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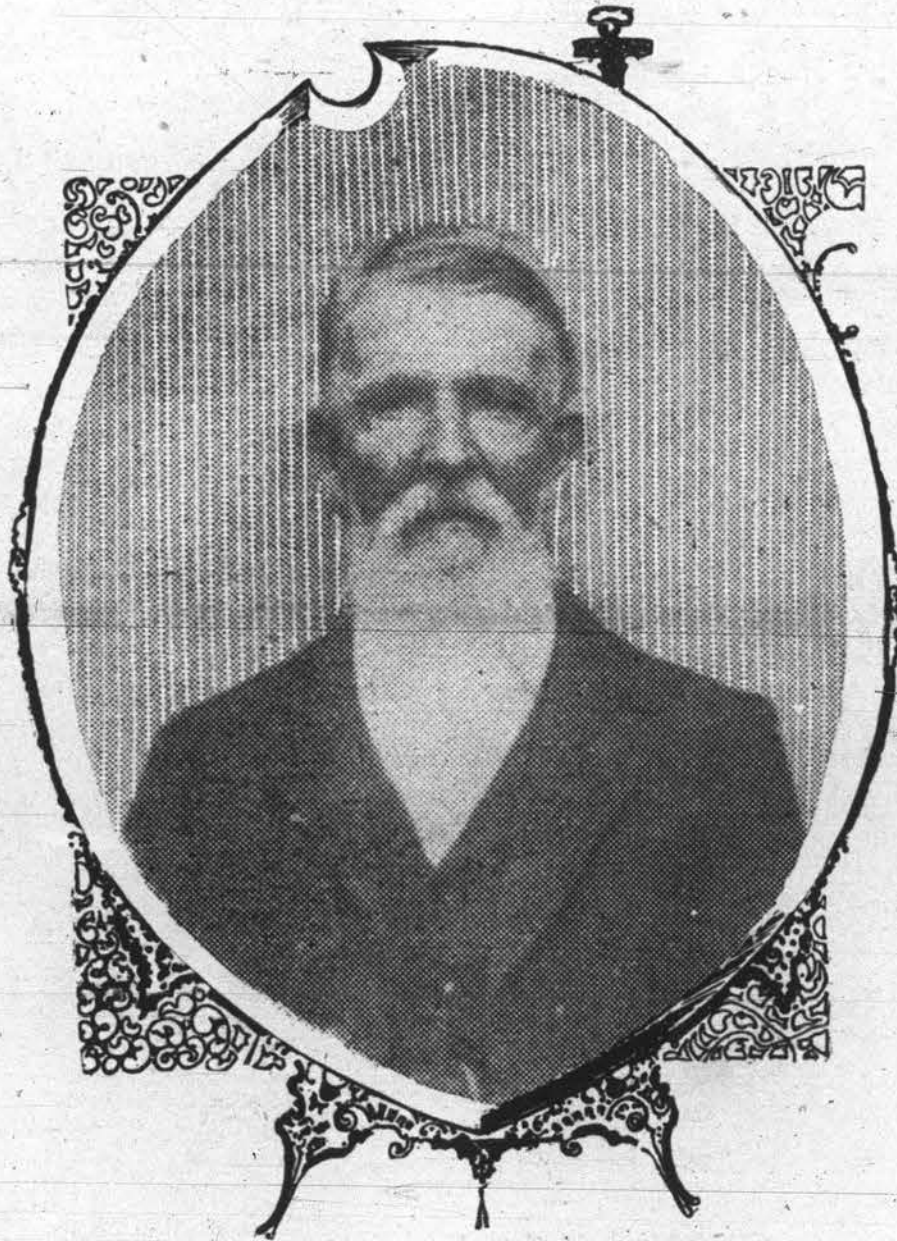
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VOL. 29.

BIRMINGHAM, ALA., OCTOBER 15, 1902.

NO. 42.



REV. JOHN B. APPLETON.

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\$2 per Year

Birmingham and Montgomery: For Week Ending Oct. 15, 1902

Vol. XXIX No. 42

Field Notes

FROM OPELIKA.

Opelika, Ala., Oct. 6, 1902.

Will you give us space for a few words from our field? I have read with delight many encouraging reports from other brethren and, perhaps, somebody would enjoy hearing from us.

At Smith's Station we had a fine meeting in July which seems to continue, for we have had some to baptize every month since that time. The church will pay about fifty dollars for missions. The Ladies' Aid Society and Sunday school are doing well. Bro. E. Davidson, the founder of West Side Baptist church, Phoenix, is a member with us and did some solid preaching for us. Bro. J. D. Hudson, son of Rev. F. T. Hudson, did his first preaching for us. He did well. We expect for him a bright future. These brethren pay their pastor monthly. They think it the best way. So does the pastor!

