

BAPTIST EVANGEL, BIRMINGHAM - BAPTIST HERALD, FLORIDA - SOUTHERN BAPTIST, BIRMINGHAM  
ALABAMA BAPTIST, MONTGOMERY - CONSOLIDATED JAN. 1<sup>ST</sup> 1902 AS

# THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

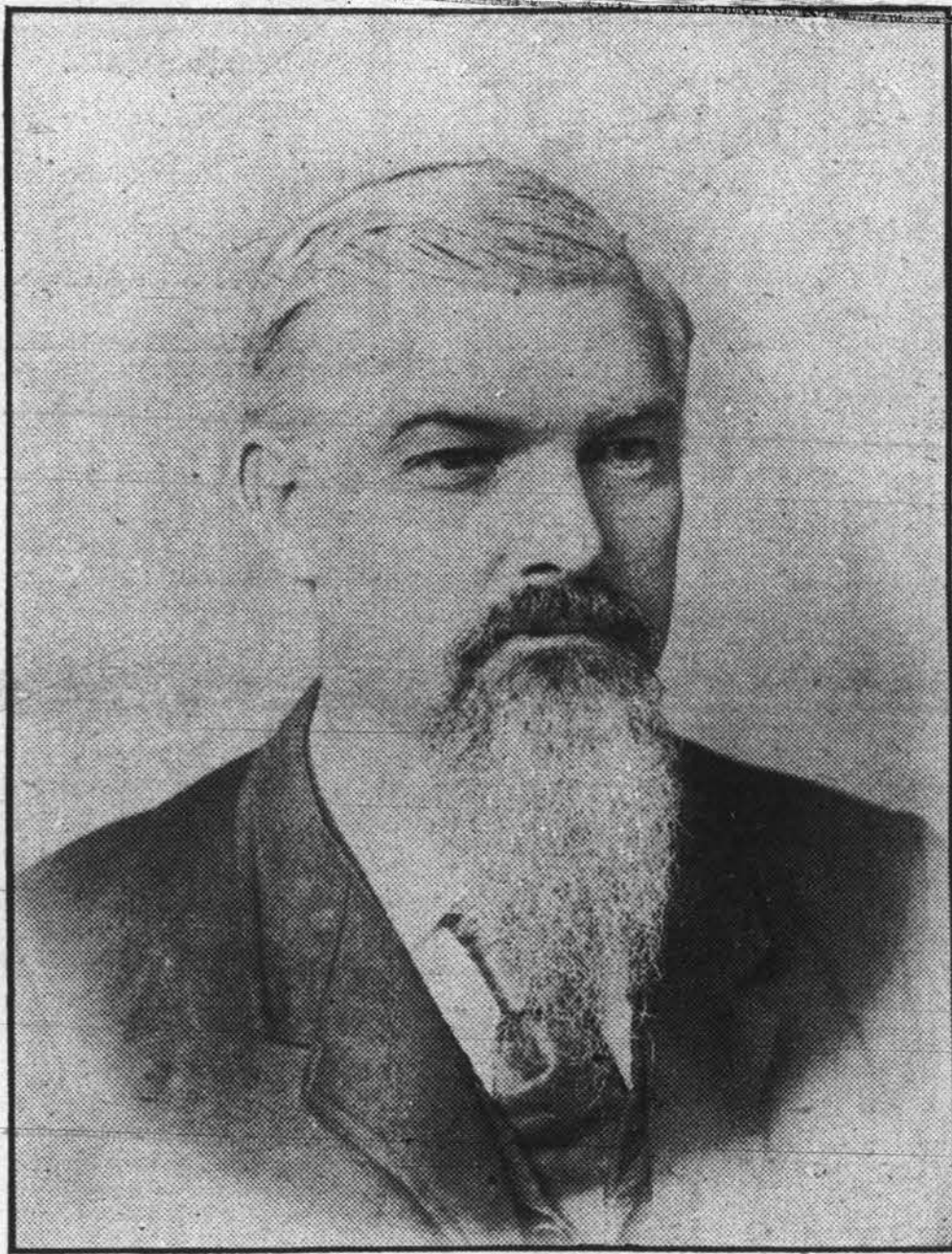
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VOL. 29.

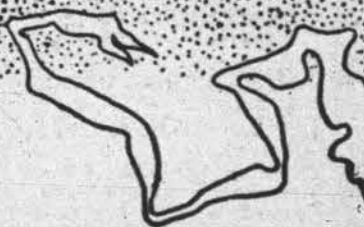
BIRMINGHAM, ALA., OCTOBER 8, 1902.

NO. 41.



REV. JOHN P. SHAFFER, D.D.

The home coming of Dr. Shaffer, improved in health, is good news to the Baptists of Alabama. Long may he live to labor for his Master! On the editorial page we print a letter written by him last April "To the Baptists of Alabama." It was sent with the request that we publish it, or not, as we saw fit. We held it then, but think the time now ripe for publication. He closes a personal letter with these strong words: "I love our young men (God bless them!), and don't want them crushed by an unfaithful constituency." The future of THE ALABAMA BAPTIST is very dear to him, for he realizes the great part it must play in developing our denominational interests. God grant that all of our preachers will be as faithfully alive to the situation as is our faithful counsellor and friend, the sage of Camp Hill.





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# THE SOUTHERN BAPTIST AND ALABAMA

\$2 per Year

Birmingham and Montgomery: For Week Ending Oct. 8, 1902

Vol. XXIX No. 40

## Field Notes

**CLEBURNE ASSOCIATION** met September 26th at Camp Creek church. Owing to inclement weather and sickness in the community the attendance was not large the first two days. On Sunday the house would not hold the people. The old officers, Rev. H. Allen and V. M. Thackerson were reelected moderator and clerk, respectively. The clerk also serving as treasurer. The reading of the letters showed some progress in the mission work, though but little.

The introductory and missionary sermons were preached respectively by Rev. J. C. Garner and H. Allen, the former on Friday and the latter on Sunday at 11 o'clock. They were scriptural, practical and missionary in word and spirit. Other sermons were preached during the session by G. B. Bowman, Esom Hill, Ga., A. B. Carns, Cave Spring, Ga., and A. A. Hutto. Every sermon except one was a missionary sermon, and in one the missionary map was used. Two mission collections were taken amounting to \$14.20. The Cleburne Association is only four years old and has never done much for missions. This year the contributions for all purposes were less than \$100. All the mission reports were thoroughly missionary in spirit, and all the discussions in missions strongly favored world-wide missions by the individual through our boards. Not a word of opposition or indifference was uttered publicly. I was made to feel as never before the need of the pastors' leading in the great work, and of some simple system of regular giving and of information. The delegates, by a unanimous vote, pledged that they would exert their efforts faithfully in their churches to do more for missions. Temperance and Sunday schools were live questions, and a pledge was made to support the temperance cause by word and deed. The session was most harmonious and spiritual all the way through, and every body seemed happy and hopeful. In spite of some sickness it was most royally entertained by the community, most of whom are named Roberts. I never saw so many people of one name. One man walked up to me and introduced himself, asking if my name was Roberts. There are some grand old preachers in this body. They have served amid many difficulties and sacrifices. I love and honor them. One sad thing is there is not a young ordained preacher in the Association. I think there is not one under fifty years of age. Oh, for young preachers let us pray. I represented the mission boards and the Alabama Baptist, and helped all I could. As an expression of appreciation for my help, they, over my protest, voted \$5 for my services. Let the brethren be encouraged. The future is bright and God is with his people. Many other important matters might be mentioned, but this article would be too long.

A. A. Eutto.

### A GOOD MOVE.

The meeting of the Woman's Baptist Missionary Union of Birmingham District was held at Pratt city Baptist church September 26th.

The subject of raising funds for Howard College was discussed enthusiastically by Mrs. D. M. Malone, Mrs. Frank Edwards and Rev. J. T. Watson. On motion of Mrs. Malone, an organization was formed consisting of one member from each Aid Society, to be known as Howard College Co-Operative Association.

Mrs. Malone was elected president, Mrs. J. H. Eubank, of Ensley, vice president, and Mrs. Edwards secretary and treasurer.

The object of this organization, as its name indicates, is to co-operate with the board of trustees and president of the college in raising funds for the endowment and better equipment of the institution. The ladies decided to charge an initiation fee of one dollar to be paid quarterly, or when name was given. Thirty-two joined and thirteen dollars and eighty cents was collected.

Mrs. A. D. Smith.

### BLISS, ALA.

My revival meetings began with the church at Concord, first Sunday in August. This meeting continued five days. The church was greatly revived. Fourteen accessions, three by baptism. This church has a committee of five young women who canvass the church and community in the interest of missions. They are succeeding finely. The church has paid more than her pledges. We have a live Sunday school. Brethren Reeves, White and T. S. Bolling are superintendents.

At Ephesus Saturday before the fourth Sunday in August I began a meeting which lasted nine days. I was assisted by two young students, Bro. W. Rawls of Howard College, and Bro. C. DeWitt, of Marion Military Institute. Both preached well. Thirteen were baptized. I am sorry to say that this church is not in sympathy with the mission cause, and I fear it will not be as long as circumstances continue as they are.

At Big Springs, Autauga county, our meeting began on the second Sunday in September. It was a time of refreshing. Ten were received by baptism. This church is thoroughly missionary, takes regular collections, pays all its pledges, and responds to every appeal for our organized work. It has a good Sunday school.

A large number of our farmers have made little this year, and I fear that many women and children will suffer for the necessities of life before another crop can be made.

A. M. Perry.

### FROM SULLIGENT.

On Sunday night, Sept. 14th, Brother J. T. Allen and C. V. Thompson were ordained deacons of Vernon church. These are excellent men, and I feel sure

will be faithful deacons. A meeting of eight days with my Sulligent church closed on the 28th. I had no ministerial help. Several persons professed conversion and the church was greatly revived.

J. E. Barnes.

### BETHEL ASSOCIATION.

I attended the recent meeting of this historic body which met at Rembert Hills. The delegation was large, the muddy roads considered. Among the visiting brethren present were President Montague, of Howard College, Revs. G. S. Anderson, J. G. Lowery and this scribe.

The pastors of this association present were Revs. Langston, Kendrick, DeWitt and Webb.

The reports from the churches showed vigorous work for the past year. They collected all they were asked for, and raised the apportionment 25 per cent. for next year. Not a discouraging note was sounded, notwithstanding the short crops and the collection on Sunday was an indication of the cheerful and progressive spirit of the churches.

Senator Meador was re-elected Moderator and Bro. J. E. Hecker Clerk.

The introductory sermon by Rev. J. I. Kendrick, was one of the strongest to which I have listened recently.

The speeches were up to high water mark, especially those on Missions by Revs. Langston, Kendrick and DeWitt. The temperance question was vigorously discussed. Resolutions were offered condemning the Dispensary as threatening the overthrow of all our efforts to secure prohibition in our State.

The brethren were charmed with Dr. Montague. His address on Sunday was a masterful effort and our people were thrilled with his matchless eloquence, his devotion to God's Word, and his splendid personality.

Expressions like this were heard: "Our college is destined to become the peer of any in the land under the leadership of such a man."

Senator Meador in his address, predicted that in a few years there would be 500 boys in Howard College and there was a hearty "amen" from thoughtful brethren.

You can judge by this something of the impression made by this distinguished gentleman.

Some of the churches in this association are seeking to move Rev. J. G. Lowery to this part of the State. Should he decide to come he will find worthy co-laborers in the pastors of the churches on this field.

Rev. I. N. Langston and J. I. Kendrick, new men in this association, have proven themselves worthy leaders of these splendid black belt churches and they rank among the strongest young men of our State.

It was a great pleasure for your scribe to meet with the brethren of this association, many of whom he has known many years. I am now on my way to the Clarke County Association and then to the Antioch, my old association. I am glad to say that the Alabama Baptist stands high in all these parts.

S. O. Y. Ray.

### Where You Going?

#### A DIALOGUE.

Rev. R. M. Hunter.

"Hello, where are you going?" said I to a young man who was walking rapidly by.

"Going to hell," he replied.

"Well, I'm sorry. Anything urgent?" I asked.

"Yes. I want to get a comfortable front seat before these old non-going church members crowd me out."

"Well, if that is hurrying you, you needn't walk so fast. There is plenty of time. They will keep up their old habit and take a back seat."

"Say, mister, are you a preacher?"

"Yes, I preach sometimes."

"Well, excuse me; I thought you were one of our drummer boys."

"Well, that is good. Why did you think so?"

"Because your coat tail is so short and you look fat and jolly."

"Thanks! Do you think a preacher should always wear a long coat and look sad?"

"Oh, no! I'd rather judge a man by his sermons than his clothes. About all there is about some preachers is their clothes. But say, doctor, I want to ask you a question."

"All right, my brother, what is it?"

"Don't you think that if all the church members get to heaven there will be a pretty good chance for a poor devil like me? Doctor, I love good Christians and I love preachers. My dear old father was a Baptist preacher, and my mother—here he paused to wipe the tears from his eyes—"is in heaven. I believe she is praying for me, and somehow, while I answered you as I did, I don't think I can go to hell over her prayers. If I had only remembered her Christian example and that of my honored father, instead of looking at the inconsistencies of other people, I might have been a better boy. But why do so many Christians crowd the back pews of the church and the front seats of the theatre?"

"Because they have much of the world and little of Christ in their hearts."

"Do you suppose they have any of Christ in their hearts?"

"Some of them may, just enough to make them miserable. But you are not to take them for a pattern. Look to the Savior. Consider his pure and holy life. Trust him and be saved! And to the next man who asks you where you are going, you can say 'I am on my way home to meet my precious mother and my dear father. By faith in Jesus Christ, I am going to heaven!' Don't be afraid to confess him before men. He is the best friend you can ever have."

"Thank you, doctor, thank you! You are the first man that has spoken to me about my soul since I have been on the road. A drummer has a heart and I get lonesome sometimes and wish for someone to talk to me as you have. God bless you! I'll hear you preach when I come to your town."

And thus the good seed was sown in the drummer's heart.

Don't forget to take a collection for Howard College on Sunday, Nov. 2d.

(Continued on page 13).



### Howard College Day.

Howard College  
President's Office.

East Lake, Ala.

