was not strained but simple and convincing. The world is wonderfully small. Passing out of the church I brushed against

a gentleman and found myself apologizing to Dr. J. A. French of Texas. "What are you doing here?" I asked. "Come to hear this wonderful man open the scriptures," was the reply.

Two Sundays later I enjoyed a privilege long despised in years gone by but in recent years ardently desired. It is the old story of indifference to treasures near at hand. Six months in the same city and twenty years within ten miles distance of Dr. McLaren and yet this was my first sight of him. The church is a handsome structure, situated in one of the best sections of Manchester. The preacher's popularity is attested by the notices posted in the vestibule requesting strangers to wait until 10:30 when they would be shown seats. However there was plenty of room and our party was fortunate enough to obtain a seat very near the front. The church seats 1500; there must have been 1200 or more present. The choir was small, only five, and not a man amongst them (Bank holiday, I was told was responsible), the congregational singing was a little disappointing for in England one soon learns to expect singing far beyond the average American standard.

The prayers before the sermon, of which there were two in addition to the invocation, were uplifting and inspiring. One phrase I remember. It was a reference to the king whose coronation was set for the following Saturday: "Bless, O God, our sovereign, and grant that the crown, which we trust shall soon be placed upon his head, may be a crown of righteousness which shall lead on to a crown of light."

It was with some feeling of anxiety that we had made our way to Dr. McLaren's church. He is 75 years of age and his health has not been good for some time, so that he only preaches once each Sunday and not infrequently disappoints his congregation by failure to fill his pulpit. Only a week previous the assistant pastor had taken his place and an address which he had been expected to deliver to the Wesleyan Methodist Conference was lacking on account of sickness. This, too, was to be his last sermon before going away for his vacation, and so was our only opportunity to hear him. It was with a sigh of satisfaction, therefore, that I watched the tall figure mount the pulpit steps and recognized from his pictures the spare, intellectual face of Dr. McLaren, and it was with both pleasure and surprise that we noted the vigorous voice in which the first hymn was read, in fact there was no trace of weakness or old age in the conduct of the worship of the day by this veteran of the cross.

The ordinance of the Lord's Supper was observed after the service and it was this, I presume, which suggested the theme of the sermon, John vi. 57, "He that eateth me, even he shall live by me," a discourse upon the necessity of Christ becoming part of the believer. The preacher discussed the food, the eating, and the life. There was a marvellous precision of language and beauty of phraseology and yet all so easy and natural that it seemed to flow forth without any effort. No manuscript, not even notes, were used. One passage was peculiarly effective, where, after explaining that the word translated "eateth" means in the original a sort of "chewing the cud, ruminating, turning over and over again until by reflection it becomes one's own," the Doctor said, "I am afraid that in this modern world meditation is one of the lost arts. We have no time," and then followed a series of illustrations, appropriate and

forceful, garbed in beautiful language, with not a superfluous word. "You can't take in a landscape from the windows of a cheap tripper. The cloth spread upon the grass needs long hours of sunlight to bleach it. The garment placed in a drawer richly perfumed after ten minutes is guiltless of any aroma but wait a month and the aroma seems to have become an indissoluble part of the garment. The first feeling on seeing Niagara is one of disappointment, but sit and look and see and think until you have taken it in and then only you realize its grandeur. And do you think, my Christian brother, that you can take in Christ in an occasional five minutes? He that eateth me shall live by me; he must chew the cud of me."

It was interesting to note the number of ministers present. One of my friends told me that her pastor said there were from a hundred to two hundred ministers present every Sunday in Dr. McLaren's congregation. This must include the theological students of Manchester (the Baptists and Congregationalists have each a theological seminary, or college they call it, in this city) who throng to hear this great master. But I counted as I sat and as I passed out before the communion, not less than 15 to 18 whose clerical garb declared their calling—mature or elderly men. I should have said they were Church of England clergymen but I find that it is not uncommon, and among Wesleyan Methodists especially, for other denominations to dress in this style.

The whole service was a never to be forgotten privilege and I left, hoping that Providence might long spare this good man to continue to be the first citizen of Manchester and the prince of expository preachers.

And here this tale ought to end, but a continual round of visits to relatives and friends and holiday excursions on the continent and in the Lake District of England, has so long delayed the keeping of my promise to the editor of the Alabama Baptist that I must stretch my title a wee bit and add a tale of another city and another preacher, which otherwise might have been saved for another communication. This other city is Bolton, my old home, a cotton factory town of about 170,000 people, where I preached in the evening after returning from Manchester, in the Rose Hill Congregational Church of which my father was a deacon and here I was brought up and professed my faith in Christ. A handsome pipe organ, a new gallery, and other changes and additions made the house quite strange, but there were a few faces among the 300 or more that I recognized as the old friends of sixteen years ago.

The church, with a few exceptions, is composed of operatives in the cotton mills. I have some scruples of conscience about discussing the preaching—I did it myself—but I can speak without restraint regarding the singing. It was the finest congregational singing I have ever heard. I was simply amazed. The choir was large—about twenty voices—and good, but the singing of the congregation was the amazing thing. If anyone failed to sing I did not discover it, and I looked to see. And they not only sang heartily but with remarkable expression. In every hymn book, the lines are prefaced with various musical notations: p, pp, mf, etc., and the congregation were as sorry as I was the care and precision of a trained chorus. It was perfectly evident that they enjoyed it, too. In one of the hymns, "Abide With Me," there were

eight stanzas, four on one side of the leaf and four on the other. I did not notice the last four, or I should probably requested the omission of two of them, and I don't doubt that some of the congregation were as sorry as I was when they finished the eighth stanza. Everywhere I have been I have found the congregational singing good and think this must be a very general excellence among English churches. A friend of mine here was telling me that she heard Dr. Lorimer in New York six years ago when he had just returned from a summer trip to England. He announced a hymn and added: "I wish you would sing it heartily, every one of you, like they do in England." But I must claim for my old church and for my old town that they are models, rarely equalled, in this regard. Only two days ago, standing in the oldest Methodist church in Bolton, the caretaker pointed to the place where the old pulpit had stood in which John Wesley preached in 1776, at the dedication of the church, and said, "Mr. Wesley preached and he told the folk that he had never heard such singing in his life and never expected to until he reached heaven."

A Question and Answer.

Mr. Editor: Will you kindly allow me space in your most excellent paper to ask a question that sorely perplexes my mind, and is the only obstacle that intervenes between me and perfect enjoyment of the glorious religion of our blessed Lord? It is the time worn question of immersion. Is it essential to salvation? If we are truly converted, and feel our hearts swelling with love to God, if we fully realize that the glorious love of God for us is sufficient to sustain us in the most trying scenes of life, if we have sufficient of his grace to glory in tribulation, feeling that it brightens our star of hope, if we uncomplainingly drain the cup filled with the waters of Marah, and fain would kiss the hand that presses it to our lips, and if in all things we can say, "Thy will, not mine, be done," is not this sufficient evidence that we have passed from death unto life? And withal if we have not been immersed is one thing lacking to make our spiritual life complete?

In your paper of September 3rd is an article headed, "Immersion and Close Communion," which I have read through fully and prayerfully. If immersion is the only baptism taught in the New Testament, and symbolizes our dependence on Christ for the beginning of spiritual life, does it follow that our spiritual life does not begin until we are immersed? If some of your godly ministers could realize how anxious I feel on this question surely some one of them might give me some light and comfort, through the columns of your highly esteemed paper. You, of course, Mr. Editor, see that I am not a member of a Baptist church, though I love the Baptists and it would only take this one step to make me one; but having been reared by parents who were Methodist in every sense of the term, when I was brightly, joyfully converted at the tender age of eleven years I hesitated for five years before I would join the Methodists, trusting that my parents would consent for me to join the Baptists and oh! how often my little heart would ache to see others enjoying the blessed privileges of church membership, and I excluded because I wanted to be a Baptist, and be immersed. I finally united with the Methodists at the age of sixteen, rather than cross the wishes of my parents, so for a little

more than thirty years this question of immersion has troubled my mind, is the only point upon which I am not at peace in my Christian experience, and to my mind peace in the highest charm of spiritual adornment, gives that sweet blessedness to the heart that peace alone can give, and we should strive to obtain it on all points. This is why I cannot feel satisfied with my baptism, sometimes I am tempted to believe it is womanly weakness to allow my mind disturbed by this question. Then that still small voice will whisper, "If immersion is the only baptism, then you have not been baptized" and so my peace on that point is continually destroyed, and loving the Baptist denomination best it would be one of the sweetest joys of my life to be more closely identified with them; still there are some binding reasons why I should be loyal to the Methodists. It may be that I have too fine a sense of duty to others that I should let their wishes influence me to the extent they have in this matter, which weighs so heavily upon my mind. Were I more acquainted with Rev. M. T. Foster, the highly esteemed pastor of Notasulga church and also of the Baptist church near me, I would ask him to favor us with one of his soul inspiring sermons, (delivered in that wonderfully impressive manner peculiarly his own), on this subject, and if this should meet his eye perhaps we may enjoy the privilege of hearing his views as to whether one feeling as I do on this subject should go through life without being immersed. Trusting soon to hear or read something that will give me comfort on this point, I remain,

An Anxious Enquirer.