At Liberty we also had a good meeting—seven baptisms and other additions.

At Shilo we have restored two but have had no baptisms there this year.

At Society hill, Bro. Catts helped us and he did it well. We baptized 12 during the meeting and three since. The prayer meeting has attracted much attention. We have a noble band of young men and women and a fine choir.

The fifth Sunday meeting at Wallace Chapel, at which were present 10 preachers, was a success. This little band of eighteen with other help, has raised more than \$25.00 for missions. The house is not yet complete. We preach there only once a month, and that on Sunday afternoon.

We helped Bro. R. H. Hudson at Coosada in a meeting there. No additions. But received a few promises that some would dance less or not dance at all, and that Christ would be enthroned in the hearts of many in that community.

We also helped Brother Hudson the next week at Line. Line is a new church. Bro. Hudson had a mission field, and an important one it was, on the line of Autaga and Elmore. We had a fine meeting. Bro. Hudson wrote me that he has 13 to baptize there next fourth Sunday. There were six other churches represented at the organization.

The church called Brother Hudson to be their pastor. Brother Nixon was chosen clerk, and Bro. Lowery deacon.

Opelika is expecting her new pastor in November.

FLORENCE ASSOCIATION.

met with New Hope church, 18 miles northeast of Florence, September 19th and 20th. Rev. F. G. Lozy was elected moderator and J. T. Richey was elected clerk. Rev. J. W. Vesey, who was to deliver the introductory sermon was kept away on account of sickness, and Rev. F. H. Watkins, of Florence,

preached the annual sermon Friday night, which was very encouraging as well as interesting. This is a small body, and there being a good deal of sickness, a good many people were kept at home; consequently the representation was not as large as usual. But the spirit of the meeting was very good, and the Association transacted all business brought before it. Our Association is very weak, and we feel the need of more workers, we have a large territory and very few Baptist preachers to do the work that is so badly needed. May God hasten the day when we can see the Baptists of Lauderdale county coming to the front and proving their faith by their works. Our prayer to God is that our next associational meeting will be the grandest meeting of her history.

J. T. Richey.

FROM BILLINGSLEY.

Our pastor, Rev. P. G. Maness preached two splendid sermons here last Sunday. That in the morning was from Gal. vi. 7-8; that at night from Rev. ii, 10. There were five additions at the morning service and two at night. Our work is making progress.

The Conecuh Baptist Association will meet with the Cedar Creek church Oct. 21. Brethren representing the organized work of the Southern Baptists are cordially invited to attend. The church is six miles east of Castleberry on a station of the L. & N. Railroad. Conveyances will meet messengers and visitors at Castleberry.

About nine churches in the Tuskegee Association have become pastorless by the losing from our bounds two of our beloved and consecrated fellow pastors, W. T. Foster and J. W. Partridge. God bless these faithful men in their new field and supply their place with as efficient men.

Our Association meets Tuesday week. Come and be with us.

J. H. Wallace.

FROM BROOKWOOD.

Dear Bro. Barnett: Your labor with us last spring as pastor, though of short duration, is bearing fruit. Those messages brought strength to us, cold though we were. Your last two sermons were the capstone of the others. They made a deep and lasting impression. We saw that the lack was in us, and we went to work as a church, and now the Lord is blessing us. We feel that you were the Lord's messenger to accomplish this work. We still ask your prayers, that God may continue His blessings upon us and our pastor who has now taken hold here. We believe he is the very man we need. His sermons last Sunday were most appropriate and we are all hopeful that a great blessing is in store for old Brookwood.

The Association was a delightful occasion with us. We were all mightily

stirred up in the cause of missions. God bless Brother Dawson and Brother Ray and Brother Stewart. They were as "live coals from the altar." Our Sunday school is doing well. The ladies' society is wide awake and very useful. I do not know what we should have done in our efforts for the cause here without them. May the blessing of God still rest on them. They are planning greater things for the future.

Professor Cornelius, of Georgia, is principal of our school here. With a two hundred pound principal and a pastor of like weight, we hope, with the blessing of God, to hold the fort.

J. M. Taylor.

CENTRAL ASSOCIATION

Met with the Inverness church. What a nice building they have, and what crowds came out to the meeting. This is one of the smallest associations in the State. The all absorbing question was the consolidation of this Association with other adjoining bodies with a view of making a strong body. Several strong speeches were made on the question, but the matter failed to carry. A majority being against it.

The missionary sermon preached by Brother Moncrief and the introductory sermon by "your Uncle Jeems Edens" and one by Brother Elliott were all good, and the speeches on missions especially the one by Secretary Crumpton, were of high order. I was sorry to leave before the meeting closed, but I had to leave to reach the Mobile Association which meets at Citronelle tomorrow.