Dear Brother: The Baptist State Convention at its last session suggested that the Trustees ask the churches for a contribution for Howard College each year, until such time as an endowment can be secured for the institution. The sum named by the Convention was \$6,000.00.

The Trustees do not wish this collection to interfere with the regular collections before the churches for other benevolent objects. It was therefore deemed wise to select one day as Howard College day and request all the churches to act on that day. Sunday, November 2nd, is the day selected. Where a pastor serves more than one church, he might select other Sundays in November.

It is needless for the Committee to call attention to what Howard College has done and is doing for the denomination. Every thoughtful man among us, knows he would be in a sorry plight without it. If its friends will rally to its aid just now, the prospects were never brighter.

Brother, will you not lay yourself out for the best collection possible on that day? The Committee do not wish to dictate, but could you not raise on your field \$——?

Much depends on the success of the movement we are now seeking to inaugurate. Send all collections to W. B. Crumpton, Montgomery, Ala.

Faternally yours,

A. C. Davidson,

J. W. Minor,

A. D. Smith,

W. P. McAdory,

A. J. Dickinson,

H. R. Dill,

Executive Committee of Board of Trustees of Howard College.

### The Home Mission Situation.

A statement of the situation of the Home Mission Board has been delayed for some time in order that there might not be even an apparent conflict between Home Mission interests and the State Mission Boards, so many of whom are just now rounding up their year's work, and straining every energy to reach their conventions out of debt.

While our situation is not alarming by any means, it is such as to make it seem well to inform the brethren of the progress of the work committed to our trust. The Board, in obedience to the direction of the Convention, planned its work for this year on a basis of about 25 per cent. increase—to be strictly accurate, it is an increase of 22 1-2 per cent. over last year. This, of course has increased our monthly expenditures, and makes it necessary that we should receive more money than formerly to meet our obligations; while the fact is, we have received a little less money this year than had been received at this time last year. I make no attempt to account for this situation, unless the naming of two facts will account for it.

The first one of which is that the Home Mission Board reported a balance in the treasury at the close of last year and this may have led the brethren to think that our necessities would not be urgent; overlooking the statement that every cent we had, and more besides, would be necessary to meet outstanding obligations.

The other fact is that many of the States are just now approaching their Annual Conventions, when State Mission, Colportage, etc., require immediate attention. Georgia, Texas, Virginia, Tennessee, Missouri, Maryland, District of Columbia, and the Carolinas all held their Annual Conventions in the fall of the year; and, very naturally, give first attention to their State Mission work; afterwards they make their contributions to Home and Foreign Missions.

Your Home Mission Board makes no complaint, but accepts the situation. If some large-headed, liberal givers could relieve the situation by forwarding at least a part of the money they expect to give to Home Missions, it would be a handsome thing to do.

Turning from the financial phase of the situation of the Home Mission Board, it is exceedingly gratifying to be able to report to the brotherhood glorious prosperity. Our Missionaries and our Missions have been partakers of the grace of God that has so richly abounded this year, in which large numbers of conversions and baptisms have added to our churches throughout the South, thousands of new members.

While there are always opening opportunities that send up to the Home Mission Board the Macedonian cry, it seems but proper to state that our work in its several departments is well organized, and the fields that we attempt to occupy, are reasonably supplied with efficient and successful preachers, and the favor of God seems to be upon them.

Affectionately,

F. C. McConnell, Cor. Sec.

### Baptist Rally and Ministers' Conference at Cullman.

MONDAY, NOV. 17TH.

7:30 p. m. Prayer and Praise service.

7:45. Sermon by Rev. S. M. Provence, editor Alabama Baptist. Subject: Work of the Holy Spirit.

TUESDAY, 18TH.

9:00 a. m. Prayer and Praise service.

9:30 to 11:00. Address by Rev. A. J. Dickinson, pastor First Baptist Church, Birmingham. Subject: Distinctive Baptist Doctrine. Followed by short talks from volunteers on:

1. Why Be Baptized?
2. How Be Baptized?
3. Who Should Be Baptized?

11:00 a. m. Sermon by Rev. A. C. Davidson, pastor South Side Baptist Church, Birmingham. Subject: The Parents' Responsibility.

2:00 p. m. Prayer and Praise service.

2:15 to 3:30. The Sunday School

Address.

Followed by short talks from volunteers on:

1. Its Officers.
2. Its Management.
3. Its Aims.
4. Its Rewards.

2:00 p. m. Prayer and Praise service.

2:15. Missions, continued. Objections Answered. By Rev. W. Y. Quisenberry. Followed by short talks from volunteers on:

1. The Pastor and Missions.
2. The Deacons and Missions.
3. The Sunday School and Missions.
4. Women's Missionary Societies.
5. Missions and Colportage.

7:30. Prayer and Praise service.

"Gather up the Fragments," by W. M. Blackwelder. Followed by volunteers.

All are cordially invited to these meetings. There will be one collection

taken to pay the traveling expenses of the speakers who come on the railroad.

3:30 to 4:30. Church Work.

Address by Rev. W. Y. Quisenberry, pastor Central Baptist Church, New Decatur. Followed by short talks from volunteers on:

1. The Meeting House.
2. The Pastor's Support.
3. The Work of Deacons.
4. Training of Young Members.
5. Care for the Poor.
6. The Church and Temperance.
7. Church Discipline.

### NIGHT SERVICE.

7:30. Prayer and Praise service.

7:45. Christian Education.

Address by A. P. Montague, President Howard College. Followed by short talks from volunteers on:

1. The Teachers of Our Children.
2. The Schools for Our Children.
3. Ministerial Education.

WEDNESDAY, 19TH.

9:00 a. m. Prayer and Praise service.

9:15 to 11:00. The Ordinances of Christ's Church. How many? What they are? What they mean? By Rev. M. M. Wood, Woodlawn. Followed by Rev. W. M. Blackwelder, pastor of Woodlawn Baptist Church, on: "Why is Foot-washing not an Ordinance?"

11:00 a. m. Missions.

Sermon by Rev. Jas. M. Shelburne, pastor of East Lake Baptist Church. Followed by Rev. A. C. Davidson, with a Map Talk about our Mission Fields.

### From Mississippi.

A few changes have occurred recently in our pastorates. Elder J. P. Culpepper has resigned the First Church at Gloster. Elder E. L. Wesson gives up his work at Sardis to accept a call to Marshall, Texas. Elder J. D. Cook leaves the South Side Church at Meridian. Elder B. B. Hall goes to the Seminary and is succeeded at Centerville by Elder Joseph Jacob. Enpora Church has called a former pastor, Elder R. M. Richardson to be her minister. Elder J. R. Nutt has been called to the Brandon Church. The Maben Church has recently become pastorless. The churches at Aberdeen, Greenville and Hernando have been without pastors several months. The churches at Water Valley, Brooksville and Shuqualak have been recently blessed with splendid revivals. Despite the severe drouth and consequent short crops, our schools have opened with an increase of patronage over that of any former session.

H. M. Long.

Columbus, Miss.

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Subscribe for the Southern and Alabama Baptist.

### Time and Place of Meeting of Associations.

HARMONY, Thursday 9th, Valley Creek Church.

MOBILE, Thursday 9th, ———

MT. CARMEL, Thursday 9th, Charity Church, Jackson Co.

ALABAMA, Friday 10th, Chapel Hill Church, Crenshaw Co.

ETOWAH, Friday 10th, Alabama City Church.

SULPHUR SPRINGS, Friday 10th, Sulphur Springs Church, six miles southwest of Blount Springs.

NEW RIVER, Saturday 11th, Fayette Church.

BIG BEAR CREEK, Saturday, 11th, Burelson Church, Franklin Co.

CAREY, Tuesday 14th, Lineville Church, Clay Co.

CHEROKEE, Tuesday 14th, Mt. Flat Church, twelve miles west of Collinsville.

CHEROKEE COUNTY, Tuesday 14th, Chalcedonia Church, Cherokee Co.

TUSKEGEE, Tuesday 14th, Notasulga Church, Macon Co.

HARRIS, Tuesday 14th, Seale Church.

CAHABA, Wednesday 15th, Medline Church, Perry Co.

HAW RIDGE, Wednesday 15th, Ebenezer Church, Dale Co.

MUD CREEK, Wednesday 15th, Freewill Church, one mile and a half from Palos.

HARMONY GROVE, Thursday 16th, Hamilton Church, Marion Co.

CHILTON, Friday 17th, Collins Chapel, two miles east of Thorsby.

ELIM, Friday 17th, Olive Church, Escambia Co.

WARRIOR RIVER, Friday 17th, Blountsville Church.

GILLMAN SPRINGS, Friday 17th, Corinth Zion, Friday 17th, Andalusia Church.

ARBACOOCHEE, Saturday 18th, Union Church.

CLAY CO., Tuesday 21st, Bethel Church, Clay Co.

CONECUH, Tuesday 21st, Cedar Creek Church.

CULLMAN, Tuesday 21st, Mt. Hope Church.

EUFULA, Tuesday 21st, Prospect Church, Barbour Co.

NEW PROVIDENCE, Wednesday 22nd, Friendship Church.

BESSEMER, Thursday 23rd, Wylam Church.

MT. MORIAH, Thursday 23rd, Antioch Church, twenty-three miles northeast of Tuscaloosa.

SHADY GROVE, Thursday 23rd, Pleasant Grove Church.

CEDAR CREEK, Friday 24th, Cedar Creek Church.

MARSHALL, Friday 24th, Pleasant Grove Church, ten miles west of Albertville.

RANDOLPH CO., Tuesday 28th, Providence Church, near Lamar.

NOVEMBER.

PEA RIVER, Saturday 1st, Elba Church.

GENEVA, Friday 7th, Adoniran Church, eight miles east of Geneva.

Church, Jopa, Ala.

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### An Important Announcement to Our Readers.

Every reader of the Southern and Alabama Baptist who is ailing or in poor health or has some friend or relative that is sick, should be interested in the offer on another page headed "Personal to Subscribers." made by the Theo. Noel Company of Chicago. The company is the proprietor of the famous Vitae-Ore, a natural mineral medicine, which they offer to send out on trial to every subscriber or reader of this paper or friend or relative recommended to them by a subscriber or reader. Those of our readers who have not already used this medicine and know of its merits should not fail to now avail themselves of this most liberal offer. The company making it is reliable, and will do just as they agree to do in their announcement.

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# WOMAN'S WORK

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## CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

Mrs. L. F. Stratton 1705 12th Avenue.....South Birmingham  
Mrs. N. A. Barrett.....East Lake  
Mrs. T. A. Hamilton.....Birmingham  
Mrs. D. M. Malone.....East Lake  
Mrs. G. M. Morrow, 1711 Eighth Avenue.....Birmingham

### Woman's Missionary Union.

The fifth annual meeting of the "Woman's Missionary Union," auxiliary to Calhoun County Baptist Association, was held on the second day of the association at Jacksonville, Ala. The attendance was larger than it had been at any previous meeting and the deliberations in every detail were characterized by an earnestness and enthusiasm that demonstrated a growing interest in the promotion of the objects fostered by the union, and inspired great hope for a realization of the grand possibilities that lie out before us in the field of Christian endeavor.

The admirable program of exercises prepared by our most worthy vice president, Mrs. I. M. Reynolds, of Anniston, was carried out with such promptness and alacrity, and the papers prepared and read evinced such prayerful research and investigation, and were discussed in such a spirit of Christian love, and the entire proceedings embracing song and supplication, were so replete with spirituality as to render our meeting not only efficient in the despatch of business, but a general love feast.

#### PROGRAM.

Hymn: "Come thou Almighty King."  
Scripture Reading by Mrs. I. M. Reynolds from John 14:1-15.

Prayer by Mrs. I. M. Reynolds.

Hymn: "Work for the night is coming."

Address of Welcome by Mrs. M. M. Green. Responded to by Mrs. W. R. Ivey.

Annual address by Mrs. I. M. Reynolds.

Prayer by Mrs. J. F. M. Davis

Roll call of societies with enrollment of delegates.

Minutes of last annual meeting read and approved.

Reports of societies as to donation made during the associational year.

Upon motion the Union now adjourned to accept an invitation from the association to attend the delivery of the missionary sermon by Rev. J. E. Barnard.

#### AFTERNOON SESSION.

Hymn: "From Greenland's Icy Mountains."

Prayer by Mrs. W. R. Ivey.

Paper, "Spread the tidings," read by Mrs. A. J. Johnson.

Hymn: "Send the light."

Recitation: "A Gleaner," by Agnes Crook.

Reading: "The Entrusted Letter," by Mrs. T. S. Ingram.

Discussion of Foreign Missions by Mrs. M. M. Green.

A plea for Miss Kelly by Mrs. I. M. Reynolds, after which a collection was taken for her benefit which amounted to \$134.50.

An interesting talk on "Giving" by Miss Minna Bell.

Recitation: "A Little Brown Penny" by Hannah Reynolds.

A carefully prepared and interesting

paper on Home Missions was read by Miss Mamie Ward.

Mrs. W. R. Ivey entertained the Union in an instructive talk on Frontier Missions.

Miss Mary Ramagnow read a letter from Mrs. Malone, giving the origin of the Sunbeam Society upon which Mrs. McCalley submitted some remarks.

Mrs. J. F. M. Davis and Mrs. Fitzpatrick urged the importance of looking after the interests of our Orphanage, after which Rev. Mr. Stewart, superintendent of Orphanage, made a very interesting and elaborate presentation of the work done by the Orphanage, the reclaiming and reforming power it was exerting among the neglected and uncared for children of Alabama, and emphasizing the denominational neglect to render even reasonable assistance, from which the management of the Orphanage was greatly embarrassed.

The contributions reported by the several societies composing our associational missionary union for the closing associational year aggregated \$1,642.18. While this amount is creditable to the Christian zeal of our sisters we hope to increase it by the time appointed for the next annual meeting of Calhoun County Association.

Resolutions were adopted thanking the Presbyterian ladies of Jacksonville for the use of their house of worship in which to hold our meeting and for other courtesies generously extended to our Missionary Union.