The foregoing letter appeals to us with great force. Evidently this sister is a cultured Christian woman. She is deeply in earnest. Her appeal is pathetic. All she lacks of having "a good conscience" toward God is the "answer" of baptism. We wish to say, in all courtesy and kindness, (1) There is no sort of doubt that the only baptism known in the New Testament is immersion. There is nothing on which the learning of the whole Christian world is so united as this. There is not today a scholar in the wide world, whose reputation is worth taking care of, who will say that baptizo, the Greek word ever meant to pour or sprinkle. (2) All the ingenuity of argumentation has been exhausted to support sprinkling and pouring, when all that was needed was one clear utterance from the Word of God. Sprinkling and pouring for baptism were the outgrowth of baptismal regeneration one of the oldest errors of the Roman Catholics—an error still perpetuated by them and by those who practice infant baptism. When Henry VIII. revolted from the Pope and set up the "Church of England" (Episcopal) he brought with him the rubric of the Roman Catholics, which though it required immersion for healthy children was generally disregarded. The Methodists inherited the error through the Church of England and they (with others who got affusion from the same source) have ransacked the Scriptures for one clear proof of its divine authority. And that in vain. The effort is now given up by men of genuine learning. No one has been baptized who has not been immersed.

(3) A recent issue of the Central Methodist claims that its people recog-

(Continued on page 10).

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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We are in the midst of moving. Everything is torn up. We are almost out of patience. We are doing our best to get things in order. Bear with us and pray for us.

Send all mail to the Alabama Baptist, Birmingham, Ala. Don't send any to Montgomery. Every day our subscribers send letters to Montgomery and they have to be forwarded. It causes inconvenience and delay. Sometimes we wonder if people read the paper. Church and Association clerks continue to send to us for Church and Association letters although we have repeatedly put it in the paper in bold type that our stock was exhausted and that we wouldn't print anymore of them.

We appreciate the interest a number of our pastors are taking in helping us and our agents at the Associations to put the Alabama Baptist into Baptist homes. We have been surprised at the very warm welcome we have received at the Associations we have attended up to this time and feel sure that before they are over we will have had our heart further gladdened by brethren who want to help us to the extent of their ability.

Will pastors kindly call the attention of their members to the fact that the paper is in pressing need of ready money and urge them to either forward it direct to the office or take it with them to their association where some one appointed by us will be ready to receive and receipt for it. We believe the pastors are realizing how much we are counting on them and how much help they can render.

We are putting a number of new names on our lists. Our visits to North Alabama have been most encouraging. We find that many Baptists in the Northern part of the State are rallying to our support. Keep your eye on North Alabama.

We believe that the coming of Dr. Provence to Birmingham will mean much in the way of strengthening the editorial and enlivening the news part of the paper, and that the visits of Rev. S. O. Y. Ray, "The Country Preacher," will do much to make it popular in the homes, and that Brother Hamner's Editorial Correspondence from the field will give us an idea of what the brethren are doing and saying. We are proud of our men, but we are still prouder of Sister Malone who conducts the Woman's page. Brethren, take us all in all we are a pretty good lot. So please

go to work and see if you can't put the Alabama Baptist in more Baptist homes.

Frank Willis Barnett.

Howard College Opening.

Our college began its sixty-fourth session Wednesday morning. The opening exercise was full of interest. Dr. A. C. Davidson, president of the Board of Trustees, was master of ceremonies. He spoke some words of welcome to those present and introduced the new president. Dr. Montague gave an earnest address which was heard with close attention and which made a deep impression. We reproduce a full report of it on another page, from the Daily News.

Dr. A. J. Dickinson, an alumnus of Richmond College, brought the greeting of that great school. Dr. W. H. Smith, pastor of the First Baptist church, Columbus, Ga., brought the good wishes of Georgia and the Mercer University. Dr. W. B. Crumpton, Prof. Joel C. DuBose, Rev. J. G. Lowery, Mr. J. W. Minor and the editor of this paper made short addresses.

A large number of students have already arrived and others are coming in daily. A distinguished company of ladies and gentlemen were present to welcome the new president and the new students and lend their support to the institution whose success means so much for Alabama and the Baptists. The college starts under uncommonly favorable auspices, and we hope the ensuing year is to be far and away the best in all its history.

An Ominous Sign.

The entire Protestant press of this country seems to be aroused by the singularly infelicitous and inappropriate utterances of Secretary Root in regard to the friars in the Philippines. Already general denominational bodies are beginning to call on the President for authoritative denial of certain things: the press dispatches have said about the aggressions of the Roman Catholics. Mr. Root has made a stupendous blunder for which there was no excuse. He has shown his unfitness for the responsible position he holds. He was simply playing to the Catholic gallery, and every man of discernment sees it. He is after the Catholic vote. If he wishes to divide the country on that line he could not have chosen a course more certain to produce that result. But he ought to be able to foresee the further disaster that such a division would surely bring. The pope is hoodwinked by his too eager advisers, or he would never have allowed this question to come up at such a juncture.

The arousal of public sentiment will defeat his aims in the Philippines and stir hostilities in this country where before there was indifference. Rome is always the same in its greed of power. It is a vast political machine. It cuts the tap-root of all morality, knows nothing of the Scriptural process of character-building, plays its own deep game on the religious instincts of men, and has an eye for nothing but its own aggrandizement.

If Secretary Root really believes that the poor priest-ridden Filipinos in their ignorance and superstition and vice, show the best results of Catholic supremacy for three hundred years, he might learn something by comparing them with similar peoples where a purer teaching has prevailed for less than a hundred years. His personal opinion,

however, is a matter of no consequence whatever. It is his official indorsement of Romanism which has offended the whole country, and which ought to sweep his party from power.

The fight for religious freedom is not yet won. The fight for separation of church and State is a fight for religious freedom. Let Rome press the issue. We humbly hope she will. It will bring the cataclysm for which the world has waited long.

An Awful Tragedy.

The great gathering of Negro Baptists in Birmingham to attend the National Baptist Convention which meant so much for the uplift of the race was marred by one of the most fearful tragedies that ever occurred in Alabama. Almost without warning and seemingly without any serious cause more than one hundred lives were lost in an effort to get out of Shiloh Baptist Church. We stood at the door on Sunday afternoon and could hardly realize that only a few nights before thousands in a mad rush to get out had trampled one another to death like stampeded cattle. Few living away from Birmingham can realize the full horror of it. Our heart goes out in sympathy to those who lost their dear ones. We trust that in spite of the tragedy the Convention will mark a new era in the history of the colored preachers in the ranks of the Baptist denomination and that their coming

together here means that a great movement towards moral and spiritual development along all lines has been inaugurated.

The National Negro Baptist Convention.

Feeling that they have accomplished much good for their race the delegates to the above convention are now returning home. Many men of note among the colored Baptists were in attendance at the closing session.

Prof. Joseph A. Booker, president of the Arkansas Baptist College, Little Rock, before offering resolutions of thanks, had the following to say:

"I have learned to watch every public occurrence from a race point of view, not because I cultivate race prejudice, but because I want to see if there is in reality strained relations between my people and the white people of this country and whether or not there is a softening of such condition. Nothing has been more conclusive of the fact that the southern white man is kindly disposed toward the negroes of this country than the stampede at Shiloh Church last Friday night. And, not only kindly disposed, but real friends in time of need. From private citizens to the highest municipal official I have been made to feel in more than one way the anxious care and deep sympathy of the white people of Birmingham in this public calamity."

Editorial Paragraphs

The Birmingham papers have given sympathetic and very full reports of the National Convention of Negro Baptists. In so doing they have done an excellent service for the whole South.

In conversation in our office last week Dr. Frost said, "I don't know a man in all the range of my acquaintance who would fill the position of president of Howard College better than Dr. Montague." And Dr. Frost has for many years been well acquainted with our foremost men.

We never realized the value of Dr. Folks' book, "The Mormon Monster," until we visited Salt Lake City. Upon our return we took it up with renewed interest. It will pay any one to get it. It is published by Fleming H. Revell Company, Chicago, and it is through their courtesy that we are enabled to give you such good pictures of Salt Lake City.

The associate editor of this paper, in outlining briefly its policy, in an informal talk before the Baptist Ministers' Conference, stated that the purpose of the management is to study "the things that make for peace and things whereby we may build up one another." At the same time he assured the ministers present that the paper would not shy off from any vital question of policy or teaching, but would stand firmly in the old paths for everything that Baptists represent. On this basis we make our appeal for the help of all our people.