S. O. Y. Ray.

CLARKE COUNTY ASSOCIATION.

Brother I. N. Langston carried me from the Bethel Association to the Clarke County in his two horse buggy. It was a very enjoyable trip, and what a pleasure it was to meet so many old friends, "too numerous to mention"—Bro. Burger was elected moderator and Rev. J. H. Creighton clerk and treasurer. This is a very strong body having some of the strongest preachers in the State among their pastors. The reports from the churches were fairly good; among the best was that from Grove Hill where they had just closed a great revival conducted by the pastor assisted by Bro. J. E. Barnard, from Anniston. Fifty-three had been received with more to follow.

The various subjects were discussed with great vigor and much enthusiasm was created. Among the best speeches it has been my pleasure to hear was one on temperance by Judge Dunn, of Grove Hill, and one by Rev. W. A. Parker, of Thomasville. Those speeches had to do with the dispensary phase of the question in the main. They both gave it as their matured opinion that the dispensary as we have it is the worst phase of the question we have ever had to meet.

(1) Because it displaces very few saloons; (2) it is raiding prohibition towns and counties, filling them with liquor; (3) it is popularizing the whiskey traffic; (4) it puts Christian men to selling liquor with the endorsement of their churches; (5) it neutralizes the efforts of Christians and almost

paralyzes the efforts of the forces that have heretofore sought to destroy it, leaving no one to combat the evil.

From here I went in company with Judge Dunn to the

ANTIOCH ASSOCIATION

where I met scores of old friends, many of whom I had not seen in many years. It was a great joy to meet them. This association is not so strong as in former years. They need more ministers. Two or three strong men ought to be located among them.

The settlement of their school question was a delight to all and the outlook for the school is brighter than for years.

Handsome collections were given during the session to the orphans' home, aged and infirm ministers, and to missions.

Bro. G. W. Ziteron makes a model presiding officer. Bro. H. M. Mason was re-elected clerk.

S. O. Y. Ray.

A GOOD WORK.

We clip the following from our Abbeville exchange. It runs in the Crumpton blood to do things like this.

"Rev. H. T. Crumpton who has served the Baptist church at this place for about two years, and who was a short time ago elected unanimously for another year, handed in his resignation to take effect at once, on last Sunday. Mr. Crumpton has given splendid satisfaction here and many hope he may yet be prevailed upon to stay another year. He is a fine preacher and is liked by those outside of, as well as in, the church. When he started out a short while ago to build a new Baptist church, it was thought by few that he would succeed, but the building is now going up and the brick work will soon be completed. He has worked hard for its success, and we regret that he should think proper to abandon the church, and his religious work, just at this time. He tells us that it will be several weeks before he gets away, in fact he has no idea where he will go to just at this time. But he will find, no doubt, plenty of places which need and will be glad to secure the services of such a man. It is the wish of many that he will yet decide to remain at this place."

It is important that those who are not able to observe at first hand the conditions and the difficulties surrounding education in the South should be brought to understand them. They are in many ways very great, but the leaders of affairs in the South have taken up the task in a determined manner, and there can be little doubt that they will perform it. They must be left to solve it in their own way. They best understand the conditions, and to them must be left the choice of the ways and means. The rest of the country may be assured that the South means to do its educational duty by the negro. At the same time the North ought to realize that a part of the problem is of its own making, and to aid in its solution in such ways as may be acceptable to those at whose doors the work itself lies.—New York Tribune.

OUR SERMON.

By Rev. S. P. Lindsay.

Everlasting Punishment.

The doctrine of Eternal Punishment is dogmatic. It stands out prominently and with great austerity. Many have been the efforts to disprove or overthrow the doctrine that carnality might have full sway, and licentiousness roam at will.

Some people base their theory of "no hell" upon the seeming disinterestedness of believers in reference to the future welfare of their soul. They reason something on this wise: "Can it be possible that mother, father, brother, sister, or friend, who may know that there is an everlasting punishment for sin, should be so careless and indifferent in reference to the dangers, and influences which encompass, and threaten me with that awful deluge of misery and woe, never speaking a single word of warning? I cannot believe it. Indeed there can be no hell, and I shall not surely die."

I admit that there is a very great delinquency on the part of Christian people, but dear soul, there is still a strong probability of your reasoning being fallacious, because you cannot see that heart that is yearning for your salvation. It may be true that his or her life does not serve as it should to convince you by precept, as well as by argument that there is an everlasting hell, but oftentimes, no doubt, they retire from your presence feeling their utter insignificance as followers of Christ, and their hearts condemn them in that they have ignominiously failed to impress you as they should in reference to this awful Bible Truth, and, going into privacy earnestly pleads with God to save you from this lamentable catastrophe.