Having disposed of all business coming before the Union, the closing exercises were tenderly pathetic, and I am sure will be treasured by all present as a sweet and enduring memory. It was in the nature of a farewell service to our consecrated sister, A. J. Johnson, who with her husband, the pastor of Jacksonville Baptist Church, has answered the call of the Master to give her life to the missionary cause, in China. The parting hymn of "God be with you," was sung in accents of love and sympathy, with tearful eyes and sad hearts. Mrs. Johnson closed with a fervent prayer and the curtain fell on a scene, in which the love of God was made manifest in the comforting presence and power of the Holy Spirit.

#### SCOTTSBORO SCHOOL.

Dear Mrs. Malone: According to promise, and with pleasure also, I'll give you a brief sketch of our school, the Scottsboro Baptist Institute. The school opened with very flattering prospects on Sept. 2d, with 113 pupils, and they continue to come in until now the enrollment is much more. Brother Quisenberry was with us at the opening. We have a splendid corps of young teachers and the school is moving along well. This being the third crop failure in our section, we shall hardly have as large a patronage as we would have otherwise had. But the people are becoming interested and fami-

lies are moving to town. What a blessing Gal 3Baptist SMITH ing our having purchased this property will prove. I feel grateful myself to every contributor.

The president of the school will have one of the teachers or pupils to send you school dots occasionally. Brother Crumpton preached two fine sermons for us on third Sunday.

Our Woman's Missionary Union is progressing nicely. Average attendance is good, and we are growing numerically, and we trust spiritually. We sent a little orphan girl to the Orphanage recently. A very bright child of seven years. A Sincere Friend.

#### MISSION WORKERS AT PRATT CITY.

The Ladies' Baptist Missionary Union of the Birmingham district convened at 9 o'clock this morning in the First Baptist Church at this place. The devotional exercises were conducted by Mrs. W. H. Barritt, of East Lake, after which reports were called for, and Avondale, Fountain Heights, East Lake, Pratt City, Southside, Birmingham, Ensley, Woodlawn and Wylam responded, after which Mrs. Poe, of the Methodist Church, and Mrs. Job Going, of the Presbyterian Church, Pratt City, told something of the mission work being accomplished in their churches. Mrs. Killian lead in a discussion on "Personal Effort," and was followed by Mrs. Stratton, Mrs. Abbott, Mrs. Goodrick, Mrs. J. H. Eubank, Mrs. J. B. and Mrs. J. E. Wood and Mrs. Harrison. Mrs. Malone made an earnest plea for Howard College, and was followed by Mrs. Edwards and the Rev. J. T. Watson. An organization to be known as the Howard College Co-operative Association was effected with Mrs. Malone, of East Lake, as president and Mrs. Edwards secretary and treasurer. The object is to create and foster an interest in the college and to raise funds for its support. A board of directors will be appointed, consisting of one member from each union in the district.

An elegant luncheon was served in the primary Sunday school room.

Devotional exercises for the afternoon were conducted by the Pratt City Society. Rev. W. S. Brown then spoke of the church extension work, asking assistance from the Ladies' Aid Societies.

Frontier missions was discussed, after which an interesting paper on "Heart Culture" was read by Miss Lois McKenzie.

The ladies then proceeded to the annual election of officers, which resulted as follows: President, Mrs. A. J. Dickinson, of Birmingham; Vice President, Mrs. Edwards, of Woodlawn; Secretary and Treasurer, Mrs. W. L. Rosamond, of Ensley.

A vote of thanks was extended to the retiring officers.

The next meeting will be held at the Southside Baptist Church, Birmingham, Friday, Jan. 9th.

A program committee consisting of Mrs. J. H. Eubank, Miss Alice Hale and Mrs. W. L. Rosamond was appointed and a vote of thanks was extended the Pratt City ladies for their hospitality.

The meeting was well attended and very profitable.

#### CULLMAN.

At the First Baptist Church last Sunday evening the regular services

were dispensed with and one of the most entertaining services was given by the Ladies' Aid Society of that church.

The singing at this church is beyond question the finest in the city and seemed to be better on this special occasion.

This society is one of the best organizations in church work to be found in this locality and is doing a great work.

The secretary's report showed that quite a sum had been paid in helping the church and for missions and general expenses with a neat balance on hand in the treasury.

Following is a poem read by Mrs. Ella E. Fleming:

'Twas one short year ago today,  
A band of women small  
With earnest hearts and willing hands,  
Responded to a call.

A call for each and everyone  
To do what e'er she might,  
To help the cause of Christ along,  
The cause of truth and right.

We were not sure what we could do—  
We could but hope and pray,  
That God would guide our faltering steps  
And He has led the way.

Through winter storms, 'neath summer suns,  
Each week we've done our best  
To do the work we've found to do  
And left to God the rest.

Some times our pathway led through flowers  
Sometimes our hearts were glad,  
But often rugged was the way,  
And often we were sad.

I think some lessons we have learned  
We each have stronger grown,  
We've learned at least to lead in prayer,  
And courage too have shown.

But some there are who've turned aside,  
More pleasant paths to find  
And some who could not see the way  
We've left them far behind.

And some dear ones have gone from us,  
Their pathway is not ours,  
Our hearts will often turn to them,  
In sad or sunny hours.

We miss their ever ready smiles,  
Their kindly helpful hands,  
And send them greetings kind tonight  
In far off distant lands.

We trust that what we've lacked in work  
That God will take in will,  
And winnow from the good we've done  
All things that he finds ill.

We've reached one milestone on the way,  
The future it is ours,  
To fill with joy or else with woe  
The quickly fleeting hours.

We need more workers in the field  
There is so much to do;  
The fields lie broad on every side,  
The helpers are so few.

We cannot hope to wear a crown,  
Or hear the Lord's "well done,"  
Without long years of weary toil  
And battles bravely won.

With God our refuge and our strength  
We surely cannot fear  
We ask His blessings on our work  
Throughout the coming year.

Don't forget to take a collection for Howard College on Sunday, Nov. 2d.



## OUR SERMON.

By Rev. W. L. Pickard, D.D.

### SIN.

#### The Blackest Thing in the World.

"For sin is the transgression of the law."—1 Jno. iii, 4.

In these days of jelly-fish theology—a theology which would build a super-structure of the Gospel without the foundation of law, which often makes love synonymous with license, which would deal with pious cant about heaven, and debate with God about hell, it is time for us to come, with emphasis, back to fundamental teachings of the Scriptures, and that without apology for the Bible or for God. If there is no sin there is no salvation, for salvation implies that there is sin to be saved from. If there are no sinners there is no Savior. A Savior would be useless if there were no sinners to be saved. Until the kingdoms of the world shall have become the kingdom of God and of Christ, we shall need to declare the whole counsel of God. In the fear of the living and righteous God, who hates sin, and before whom we must at last stand to be judged, I come to speak of sin and its unspeakably awful consequences.

Sin is the blackest thing in the universe. It is superlatively awful in its nature. Its results are terrible in the souls of individuals, and in the history and destiny of the human race. In the realm of theological truth the supreme need of our time is a clear realization of what sin is, and of its inevitable results. The soul that has a hazy conception of sin cannot but have a clouded conception of itself, of its possibilities, of Christ, of God, of hell, of heaven. He who realizes the awfulness of sin will have a keen consciousness of his own peril; an exalted conception of his possibilities; a discriminating grasp of Christ's life, work and sufferings; a clear grasp of God's boundless love and matchless mercy; an intense desire to be freed from sin and its consequences, and a holy longing to so live as to reach heaven—the sinless place. It is as reasonable for men to play with powder magazines and fire as to trifle with sin. Oh, that this solemnly awful truth of God's revelation and philosophy might again become realized among those who are perishing in sin!

#### WHAT, THEN, IS SIN?

Our text says: "Sin is the transgression of the law." What, then, is "the law?" and what is "transgression?"

"The law" is the revealed will of God as we find it in the Bible. "Transgression" is the going across, or over, or counter to the expressed will of God. It is the soul saying no when God says yes, and yes when God says no. It is the human soul taking its stand in opposition to God's holy will on any question whatsoever.

In Gen. iii, 1-19 we have the record of the beginning of sin in the human race. It commenced by debating God's expressed will. Where there is a parent and a child, there is a line between them—one governs, the other is to be governed. Between all earthly rulers and their subjects there is a difference in authority. Between the creator and his creatures there is necessarily a difference as to authority. God is to be obeyed, his rational creatures are to obey him. The moment God created man there was necessarily a standard of righteousness which man must obey.

This was essentially true, not a matter merely arbitrary.

All that God had created in this world he gave to man, except one thing, and that was reserved, in love, only to teach man that he should respect, love and obey God, his creator. Satan, by means of the serpent, began to debate; with woman, the truthfulness of God's statement. God said: "Ye shall not eat of the fruit of the tree which is in the midst of the garden." Satan said: "But you may eat of it." God said: "If you do, ye shall surely die." Satan said: "Ye shall not surely die." The woman was not equal to Satan in debate. She was over-matched, and she disobeyed God. Her husband disobeyed with her. Whatever that tree was, it symbolized the authoritative law of God. The taking of its fruit represents the power of man's volition to assert itself against

#### WHENCE HAD SIN ITS ORIGIN?

Sin, with its awful brood of vices, had its origin primarily in Satan, and then, through Satan, it came deceptively into the human race in the form of a desire in the human mind to do that which God had forbidden. Then it fastened itself in the affections of man—became at home in his very nature, so that the human heart became its throne. Then out of the heart proceeded "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matt. xv, 19. Again, "Ye are of your father, the devil, and the lusts of your father ye will do."—Jno. xviii, 44. "He that committeth sin is of the devil, for the devil sinneth from the beginning."—1 Jno. iii, 8. On the origin of sin the Bible is clear. And wherever we see the works of sin they are such as to convince us that the devil is the author of sin. Do you ever think of tracing a hissing viper to a nightingale's egg? Nay, verily. Serpent's egg, serpent offspring. Satan, sin—



REV. W. L. PICKARD, D.D.,  
LYNCHBURG, VA.

God's commandments. Man's shame which followed his disobedience shows that the law was holy, else there could have been no conscience stings to cause man to wish to hide from God. Thus man and woman transgressed, crossed over, went beyond the law of God. God said: "Thou mayest not." They said: "Indeed, we may," and then they said: "We will." And then they did. Thus they set God's authority at naught. Sin is, therefore, in its nature rebellion against God's will, and against that which is holy and righteous. "Whoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest of him, he shall be put to death."—Josh. i, 18. "For whatsoever is not of faith is sin."—Rom. xiv, 23. He who has not faith in the integrity of God and his laws is sure to disobey God and transgress God's laws. "All unrighteousness is sin."—1 Jno. v, 17.

then every conceivable form and variety of sin. Wherever you see a member of the serpent family, on land or sea, no matter how beautiful it may appear at first glance, a closer look discloses its family history, and reveals its horrible nature. Sin verily favors the devil, and its works bear the marks of his workmanship.

#### WHO ARE INCLUDED IN SIN?

In the beginning of sin's terrible record its curse rested upon Adam and Eve. Gen. iii, 16-19. But it did not stop there in its blighting power. In the lives of Cain and Abel it played its awful part, and murderous fratricide ensued. And we see from Genesis, v, 3, that Adam's offspring, Seth, was in Adam's likeness and image rather than in God's. Thus after sin entered the human family it began to flow down through the blood of the race, and this poisoned stream has flowed ever since. Has no one escaped? Has every one

been poisoned by it? Listen to the Psalmist: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Ps. li, 5. Thus this man or God testifies that his being was begun in sin. This passage is not a reflection upon his mother's character, as some have affirmed, but only the Psalmist's affirmation of the condition of the race of man.

Paul argues that both Jews and Gentiles, an expression on his tongue meaning the human race, are under the curse of sin. "What then? Are we better than they? No, in no wise, for we have before proved that both Jews and Gentiles are all under sin. There is none that doeth righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way."—Rom. iii, 9-12. Lest there might be a misunderstanding on this awful point, the Apostle adds: "Wherefore, as by one man sin entered into the world, and death by sin, so that death passed upon all men, for that all have sinned. For until the law—or even before the law (given by Moses)—sin was in the world. But sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."—Rom. v, 12-14. That is to say, sin, from the beginning of its history in the human race, was constantly working ruin and death in every human soul and body. Sin brought death. As every death is the result of sin, only those die who have sin in them. But all die. Therefore, all have sinned. Behold the awful truth of this inspired logic in the funeral march of the ages. Thus the Word of God and the graveyard agree in teaching the universality of sin.

#### WHAT OF IT?

It has transformed the human affections into the homes of evil desires. If sin had never entered the human heart all of our thoughts would be pure, and all of our wishes benevolent.

It put a chasm between us and God. "But your iniquities have separated between you and God, and your sins have hid his face from you, for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath uttered perverseness."—Is. lix, 2-3. Again, "The way of the wicked is an abomination unto the Lord."—Prov. xv, 9. "It is like scarlet and crimson."—Is. i, 18.

Therefore individuals and nations have ever been trying to hide from God, even as did Adam and Eve. Their iniquities have separated between them and God. The sinful heart is separated from God. It tries to hide from him behind every imaginable excuse. It does not naturally desire God. It wishes there were no God. It tries to persuade itself that there is no God. Infidelity in the mind is the logical conclusion of the wish for it. Why do not all rational beings naturally, spontaneously, joyously come to God in worshipful Doxologies? It is because sin has separated between them and this glorious being.

After sin had separated between man and God its field of operation became very wide. Mark the awful drift as observed in the disobedience of our race to God's holy and righteous commandments. We shall use only some of these to illustrate the power of sin in the human heart. "I am the Lord thy God, thou shalt have no other Gods before



me, etc." This is a first law to worshipful beings. It has been violated by every race and every individual. Men worship the sun, stars, skies, mountains, valleys, oceans, seas, rivers; they worship autumn, winter, spring, summer; they worship flora and fauna; they worship deified men and deified women; humanized gods of lusts and passions; they worship birds and beasts—even the shining serpent which Satan used to seduce the race; they worship forms of life on the earth and in the sea, and imaginary forms that have taken shape in sin-distorted minds. They worship gold, silver, diamonds, and all that is synonymous with wealth; they worship pleasure, appetites, passions, self and selfishness. They have rebelled against the holy law of the living God. Hear the word of God on this subject: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness, \* \* \* because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things, wherefore God also gave them up to uncleanness through the lusts of their heart, to dishonor their own bodies, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever."—Rom. i, 18-25.