"Prof. William H. Council, A.M., President of the Agricultural and Mechanical College for Negroes, located at Normal, Ala." So it is written. He is reported to have said in the National Convention of Negro Baptists last

week that he got more out of slavery than it got out of him, and it was a great institution for the Negro and done more to save Africa than anything in all the world." There are people who will not believe it, but that Negro is correct.

One of the pluckiest and most consecrated set of men and women that we know of at present are making great sacrifices to build a Baptist church at Athens. A plain recital of what they have done and are doing would sound like a chapter out of New Testament times. We had the privilege of preaching to them on Sunday at the Court House. They hope to be in the new church before the new year. We praise Brother Curry on his work and congratulate him upon having such workers. The Baptist cause in Athens is looking up.

Bro. Crumpton is doing a good work in circulating "Baptist Why and Why Not," a book published by our Sunday School Board. The editor of this paper put fifteen copies into one of his pastorates with happy results. The book costs \$1.25, but we suppose a reduction could be obtained for clubs of five or more, and it is a good book to have handy to lend. Here is a small part of the table of contents:

Why Baptist and not Roman Catholic.
Why Baptist and not Episcopalian.
Why Baptist and not Methodist.
Why Baptist and not Presbyterian.
Why Baptist and not Campbellite.
Why Baptism of Believers and not Infants.
Why Immersion and not Sprinkling or Pouring.
Send to Bro. Crumpton and buy a copy to lend.

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Baptist Church Adopts Resolutions.

Whereas, our beloved pastor, Rev. J. H. Longier, after serving the Jasper Baptist Church as pastor so ably and faithfully for nearly five years, has tendered his resignation to take effect 1st of Sept., 1902; therefore be it

Resolved, 1. That it is with a feeling of profound regret and sadness that we part with Bro. Longier and his most excellent wife, and

Resolved, 2. That we recognize in Brother Longier a man of deep piety, a man circumspect in his life, and faithful and fearless in the discharge of his every duty, energetic and self-sacrificing to a wonderfully great degree and always on the right side of every moral question.

Resolved, 3. That few men, if any, ever left our town more universally respected and beloved by all denominations and all people, and that the same is true of his devoted self-sacrificing, Christian wife.

Resolved, 4. That our best wishes and prayers follow him and his family to their new home and new fields of work.

Resolved, 5. That these resolutions be spread upon the minutes of our church, that the same be published in the Alabama Baptist and the Mountain Eagle, and that a copy of the same be furnished Brother Longier.

W. H. Moore, W. C. Davis, S. Lacy, Committee.

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Non-Resident Notice.

The State of Alabama, Jefferson County, No. 2850. In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

William Richards vs Hannah Richards. In this cause it being made to appear to the Register by Robt. C. Redus, Solicitor for Complainant, that the Defendant, Hannah Richards, is a non-resident of Alabama, and resides in the city of Atlanta in the State of Georgia, and further that, in the belief of said affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Southern and Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Hannah Richards, to answer or demur to the bill of complaint in this cause by the 28th day of September, 1902, or in thirty days thereafter a decree pro confesso may be taken against her.

Done at office in Birmingham, Alabama, this the 25th day of August, 1902. W. C. Garrett, Register.

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Correspondence.

(Continued from page 7).

nize "the independence of the individual" more than the Baptists do, because they allow one to choose between affusion and immersion, while the Baptists allow only immersion. The Methodists will indeed immerse, as a last resort, those who have never been sprinkled, when they can in no other way keep them from going to the Baptists; but one who receives such immersion is compelled to indorse the sprinkling of others, including unconscious infants who have no "choice." (4) Sincerity cannot make a false thing true. Our plea is for obedience. God has spoken. He could not have revealed his will in words that mean as many things as have been put into baptizo. He could not have made himself understood. Baptizo means only immerse. Baptism symbolizes the resurrection, which is the fact upon which our Lord rested his claims. It is symbolic also of our death to sin and of our new life in Him. The thing signified does not, however, as suggested by our correspondent, depend upon the sign. It antedates the sign and is independent of it. Baptism does not save. It is a profession of faith in the crucified and risen Lord, a separation from the world, a setting forth of the hope of the future life.

(5) We trust and pray that our sister may be led of the Holy Spirit and that she may yield implicit obedience to the Holy Scriptures in regard to baptism.

A Trying Situation and a Great Opportunity.

By R. J. Willingham, Cor. Secy.

Southern Baptists have a very important question now before them in connection with their Foreign Mission work. Let us carefully consider some of the factors in the case. For four years past we have been making a very decided advance. At the Convention in Norfolk in 1898 the Board reported 76 missionaries and 117 native assistants, or in all 193 workers as our force in foreign lands. This year the Board reported 115 missionaries and 171 native assistants, an entire force of 286. Since the Convention others have been added so that now we have about 300 workers.

Last year we had 1439 baptisms. This year a very large number of additions are being reported and the work is developing so rapidly that our missionaries plead with us for new workers.

In 1899 our contributions were \$109,267.43; in 1900, \$140,102.39; in 1901, \$156,083.33; in 1902, \$173,439.49. This Convention year we have been hoping that we would get \$200,000.00. But now here comes the troublesome question. The missionaries sent out are human beings and need to be cared for. Many of them are pleading with us for houses in which to live. Their families must be cared for. To live in the native houses means not only great inconvenience and hence inefficient work, but very often it means to court disease and death. After selecting many of our most consecrated, best equipped young men and women for this work it is the part of reason and common sense as well as good religion that we take care of their health and strength. We want them to be strong and vigorous and live long so that they can do much effective work for the Master. To secure six or eight of these needed homes in

the large cities where our missionaries live, will cost us many thousands. Even then some of our missionaries will still have to make out as best they can in the native houses; knowing that when they are enabled to awaken a deep interest they are liable to be turned out by the unfriendly landlords. The Board feels that we must furnish in certain localities, homes for the missionaries.

In addition to this heavy expense, our missionaries have opened a number of Theological Training Schools to train the native preachers and thus better prepare them for the important work of taking charge of the rapidly developing interests in connection with the struggling native churches. It requires money to gather forty to fifty young preachers and train them, yet what a very important work this is. It must be done, though at great cost.

Besides this we have sent out several medical missionaries. It has been found by experience that the Christian physician healing the body, gains access to homes, and overcomes barriers which otherwise seem insurmountable. The physicians now on the field need dispensaries and hospitals so that they can minister to the thousands afflicted in body and soul, who come to them and beg for help. Shall we not furnish the facilities to these laborers so that they can do effective work?

In addition to the above, some of the weak churches are begging for help to aid them in erecting chapels in which to worship God. They do not ask for great edifices. They beg simply for the crumbs which fall from the tables of their more favored brethren who live in Christian lands so that they can have a place in which to worship God. In some cases they build without aid, in others, being very weak they ask help. Shall we not grant it?

To supply all of the above needs will require liberal gifts. But then when we remember that in addition to all these, others of our choicest young men and women are begging to be sent out to the fields white to the harvest, what are we to do? As secretary of the Board, I have made an estimate of what our missionaries are asking to be granted to the various fields for another year, and not allowing for any more missionaries to be appointed it would take about \$230,000.00 to \$240,000 to supply their requests. The Board tries to work with faith in God and faith in the brethren, but to lay our work on such a basis as this would look like presumption. Some of our missionaries we fear will have to be disappointed. We cannot well grant all they ask. Earnestly, faithfully, successfully as they are working we will have to say to them, the brethren at home will not go so fast, we cannot supply all your needs, although they are so urgent. Still, brethren in the homeland, shall we not grant a part of their requests and help them to go forward?

Kind friends have spent \$2,500 to build a hospital in South China as a memorial to Rev. John Stout, formerly of South Carolina. This hospital will be a great blessing. Several brethren and sisters have sent their checks for \$500 or \$600 and thus provided the salary of certain missionaries. Churches have done the same. Other individuals and churches give \$100, and thus pay the expenses of a native preacher on the foreign field. Can we depend on a general advance? Can we not get other large gifts? If any brother or sister would like to correspond on the subject

I would be glad to answer any letters. We are confronted with a trying situation and at the same time with a great opportunity. What shall we do? Will not all who love the Lord's work pray to God to give wisdom to the Board to whom the brethren have entrusted the direction of this work; and also pray God to open the hearts of our people that they may see their God-given opportunities and give for the work as never before?

One word in conclusion—God has given us a noble set of brethren and sisters who are faithfully representing us at the front. He has blessed and is still greatly blessing their efforts. Let us praise and render thanks giving to Him for His mercies and blessings. Surely He will be better pleased with us if we praise and thank Him as well as pray to him. "Blessed be the Lord, God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen."