You cannot safely take the life of even your nearest, and dearest friend, as evidence against everlasting punishment, because you cannot see nor know, nor realize the soul struggles in your behalf, the which if you could see, would go to convince you that they, in fact, in truth, and in heart do believe in an everlasting punishment.

You must admit, however, that there are exceptional Christian lives. There are those, even though comparatively few, whose lives prove to you that they believe in the doctrine of Eternal Punishment, in that they are "Working out their own salvation with fear and trembling;" and who occasionally, at least, do approach you with a word of warning.

There are those who turn all of their faculties, and powers against this doctrine, because it is unpleasant, and offensive. They will listen to no evidence supporting the doctrine, but with eagerness devour every word, every jot, and every tittle against it. To illustrate: There are men who with great eagerness follow after the teaching of such men as Thomas Whittemore, Dods, Voltaire; Tom Paine and others, but who persistently close their eyes, and ears to the sayings, teachings and warnings of Jesus, and as well to the Logic of Paul. They will read and imbibe the teachings of such men as Bob Ingersoll, Tom Paine, but will never stop to meditate and reason upon what God has said.

Now then; of all men who ever taught on this subject of eternal punishment, certainly Jesus stands pre-

eminently to the front, because He came forth from God, and knew the things of God. He came into the world, spending His whole life in perfecting a system that was clearly for the eternal good of the children of men, and then sealed that life of complete self-sacrifice with His precious blood. Now, dear friend, look at this life closely; study it well, and answer from an honest heart, do you not believe from this testimony, that there is an eternal punishment? Is it at all reasonable that the Son of God would have undergone all of the privations and sufferings that He did, unless He knew that there was immediate, and impending danger to every member of the Adamic race, who was hopelessly lost without His intervention, and that that lost, miserable condition involved eternity itself? Certainly He felt and knew that hell was real, hence, His arduous, persistent work.

Again; some argue that man is not responsible for his creation and that he comes forth upon this stage of action, entirely at the bidding, and willing of God. And, further that this same God is a God of love and mercy, tender compassion and kindness, and, therefore, with these attributes and responsibilities, He cannot condemn to eternal punishment any one of these innocent and helpless ones.

In reply to this fallacious, deluding argument, I beg to say with all of my heart I accept the premises laid down, but just as heartily do I reject the conclusion.

God created us, this is true, and of His own free will did He create us, therefore we are not responsible for our creation, or birth; but in this creation we just as clearly see that we are created with certain endowments, the power of choice; a knowledge of good and evil, and other special characteristics, over and above all the other animal creation, which go to make of us responsible, accountable creatures, having thrown around us all of the necessary restrictions and power to make and keep our lives in perfect harmony and consonance with God's holy and righteous will, but we of our own free will and choice choose the way of eternal destruction, preferring the emoluments of sin with eternal death, to the free gift of righteousness with eternal happiness.

There is not a person today but that is what he is from choice. Further, there is not a person who really and heartily desires to be a Christian, but that is a Christian. You are just what you prefer to be; that preference extending to salvation by grace, or eternal destruction through the love of the world and carnality.

We see clearly then that with the great gifts or endowments given us through our birth into the high sphere God places us, makes of us responsible beings, and unless we use these as God directs, we become criminals of our own volition.

Another attribute of God, which is so often relegated, but which necessarily goes hand in hand with the attribute of love, must not be lost sight of in this argument, because the conditions just noticed bring it prominently before our consideration; to-wit, the Justice of God.

Without this attribute of justice, the God whom we worship, would not in character comport with the God of Scripture. We have just seen that God of His own free will created, and endowed us with superior gifts. None question this. He had a perfect right to do this. He also had the right and power and it became incumbent upon Him as a great, loving, kind Father and Creator, to enact such laws, inexorable laws, as would prove to be a protection to those created, endowed beings of His, that they might be protected thereby, and preserved in all of their pristine purity for time and eternity.

There are just two considerations coupled with every law, whether it be an enactment of authorized men, or whether it be a mandate of heaven, and those are, reward and punishment.

Upon the holy laws of a Holy Father are attached these, even everlasting life to every one who observes or satisfies His law; and everlasting punishment to those who wilfully violate and set at naught His holy and righteous decrees.

We then turn to the law, and after a close study of the whole, we find that Christ Jesus is the fulfillment of the law to a letter, thereby simplifying all of God's enactments, bringing our entire duty down to a simple faith, or trust in Him, and becoming obedient to His will, that we may thereby live, He becoming our substitute before the Father, vouchsafing to us everlasting life, and wholly averting our just deserts, eternal death.

Some argue that God is a God of love, supremely wise and kind; I inquire from whence is this information derived? From the Bible, you reply. Well, indeed, that is true.