Observe in the next place what sin has wrought in opposition to the law of the sanctity of human life. "Thou shalt not kill," expresses the sanctity of life. In God's law, every member of our race was to respect, and treat sacredly the life of all and of each. But since sin entered into the human heart we have heard the words of hatred and the cries of murder. From Eden's gate to the threshold of the homes of the twentieth century the crying because of murder has been heard. Brothers have killed brothers; sisters have killed sisters; parents have killed children, born and unborn; children have killed parents; husbands have murdered wives; wives have murdered husbands, and all of this has been witnessed in the most civilized communities of earth as well as among barbarians and savages. Sin causes jealousy and malice and hatred to dwell in individuals, in tribes, and in nations. In the last fifty years there have perished in war not less than 3,000,000 human beings at a cost of more than sixteen billions of dollars. And this does not take into account those who have died as the indirect results of war, nor the vast billions spent on standing armies and pensions. Oh, it is murderous! I do not say that war under the conditions of our race is never justifiable. But I do say it was not in God's original, benevolent, holy law as to life. It is a part of the awful tribute of blood and money which we have to pay as the result of sin. Sin has planted such malice in the souls of men and women that it is almost impossible for members of the same family to live together in peace. Because of sin we have strife between members of the same family, between families between communities, and between divisions of our race. We have suicides, fratricides, homicides, patricides, matricides, and nation warring against

nation—much of the history of the human race is the record of murderous bloodshedding. It is a part of the awful destruction on the onward flowing stream of sin.

See, too, how it has invaded the sanctity of character in opposition to Jehovah's seventh commandment. Husbands have been false to their wives; wives have been false to their husbands; society has often been false to virtue, and millions of our race have been false to that exalted standard of purity which God commands, demands, and has a right to expect. Every tragedy in which a character has been debased by the violation of God's law of chastity has been the result of sin. On this question, what a struggle the clouded conscience of our race has had to get into the clear sunlight! And even yet the sentiment is fearfully lax, as expressed in the laws of civilization on this subject.

For our last illustration, we take the power of sin against the sanctity of property. "Thou shalt not steal." Against the principle of honesty sin has wrought terribly. All locks, and keys, and prison cells, and balls and chains of prisoners, and prisoners' stripes—every phase of the theft from thieving a cent to wrecking banks and nations, by lawless brigandage, or by legalized brigandage is the result of sin. Verily it is black in its nature, and blighting in its results.

#### SIN BARS THE GATE OF HEAVEN

"The wages of sin is death."—Rom. vi, 23. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."—Jno. iii, 3. "Know ye not that unrighteousness shall not inherit the kingdom of God. Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor rioters, nor extortioners shall inherit the kingdom of God."—1 Cor. vi, 9. With reference to heaven, it is written: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie. But they which are written in the Lamb's book of life."—Rev. xxi, 27.

I have met with those who do not believe in the blessed teachings of the Scriptures as to the final perseverance of the saints. I commend to them the thought of the final perseverance of uncanceled sin. Oh, how it does persistently persevere in its destructive work. It knows no mercy. It means to damn the human race. It would damn Caesar from his chair of State, and gloat over the damnation of Calpurnia and her infant in arms. Unless it is blotted out it will curse us through the endless ages of everlastingness.

When I see the ravages which it has wrought on the human race, and in the lives of individuals; when I hear the tragic cries which it has caused from Eden's gate to the opening years of the twentieth century; when its work has been seen in the horrors of war, of blighted homes, and of wrecked nations; when I look at the butchery of tyrants, and listen to the wails of its countless victims, I am almost surprised that God himself undertook to thwart it! Oh, the awfulness of sin! Yet there be those who treat it lightly. Father of mercies, have mercy upon them!

#### LIGHT IN THE DARKNESS.

Is there no bright picture with which to offset this black one? Are these clouds of midnight gloom to gather for-

ever? Are their wailing thunders to roll on and ever on? Shall no light burst through the gloom? Shall the only voice that is heard be that of hopeless despair? Is it all black? blacker? blackest? Is it all godless? Lordless? lightless? loveless? hopeless? Is there no way to get rid of this awful monster—sin? Is the picture of the soul all rolled in crape? And shall the music which forever greets our ears be only that of requiems to the lost? Forbid it, Almighty God!

Above all the awful power of sin to destroy the souls of men, we are authorized by God himself, to place the justifying blood of Jesus Christ. His blood cleanseth from all sin. He is the light, and will be the Savior of every one who calls upon him sincerely and penitently for forgiveness. This world is not godless, Christless, loveless. From Calvary and from the throne of the interceding Savior there comes the voice of forgiveness from Christ to all who repent of sin and exercise faith in the Son of God.

If we thus turn to Christ he forgives us of our sins; he gives us a new nature which hates sin; a nature which loves righteousness; he reveals us to God; he brings us into loving and admiring fellowship with himself; he enthrones himself as Lord of our minds, affections, wills, bodies; he fills us with light, and hope, and peace, and joy, and fills our lives with the graces of grace.

"I heard the voice of Jesus say,  
Come unto me and rest;  
Lay down, thou weary one, lay down  
Thy head upon my breast;  
I came to Jesus as I was,  
Weary, and worn, and sad,  
I found in him a resting-place,  
And he hath made me glad."

#### A Patriotic Circular.

Gen. Torrance Appeals to Federal Soldiers for Aid for the Confederate Home at Mountain Creek.

"Headquarters Grand Army of the Republic,

"Minneapolis, Minn., Sept. 1, 1902.

"To the Members of the Grand Army of the Republic:

"In April last I visited the Departments of Georgia, Alabama, Louisiana and Mississippi, and Texas.

"My visit in every respect was a delightful one, but most gratifying of all was the cordial good feeling I found existing between Union and Confederate soldiers. I affirm without hesitation that among the best friends of our comrades in the South are the surviving ex-Confederates. This friendship is based upon the mutual respect which one good soldier has for another, and had it not been for the bronze button I would often have been unable to distinguish between the blue and the gray, for the cordial welcome extended by the one was equalled by the generous hospitality proffered by the other. In all my journey I found no sectional lines, sullen faces or closed doors. One marked contrast, however, distinguishes the surviving soldiers of the two armies. The national government has properly made generous provision for her defenders, but whatever aid the ex-Confederates receive must come from their more fortunate comrades, or from the municipalities in which they reside; and while the people of the South have in a spirit worthy of the highest praise, done much to relieve their necessities, the nation's wounds have not yet been fully bound.

"At the close of the war the Southern people were too impoverished to make adequate provision for those who suffered from disease and wounds and the result was that many a Confederate soldier ended his days in the alms house and was buried in a pauper's grave.

"When in Montgomery it was my pleasure to meet Captain J. M. Falkner, District Attorney for Alabama of the Louisville and Nashville Railroad, formerly an officer in the 8th Confederate Cavalry, who for some time past has been earnestly directing his efforts toward the erection of a Confederate Home at Mountain Creek, Chilton county, Alabama. The erection of the first cottage was commenced April 7 last on forty acres of land donated by Captain Falkner, and today two comfortable cottages have been completed, which shelter seventeen Confederate soldiers, not one of whom could earn a living in a land of plenty against the competition of a child.

#### A PRIVILEGE TO ASSIST.

"The plan is to build forty of these cottages, that many or more being required to accommodate those whose disabilities are total. My purpose in writing this letter, and it is the last one I shall address to you as Commander-in-Chief, is to accord the members of the Grand Army of the Republic, individually or as Posts, an opportunity to contribute to the shelter of these needy veterans. The dignity of their demeanor and the uncomplaining soldierly way in which they bear suffering and privation, render them worthy of our respect and sympathy, and it becomes a privilege to assist in making their last days comfortable.

"I know of no surer or shorter way to a complete unification of this country in purpose and feeling than the highway of kindness, and I believe its extreme outposts should be jointly held by the surviving soldiers of the armies of Grant and Lee.

"There was a time when the nearer we came together the worse it was for all, but now the closer we come together the better for all.

"The old order 'to kill' has given place to the gentler command 'to make alive,' and for the bitter contest forever ended at Appomattox has been substituted a perpetual contest of goodwill and patriotic devotion to a common country. I believe it is within the power of the surviving soldiers of the great war to make fraternity a national anthem, loyalty a national creed and charity a national virtue.

"My comrades, as we grow older our hearts become more gentle and tender and next to the comrade who stood by our side is the brave soldier who faced us.

"Contributions should be forwarded to Captain J. M. Falkner, Montgomery, Ala., who will acknowledge receipt and gladly furnish such additional information as may be desired.

"Fraternally yours,

"Eli Torrance,

"Commander-in-Chief, Grand Army of the Republic."

#### TO WIN CONFEDERATE HEARTS.

Accompanying the circular of General Torrance is a personal letter in which he describes his reception in Montgomery.

"In April last I made my first visit to the South," he says, "and it was naturally one of great interest to me, especially as I went in my official capacity as Com-



# 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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## The Proportion of the Faith.

The word 'faith' is used in the New Testament both objectively and subjectively. When our Lord said to the Syrophenician woman "Great is thy faith," he used the word subjectively. When Jude wrote "contend earnestly for the faith once for all delivered to the saints," he used the word objectively. Such is its use in the passage in Rom. xii, 6, "let him prophesy according to the proportion of the faith." In this sense it means the whole "body of teaching" in the New Testament. In this view, the apostolic direction is very suggestive. "Prophecy" here means the 'forth-telling' of divine truth. It includes the preaching of the Gospel, and this is no doubt its chief significance here. We might read it "Let him preach according to the proportion of the faith." If so, then we have here a fundamental principle which is constantly neglected. It is that the truth is to be set forth according to the relative position of its parts. It is a plea for doctrinal perspective, and by consequence for doctrinal harmony. One may easily take a passage of Scripture, say an illustration, an incident, a parable or a story, and magnify it out of due proportion to other teaching until the real truth is hidden from view.

A doctrinal fad may be supported by this process and made to appear to be sustained by the Scriptures.

The relative importance of what is fundamental in Christian teaching is here suggested. It is not to be supposed that any New Testament teaching is unimportant. Nothing is to be disregarded. But the sanity of our religious thinking depends upon preserving the right relations of the different parts of this teaching to each other. Failure at this point has often caused confusion. Sometimes a man has pressed some single truth out of its proper relations to other truth and been hailed as a discoverer. Sometimes a single phase of Christian duty may be improperly emphasized and other matters equally important passed lightly over. Too often Christian men and women measure each other by their own disproportionate conceptions of right and duty.

We need the largest views of truth, but our view is not broadened nor our vision cleared by straining any out of its proper relation to the whole. Even the things which are most vital are to be held and taught in their proper relations to what is formal and ceremonial. The exigencies of religious controversy have led to undue stress upon mere points of difference, and too often both "the form of sound words" and the spirit of the gospel have been

# Will the Baptists of Alabama Support a 16-Page Illustrated Paper?

This is the great question with me. For nine months I have published a 16-page illustrated paper, but at the end of each month I have been compelled to draw on my bank account to meet a deficit of several hundred dollars. Up to date I have spent on running expenses nearly \$2,500 more than I have taken in on subscriptions and for advertising. This means I have given my time for nothing, working from ten to sixteen hours a day, lost the interest on \$15,000, and gone down in my pocket for a goodly sum in order to give the Baptists of Alabama a first-class paper, and yet despite the heavy burden I am already carrying for our denomination on October the first at an expense of over \$1,000 per year, I made a contract to further improve the paper by having it trimmed and stapled. In view of these facts I print below a letter received from Dr. Shaffer last April. Wise man that he is with prophetic ken he saw that I would be forced to lose a lot of money unless the Baptists of Alabama rallied to my support. Read his letter and if you have any denominational pride now is the time to show it by supporting the paper with your prayers, your influence and your means.

Yours for service

Frank Willis Barnett.

## To the Baptists of Alabama.

Brethren: Notwithstanding the fact that the Southern and Alabama Baptist is the private property of Brother Barnett, the Baptists of Alabama should be deeply interested in his success, and the paper cannot succeed without our friendship; thoughtful and active friendship.

The failure of Brother Barnett to successfully conduct the paper would be a grave misfortune to the Baptist cause in Alabama.

We should carefully estimate our duty in the premises. Not to do so, may bring confusion, not to say disaster; for, the proprietor is now proceeding upon the idea that the Baptists of Alabama want and will sustain a two dollar weekly. Brother Barnett seeks our counsel and we should be faithful.

At present (this was written last April.—Ed.), he is giving us the paper

at \$1.50, to fill up old contracts, etc., and to show us the new paper, that we may judge of its merit. All of this is entirely at the expense of the management, and of course cannot be continued very much longer. (About \$2,500 behind Oct. 1st.—Editor.)

We should begin to prepare our minds for the change of the price of the paper.

I hardly think that we can afford to say that the whole thing is an enterprise of Brother Barnett and none of our business, and that we need not bother about it one way nor another.

That would not be a faithful treatment of the situation.

The proprietor, in large measure, is working for the advancement of our denomination, and is expecting our co-operation.

If he was not expecting our co-operation, and was not a Baptist, and not in-

terested in the up-lift of our cause he would not be doing as he is. Do we like the new paper? Are we willing to pay for a two dollar weekly? Can we afford to allow Brother Barnett to sink two or three thousand dollars a year publishing a paper in the interest of our Baptist cause in Alabama?

These are questions which the new situation has given birth to, and should be honestly answered. For myself, I can but admire the nerve of Brother Barnett, in the conduct of his paper, and wish for him success: hence this letter.

Let Brother Barnett and the Baptists of Alabama understand each other, and work in harmony and success will crown the adventure of the brave young man, and untold good will be bestowed upon our cause.

Affectionately,  
John P. Shaffer.

Camp Hill, Ala., April 2, 1902.

lost sight of. To preach the gospel according to its own proportion, giving every truth and duty its own proper place is surely worthy of the severest toil and the most devoted spirit.

## Child Labor in the Cotton Mills.

This has become a live question in the South. It is a crying shame that tender children should be put through the treadmill of such humdrum work. They are deprived of educational opportunities; they are overworked and have no play; they cannot develop into normal men and women; their health is ruined; they are forced into an atmosphere often of vice; and all for money. It is an outrage. We rejoice that the southern dailies have taken the matter up. Let laws be passed in all the States prohibiting such toil on the part of children. The children deserve a common chance in the world. Parents have no right to grind their young lives out.—Argus.