Richmond, Va., Sept. 1, 1902.

Beyond Their Apportionment.

The Montgomery, The Calhoun and Birmingham Associations have gone beyond the amounts apportioned to them. Birmingham will try to raise \$6,500 for all benevolences; of this \$4800 will be for missions. Several of the churches were asked to give \$100 a month. One of the pastors said, "my church will do that and more."

If this spirit is kept up throughout the Associative campaign I shall hope for great things the coming year.

Pastors Blackwelder and Shelburne brought the associational work before their churches the first Sunday after the Association closed. Let me beg the pastors all over the State to do this and keep the work before them, the year round.

THE MISSION COLLECTIONS

after the missionary sermon should not be neglected. I am expecting a thousand or fifteen hundred dollars from the above. Brethren, please do not let it be side-tracked for something else.

RETURNS

are coming in rapidly from the Associational treasurers. This is as it should be. Some treasurers hold the money until just before the meeting of the next Association. This ought not to be allowed.

"HOW IS THE WORK IN THE STATE?"

A brother asked me that question. I confess to a little discouragement when I answered: "Brother, my heart grows sick when I think of the work that needs to be done in Alabama and the pitiful sum which is given for the purpose. Our rich men cannot be made to see where there is any need for work in Alabama. If they would just go with me for one week their eyes would be opened." Yes, there are good men who ought to send me \$500 for State missions besides what their churches are doing.

A brother from another State, who has been away from Alabama for some years, said: "Brother Crumpton, the section where I used to preach is

GOING BACK.

I was sorry to see it, but it is so. Your Board ought to have a man in that region, a strong man. If you don't I can't see what is going to become of things."

All the brother said was true; but what can we do? If we can get the \$12000 for State missions we are ask-

ing for this year, we can, by the help of the Associations, put men to work in every Association. Brother, will you help us? W. B. C.

Notes from Brother Crumpton about Associations.

Letter reading at Associations is an abomination which ought to be mitigated—it can't be abolished. If the letter readers could once get it into their heads that the Association needs to hear only the names of the delegates and the statistics, more than half the time would be saved. The preamble, the postoffices, the names of officers, the names of preachers, with many other things could be left out. Even the stereotyped phrase: "Brethren, pray for us," could be passed over without hurting anything.

The introductory sermon ought to be heard at 11 o'clock the first day, otherwise it is not introductory. If it is what it ought to be, its influence will be felt throughout the whole session. A mistake is always made when it is put off till the night service.

HOPEFUL TALKS.

That is what we need. If a brother's liver is out of order, don't let him venture on a speech at the Association. A brother said at the Bigbee: "We have had three disastrous years to the crops, but my churches have forged right along to the front in their contributions. Each year they give more than they did the year before. God's judgments are upon us, but we ought to get nearer to him. I don't boast, but I thank God for the spirit I see in my little churches." What a cheerful, hopeful ring is that! Doubtless everyone went away feeling that all is not lost after all. We can turn defeat into victory if we will.

ABOLISH THE FINANCE COMMITTEE.

The old plan of taking three of the best men in the Association and compelling them to sit up day and night with a financial table, is all wrong. There is no need of it. The committee ought never to have had anything to do with the vouchers. It should have handled only the cash sent up. Confining its labors strictly to the cash, it need not be occupied longer than one or two hours. But where is the need of a committee at all? What is the treasurer for? He can receive all money and apply it to the several objects. Of course his accounts ought to be regularly audited.

The tabulated statement can be prepared by the clerk when he gets home and has the time to go carefully through the letters.

The Calhoun Association had a blackboard tacked to the wall where everybody could see it. There, in plain figures, could be seen everything that had been done. During the intermission a brother had gone through the letters and there it was in black and white. Some of the delegates, whose churches had done but little didn't like the blackboard. Figures buried away in the minutes where nobody will see them tell no tales; but the blackboard speaks out. I commend the blackboard to the Associations.

Here are the Calhoun figures:

Missions	\$3229 91
Education	467 42
Orphanage	580 93

What Association will do better?

W. B. C.

Subscribe for the Southern and Alabama Baptist.

Field Notes.

(Continued from page 3).

tecost the first service with him, and but for shortness of time and voice interference two nights, the results would have been marvelous. Brother Swindall goes to the Seminary to better prepare himself for the work. He proposes the very best for himself, which is a laudable ambition and we may look to hear prominently from him in the future. It is in him. We had no set help with New Hope, nor Good Hope. Brethren dropped in incidentally and aided some. I am impressed more than ever that one week is not sufficient in most cases. I believe we all need to remedy the one week idea. I rejoice to read of so many good meetings.

W. R. Whatley.

ORDINATION AT WEAVER'S.

By the authority of the church at Weaver's, Ala., Bro. A. D. Glass was ordained to the full work of the gospel ministry on Aug. 31st. Revs. W. S. Griffin and H. L. Johnson acted as ordaining council by request of the church. Brother Glass is commended to the confidence and esteem of the brotherhood.

HE WOULD LOP THEM OFF!

Dear Brother Barnett: I see in your last paper earnest appeals to subscribers to pay up their subscriptions, many of whom are many years behind with their subscriptions. It is a poor grade of Christians that will go in debt to a religious paper and then have to be dunned to pay up their arrears publicly. No secular paper will carry a subscriber long without prompt payment. Why then expect a religious paper to do what a secular paper will not do for a delinquent subscriber? If you will go to lopping off delinquents and it does not make them ashamed of themselves and pay up, they are not worth carrying.

Respectfully,
S. G. Robertson.

Eufaula, Ala., Sept. 13, 1902.

NEW HOPE.

A letter comes to this paper giving account of a gracious revival at New Hope Church, Quinsey, which resulted in twenty-eight accessions to the church and the organization of a Sunday school. The preaching was done by Bro. E. C. Mitchell, assisted by Brother Bullard and McElrath.

GAYLESVILLE.

Bro. W. Palmer writes that Bro. J. N. Webb baptized nine at Demaris Church on the 14th, and that much good has been done there during Brother Webb's pastorate.

FROM DADEVILLE.

Sunday, Sept. 14th, was a great day with us. At 9 a. m. I baptized two, and at the 11 o'clock service our house was crowded. We received a good collection for Foreign Missions. Monday morning was a time of rejoicing with us. The Deatsville Normal Institute opened its first session with seventy pupils. We hope to have a hundred by Christmas. We have some boarders and expect others. The rate for board is \$7.50 a month. We expected Major Harris, but were disappointed. Addresses were made by Prof. W. L. Walker and this writer. Prof. Walker is a Howard College man. Mrs. Walker has charge of the primary department. Prof. Berry Walker, teacher of

Latin, Greek and ancient history, is a graduate of the University of Georgia. His wife teaches music and French.

Trustees were elected by the patrons as follows: H. R. Schram, President; J. D. Ray, M. A. Pyron, M. F. Berry, B. G. Lane.

FROM SAFFORD.

Two of the churches of which I am pastor, have held special meetings this summer, Safford and Catharine. One included the first and the other the second Sunday in August. I had Bro. A. J. Preston to help me. We counted ourselves fortunate in securing him. The people heard him gladly and good was done at both places. My churches will make a good showing in their reports to the Association soon to meet. The last week in August and the first in September I spent with J. W. Sandlin, holding 'Baptist Rallies,' on Sand and Brinley mountains. There are 'lots' of people there now and more coming. It seems strange that the country has not been settled more fully before. Most of the recent comers that I met are from Georgia. They are good people and a valuable addition to any community. There is a great future for that mountain country. The climate is bracing and healthful, and the possibilities are great in both material and spiritual things. The Baptists have that part of the country, but the churches need more system in their work and leaders better informed, more progressive and wholly devoted to the work of the ministry.

Brother Sandlin is a true yoke-fellow. The pastors and preachers in the communities we visited gave us cordial help, and some consecrated laymen went the whole round with us and rendered valuable help.

J. L. Kendrick.

A TEXAS WONDER.

Hall's Great Discovery.

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

READ THIS.

Clanton, Ala., March 3.—I certify that I have been cured of kidney and bladder troubles by Texas Wonder Hall's Great Discovery (St. Louis) and I can fully recommend it.

REV. L. B. POUNDS.

Boscobel College, Nashville, Tenn. A high grade school for young ladies. Handsome brick buildings. Beautiful campus. Strong faculty. Advantages of the South's educational center. Next session begins September 18. Write for catalogue to C. A. Folk, President.

The Mobile and Ohio Railroad will inaugurate dining car service between St. Louis and New Orleans and Mobile, Sunday, Aug. 31st. The headquarters of the Superintendent of Dining Cars and the Commissary have been located at Jackson, Tennessee.

In cost, finish and furnishing, the cars equal any that have yet been built.

SOUTHERN DENTAL COLLEGE, Atlanta, Ga.