Now, then from the same Book let's read Psalm ix, 17. Matt. xviii, 8. II Thess. i, 9.

Greek, Aionios—Everlasting; eternal; of long duration; lasting, permanent.

To change the meaning of the word "Aionios" in one instance, justifies a change in every other instance; so that, if the word does not mean everlasting in connection with punishment, neither does it in connection with happiness, joy, peace.

We must take what God says, as He says it. When we begin to modify what he says in regard to punishment, we necessarily, according to the laws of language and rhetoric, modify what He says in regard to happiness.

When God speaks, let the worlds become silent in attention and submission.

John B. Appleton.

John B. Appleton was born in Abbeville District, S. C., April 13, 1827. His mother's maiden name was Waller, a grand daughter of John Waller, of Virginia notoriety, first as an unrelenting persecutor of Baptists and afterwards as one of their boldest defenders. The early part of my life was spent principally in the State of my nativity. I received the rudiments of a fair English education in the common schools of the country, and in the Greenwood Academy. I began the study of the ancient languages under the tutelage of Alpheus Baker, Sr., a graduate of Dartmouth College, in the town of Lumpkin, Ga. and finished the course in the Hearn School at Cave Springs, Ga. My tutors in that school were Alfred J. King, a graduate of Columbia college and John S. Ingraham, a graduate of Brown

University. After leaving school I taught three terms of five months each in Bartow, then Cass county, Ga. Failing health drove me from the school-room for a short season, after which I taught the best part of two years with my former preceptor, Ingraham, at Cave Springs. Failing in health again, I turned my back upon the school room, as I thought for all time, and sought rest and quiet on the farm. But necessity caused me to teach several schools in Alabama my adopted home. I was baptized by Rev. W. P. Hill into the fellowship of Providence church the first Sabbath in January, 1846, of which I remained a member only a few months, having changed places of abode. After moving to Alabama I was ordained to the full work of the ministry the third Sabbath in February, 1855, by the action of Pleasant Grove, now Collinsville, Baptist church. The Presbytery consisted of Elders W. C. Myatt, J. J. Renfro, Jas A. Reeves and G. W. Eaton, all of whom have been called to their reward. Bro. Renfro preached the ordination sermon; text Gal. vi, 6. My field of labor has been chiefly confined to DeKalb and adjoining counties, in the bounds of the Cherokee Association of which I have been a member forty-seven years and have missed but one session—was then in Mississippi and have been moderator twenty-five sessions. I served Collinsville Church about thirty-five years; was succeeded by Rev. C. S. Johnson four years, Rev. W. L. Culberson two years and Rev. W. W. Harris two years, and now in the twilight of life I have been called for half-time to my old charge. The balance of my time will be given to Pleasant Valley Church, five miles south of Collinsville, and Vernon Academy near my home.

I was married to Miss Martha F. Ellis near Cave Spring, Ga., Jan. 13, 1853, who is still living to share my joys and sorrows, and has been faithful through all the varying scenes of our married life. Our children, ten in number, are pretty well scattered from Alabama to Texas. Such in brief, is an outline of the life and labors of one who is nearing the border line where he must lay his armor down in hope of hearing the welcome plaudit of "Well done, good and faithful servant, enter thou into the joy of thy Lord," for which I want all who may read these lines to pray. Amen.

When the local news is scarce, as is very often the case in a small town, the average country editor finds it not an easy matter to get up a good, newsy, interesting paper every week, hence this appeal from the Marietta Journal to its readers: "If you know any items of news kindly let us know it. We know that you know news that we don't know. And we know that you know we don't know it; still you know that you don't let us know about it. Now if you will let us know what you know you know then we'll let you know what we know and also what you know, and our readers will know what they know, what you know, and what we know, that you know, we know, that you know." We print this to let our friends know that we will appreciate it if they will let us know any items of news that they may know.

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Following is the program of the Ladies' Missionary meeting of Bessemer Association, to be held at Wylam Methodist Church, Oct. 24, 1902.

Devotional Exercises—Mrs. Lucy Amerson.

Report of Societies.

Report of Vice President.

Music.

Work of Missionary Union—Mrs. Stratton.

Young Peoples' Work—Mrs. Hamilton.

What owe we to Miss Kelly—Mrs. Burnell.

Church Building and Loan Fund—Mrs. Malone.

Frontier Work—Mrs. Massey.

A Barrel of Happiness—Mrs. Rarden.

Letter from Miss Kelly—Mrs. O. J. Waldrop.

Work in China—Mrs. Crockell.

An Errand of Love.

By Lida B. Robertson.