These are strong words and as true as they are strong. If half be true that is said about the heartless treatment of children even by their own parents, we are facing a moral degradation far worse than anything the "old South" ever knew. And one of the marvels of the situation is that men of standing are found to defend this state of things. There is absolutely nothing to be said in favor of such enslaving of little children, and no man can conscientiously advocate a regime for the children of others which he would be unwilling to see his own follow, under like circumstances.

A bill will be presented in the next Legislature in the interests of these

martyrs to human greed, and every man who votes against or seeks to obstruct its passage, after it is properly framed, will have to give account of himself before the bar of public opinion.

## Editorial Paragraphs.

Rev. W. L. Pickard, D.D., whom we introduce to our readers this week, is pastor of the First Baptist Church, Lynchburg, Va., where he is preaching to packed houses. He is a Georgian by birth, received the degree of Master of Arts at Mercer University, and is a full graduate of the Southern Baptist Theological Seminary. He was six years pastor in Alabama, two at Eufaula and four in Birmingham. For five years he was pastor at Broadway, Louisville, and during this period the membership almost doubled and the church, nearly a thousand strong when he left it, became the great mission church of the Southern Baptist Convention. Five years he was pastor in Cleveland, Ohio, where the additions to this church averaged 100 members a year. He is much in demand for special occasions, commencement sermons and the like, and has had many tempting inducements to take up the lecture work. Last summer he supplied for Dr. P. S. Henson, at the Hanson Place Baptist Church, Brooklyn, where he preached to large crowds. He received the degree of Doctor of Divinity from the University of Alabama when only twenty-seven years old. Dr. Pickard has fine literary tastes, and his productions are welcomed by the best papers and magazines.

The Maryland Baptist has been enlarged and otherwise improved. It is a neat pamphlet, magazine form, 32 pages, monthly. Rev. B. P. Robertson is editor. Drs. Peters, Laws and Millard, Baltimore pastors, and Dr. John H. Eager, will hereafter be associate editors. Brother Robertson is making a very readable journal.

Rev. Frank L. Norton, of Long Beach, Calif., writes to the Argus that "many of the Paedobaptist Churches on the Pacific coast are having baptistries built in their houses of worship." Immersion has won out in the field of learning. It is winning now in the broader field of Protestantism. The Roman Catholic substitutes must go.

Prof. James M. Stiffer, D.D., in his commentary on Romans, says: "Dead to sin" is far from meaning the death of sin as a power or principle in the heart. In the history of the church, many who have embraced this view have been driven from it by a sad experience, and those who have not been so driven have lived a life of self-deception."

A crusade against the Sunday newspaper has been inaugurated in Atlanta, and the Christian Index delivers a stinging rebuke to the Elks for the introduction into that city of what, it says, "appears to be the refuse from the various midway shows that have disgraced various expositions in our country for some years past."

Rev. Thomas Dixon, Jr., the author of "The Leopard's Spots," which has had a sale of 40,000 already, is soon to



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start across the continent on a lecturing tour. He is the owner of the steam yacht "Dixie," which lies in the harbor at "Elmington," his estate in Virginia. —Baptist and Reflector.

He is said to be writing a book on New York life.

The oldest Baptist whom we have lately heard of is Mrs. Phebe Perry, of Raytown, Ga. "She is now in her 104th year, and her faculties are well-preserved," writes Rev. A. W. Bealer, in the Christian Index.

Rev. H. C. Rosamon, of Winona, Miss., lately closed a meeting at Poplar Springs Church near Winona which resulted in forty-one additions. Already twenty-six of them have been baptized.

Dr. H. W. Provence, for several years pastor of the Clayton Street Baptist Church, Montgomery, where he has achieved a signal success, has accepted the unanimous and enthusiastic call of the church at Ensley. We hear that the brethren there are very happy in the prospect of his coming. His work is to begin Nov. 1st. The Clayton Street Church is disconsolate.

Miss Annie Mae Ward, of East Lake, who was hurt in a collision on the East Lake car line Sept. 27th, died on the 4th inst. Her death was particularly sorrowful. An uncommonly bright and winsome girl, beautiful in person and lovely in character and disposition, she was a favorite in a large circle of devoted friends, an earnest church worker, and gave promise of a most useful life. She was about nineteen years old, and was "the bright particular star" in her mother's home. The funeral services at the East Lake Baptist Church on Sunday were very solemn and tender.

Take Collection on Howard College Day, Sunday, November 2nd.

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## PERSONALS.

Rev. A. A. Hutto has been chosen missionary for the Cleburne Association, giving half of his time to the work after October 1st. He is to seek the development of the churches in their benevolent work.

Rev. Henry G. Weston, D.D., President of Crozer Theological Seminary, celebrated his eighty-second birthday Sept. 11th.

Rev. John Eddie Briggs and Mrs. Marion Threadcraft Law were married Sept. 24th, at Portsmouth, Va.

Pastor W. A. Hobson, Jacksonville, Fla., has returned from his vacation in Alabama, which he spent amicably with his father and mother. His people have adopted plans for a \$40,000 church, to be built of Indiana stone.

Brother Barnett seems to be having some hard experiences. But he is building up a great paper in Alabama, and it takes time, trials and some tribulation to do that.—Christian Index.

"Praise from Sir Hubert is praise, indeed."

Rev. N. R. Pittman has accepted the care of the Savannah Avenue Church, St. Joseph, Mo. For ten years he was in that city as pastor of the Patee Park Church.

Dr. John P. Shaffer writes a pleasant letter stating that he has reached home from East Brook Springs, and that he believes he is permanently well. We are glad, indeed, to hear this good news.

Hon. J. L. M. Curry, LL. D., whom all Alabamians delight to honor, has been quite sick recently, but is recovering.

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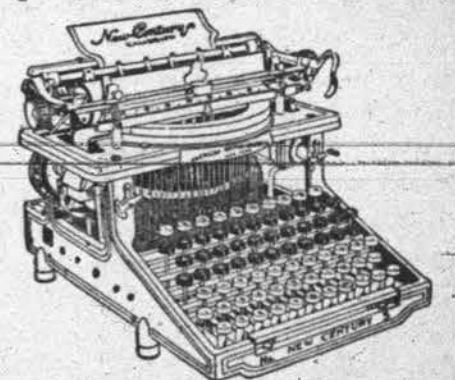
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## CORRESPONDENCE

## The Judson Opening.

The many friends of the Judson will be much gratified to know that the attendance at the beginning of the sixty-fifth session is the largest in the history of the institution. At the time of my writing, 200 pupils have been enrolled. Great enthusiasm prevails among teachers and students, and the work moves off auspiciously. Since "Coming events cast a shadow before" we are confident that the session upon which we are entering will be marked by great success in all departments of the school. Every State from Maryland to Texas is represented in the patronage, and the indications are that the enrollment will, during the session, exceed 250.

At the opening exercises on the morning of Sept. 25th, a number of visitors and many former Judson girls were present. Col. B. F. Ellis, president of the Board of Trustees, made a fine business address, and congratulated the institution upon its opening. Among other things he said that the large number of students he saw before him was, in a very great degree, due to the canvass during the summer, which canvass he knew to be a most vigorous one. Upon the active summer work so successfully conducted he said that President Patrick is to be personally congratulated.

In behalf of the citizens of Marion, Mayor W. M. Fowlkes extended to the pupils a cordial welcome, and in behalf of Siloam Church, to which the Judson is so dear, Dr. P. V. Bomar spoke a few words which found their way to the hearts of girls away from home and loved ones. Mr. Moore, of the Girls' Industrial School, made a brief but interesting speech.

President Patrick is happy that in this trying year the attendance at the opening should be larger than ever before. He believes that the Judson has entered upon an era of prosperity such as it has never known, and the faculty and trustees heartily agree with him in this opinion. Dr. Patrick is thoroughly appreciative of the co-operation and support given him by the brotherhood throughout the State.

On the morning train which reached Marion at 10:25 came Rev. Frank Willis Barnett. We greatly regretted that he did not arrive in time to be present at the formal opening of the school. However, at 11:30 he made a talk to the student body assembled in the Study hall which was most interesting, and I doubt not that he impressed many a girl for good, arousing in her an appreciation of her advantages, and a determination to make the most of them.

On Monday evening at 8 o'clock the members of the Morning Watch gave a reception to the new students. It was a very pleasant introduction to the religious work in which the interest seems steadily growing.

On Sunday at 11 o'clock a. m., Dr. Bomar preached a most excellent sermon on "Consider Jesus." It was a most fitting sermon to give the large body of young people before him. He forcibly presented the highest ideals, and earnestly and tenderly urged them to take for a life pattern the Man of Galilee. We hope this sermon will soon appear in the columns of the Alabama Baptist.

Amie Vary.

## About California.

Los Angeles, Cal., Aug. 20, 1902.

Four days ago I wrote you from the Golden Gate. I am now in Los Angeles that is in the Spanish tongue, "The Angels." I feel sure had old De Soto come as far west as this city, and found it in the improved condition, that energy and pluck placed it, he would have found his "Fountain of Youth;" but more of that later on. I must say something of my journey from Salt Lake to this point. I could say more and more of that wonderful city of Salt Lake, but you may tire. The railroad runs north from Salt Lake, through Ogden so as to round the great Salt Lake before striking for the West. We saw great white fields of pure salt, where it had been pumped out of the lake and allowed to evaporate. It looked like great fields of snow. It is decreasing in size yearly and there is no doubt but that it will finally dry up; in fact I feel sure that in the remote past this great lake of salt extended from the Rocky Mountain in Colorado to the Sierra Nevada range in California. The railroad here skirts what the geography puts down as the Great American Desert. That simply means a rainless expanse. The soil is absolutely fertile and water is all it needs. Some day the inventive Yankee will bring this much needed water and the desert will be the garden "of the great American." After 400 miles of this desolate land, we come to our first stream of water in Nevada. We next enter the Sierra Nevada mountains and see our first timber for 2,000 miles. We pass through eight tunnels and forty-two miles of solid snow sheds and drop into the wonderful and far-famed Sacramento valley. We get into San Francisco at 11:30 p. m., and enjoy a delightful promenade for two hours before we succeed in getting a bed, so crowded is the city with Pythians.

The next day I spent in hunting up my father's cousin, Dr. H. J. Crumpton, who came to this golden shore in 1848. I found him across the bay at San Salito. As I grew to know more of him I found him like my lamented father in many respects. His quiet, modest, genial, manner. A fine type of the old, old South, and of its ante-bellum glory. A true son of a people, and a time and a land that never were and never will be duplicated in all history, past, present or to come. It took a time, an environment, a clime and a social fabric to produce his kind, and they have passed away forever. He tramped across the same desert wasteland which palace cars brought me. He wielded a miner's pick and shovel in the Sierra Nevada mountains. He brushed against the roughs and toughs of pioneer civilization, and the odds and ends of camping life; but all this did not rub away the inborn polish of his birth or quench his love for his native heath. The gold he dug was sent back to prop the "lost cause," that his arm could not reach, while his younger brother, W. B. C., tramped his way back to the Sunny South for a similar cause, the one that was "lost." No fabled tale of spartan zeal can surpass this true one of those two brothers.

"Tom," said he to me, "let us walk up on this hill back of the city here, and we can get a good view of the

ocean, the city of San Francisco, and the bay."

I followed him. "Where is the hill?" said I. "There," said he, pointing to (what to me) was a mountain. "But," said I, "Cousin Kiah, that is too much for one of your years." "Why, my boy," said he standing as erect as an Indian, "I am only 74, and if you will follow me we will go." And up we went. I shall not describe the view. I had my chance to question him, and word by word I got from him my much quizzing tale of his tramp across the trackless waste in '48. Thought I, no wonder the West surrendered before such men as this. Sweet will ever be the memory of that visit, of him, his wife and lovely daughter, and I ask no editor's pardon for having so much to say about a kinsman of whom I am proud.

"Did I see Chinatown in San Francisco?" Yes; 40,000 Chinese live in the city. Eight hundred live in one house I visited. The filth of the Chinese is simply marvelous. The worst quarters of that awful city, Constantinople, with its thousands of dogs is no worse. They do not pretend to have such a thing as a chimney, or stove pipe to let out the smoke, when they cook, but it goes up against the ceiling and long flakes of soot hang down from the ceiling. I went to their church, and saw their idols and their mode of worship. They burn a great deal of sweet smelling wood in their incense urns, for which I was very grateful as it relieved, to a great extent, the tension on olfactory nerves. I went into their opium dens and saw them smoke the awful stuff until they fell senseless from the fumes to the floor in blissful sleep.

These people are no benefit to the country. Their money is sent back to China, and the more I see of foreign immigration that belongs not to our race the more I feel like raising a new flag and a new political plank, with anti-immigration emblazoned on it against alien races. This does not, of course, apply to the immigration of the Caucasian. I thought when I was in Rome, Italy, that all the handsomest women in the world were there. I was wrong, they are handsome, but all one type, the "Em bon point," brunette. Frisco can give you any type, style, size or shade in the world, and every one with the peachy complexion that this penetrating salt air gives. Do not for a moment suppose that this golden shore, so famous for fruits and flowers, has the warm balmy breezes of our Gulf of Mexico, like those that blow on the bay of Tampa, Fla., and in and around Manatee river, for you would be wrong. The first thing I did was to buy me an over coat and put on flannel underwear! Now this means along the shore of the Pacific ocean only. Back from the ocean or in a sheltered valley is where the oranges grow; for California really is three long valleys running north and south, and three mountain chains running north and south. I saw the native ladies in white lawn, and with apparent comfort, while I was wrapped in flannel underwear and overcoat; but I noticed too, they generally had a wrap on their arm to put on the moment they seated themselves in the park or ceased to exercise.

Enough. Good bye!

T. U. Crumpton.

## How the Cards Work in a Country Church.

"Flint, Ala., Sept. 25, 1902"

Please send me some pledge cards and envelopes for Mt. Pisgah church. We are doing much better work for Missions than ever before, since we began using the cards and envelopes. We have no new cards for this year. You have sent us envelopes twice and we want you to send us again. We have about twenty-five members that will accept a card. Some will not take a card at all but will give a little any way, so they say. We have doubled our contributions this year. Last year it was twenty-three dollars, this year fifty. The first year it was eighteen dollars. That was the first envelopes we used.