If you are interested in obtaining a dental education write for free catalogue of full instruction. Address Dr. J. W. Foster, Dean, 61 Inman Bldg., Atlanta, Ga.

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More prescriptions than any house in the State, because that's our business and we compound them with painstaking accuracy. Best Pharmacists, Purest Drugs, Lowest Prices. Ask your doctor about us.

COLLIER DRUG CO., The Cut-Rate Drug Store,
2012 First Avenue.

SISTER: READ MY FREE OFFER.

Wise Words to Sufferers
From a Woman of Notre Dame, Ind.



Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OR DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sicknes and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write to-day, as this offer will not be made again.

Address MRS. M. SUMMERS, Box 441 Notre Dame, Ind. U. S. A.



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Patronized by the elite of travelers and tourists from all parts of the world.
Boulevard and 63rd St. New York City.

A modern fireproof hotel of the FIRST CLASS, conducted for the Accommodation of those who want the best at reasonable cost. : : Famous for the Perfection of its Cuisine and Service. And its beautiful and homelike appointments and splendid location. Music by entire orchestra every evening. W. JOHNSON QUINN, Prop.

HOWARD COLLEGE DAY.

Sunday, Nov. 2d.

The Baptist State Convention asks each church in Alabama for a collection for Howard College on Sunday, Nov. 2, or the first Sunday thereafter most convenient to church and pastor.

Dewberry's School Agency.

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



STOP!

Don't scratch. LITTLE'S LIQUID SULPHUR stops itching instantly. IT POSITIVELY CURES ANY SKIN DISEASE

ON EARTH

QUICKLY AND PERMANENTLY. In order to prove its merits we will ship postpaid to any address in the United States or Canada on receipt of fifteen 2c stamps, a package of Little's Liquid Sulphur, Little's Liquid Sulphur Ointment and Little's Liquid Sulphur Soap. Descriptive pamphlet and testimonials mailed free on request.

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The Great
CALIFORNIA REMEDY

.. CURES ..

RHEUMATISM

and all Liver, Kidney and Bladder diseases caused by an excess of uric acid in the system. It is pleasant in its effects and builds up the health and strength while using it. Thousands of certificates sound its praise. It is thoroughly endorsed and never disappoints.

Send stamp for book of particulars and wonderful certificates. Price \$1 per bottle. 6 bottles, \$5. For sale by druggists. If your druggist can not supply you it will be sent, prepaid, upon receipt of price. Address URICSOL CHEMICAL CO., Los Angeles, Cal. or the LAMAR & RANKIN DRUG CO., Atlanta, Ga. Distributing Agents.



CHURCH BELLS

Chimes and Peals,
Best Superior Copper and Tin. Get our price
McSHANE BELL FOUNDRY
Baltimore, Md.

OBITUARIES

WALKER.

Whereas, Our Sister Mollie Walker has been taken from us,

Resolved, 1st. That in the death of Sister Walker our society has lost a worthy member, one who was faithful in the discharge of her duty as a member of our society.

2nd. That we express our sorrow in the loss we sustain.

3rd. That we sympathize with the family of our sister in their bereavement.

4th. That these resolutions be published in the Alabama Baptist and a copy be sent to the family.

Mrs. Cumbie,

Mrs. Jordan,

Mrs. Pruett,

Mrs. Brett,

Committee.

Mrs. C. B. Milner, Secy.

BLAND.

Eddie L. Bland was born near Verbena, Chilton county, Alabama, February 6, 1881 and died of typhoid fever July 27 1902. The writer has known him for eight years and during the last four years he was my constant companion and I am prepared to say that I was never with him one time too many. Eddie was a good boy. He loved home and was a devoted son and brother. I have never known any one who had more care for the feelings of others. I never, during all the time I knew him, heard him say a word that would cause any one a moment's sorrow. The evils that many boys of his age seem to delight in, had no attractions for him, he turned from them in disgust. He was converted and joined the Baptist church at Verbena, September 10, 1893. Since his connection with the church no one has been more loyal or regular in attendance both to church and prayer meeting. We do not understand why he, who was full of usefulness and promise was taken from us. How sad! And yet how bright the Gospel makes it all. For while his body rests beneath the sod, Eddie himself has gone to be with Him who said, "Come unto me, all ye that labor and are laden, and I will give you rest," and there resting with Jesus he will await the coming of those who love him.

"No more going out forever,

No more sorrow, no more tears,
Death and pain can harm him never,

Through the glad eternal years.

In the glory of His presence,

Which now lights the Jasper sea,

We will meet the long lost dear one

Waiting there for you and me."

J. O. Colley.

East Birmingham, Ala.

WHEELER.

Joseph Wheeler was born in Jackson county, June 28, 1878, professed faith in Christ in 1894, and united with the Dallas Avenue Baptist church, Huntsville. In 1900 he moved to Alabama City, became a member of the Dwight Baptist church and was ordained a deacon in June, 1901. He died March 20, 1902, while visiting his father in Huntsville. His life was that of a consistent Christian. He was firm in his convictions and used the office of deacon well. He leaves a widow and child.

Resolved, by the Dwight Baptist

church, That we show our love and respect for Bro. Wheeler by recording this obituary in our church book, and that a copy be sent to the Alabama Baptist, and to Sister Wheeler.

J. M. Solley,

J. B. Keowen,

B. C. Miller.

MRS. CALLIE BARNES, OUR MOTHER.

On Sunday, the 22nd, I saw our dear mother leave home with buoyant step to attend church and in about two hours she was brought home unconscious. She had called for her letter from the 2nd Church, Selma, and for several Sundays had wished to join the 1st Church, because it was nearer. Circumstances had prevented her doing so until this Sunday. Just as the congregation was extending to her, and one of her daughters, the right hand of church fellowship, she was seen to give way and would have fallen to the floor had it not been for loving hands, who caught and eased her down to the floor. All was done that medical skill and loved ones could do, but God had called her from his earthly sanctuary to his mansion not made with hands. She passed quietly away June 23rd, at the home of her son, L. E. Barnes, of this city. All the children were summoned to her bedside, of the eight only one was absent when she passed away. One sister being in Florida, could not arrive in time. O, the sadness of our hearts as we saw our sainted mother passing from us. How we miss her cheering words and prayers, which have always strengthened us, even when far away from her! What a blessing to have a praying mother!

Her custom on the Sabbath was to go to God's house to worship. She was always there unless sickness prevented, and it was sweet to us to know that God called her home from His house.

Our mother, was Callie Carson, daughter of Thomas Carson, and granddaughter of Rev. Robt. Carson, of Edgefield district, South Carolina. She was born in Edgefield district in 1886, and brought to this county, Dallas, when six months old. Her entire life was spent in this and the adjoining county, Lowndes. She professed religion and joined the church when a young girl; married Lloyd Barnes in 1853. Thirteen children were given to them, of which number eight survive them. All are Christians and Baptists.

Mama was a member of Pleasant Hill Baptist church from the time she united until a few years ago, when she moved to Selma and united with the First Church. Her long married life was spent principally in one house near Pleasant Hill, and her children, except one, united with Pleasant Hill church. She saw many loved ones and friends pass away but was always submissive, meek and lowly in spirit. None could know and not love her, so gently, patient and loving was she. We miss her more and more as the days go by, but we know she is with Jesus and loved ones.

We pray to live near our Savior, as she did, and be ready to lay down our work as finished as dear mamma did.

BRO. CRUMPTON'S TRIBUTE.

I have known Mrs. Barnes from boyhood. She came from religious stock, Old Father Robert Carson, a preacher

of wide usefulness in his day, was her grandfather. She was faithful to God and true to her children. Her patient training resulted in the saving of all her children. At the last she can joyfully say: "Here I am Lord and the children whom thou hast given me."

Rev. J. E. Barnes, of Sulligent, her oldest son, had the sad pleasure of seeing her breath her last, though she could not speak to him. The departure of such a soul from earth to Heaven doubtless raised a shout there. All the sadness here, but smiles there.

W. B. C.

RESOLUTIONS OF AUBURN BAPTIST SUNDAY SCHOOL.

Whereas, God, in His all-wise providence has seen fit to transport to heaven one of our number in the person of Ira Reid, be it

Resolved, 1st. That, while we bow in submission to His will, Ira's presence will be missed among us, and we desire to testify to his faithful interest in every department of our work for Jesus during the time of his stay.

2nd. That we extend to his bereaved relatives our heartfelt sympathy in their affliction.

3rd. That we will try to meet him in Heaven where parting is no more.

Geo. McElhaney,

Chris Thompkins,

Sam Haynie,

Hixie Laney,

Wm. Reid,

Gatchell Cooper,

Bessie Wright,

Annie Lou Webb,

Ginnie Bell,

Class mates.

M. E. Bell, Teacher.

GRIMLAR.