It was a clear winter night in a mountain town, and the cold wind was whistling through the trees, rattling the blinds, and making folks shiver. Little Frank, his father, mother and grandmother were sitting around the bright coal fire. It was 10 o'clock and entirely too late for a little lad of five years of age to be out of bed, but his mother had come down stairs in the sitting room for the first time in four months. She was still weak from her long attack of typhoid fever and her hair was clipped short like a boy's. When she fell sick little Frank's bed was moved out of her room, and at night as he lay staring into the dark night "alone" and wondering if his mamma would ever get well—how lonely and heart-sick he felt—but he was too much of a little man to cry.

Suddenly his mother expressed the wish: "I wish I had some candy, how deliciously it would taste to me!"

Instantly little Frank said, "Mamma, I will go up town and get you some." Reaching her hand out and patting him affectionately on the head, she said, "Would you son, go up town for mamma at this time of night?" She felt very proud of his offer, but had no intention whatever of permitting him to go. But his father, wishing to test little Frank's offer as being in earnest, slyly winked at her and said, "Let him go."

So she said, "All right, little man, run up stairs and get your overcoat and your leggins and you may go." Out of the room and up the stairs he sped and returned with his overcoat and leggins and his father helped him on with them. The overcoat was fastened tight up around his neck, his leggins buttoned on, and his cap tied down over his ears. His father believed that he would back down when the front door was opened and he saw the dark lone-

ly street. No, he was too deeply in earnest over his errand of love for his mother. His father held wide the door until the little fellow got down the terrace steps to the sidewalk, then he closed it. The wind blew all sorts of scary shadows of the trees, on the ground in the electric lights, but onward, one, two, three, four, five, six, seven blocks he trudged in the wind to the Candy Kitchen. How his heart sank in keen disappointment—it was closed! Standing irresolute a moment, he wheeled around and turned back to the brightly lighted drugstore on the corner. He had been too eagerly bent on his errand to once look back, so he did not see a tall man with his hat pulled far down over his face stealthily following him. The man slunk into a dark doorway as the little fellow came tripping back toward him. He passed, unconsciously, right by the man secretly hiding, and entered the drugstore. Astonished at seeing so small a customer at that hour of the night, the clerk exclaimed: "Hallo, youngster, you must be an owl to be out at this late time of night."

"I'm no owl," Frank declared proudly, "I came to buy my mamma some candy; have you got any?"

"Yes sir, I have," and the clerk took him to the glass case and showed him what he had. Frank bought some butter-cups and the clerk tying them up in two packages, wedged a bundle in each of Frank's overcoat pockets. Back along the lonely streets he hurried. A policeman saw him and walked behind him a block or two as he was puzzled to see a child hurrying alone along the streets, and unafraid. The man overtook the policeman and whispered something to him, hurried past him onward behind Frank. He turned up the alleyway, as Frank turned the corner and hastened up the terrace. His mother was eagerly listening for his footsteps and opened the door as Frank reached the porch. She threw her arms around him and tears came into her eyes as she hugged him tight while he tugged at his pockets to get the candy out. His father quickly slipped into the sitting room and sat down in the same chair that he had been occupying. He had followed Frank every step of the way, but did not wish him to know it because he wanted him to be sure enough brave—and the little fellow has never known it.

Children, can you do anything that will please Jesus more than to cheerfully run on errands of love for your mothers—and for others? How do we show our love most, by saying it or acting it? And do you know that as little Frank's father watched his every step in loving care that no harm could befall him, so God watches over you in every errand of love that you do? And do you know that Jesus tells us in the 25th chapter of Matthew and 40th verse that the errands of love that we do for each other are "errands of love" for Him? And if we refuse to do er-

rands of love toward others we are refusing to do it toward Him?

Whether we go out in the night as did little Frank, or are in the dark, or wherever we are if we try to love God, and try to teach others to love Him, read what a sweet promise He makes to us in Psalms xxxii, 8: "I will instruct thee and teach thee in the way thou shalt go: I will guide thee with Mine eye."

The Y. W. C. A. in Atlanta.

A number of noble women who are ever busy in good works have undertaken to organize a Young Women's Christian association in Atlanta.

With such heads and hearts behind this movement it is sure to succeed and to accomplish great good. The term "Young Women's Christian association" stands for a distinct and concrete idea. It means the association of young women, of girls, and of older women with them, associated voluntarily, having a Christian purpose in mind, and reaching this purpose through secular and religious agencies.

This association has organizations in many cities of the United States and is extending its work very rapidly.

Atlanta offers a fine field for its efforts and it cannot be doubted that many Atlanta women will join heartily with those who have taken the first steps for the establishment of the association in this city.

It is impossible to estimate the good that may be accomplished in a city as large as Atlanta by the organized efforts of Christian women in a cause like this.

Their aim will be to promote religious activities, educational and social work among women, many of whom need and desire such influences and aid as the members of this association will offer.