I am glad to tell you I think Mt. Pisgah is on rising ground. Would you like to send some of our new members sample copies of the Alabama Baptist. I will send you a few names."

The letter above is from Brother McClellan. Of course he had no idea I would print it. This is the experience of all who have persistently tried it. Try it, brother, in your church. Don't wait for all to join you. Some will never do that. Those whom the Lord makes willing are the ones to depend upon.

W. B. C.

## No Compromise.

I raise the question whether it is not time for the churches to line up on the authority of Jesus Christ. We have had a running fight with hardshellism in our churches for three generations. Let us make an end of it. The great mistake when the hardshell agitation first took form was that many of the churches compromised. There ought not to have been a particle of compromise. A church has as much right to compromise on baptism as on missions, and that has been the ruin of a lot of churches in England. They said there are a lot of good people who do not believe with us on baptism, but we will let them stay with us anyhow. The church apostatized in doing that. Many of our churches have apostatized today by compromising with anti-missionism. The question involved is not one of money. It is a question of the authority of Jesus Christ. People who will not obey Christ, after being duly dealt with, ought not to stay in a church which bears the name and exists under the authority of Jesus Christ. There ought not to be a church in Texas, or in the world, where a man can stay in open rebellion against the Head of the church. Let us follow the example of the East Texas church and have a cleaning out. Of course there must be labor and instruction and proper effort, but by all means let us stand by the authority of Jesus Christ. If we do, we will baptize more people. Going goes before baptism in the commission. The hardshells were strenuous on baptism but blank on going. They have about ceased to exist. The commission will not work wrong end foremost. If any one can give any good reason why a hardshell should remain in a missionary church, let him rise and give it.—J. B. Gambrell, D.D.

## Take Collection

HOWARD COLLEGE DAY, NOV. 2d. Remember, every church in the State is asked to give a good collection for Howard College.

Take Collection on Howard College Day, Sunday, November 2nd.



**A Patriotic Circular.**

(Continued from page 7).

mander-in-Chief of the Grand Army of the Republic. The departments of the G. A. R. in the South are weak numerically and I had no personal knowledge of the condition in which I would find them. It was, therefore, very gratifying to discover the happy relationship existing between them and the ex-Confederate soldiers.

"At the close of the annual meeting of the Department of Alabama held in Montgomery, I was honored with a dinner and next to every comrade at the table sat an ex-Confederate soldier. The fellowship was delightful. On the following evening the Department of Alabama were the guests of the Camp of Confederate Veterans, and the good feeling manifested on that occasion and the patriotic sentiments expressed by all the speakers would have made any patriot glad.

"At Atlanta I visited the Confederate Home and shook hands with every old veteran in it, and when I left they were as reluctant to let me go as if I had been a brother. Everywhere I went I was treated kindly and again and again assured that the war was long since over and that we are now citizens of a common country and followers of a common flag. The sentiment was also expressed that we, the old soldiers, could do more to bring the people of the North and South together than any other class of citizens, and that it was our duty to do so.

"I have always believed that the most disastrous results of a civil war were the animosities and bitter feelings engendered thereby, and I am convinced that the most patriotic service we can render our country is to earnestly aid in removing every barrier that separates or estranges the people. The great victory won at Appomattox will produce imperfect fruit if we cannot win the hearts as well as the flags of the men who wore the grey."

Confederate veterans in Montgomery passed resolutions of thanks to General Torrance, from which the following is an extract:

"We, the members of Camp Falkner, United Confederate Veterans, in special meeting assembled, take this, the earliest opportunity, of expressing to Gen. Eli Torrance, commander-in-chief of the Grand Army of the Republic, our heartfelt appreciation of his recent and generous act of kindness in appealing to all the people of this country for help for the Confederate Home at Mountain Creek."

**REMEMBER**

**Every church in the State is asked to give a good collection to Howard College November 2nd.**

**The Way Out of Malarial Sickness.**

"Last fall I was down with malaria, could not do one lick of work, and doctored for nearly one month to no good. I was advised to buy a dollar bottle of Hughes' Tonic. After I had taken three doses I felt better, and after taking one bottle I was a well man." At Druggists 50c. and \$1.00 bottles.

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

**Not as the World Gives.**

Of all the sweet old chapters,  
To cheer the children of men,  
Is one that my sad soul whispers  
Over and o'er again.  
One that comes to me ever  
As I kneel by my humble bed;  
"Let not your heart be troubled,  
Nor let it be afraid."

Sweeter than sweetest music,  
Better than the poet's art,  
This promise is His that nestles  
Like summer in my heart.  
Promise of peace eternal,  
Promise of daily bread;  
"Let not your heart be troubled,  
Nor let it be afraid."

Oh, homeless one and wandering,  
This is my Father's grace:  
"Let not your heart be troubled,  
I go to prepare a place."  
Some glad some, gracious morning,  
Shall dawn the eternal peace;  
When in His "many mansions"  
My wanderings shall cease.

It comes like a gentle shower,  
A patter of cooling rain,  
In the dust of my life's lone highway,  
To temper the heart's wild pain.  
It comes as a blessed presence  
In the midnight's fear and dread;  
"Let not your heart be troubled,  
Nor let it be afraid."

No threat for the sin committed,  
No word for the task undone;  
Only the dear Lord's pity,  
Loving us, every one.  
Only the Father's promise  
Of home, when the day is dead;  
When the heart shall no more be  
troubled,  
And the soul no more afraid.  
—Will Allen Dromgole.

**Lie Awake Nights?****A Simple, Pleasant Remedy.**

Horsford's Acid Phosphate taken just before retiring quiets the nerves, nourishes the body and induces refreshing sleep. It supplies the needed brain and nerve food.

**REMEMBER**

**Where churches do not meet on November 2nd, they are asked to take a collection for Howard College some other Sunday in November.**

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

**REDUCED RATES TO THE WEST.**

The special rates made for the B. P. O. E. Grand Lodge meeting at Salt Lake City, August 12th to 14th, and the Knights of Pythias meeting at San Francisco, August 12th to 22nd, apply through Colorado and Utah via the Denver & Rio Grande and the Rio Grande Western. "The Scenic Line of the World," passing the most famous points of interest in the Rocky Mountain region. You should see that your ticket read via this route in order to make your trip most enjoyable. For rates, dates of sale and free illustrated literature call on your nearest ticket agent or address S. K. Hooper, G. P. & T. A., Denver, Col.

Subscribe for the Southern and Alabama Baptist.

**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.

**WE FILL**

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.

**Keep the Babies Warm this Winter.**

It is cheaper than Doctors' bills, not to mention the work and worry of the wife.

We ship good Coal for both the Household and Factory; also Blacksmith Coal and Foundry Coke.

**A Single Carload at Wholesale Price**

Direct from the Mines.

Write for Quotations and Freight Rates

**Muscogee Coal Co.**

415 Chalifoux Bldg., Birmingham, Ala.

**Advertise in The Southern and Alabama Baptist.****HOTEL EMPIRE**

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.

**URICSOL**

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.

**HOMESEEKERS RATES TO TEXAS, OKLAHOMA AND INDIAN TERRITORY VIA SOUTH-ERN PACIFIC.**

One fare plus \$2.00 for the round trip. Tickets on sale July 15th, Aug. 5th and 19th, Sept 2d and 16th, Oct. 7th and 21st. Stopovers allowed. For further information and advertising matter, write J. F. Van Rensselaer, Atlanta, Ga.

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.



# OBITUARIES

**DAVIS.**—Erwin J., son of Rev. E. J. and Nancy C. Davis, died Aug. 7th of typhoid fever, at the age of twenty-three years, four months and thirteen days. He was prepared for the great change and had no fear of death. He was an obedient son to father and mother, and loving toward brothers and sisters. Weep not for him, dear friends, but strive to meet him in heaven. The Lord comfort the bereaved ones.

J. M. C.

**HUGGINS.**—David C. Huggins was born in South Carolina Feb. 29, 1826, and died at Pike Road, Ala., July 4, 1902, aged 76 years, 4 months and 4 days. He united with the church in his early manhood when about twenty-five years old and lived an honorable, loving Christian life. His life was full of good deeds and his purse was always open to help the cause of the Master in all lines. He was a tender loving father, a lovable Christian character, and the world is better that he lived in it. He has gone to his reward which is a bright crown at the right hand of our God.

By order of the church, Aug. 9, 1902.

H. A. Parker, Jr.,

W. M. Carter,

A. J. Brooks,

Committee.

## Resolutions of Respect.

**GLENN.**—On April 15, 1900, the Ladies' Aid Association of Cedar Bluff Church was organized by Bro. J. A. Glenn. He was our pastor at that time and a more zealous and self-sacrificing man has never been in our midst. He was ever ready to do the will of his Master and to teach others the way; indeed the physical man was oftentimes too weak for duty, but he knew not the meaning of the word fail, when his flock was so much in need of food, and whereas it pleased the Master to enter his home on July 17th, to call him up higher to enjoy the things in store for those who do His will, we realize that in his death the Baptists of Alabama have lost one of their best preachers. Therefore, be it

Resolved, That this society bow in submission to God's will and our prayer is that she to whom he has been a stay so long, may lean upon his strong arm in this sad hour.

Second, That these resolutions be spread on our minutes and a copy be sent to the family and one to the Southern and Alabama Baptist for publication.

Mrs. Kittie Lawrence,

Mrs. Emma Watt,

Mrs. Mary Lawrence,

Committee.

## REV. W. H. PETTUS.

To the Gurley Baptist Church and Sunday School:

We, your committee, beg to submit the following:

Whereas, On Aug. 21, 1902, before Thursday's rising sun climbed the eastern horizon its growing rays kissed the pallid countenance of a corpse; for the death angel had come for the spirit of our dear pastor W. H. Pettus, and it was dis severed from its mortal coil and mysteriously wafted its course heavenward, robbing earth of one of its noble

men in early manhood, just budding in to the prime of life.

We bring no laurels to weave a chaplet for his brow, the fadeless amaranth encircles it now. He is already crowned by the devotion of his family, by the fellowship of his church, by the love of the people and by the grace of God.

We do not come with well chosen words to explain some episode of doubtful propriety in his life. His character viewed from a human standpoint is one that was intensely pious. The light of eternity doubtless displays a record and character that is without spot or blemish or wrinkle or any such thing.

We come rather to wave the cypress branch above his bier in token of our grief, the grief of a bereaved family, the grief of a church which has lost a faithful pastor and which surrenders to heaven a loyal citizen, an earnest pastor, a noble character, a real Christian.

"Oh, good man of the modern time,

How calm and firm and true!

Unspotted by its wrong and crime,

He walked this dark earth through.

The lust of power, the love of gain,

The thousands lures of sin

Around him had no power to stain—

The purity within.

He walked by faith and not by sight,

By love and not by law.

The presence of the wrong or right,

He rather felt than saw."

To those who live by faith we would say in the language of one of our own poets:

There is no death! The stars go down

To rise upon some fairer shore;

And bright in heaven's jeweled crown

They shine forevermore.

There is no death! The dust we tread

Shall change beneath the summer

showers

To golden grain, or mellow fruit,

Or rainbow-tinted flowers.

The granite rocks disorganize

To feed the hungry moss they bear;

The forest leaves drink daily fire

From out the viewless air.

There is no death! The leaves may fall,

The flowers may fade and pass away;

They only wait through wintry hours

The coming of the May.

Resolved, That we, as a church, assembled, recognize the hand of our Heavenly Father, for God hath called our brother from labor to rest, and that we will in meekness bow and say, "Thy will, O Lord be done."

To the bereaved wife and child, relatives and friends, we commend you to our Heavenly Father, for He careth for you, and extend you our heartfelt sympathy in this hour of bereavement, and admonish you to sorrow not "as those who have no hope," but be ready when the Lord shall call us to meet Him "some sweet day" in the land of the blest.

W. T. Roberts,

W. T. Branum,

C. W. Leftwich,

Committee.

The above was accepted by unanimous vote, and it was ordered and carried that it be spread on the minutes of our church record, and a copy be sent to

the widow and child of the deceased brother, and also to the Southern and Alabama Baptist and our home papers for publication.

Done in church conference, Gurley, Ala., Aug. 31, 1902.

W. T. Roberts,

Church Clerk.

## One More Appeal.

At our State Convention last year at Brewton certain brethren and churches made pledges to the amount of \$1,100 to buy Sister A. W. McGaha and children a home here in her native city, about one-half of which has been paid. I make this as my last appeal, urging those who have not paid their pledges to do so as early as possible. We have a chance now at some pretty property if the money were in the hands of the committee. I never saw more spontaneous pledges made for any purpose than these were made. In the same manner let us liquidate them.

Fraternally,

R. E. Pettus, Chairman.

## Cures Rheumatism and Catarrh. Medicine Sent Free.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years' standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep-seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Drug stores, \$1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co., Atlanta, Ga.

## For LaGrippe and Influenza use CHENEY'S EXPECTORANT.

## A Pastor Pounded.

The members and friends of the Dallas Avenue Church last night gave their new pastor, Rev. and Mrs. H. E. Rice, a pleasant surprise by assembling at their home to welcome their coming in their midst. Before the crowd had assembled, however, a dray loaded with groceries, canned goods and household articles which they had provided had preceded them. One of Mr. Rice's little boys who did not understand the situation, said, "Pa, did you order all them things?" "No," said the father, "our friends have made us a present of them." "Gee," replied the boy, "these must be powerful rich folks living around here."

Mr. R. E. Pettus, one of the deacons of the church, presented the gifts to the pastor and wife in a happy speech, after which Mr. Rice accepted in a most appreciative manner.

When the large crowd had spent an

hour or more in social and friendly intercourse it dispersed after delightful devotional exercises were held.—Huntsville Tribune.

## A Prominent Minister.

How He Was Rescued Twenty Years from the Horror of Catarrh.

Rev. Cal. Littrell, of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eye-sight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

"By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

"I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

SAMPLES MAILED FREE.