Brother J. H. Grimlar departed this life on the 12th day of June, 1902, at his home at Moline, Fla., aged 45 years, 5 months and 19 days. He died of typhoid fever with which he had suffered for several weeks, during which time he was nursed and tenderly cared for by a loving wife, his relatives and many kind friends.

He had all the medical aid necessary in fact all that human hands could do for him was done. Yet when our Heavenly Father called him to Himself, he must go. It is a great consolation, though, to all who loved him to know that he was prepared to go, and that we will meet him again in the morning of the resurrection.

He spoke of his departure as calmly as though he had been going on a journey and told his wife many things to tell his old pastor in regard to his funeral, etc.

Brother Grimlar, when quite a young man, was married to Miss Lizzie Tate, at Atmore, Ala., then known as William's Station. Said marriage took place on Sept. 14, 1876, and not long afterwards he became a member of Pine Barren Baptist church, he soon became a good and efficient worker in the Sunday school. It will only be known in eternity the great good that he did in that work, and in many other Christian duties in his self-sacrificing spirit. It is only fair to say, too, that his wife always associated with him in this work. The writer was well acquainted with the brother all his life and especially all his church life. I was his pastor quite a number of years and always found in Brother Grimlar a ready helper in the Master's work. He had strong faith and trust in God and in His promises;

to talk with him on the subject of religion was ever to be encouraged. More, it was a subject that he liked to talk on. He, in this and many other ways, proved himself to be a Christian, but he sleepeth until the Lord shall call him up to his reward.

J. L. Bryars.

REV. W. L. WHITE.

Whereas, God has seen fit in his wisdom to remove from us by death our pastor, Rev. W. L. White, therefore, be it

Resolved, by the Northport Baptist church, 1st. That in the death of Bro. W. L. White the church has lost a good member, a faithful friend, an earnest and faithful pastor, and a fearless and able preacher of the gospel of Jesus Christ.

2nd. That we will cherish his memory as our dearly beloved, sent to us of God, whose counsels were godly, and whose life among us was a benediction.

3rd. That we bow submissively to the will of our Heavenly Father, who has taken him from us, remembering that "All things work together for good to them that love God, to them who are the called according to His purpose."

4th. That these resolutions be given a place among our church records, a copy be sent to his beloved father, and that they be published in the "West Alabama Breeze" and "Alabama Baptist."

J. T. Beattle,

S. O. Y. Ray,

B. C. Summer,

Committee.

BARNES.

Whereas, our Heavenly Father, in the dispensation of his providence, has removed from our midst our sister, Mrs. C. J. Barnes; therefore, be it

Resolved, 1st. That we deeply deplore the death of our dear sister and comrade in our work, she having been actively identified with us in our society, we will miss her very much.

2nd. That we tender our heartfelt sympathy and love to the sorrowing relatives.

3rd. That our society devote a page in our record book to her memory; send a copy of these resolutions to the family, and that a copy be forwarded to the Alabama Baptist for publication.

Mrs. A. M. Turner,

Mrs. Ida Runson,

Mrs. Laura J. Williams,

Committee.

Woman's Missionary Union, Second Baptist church, Selma, Ala.

Drake's Palmetto Wine Tonic-Compound.

A trial bottle is sent prepaid, free of charge, to every reader of the Baptist who has chronic Stomach Trouble, Flatulency, Constipation, Catarrh of Mucous Membranes, Congestion of Kidneys or Inflammation of Bladder. One dose a day relieves immediately, cures absolutely and builds up blood and nerves perfectly.

Every reader of the Baptist who needs medicine will be supplied with a bottle of Drake's Palmetto Wine Tonic-Compound by writing for it to Drake Formula Company, Buffalo, N. Y.

I can sell your farms and city properties, located anywhere in the U. S. A. The cheapest and best plan. John L. Ray, Albertville, Ala.

ON THE THRESHOLD.

After the summer vacation this month finds the children ready for school.

Right now is the time to have their eyes examined to find whether they are in good condition to begin the long session of study.

Not until too late, do many of the parents find their child's eyes hopelessly injured or the permanent wearing of glasses a necessity.

I have every modern instrument with which to make a careful, thorough, and accurate test of children's eyesight.

Give this your prompt attention.

H. RUTH, Optician

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DR. TICHENOR'S
ANTISEPTIC
FOR
WOUNDS, BURNS, BRUISES
SCALDS, COLIC, CRAMPS,
HEADACHE & NEURALGIA

Brooklyn, N. Y., Feb. 29, 1885.

The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

George Robert Cairns,
Baptist Evangelist.

Milner, Ga., Sept. 15, 1898.

I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

Robert P. Martyn,
Pastor M. E. Church.

Physical Culture Simplified.

Just published by the author, Prof. Anthony Barker
For Men, Women and Children.

Have you answered any of the advertisements of the many Schools of Physical Culture? Have you found them good but beyond your purse? If so, the problem is solved for you. This book is finely bound in cloth. The system of instruction it includes is illustrated with 54 full-page half-tones from life—covers every condition—is thoroughly explanatory. This book is the result of my experience of fifteen years as instructor of Physical Culture. Follow instruction outlined in this book and never pay another doctor's bill. You will never regret sending \$1.00. If not satisfactory, return the book and your money will be refunded.

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First Baptist Church, Chester, South Carolina,
Rev. John Bass Shelton, Pastor.

I know you will be glad to hear that it is well with me. My Master has so much blessed me of late. I have been here two months. They have raised my salary \$300. Have elegantly furnished the parsonage and it is a beautiful home. They have increased my salary \$300 already. This auditorium is the prettiest I've ever seen. The church

seats 500 and we have put in 100 extra chairs and now we have to turn away people at many services for want of room. This is high sounding but nevertheless is true. I want my Alabama friends to know how he is blessing me. You are giving us a fine paper and I never appreciated it as much as now.
John Bass Shelton.

SPECIAL EXCURSIONS

via

CENTRAL OF GEORGIA RAILWAY
The Central of Georgia Railway will sell low rate excursion tickets as specified below. Ask any Central of Georgia Railway Agent for additional information.

SPECIAL FARES TO NEW YORK AND RETURN.

Very low round trip rates from all ticket stations to New York and return, tickets on sale October 3, 4, 5 and 6, final limit Oct. 15, 1902.

NATIONAL ENCAMPMENT G. A. R.
WASHINGTON, D. C., OCT.
6-11, 1902.

Very low round trip rates to apply from all ticket stations to Washington, D. C., and return. Tickets on sale Oct. 3, 4, 5 and 6, final limit Oct. 15, 1902. By depositing tickets with Joint Agent at Washington, not later than 12 o'clock noon on Wednesday, Oct. 15th, and on payment of fee of fifty cents at the time of deposit, an extension of the final return limit to Nov. 3, 1902, may be obtained. The Joint Agency, with Mr. W. S. Bronson in charge, will be located at 1218 and 1220 F. St., N. W., and will be open from 8:00 a. m. to 8:00 p. m., daily, Oct. 4th, Nov. 3, 1902, inclusive.

One stop-over of not to exceed ten (10) days on going passage and one stop-over of not to exceed ten (10) days on return passage will be allowed, provided passenger deposits his ticket with the agent at stop-over point immediately upon arrival at such point.

ANNUAL MEETING FARMERS' NATIONAL CONGRESS, MA- CON, GA., OCT. 7-10, 1902.

One fare for the round trip from all ticket stations south of the Ohio and Potomac and east of the Mississippi rivers, to Macon, Ga., and return. Minimum rates, whose tickets fifty cents; half tickets twenty-five cents. Tickets on sale from points in Georgia October 6-7, final limit Oct. 12th; from other points Oct. 5-6, final limit Oct. 20, 1902.

For Asthma use **CHE-
NEY'S EXPECTORANT.**

Something New in Uniforms.

"The Mobile & Ohio Railroad has inaugurated its dining car service between St. Louis, New Orleans and Mobile. A striking innovation is the uniforms worn by the conductors. Garbed in silk-faced, brown broadcloth tuxedos, with trousers to match and high cut vests of white, corded pique, with gilt buttons, they present a natty appearance. The color and the absence of all insignia, to say nothing of the evident expensiveness of the material and the workmanship, constitutes a marked departure from all established precedents in railroad uniforms, and is very pleasing to the passengers."—From the "St. Louis Daily Globe-Democrat," Monday morning, Sept. 1, 1902.

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga.,
Has Discovered a Wonderful
Cure for all Catarrhal
Diseases.

Rev. J. W. Blosser, M.D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medical herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet no other means can so easily reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years standing. If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid. Address Dr. J. W. Blosser & Son, 352 Walton St., Atlanta, Ga.