They will look to the physical, as well as the moral and intellectual improvement of the sex that is taking every day a larger part in the work of every community in this land.

Wherever the Young Women's Christian association exists its benefits and blessing are being felt. To it is due the elevation in every way of the lives of a host of young women by the effect of the association's examples and influences with which they are brought into touch. The pioneers of this organization in Atlanta deserves the cordial encouragement and practical aid of the good women and men of the community.

We look for great and glorious results from their devoted endeavors.—Atlanta Journal.

Letter from Sunbeams.

My Dear Sunbeams: I congratulate you upon having had a long and delightful vacation and now that school has opened again, I am sure you are feeling like doing your best at your studies. That's the way it should be. Study hard after playing hard. And how about the Sunbeam work? Did your band go into summer quarters? or did you see if you could out shine the sun all these summer days that are past? Well, however it may have been let's take hold with loving hearts and willing hands at our mission work again. Tell all the members of the society we are to have regular meetings, take part in the program graciously when the leader asks you, and be sure to ask for a corner in the box that is being packed by the ladies of your church for the frontier

missionary. The 28th inst. you know is the day appointed by our dear Dr. Frost for Missionary Day among the children. I hope your Sunday school is going to observe the day, but if not, be sure the Sunbeam Bands fall into line and do their part toward hastening the on coming of the kingdom. The literature has been sent out to each Band and we hope fine returns will come in from the mite boxes distributed.

You will be so pleased, I know, to read the pretty story in your columns this month written by Miss Lida Robertson for the Sunbeams of Alabama. I think we have been very much complimented and am so glad to have it published where we may all read it.

I am ever your loving friend,

Mrs. T. A. Hamilton.

"A Helpmeet to Him."

By Eleanor A. Hunter.

(Continued from last week.)

One or two of them tried to thank her with rough, husky voices, and one, the dead man's special comrade, asked if he should not stay with her until her husband came. But Kitty gently refused this offer, for indeed she was more afraid of the living than the dead. She afterward discovered, however, that this same man sat quietly upon the doorstep until he saw John riding down the road in the early morning.

Kitty and her humble friend kept the vigil together. Mrs. Mulligan, upon her knees, murmured prayers for the dead man's soul, and Kitty, kneeling beside her, prayed also; but she prayed for the living; and so John found the two women when he reached home.

That afternoon at sunset the murdered man was buried in the little graveyard which lay upon the bleak hillside just outside the town. John conducted the services. He spoke gently of the poor man whom they were laying away; but he did not neglect to speak a few solemn words, which came right from his heart, to the little company who listened. He told them what their responsibility was for that sad tragedy, and reminded them that such an end might easily be theirs if their lives remained unchanged.

That week a deputation came to call upon John and Kitty. The spokesman was the dead man's special friend.

"Parson," said he, "we know you'd like to preach to us. We know it's your business, and we hain't behaved very polite to you about it, but now we're ready to listen. We know you're the right sort, an' as for your wife"—the speaker hesitated, and his voice shook—"she's the kind of a woman who makes a man believe in the angels, whether or no. There must be a God, or there couldn't be wimmen like her. And what we want to say is, if you have a big audience on Sunday, don't you be skeered. They'll behave perfectly respectful, an' you can say what you please to 'em," and he added, shyly, "if Mrs. Carter would sing us a song, the boys would be mighty pleased."

On Sunday the rude little church was filled to overflowing, but it was a quiet and respectful audience. And Kitty did sing; and John preached as he had never preached before, for he was filled with the power of the Holy Spirit; and many souls were born again as the result of that blessed day's labor.

(Continued on page 9).

Heart Culture.

In these latter days we have heard much of culture. It seems the cry of the century is for culture, higher, deeper, broader, stronger culture. We have all heard it and doubtless we have joined the cry. Yet culture is not novel or new, rather is it an old attractive term for a plain, every day, commonplace need. We mean by our cry for culture precisely what Solomon meant when he said, "With all thy getting get wisdom." Culture is the more refined, the more graceful term, and it in some way appeals to our delicate sensibilities, while the old fashioned expression, "wisdom," is strong and great, we feel the lack of it more keenly than we realize the need. The implication of both words is thorough knowledge applied in the very best way to the subject to be considered. Culture may be considered from so many view points, it is objective and subjective, it is possessive as well as possessed and is at once cause and effect. We all know what it is—else should we crave it? We all know what it is not, else should we feel the need of it? We relate culture with circumstances, temperament, environment and conditions, which like nervous prostration is indefinite, and might mean anything.

Some of us remember the Christian Culture Course that so many Baptist young people undertook (yes, it was an undertaking), and failed so utterly that the effect of great ideas on little minds was very clearly shown. That, to my mind, was not Christian culture, it was merely a course of sacred history, or, if it must be called culture, twas "head" and not heart culture.