If you are a sufferer from Catarrh, Bronchitis, Asma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 352 Walton street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00 and it will be forwarded, postage paid.

## REMEMBER

Every church in the State is asked to give a good collection to Howard College November 2nd.

## Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by Mose Bryant and Margie Bryant, his wife, to the undersigned, A. S. J. Hart and Tillie Schwab, on the 28th day of November, 1900, which mortgage is recorded in Volume 274, page 187 in the office of the Judge of Probate of Jefferson County, Alabama, the undersigned will sell, to the highest and best bidder, for cash, during the legal hours of sale, in front of the court house door of Jefferson County, Alabama, on Saturday, November 8th, 1902, the following described real estate, to-wit: Begin at the northeast corner of the southwest quarter of the southeast quarter of Section 20, Township 17, South, Range 3, West, then south 365 feet, then west 477 feet, then north 365 feet, then east 477 feet to beginning, being four (4) acres more or less and situated in Jefferson County, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in said payment.

A. S. J. Hart  
and Tillie Schwab,  
Mortgagees.

Kerr Haley,  
Attorneys.  
Sept. 30, 1902.

## Mortgage Sale.

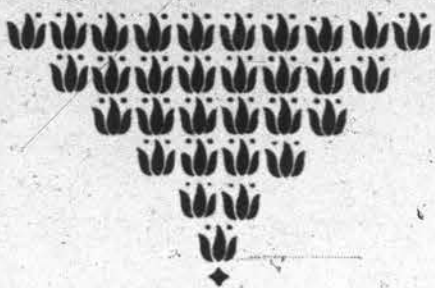
By virtue of the power of sale contained in a mortgage executed by Mrs. Sarah Schoch to the undersigned, which said mortgage is recorded in Volume 297, page 177 in the office of the Judge of Probate of Jefferson County, Alabama, the undersigned will proceed to sell, on Saturday, October 25th, 1902, to the highest bidder, for cash, in front of the court house door of Jefferson County, Alabama during the legal hours of sale, the following described real estate, to-wit: The east half of lot thirteen (13) in Block eleven (11), according to the present plan and survey of the town of Avondale, in Jefferson County, Alabama.

Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in the payment of said debt.

Kerr & Haley,  
Attorneys.

Sam Adelson,  
Mortgagee.





## IN THE MATTER OF SUPPLYING YOU COPPER AND STEEL PLATE ENGRAVING

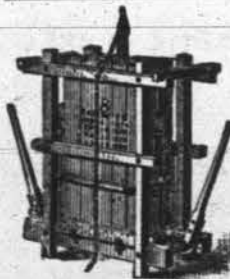
Our Facilities are Especially Strong.

The Most Exclusive are Among our Patrons.

We fill orders for Engraved Business Cards, Steel Plate and Embossed Stationery, Business Announcements, Wedding Announcements, Wedding Invitations, Visiting Cards, Monogram Stationery, etc., in a manner to meet the most exacting taste. Samples submitted on application. Prices moderate.

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**H. RUTH & SON,**  
No 15 DEXTER AVE. JEWELERS,  
MONTGOMERY, ALA.  
Montgomery's Great Jewelry House.



### Cotton Press

And Horse-Power Hay Presses  
Manufactured by the Roanoke Iron & Wood Works,  
are first-class and cheap.  
For particulars address

HENRY COPELAND,  
Box 260, Chattanooga, Tenn.

## 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.

**\$3.00 PER DAY  
MADE AT HOME.**

No canvassing. Employment Honorable. Your neighbors need not know of your work if you wish. Address The Home Remedy Co., Austell Building, Atlanta, Ga.

**"This for That"**  
99Trade anything you have for anything you want. Get our gigantic paper that prints thousands of exchange ads. 6 mo. trial subscription 10 cts. Your money back cheerfully if you are not delighted. Address, **THIS FOR THAT,** 965 Star Bldg., Chicago.

### Field Notes.

(Continued from page 3).

#### UNION.

Sunday, Sept. 28th, at Union our Sunday school observed Missionary Day. The exercises were very interesting and largely attended. We gave the school the eleven o'clock hour. The children acquitted themselves creditably indeed. The splendid success attained was due to the faithful work of two young sisters, Miss Etta Dunham and Miss Ada Ware (now Mrs. Wal-drop), both of whom were untiring in their labors and earnest in their efforts. The superintendent, W. A. Dunham, was made to feel proud of his school when after counting the offering from the mite boxes, we had \$32.23.

The church there this year with the offering of the Sunday school will contribute nearly \$1 per member for missions, besides contributing to all other objects liberally and paying pastor fully.

I resigned there at the close of the day's services, to begin work at Wylam for all my time, where my friends will find me. The Lord has blessed us greatly at Union this year, and it was with regret that I left a people I loved so dearly, but the Lord calls elsewhere.

J. W. O'Hara.

#### FROM HUNTSVILLE.

Our Children's Day exercises were held last Lord's day. The collection for Home and Foreign Missions turned in by the children was \$16. Although this church is fostered by the State Board of Missions, we contribute to every interest fostered by our denomination. We have built a church house in West Huntsville where a Baptist Church has been organized and at which is a flourishing Sunday school, besides running an afternoon Sunday school at Dallas Mills, with an attendance of about 100 pupils in addition to our own at the Dallas Avenue Church, which is one of the best in this part of the State.

R. E. Pettus.

#### NEW CHURCH AT UNION SPRINGS.

The material for the new Baptist Church is being placed on the ground, and it is expected by the members and building committee to have the new building ready for service by the new year. The building when completed will add much to the town, and the members of the church deserve much credit for the enterprise displayed and the hard work encountered in raising the necessary funds to remodel the church. Union Springs Herald.

We rejoice to hear that Pastor Moncrief is bringing things to pass in Union Springs.

Married at Epes Baptist Church on the night of the 24th of September. Mr. E. M. Shaw and Miss C. A. Lewis, of Epes the writer officiating. The house was filled. Everything passed in the best of order. After the ceremony the bride and groom boarded the train for Cuba, Ala., their future home.

How happy, dear, will be our life Since you consent to be my wife; My heart now lifts its highest praise, To him who sanctifies those days And made them full of ceaseless joy Though many earthly cares annoy.

C. C. Vaughan.

Subscribe for the Southern and Alabama Baptist.

### From Florida.

The Pensacola Bay Association met at Holt, Fla., on Thursday, Sept. 25th, and continued till Sunday. It was pronounced one of the best sessions ever held. Bro. G. W. Curtis, a lay brother, of Pensacola, was elected moderator; Rev. J. W. Senterfitt, resident pastor at Holt, clerk, and Rev. M. J. Webb, editor Milligan Herald, treasurer.

Six excellent sermons were preached during the session, two each by Elders Fred Jones, pastor at Pensacola, L. D. Geiger, Corresponding Secretary of the State Board of Missions, and J. C. Potter, editor Baptist Witness.

For some years the association has been undertaking to do its own mission work, but at this session the association resolved to act in co-operation with the State Board. Sixteen churches were represented, three of which were new churches, while four or five sent neither letter nor messengers. The statistics will show that the membership of the churches composing the body is substantially what it was a year ago, having neither advanced nor retrograded in point of members. But the outlook is brighter for another year, and we confidently look for better things.

M. J. W.

### A Home Wanted.

Can any of the readers of the Alabama Baptist tell me where I can find a good permanent home for myself and little son of twelve years? I am a widow with no means of support except my work. I am a member of a Missionary Baptist Church, and I want a home with good, Christian people that will take an interest in my son and help me rear him to a life of usefulness as well as honor and respectability. Anyone giving me the desired information will be doing me a great favor. References exchanged. Address Mrs. Mary Lee Smith, Bessemer, Ala., care C. W. Spain.

### Terrible Cancer of the Neck Yields to the Combination Oil Cure.

Bandera, Texas, April 2, 1902.

Dr. D. M. Bye Co.:

My cancer is cured up after using one month's treatment of your Combination Oil Cure. At first I could not hardly believe it was getting better when my folks would say it was. I had so little faith in it. But, thanks be to God, it has cured me and saved me untold suffering. I will heartily recommend it wherever I go.

Very gratefully,

Age, 71 years. J. A. Neatherlin.  
The Combination Oil Cure for Cancer, Tumors, Piles, Eczema and all skin and womb diseases was discovered by Dr. D. M. Bye. Thousands have been cured within the last ten years. Readers having friends afflicted should cut this out and send it to them. Free books and papers will be sent to those interested. Call on or address Dr. D. M. Bye Co., Lock Box 462, 171 Main St., Dallas, Tex.

### "WANOUS" SHAMPOO BAG

A Purely Vegetable Shampoo and Hair Grower.

Has been on the market only about a year, but every day brings fresh proof of its effectiveness: if used every week will make the hair grow, cure scalp disease, dandruff and falling hair.

10 Cents Each, 6 for 50 Cents.

Mailed Anywhere, Postage Prepaid.

CONTAINS NO SOAP.

MISS WANOUS "The Durgist,"  
Maker of Special Things.

521 1/2 Nicollet Ave., 2d Floor, Minneapolis, Minn.



**PEWS—PULPITS**  
Church Furniture of all kinds  
Grand Rapids School Furniture Works  
Cor. Wabash Av. & Washington St.  
CHICAGO

### I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 24 cities. W. M. Ostrander, 237 N. A. Bldg., Philadelphia

# FALLING HAIR



Save Your Hair with  
Shampoos of

## Cuticura SOAP

And light dressings of CUTICURA OINTMENT, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

### 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.

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### 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

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FEBRUARY 15, 1901.

Solid Wide Vestibuled Trains.



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Pintsch Gas.  
Finest Equipment  
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South.

Schedule in Effect June 23, 1901.

	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:21 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	7 20am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....	11 30pm	.....	11 10am
Lv. Montgomery.....	9 35pm	.....	9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

Trains 37 and 38 have Pullman Vestibuled  
Sleepers between New York and New Orleans  
and Atlanta and New Orleans with superb dining  
car service. Trains 35 and 36 have Pullman  
Vestibuled Sleepers between New York and New  
Orleans, with dining car service.  
W. J. Taylor, G. A., Montgomery, Ala.; D. P.  
O'Rourke, C. A., Selma, Ala.; B. F. Wyly, 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.

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Heated. Through Sleepers  
Daily between Montgomery,  
Ala., Jacksonville, Fla. and  
St. Louis, Mo. Train leaves  
Montgomery 9:15 a. m.

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Through St. Louis,  
To the West,  
To the North-west,  
Take the Mobile and Ohio.  
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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-  
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THE BEST.

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cheerfully furnished by  
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General Sup't, 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 56pm	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.....		6 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 4 am	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. Chattanooga.....		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

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**W. J. Craig, G. P. A.,** Wilmington, N. C.  
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**F. M. Emerson, T. M.,**

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

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Montgomery, Birmingham, Mobile, Anniston.

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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

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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.

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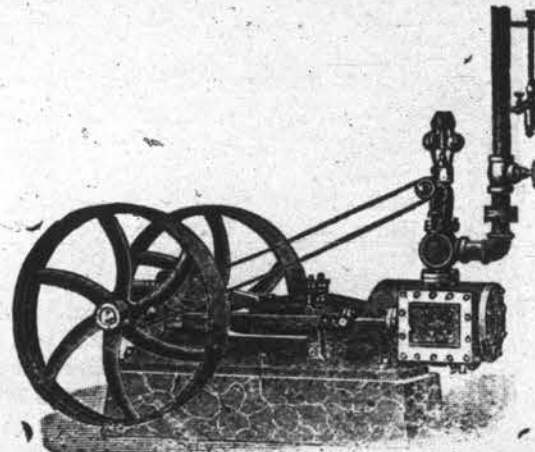
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Repairs of all kind of Machinery promptly done.



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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, Toltee 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.

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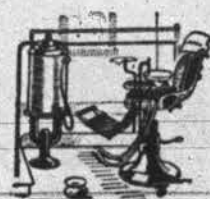
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



## Sketch of Rev. Jesse A. Collins.

By JUDGE JOHN W. INZER.

The history of St. Clair county and especially that of the Baptist denomination in this part of the State, would be incomplete without come notice of the life and character of Rev. Jesse A. Collins.

He was born in Lawrence District, South Carolina, on the 11th day of December, 1812. He came with his father Jeremiah Collins, to St. Clair county in the early twenties and located on Coosa River some four miles south of what is known as Ragland. The father was a man of fine natural intellect, without education, yet succeeded well in life and soon became a man of wealth. In his early days he was irreligious, and after he had passed his four score years was baptized in Choctawhatchee, by Dr. John J. D. Renfro, by being let down into the water by the aid of others, in his large arm chair. The mother of Mr. Collins, the writer never knew, but supposes, like all other South Carolina women of her day was a good woman.

Not many years after Mr. Collins came to Alabama, he commenced preaching the Gospel of our Saviour. About the unkindest remark I ever heard of the father making about the son was to the effect "that a good horse racer was spoilt, and as to the preach, he could not say how it would terminate;" however as to this it terminated well and to the entire satisfaction of the father. Collins soon became a leading minister in his church (Baptist). As a preacher he was strong in doctrine and powerful in exhortation. His sermons were full of spirit and divine truth. When fully in the spirit of preaching, he spoke like one standing, as it were, under the very drippings of God's sanctuary.

Mr. Collins at once took high grounds in favor of missions, ministerial education, Sunday school work and temperance. By the way, he was a student himself in Howard College long after he commenced preaching, and after he was the head of a family. He never weakened or let up on the above questions and church work. He manfully stood for them and for the right, during his entire ministerial life. At that time the churches in this section belonged to Willis Creek Association, in which, perhaps, there had never been a collection taken up for missions, perhaps not a Sunday school in the bounds of that body, ministerial education almost unheard of, and the temperance cause trailing in the dust, whiskey being sold in every village and at any cross roads and church members imbibing freely, and as might be said, to almost drunkenness. His great trouble and one that gave him much worry and anxiety, as it seemed to me, grew out of the fact that he was more than twenty years in church work ahead of the people with whom he lived; but this no doubt was God's will and those of us who came after him have lived to enjoy the labors of this good and great man; his works for good have and are still following after him.