For LaGrippe and In-
fluenza use **CHE-
NEY'S EXPECTORANT.**

Millions USE Cuticura Soap

Assisted by CUTICURA OINTMENT, the Great Skin Cure, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations and irritations, or too free or offensive perspirations, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. No amount of persuasion can induce those who have once used these great skin purifiers and beautifiers to use any others.

Complete Treatment for every Humour, \$1. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales, and soften the thickened cuticle, CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT PILLS (25c.), to cool and cleanse the blood.

CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. In screw-cap vials, containing 60 doses, price 25c.

Sold throughout the world. British Depot: 27 St. Charleshouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POTTER DRUG AND CHEM. CO., Sole Props., Boston, U. S. A. "All about the skin," free.

Notice to Non-Resident.

The State of Alabama, Jefferson County,
City Court of Birmingham,
In Chancery.

At rules before the Clerk and Register,
In Vacation.
Gus Yortzes, Complainant, vs. Jennie B.
Yortzes, Defendant.

In this cause it being made to appear to the Clerk and Register of this Court in vacation by the affidavit of J. M. Russell, Solicitor for and Agent of Complainant, that the defendant, Jennie B. Yortzes, is a non-resident of the State of Alabama and resides in Memphis, Tennessee, and further, that, in the belief of said Affiant, the Defendant is over the age of 21 years.

It is therefore ordered that publication be made in The Southern and Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring her, the said Jennie B. Yortzes, to answer, plead or demur to the Bill of Complaint in this cause by the 20th day of October, 1902, or after thirty days therefrom a decree Pro Confesso may be taken against her.

Granted this 15th day of September, 1902.

JOHN S. GILLESPIE,
Clerk and Register.

DAYS POINT HOTEL

A Resort for Tired, Weary and Nervous Persons. A place of COMPLETE REST AND QUIETUDE. Beautifully situated on the bank of the James River, twenty-five miles from Norfolk. Good Fishing, Boating, Salt Water Bathing. Miles of Beautiful beach. Artesian Well Water that is fast becoming noted as a cure for Stomach, Liver and Kidney Troubles. Address J. A. MORGART, Smithfield, Va.

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39th Street and Morris Avenue, Birmingham, Alabama.
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OPENS JULY 3d

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High-Class Vestibule Trains, Through Sleeping-Cars
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Excellent Service and Low Rates to Charleston on
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Gen. Passenger Agent,
Birmingham, Ala.

J. C. BEAM,
District Pass. Agent,
Atlanta, Ga.

RECEIVED 12, 1901.

Tobacco Habit Conquered.

The Rose Tobacco Cure cures. Not a word of complaint for ten years.
Price \$1.00 per box. Order of Rose Drug Co., Birmingham, Ala.

Solid Wide Vestibuled Trains.



Lighted throughout
with the Celebrated
Pintsch Gas.

Finest Equipment
operated in the
South.

Schedule in Effect June 23, 1901.

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

Through train No. 3 arrives at Montgomery at
6:35 p. m.

For tickets, call upon S. T. Surratt, Ticket
Agent, Union Depot, Montgomery, Ala.

For further information, call upon R. W.
Smith, Passenger Agent, or P. S. Hay, South-
eastern Passenger Agent, No. 2 Commerce St.,
Montgomery, Ala.

The Western R'y of Alabama.

SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	38
Lv. Selma.....	4 15pm	6 20am	.....
Ar. Montgomery.....	6 20pm	8 20am	.....
Lv. Montgomery.....	6 40pm	1 30pm	12 0am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	.....	11 10am
Lv. Montgomery.....	9 35pm	.....	9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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

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

WIDE Vestibuled Trains

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

If You are Going

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

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

No. 2 Commerce St.

MONTGOMERY, - - - ALA.

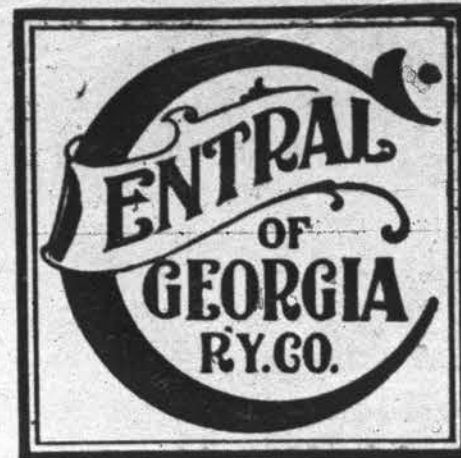


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ISVILLE AND CINCINNATI,
AND ALL POINTS NORTH,
NORTHEAST AND NORTH-
WEST TO MOBILE, NEW OR-
LEANS AND ALL POINTS
SOUTH AND SOUTHWEST,
THROUGH COACHES PULL-
MAN SLEEPING CARS, DIN-
ING CARS. EVERYTHING
THE BEST.

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Louisville.

P. S. JONES, Div. Pass. Agent,
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Savannah and
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Boston,
Philadelphia,
Baltimore

AND ALL POINTS NORTH AND EAST

Complete information, rates,
schedules of trains and
sailing dates of steamers
cheerfully furnished by
any agent of the company.

THEO. D. KLINE, General Sup't.,
W. A. WINBURN, Traffic Manager,
J. O. HAILE, General Pass'r Agent,
F. J. ROBINSON, Asst. General Pass'r Agent,
SAVANNAH, GA.

Atlantic Coast Line R. R. Co.

April 13th.	82	78	58
Lv. Montgomery.....	2 45pm	6 30am	7 45pm
Ar. Sprague Junction.....	3 50pm	7 00am	8 20pm
Troy.....	.....	8 05am	9 25pm
Brundidge.....	.....	8 40am	10 05pm
Ozark.....	.....	9 30am	10 55pm
Elba Junc.....	.....	9 55am	11 17pm
Abbeville Junction.....	.....	10 32am	11 50pm
Dothan.....	.....	10 42am	12 01am
Bainbridge.....	.....	12 37pm	2 05am
Climax.....	.....	12 52pm	2 22am
Thomasville.....	.....	1 45pm	3 15am
Valdosta.....	.....	3 21pm	4 37am
Waycross.....	.....	5 25pm	6 15am
Jacksonville.....	.....	7 40pm	8 30am
Tampa.....	.....	7 10am	6 40pm
Port Tampa.....	.....	7 55am	7 15pm
Lv. Waycross.....	.....	5 45pm	6 35am
Ar. Savannah.....	.....	8 20pm	9 15am
Ar. Charleston.....	.....	6 41am	5 10pm
Lv. Sprague Junction.....	3 55pm	8 00am	.....
Ar. Luverne.....	5 25pm	11 00am	.....
Lv. Abbeville Junction.....	.....	10 30am	.....
Ar. Abbeville.....	.....	12 15pm	.....
Lv. Climax.....	.....	2 40pm	.....
Ar. Chattahoochee.....	.....	4 55pm	.....
Going West.....	*65	*67	-69
Lv. Elba Junc.....	10 00am	3 15pm	2 50pm
Ar. Enterprise.....	11 00am	3 30pm	3 50pm
Ar. Elba.....	12 05pm	6 00pm	4 50pm
Going East.....	*66	*68	-70
Lv. Elba.....	6 15am	12 30pm	7 50am
Ar. Enterprise.....	7 45am	1 30pm	8 50am
Ar. Elba Junc.....	9 30am	2 35pm	9 50am

*Daily, except Sunday. -Sunday only.

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

Pullman sleepers on No 58 between Montgom-
ery and Jacksonville

Three ships a week for Key West and Havana.
Leave Port Tampa Tuesday, Friday and Sunday
at 6:30 a. m.

For further information address

J. A. TAYLOR, T. P. A., Montgomery, Ala.;
W. J. CRAIG, G. P. A., Wilmington, N. C.;
H. M. EMERSON, A. T. M., Wilmington, N. C.
T. M. EMERSON, T. M.

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And to the musical student we have much interesting news to tell. First of all, to those expecting to buy a Piano we call especial attention to the several high-class instruments sold by us—sold for cash, or on monthly terms so easy that you can make a purchase, soon have it paid up, and never miss the money. If you do not feel inclined to buy we will rent a strictly AA 1 instrument for \$5.00 a month and, months after, should you decide to buy, all the rent you have paid may apply as part purchase money.

Come in and let us tell you of our Piano; or, if you like, ask for full descriptive catalogue, mailed free for the asking.

E. E. Forbes Piano Company,

Montgomery, Birmingham, Mobile, Anniston.

We Will Move October 1st

To our new store, now in course of erection at 1905 Third Avenue. Moving is expensive, and in order to lighten the cost as much as possible, we have decided to give September buyers more than the profit on all goods purchased.

Born Steel Ranges 30 per cent Less Than Ever.

There are hundreds of them in use in Birmingham and not a dissatisfied customer. We've been selling them for years. Better get one at once—the supply is limited, and after they are sold, we can supply no more at the price. This six-hole BORN RANGE has always sold for \$50; you get it now for \$35. We will also sell

O. K. Cooking Stoves at a Discount of 30 per cent

In fact, we offer special bargains in everything sold by us. It's cheaper for us to sell the goods at these prices than to move them.

ESTES HARDWARE COMPANY.

1919 Second Avenue—After October 1st, 1905 Third Avenue.

Christian F. Enslin, Pres. C. E. Thomas, Vice-Pres. E. K. Campbell, Attorney
Eugene F. Enslin, Cashier, Otto Marx, Assistant Cashier.

Jefferson County Savings Bank,

Incorporated 1885.

Birmingham, - - - - - Alabama.
Capital Paid Up, \$100,000.00 Surplus and Profits, \$50,000.00

Transacts a general Trust and Banking Business—Drafts on all the principal cities of Europe—Letters of Credit—Cable Transfers—Safe Deposit Boxes for Rent—Interest paid on Time Deposits.

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For half the rent you are paying you can own your own home!

THE MUTUAL HOME COMPANY

will furnish you the money. See or write

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Life Insurance Company

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PHILADELPHIA.

Conducted for Members by Members.

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The Phoenix Mutual Life Insurance Company,

OF HARTFORD, CONN.,

With an experience of fifty years, enjoys an enviable reputation among its policy holders for honesty, liberality and promptness. With an absolute clean record, and paying large annual dividends, writing all up-to-date policies with large cash and other surrender values. No company is better prepared to furnish first class protection at reasonable rates. If you contemplate placing life insurance, you should see me or one of my agents for illustrations.

G. G. MILES,

GENERAL AGENT,
Montgomery, Ala.

Rooms 10 and 11 Moses Building.

The Keeley Institute

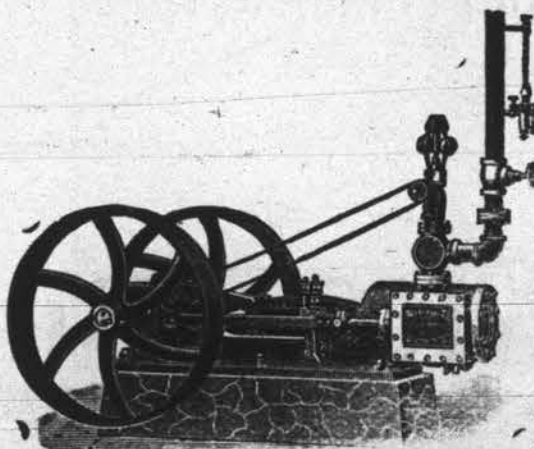
For the Cure of Alcoholism, all Drug addictions, the Tobacco Habit and Neurasthenia.

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712 South 30th Street, Birmingham, Alabama.

The Union Iron Works Company.

Selma, Alabama.



HEADQUARTERS FOR ENGINES AND BOILERS, BOILER TUBES, PIPES AND FITTINGS. STEAM SPECIALTIES, CASTINGS OF ALL DESCRIPTIONS.

YOUR ENQUIRIES SOLICITED.

Repairs of all kind of Machinery promptly done.

For Your SUMMER OUTING

Allow us to suggest Colorado and Utah, famous the world over for their cool invigorating climate, magnificent mountain scenery and picturesque summer resorts, which are located along the line of the

Denver & Rio Grande and Rio Grande Western "The Scenic Line of the World"

Special low rates are now in effect from all points East to Denver, Colorado Spring, Pueblo, Glenwood Springs and Salt Lake City, and in addition to these, very low excursion rates, side trips and "Circle" tour tickets are on sale via this line to the principal points of interest, which afford an excellent opportunity for an inexpensive outing in the Rocky Mountains and to view some of the magnificent scenery. The trip to Salt Lake City is one of unsurpassed pleasure, and tickets to that point are good either via the main line through the Royal Gorge, Leadville, over Tennessee Pass, through the Canon of Grand River and Glenwood Springs; or via the line over Marshall Pass and through the Black Canon of the Gunnison, thus enabling the tourist to use one of the above routes going and the other returning. Another noted trip is the tour "Around the Circle" of 1,000 miles for \$28.00, which comprises more noted scenery than any similar trip in the world, passing the following points: La Veta Pass, Poncha Pass, Toltec Gorge, Indian Reservations, Durango, Mancos, Dolores Canon, Rice, Lizard Head Pass, Las Animas Canon, Silverton, Ouray, Cimarron Canon, Black Canon, Marshall Pass and the Royal Gorge.

If you contemplate a trip through Colorado or Utah, inquire of your nearest ticket agent for rates and illustrated descriptive matter or address S. K. Hooper, G. P. & T. A., Denver, Colo.

F. D. JOHNSON JEWELRY CO.,

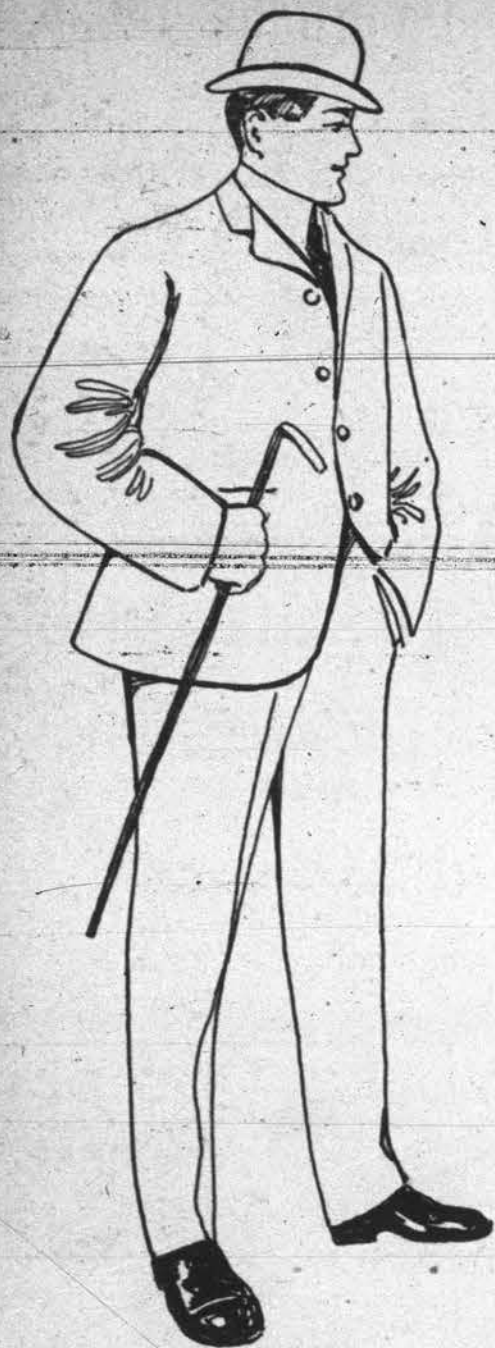
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Write for illustrated catalogue, and state where you saw this advertisement, and ask for any information you desire. Watches and Jewelry carefully repaired and warranted. Diamond Mounting, Rings, Medals and Badges made to order. Prices reasonable and every article exactly as represented. When desired, first-class references will be given in Alabama and other Southern States.





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We are now showing advance arrivals of the new fall styles for the whole family. Men's, boys' and children's head-to-foot wearables, and ladies' and girls' Tailor-made Suits, Wraps, Cloaks, Underwear, Gloves, Hosiery, Etc.

We carry a full line of Ladies', Misses' and Children's Shoes. Come and see us, or if you can't come--write!



LOUIS SAKS, Birmingham, Clothier to the Whole Family.

The Advertiser's New Plant.

The Montgomery Advertiser, widely acknowledged to be one of the clearest and strongest of the great dailies of this country, has just now completed the transfer of its entire plant to its elegant new house at the corner of Dexter Avenue and Lawrence Street. It now occupies one of the most commodious and eligible newspaper buildings in the South.

Our fraternal congratulations are extended to the Advertiser, with best wishes for its continued prosperity.

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Longview, Texas, March 2, 1902.
Dr. D. M. Bye Co., Dallas, Texas:
Dear Sirs—My mother is sound and well. One month's treatment cured her, and we are under many obligations to you for your Oil treatment.

Truly,
C. Bumpus.
Dr. D. M. Bye's Balm Oils, for Cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last eight years. If not afflicted, cut this out and send it to some suffering one. Call on or address Dr. D. M. Bye Co., 171 Main St., Dallas, Texas. P. O. Box 462.

The Mobile and Ohio Railroad will inaugurate dining car service between St. Louis and New Orleans and Mobile, Sunday, Aug. 31st. The headquarters of the Superintendent of Dining Cars and the Commissary have been located at Jackson, Tennessee.

In cost, finish and furnishing, the cars equal any that have yet been built.

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