Jesse A. Collins was grand and imposing in his personal appearance and in his bearing might be by some considered rather proud and arrogant, yet he was an exceedingly humble minister of the Gospel. To know Collins was to love him. He was six feet in height, quite erect and weighed some one hundred and seventy pounds, his hair rather standing up in front, would attract attention in any gathering of peo-

ple. He was a man of fine moral courage, and always followed his convictions of right, and was ever on the right side of all great questions.

He preached the doctrines of his church in their purity and with great zeal and earnestness, and at the same time was loved and respected by all Christian denominations. He possessed a large stock of useful information, beneficial to his church and people and which was freely and lovingly imparted to them. I knew the man and knew him well. I knew him to be one of the purest and best men I ever met in life.

For many years before his death he resided in Boon's Bend on the Coosa River, twenty-eight miles south of Ashville and near the line of Talladega county. He thought Boon's Bend one of the finest spots on earth. For many years before his death he preached to the Baptist church at Ashville; at times the church could not obtain his services but when same could be had he was the choice of the church and sometimes he preached to other churches on this side of the mountain. On his work and on business trips to Ashville, he had to cross Coosa River Mountain, which he did hundreds of times. Early in his ministry, in crossing this mountain, at a lonely spot on the top of same, and on the public road leading from Ashville to Broken Arrow, some seven miles south of the former place and amidst some high cliffs of rocks and in about eighty feet of the pulic road, he erected what he termed his Bethel, and every time thereafter he passed that way he would alight from his horse or vehicle and spend a time there in prayer for his people and those he loved so much and on each occasion he placed a stone at the root of a mountain oak tree, growing around this cliff of rocks and lonely spot. Hundreds of stones were by him piled around that tree and to be seen there to this day. This was ever to him a sacred spot. This Bethel of Collins, was known to few if any one until a few years before his death. This is yet a lonely place away out in the mountains and in very much the same condition he left it more than twenty years ago. Many people now stop and with interest view the sacred spot.

This place should be one of interest to all Christians and especially to the Baptists. The Baptists in this part of Alabama should there erect a monument with suitable inscriptions to commemorate this place and to perpetuate the name and labors of one of the grandest pioneer ministers of East Alabama. Should this be done many persons passing that way would be impressed with such monument and it would impress them for good, and indeed it might be instrumental in the hands of God in the awakening of sinners and in their salvation.

Mr. Collins was married twice, his first wife was a Miss Coleman, she lived but a short time after their marriage. His second wife was a Miss Ware; by this union they had born unto them a large family of children. He has now four sons living, all good and useful men; two of them reside in St. Clair county, one at Ellisville, Miss., and one in California. He has three daughters still living, two of them, Mrs. Drake and Mrs. Rowe in Birmingham, and an unmarried daughter residing in Ellis-

ville, Miss., all excellent women. His last wife has been dead for many years.

Notwithstanding his strong mind, it was finally and for a year before his death, impaired, and I might say wrecked. Like other men, he had his seven trials and some of them were rather more than he was able to bear. He was a kind hearted, noble, generous man, and very much attached to his children. He had one son drowned in the river, one son killed by the kick of a horse, and one killed by a negro, and one left home under such circumstances as impressed him that perhaps he had been foully dealt with. These were indeed seven trials for a parent, they brought their gloom and melancholy.

Jesse A. Collins departed this life at his residence at Boon's Bend on the 15th day of August, 1880, and his remains now lie buried in the Ashville cemetery. At the head of his grave stands a nice monument. In some things Mr. Collins was rather eccentric. He procured a promise from five members of the Ashville Baptist church, to the effect that if they outlived him, they would see that his remains were interred at this place. This pledge was fully redeemed, and out of the five who assisted in this work but one is now living. All the others have passed over to their reward.

In 1860 he wrote and published a pamphlet called "Christian Benevolence," and perhaps no better production on that subject is now to be found. It was within itself complete.

Among the other relatives now living, he has a nephew, James A. Embry, a prominent member of the bar, living at Ashville. Mr. Embry bids fair to become an active and useful member in the Baptist church.

It was my pleasure to have spent much time with Bro. Jesse A. Collins, and from him I learned many valuable lessons of life, which have been of great value to me all along life's pathway.

### Mortgage Sale.

By virtue of the power of sale contained in a mortgage executed by Gus McNeezar and wife, Malinda McNeezar, to the undersigned on the 21st day of August, 1900, which mortgage is recorded in Volume 269, page 194 in the office of the Probate Judge of Jefferson County, Ala., the undersigned will proceed to sell to the highest bidder for cash, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale, on Saturday, November 1st, 1902, the following described property: One gray horse about six years old, named Bill, Lots 5 and 6 in Block 20 according to the survey of South Birmingham recorded in Vol. 3, of maps, page 83, in the office of the Probate Judge of Jefferson County, Alabama; also Lot 14, in block 5 in Rosedale Park described as fronting 45.60 feet on the east side of Columbiana Avenue and extending back along Pine Street to the right of way of the Birmingham Water Works Co., 76.1 feet, the shape of said lot being a triangle; also Lot 16, in Block 4, Rosedale Park, described as fronting 50 feet on the north side of Pine Street and extending back to the right of way of the Birmingham Water Works Co., on this boundary along Columbiana Avenue 69 feet and on its west boundary extending back 100 feet; a man of said Rosedale park is recorded in Volume 3, of maps, on page 39, in the office of the Probate Judge of said county and all of said property situated in Jefferson County, Ala.

Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in same.

Dated this the 24th day of September, 1902.

Jonas Schwab Company,  
Mortgagee

Kerr & Haley,  
Attorneys for Mortgagee.

## LOW RATES TO California and Northwest.

Union Pacific Railroad Company,  
Southern Pacific Co.

**\$30.00 Every Day**

during September and October  
from St. Louis, Memphis and  
New Orleans to California.

Correspondingly low rates  
from Interior Southeastern  
points.

For advertising matter and  
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General Agent,  
13 Peachtree Street, Atlanta, Ga.

## SEABOARD Air Line Railway.

Schedule Effective Aug. 17th, 1902.

Leave Montgomery Daily	[90th Meridian Time]	Arrive Montgomery Daily
8:00 a m	Huntsboro, Columbus, Richmond, Albany, Americus, Cordele, Jacksonville, Macon, Savannah and all points East. New and Elegant Parlor Cars between Montgomery and Savannah.	7:55 p m
6:20 a m	[Via Western Railway and Atlantic] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York.	9:20 p m
1:30 p m	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a m

Delightful Rail and Water trip to the East, via Norfolk or Savannah. Apply to C. S. ADAMS, S. F. and P. A., Moses Building, Montgomery, Ala., for full information. C. B. WALWORTH, A. G. P. A. Savannah, Ga.  
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Noted for its Ten Schools, its able Faculty, its pleasant home life, its magnificent buildings, its location—"far famed Valley of Virginia."

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Brethren and sisters I send out sample watches, gold rings and spectacles. I will give you a \$2 ring to wear and introduce samples. Send \$1 for samples. J. W. Roberts, Pope, Tenn.



**"A Helpmeet or Him."**

By Eleanor A. Hunter

(Continued from last week.)

So they lived until after baby Jack was born; and there never was such a baby, so merry, so hearty, so loving, and afraid of nothing in all the world. He was a little evangelist in his own right. Bitter Creek could not resist him. The rough miners coming down from camp used to pause at the window to see him while Kitty was putting him to bed, and she used to call them in, and put him, all rosy and warm in his little flannel night-gown, right into their arms. After the frolic she would treat the company to cups of hot coffee, and taking the baby would just sit down and sing while they listened.

"Hush, my dear, lie still and slumber, Holy angels guard thy bed."

until the boy was fast asleep.

One evening a messenger came for John, saying that a very sick man had need for him. On inquiry it was found that the sick man was at a little settlement ten miles distant. John had never left Kitty alone at night before, and he hesitated.

"You must go, John," decided Kitty. "You must not miss this chance to do the Lord's bidding."

So, after a little consideration, John went for Mrs. Mulligan, a decent and kindly Irish neighbor, to come and stay with Kitty, and then started upon his lonely ride.

That was a dreadful night at Bitter Creek. A company of miners were in town. There was a great deal of drinking and excitement and finally a quarrel, a pistol shot, and a poor drunken wretch fell dead, pierced through the heart by a bullet. The saloon-keeper instantly put out his lights, fearing the fray would continue. There were a few moments of wild confusion, but presently the dead man's friends bore him out into the air. They soon saw that the shot had proved fatal. Some started to apprehend the murderer, but others remained by the poor dead body. They tried to return with it to the saloon, but the keeper of that establishment prudently refused to open his doors again. So they placed the remains upon a shutter and bore them to the Occidental; but the landlord there refused them a resting place. It was a cold night, and something must be done, but no one knew where to go next for an asylum. At last one of the men spoke:

"Boys," said he, "let's go to Parson Carter's; he'll take poor Harry in, I know."

And so, about two o'clock in the morning, Kitty was aroused by a knock at the door. She hastily dressed, and opened it.

"Where's the Parson?" inquired a rough voice.

"He is at Brownsville, with a sick man," explained Kitty. "What do you wish with him?"

"Nothing," stammered the man, embarrassed by the unexpected reply. "It's no matter; don't you be frightened. We just wanted the parson for something, that's all."

But Kitty had been looking at that black motionless heap, which they had brought with them, and which they had laid upon the path as they parleyed.

"Is anyone hurt?" she asked.

"No, ma'am," said the man. "Leastwise he ain't hurt now."

"Is he dead? Why do you bring him

here?" asked Kitty—she had not lived a year in Bitter Creek for nothing.

"Because," answered the man in despair, "we ain't got nowhere else to put him."

He tried not to swear before Kitty, as he told how he had been refused shelter for his poor dead friend, and how as a last resort they had brought him to the parson's.

Kitty made her decision instantly. "You have done quite right," said she. "It is just what my husband would wish; bring him in."

"Are you sure you won't be afraid, ma'am?" asked the man.

"I am not afraid," answered Kitty. "Bring him in, lay him in the sitting-room, and I will take care of him until morning."

They obeyed her, and laid their burden on the floor of the little room.

Kitty went into the bedroom and returned with a pillow for the poor head which would never need one more. She knelt by the dead man, and, folding back the old coat which covered him, she lifted his head and slipped the pillow gently under it. When she saw his face she knew it, and she could not repress one pitiful little cry, and then with hands that never trembled she closed the staring eyelids, and going to the bedroom once more she returned with a handkerchief of John's which she laid gently over the quiet face; while the rough men stood awkwardly by, speechless, and watching her as if fascinated.

"There," said she, turning to them, "you can go now; I will take care of him—poor fellow!—until my husband comes."

(Continued in next issue.)

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**SAVES LIFE**

Willard, Ill., August 1, 1900.  
I was in bad health this spring and could not sit up in bed for four weeks. When I was confined my child died. When I began to sit up I felt so weak and had such terrible pains in my back and hips. I had kidney trouble and falling of the womb. I also had hysterical spells. I was in a bad condition when I received your "Ladies' Birthday Almanac" and read the advertisement of Wine of Cardui and Thedford's Black-Draught. Since April 20th, I have taken four bottles of Wine of Cardui and three packages of Thedford's Black-Draught. I feel like a new person now. I can do all my work and can walk out to see any of my neighbors. I believe I would have been in the grave had it not been for Wine of Cardui. IT SAVED MY LIFE.  
Mrs. ALICE DAVIS.

It is well that women are more patient than men. Few men could bear the bitter pangs, the agony and distress that women endure. Thousands of women have come to look upon suffering as a duty of their sex. But there are many instances of this heroic fortitude which

**WINE OF CARDUI**

now renders unnecessary. Women need no longer suffer for modesty's sake. Wine of Cardui brings relief to modest women in the privacy of their homes. Many of the best homes in this city are never without this great medicine. It cures whites and falling of the womb and completely eradicates these dragging periodical pains. Mrs. Davis' cure shows you conclusively what you may expect if you follow her example and take Wine of Cardui. Thedford's Black-Draught aids Wine of Cardui by regulating the stomach and bowels. When you ask your druggist for these medicines, be sure you get them. It was Wine of Cardui and Thedford's Black Draught that saved Mrs. Davis' life. Never take a substitute.

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

A MALE TEACHER, and perhaps a principal is wanted immediately for the Industrial Academy at Healing Springs, Washington county, Ala.—A Baptist of good standing, well recommended. Let him address Rev. T. E. Tucker at that place. Prof. J. M. Quarles has just resigned and gone back to Texas.

**For Croup use CHE-NEY'S EXPECTORANT.****Mortgage Sale.**

By virtue of the power of sale contained in a mortgage executed by Gus McNeezar and wife, Malinda McNeezar, to the undersigned on the 21st day of August, 1900, which mortgage is recorded in Volume 269, page 194 in the office of the Probate Judge of Jefferson County, Ala., the undersigned will proceed to sell to the highest bidder for cash, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale, on Saturday, November 1st, 1902, the following described property: One gray horse about six years old, named Bill, Lots 5 and 6 in Block 20 according to the survey of South Birmingham recorded in Vol. 3, of maps, page 83, in the office of the Probate Judge of Jefferson County, Alabama; also Lot 14, in block 5 in Rosedale Park described as fronting 45.60 feet on the east side of Columbiana Avenue and extending back along Pine Street to the right of way of the Birmingham Water Works Co., 76.1 feet, the shape of said lot being a triangle; also Lot 16, in Block 4, Rosedale Park, described as fronting 50 feet on the north side of Pine Street and extending back to the right of way of the Birmingham Water Works Co., on this boundary along Columbiana Avenue 69 feet and on its west boundary extending back 100 feet; a man of said Rosedale park is recorded in Volume 3, of maps, on page 89, in the office of the Probate Judge of said county and all of said property situated in Jefferson County, Ala.

Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in same.

Dated this the 24th day of September, 1902.

Jonas Schwab Company,  
Mortgagee

Kerr & Haley,  
Attorneys for Mortgagee.

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8:00 a m	Huntsboro, Columbus, Richland, Albany, Americus, Cordele, Jacksonville, Macon, Savannah and all points East. New and Elegant Parlor Cars between Montgomery and Savannah.	8:00 a m.
6:20 a m	[Via Western Railway and Atlantic] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington, Baltimore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York.	9:20 p m
1:30 p m	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a m

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