We think of culture usually as a finished degree of higher education as applied to various phases of life or work. Before we can claim recognition in any profession to which we may turn we must be able to claim or exhibit some positive if not comparative degree of culture, in this sense it merely stands for a deeper, fuller understanding, or more thorough training, linked with executive discretion. How all of us do like to be referred to as "cultured beings." Heart culture has been almost a predominant thought in my mind for some time aside from the preparation of this paper.

Anyone who has found the sphere for work in the first grade of a public school, and upon whose heart falls the responsibility of making those first wonderful impressions on the minds of little children which have so much to do with the making or marring of those characters, know as I know, the need, the necessity of some degree of Heart culture. We do know it and we pray for it, work for it, and often we think long thoughts, known only to our Father and ourselves. This seems a pretty and graceful theory; it is infinitely more, it is a rational, practical reality, this need of genuine heart culture.

Unless one is possessed of a love for his little ones, could they hope to succeed in teaching or training? Nay, verily. Not merely a passing fancy for the little dainty maiden all innocent and fair, but a great deep love for child life made gentle by sincere sympathy with their childish ills and griefs as well as a keen appreciation of their pleasures, even a love broad enough to reach and cover the begrimed little beings upon whose lives we sometimes think His image was not stamped. All

this I know, tis a clipping from my own brief experience and yet I am not the successful teacher I would be. Now you see why often I have thought of heart culture.

The heart culture which may be ours and which is culture only in that it makes us more delicately sensitive and enables us to see and know the good, the true and the beautiful, that our ideas may be enlarged and our ideals heightened, but does not reach far enough to help another fails utterly, hopelessly and is, indeed, a useless possession. It is merely the shadow of culture apart from the substance. Our minds may be thoroughly educated, even satisfied (if there can be a satisfaction) with the new education our fingers skilled to do the most delicate work of the artisan and our character "polished after the similitude of a palace," but if heart culture is the unknown quantity the equation is not to be considered. Culture for culture's sake is a sham, easily recognized: culture for character's ornamentation is a failure; but culture for service is the highest form and is the culture for which we pray. It is that sweet, ennobling influence that enables us to see and know the conditions of others and is that directing impulse that sees at once what needs to be done and devises the best plan of doing these things in order that other lives may be made purr, sweeter and nobler. The result is to ourselves, reflex, while we are serving and trying to show others the glory of Christlikeness all unconsciously our own lives are being made sweeter in the sweetness of our Lord. The culture that makes us careful for others good prayerful for others success, cheerful through all experiences, hopeful for the best in all things can it be other than the "wisdom that cometh from above?" As to culture for service and how to attain it, pray to know God's will concerning us and then relying fully, freely upon Him for strength, guidance and grace, accept gladly the work He assigns, "be it service small or great." We know He has said My strength is made perfect in weakness, again, My grace is sufficient for thee and again, sweeter and better than all else, "Go ye and lo I am with thee all the days." A willingness to serve rather than a willingness to be served is another thing needful. We are all willing to serve if the service is along the line of our preference, but where is the element of sacrifice that sweetens service? We must mean the prayer we pray or they will fall back useless, dead, and in all earnestness let us pray for culture broad as the realms of the air, deep as the emotions of a sad humanity, high as the heavens and strong as the Father's love.

Do we, as Christians, show forth the fruits of the Spirit as the result of our heart culture? If in our lives the fruits of the Spirit are not known then we have not the Spirit, for by their fruits ye shall know them. Do men, knowing our lives, know surely that Christ is the vine and we are the branches? and do we remember that every branch that beareth not fruit shall be cut off.

Let us now for a little while consider the parallel in nature. It is an old idea, we all know it. Christ made use of it when He would teach His disciples. We do not remember when we did not know the little verse:

Kind hearts are the gardens
Kind thoughts are the roots
Kind words are the flowers
Kind deeds are the fruits.

Do we often ask the Master to come into our heart gardens if perchance the flowers growing and blowing for His dear sake whispering through their lips of bloom the story of His love or will He find them withered and parched. Will He find the fruits of the spirit ripening to luxuriant perfection for Him. Are love, joy, peace, long suffering gentleness, goodness, faith, meekness and temperance which were rightly planted by the Spirit, all there? if not why? Shall He who was once thought to be the gardener look among the leaves of our professed love for fruit turn away sorrowful finding none? How long since we have given a thought to our heart gardens? We know, nothing in nature thrives on neglect and that to produce fruit all the natural conditions must be fulfilled and now if our gardens are not as the Master would be pleased to find them shall we not look into conditions? Are we careful as to the "little foxes," the canker worm, the spiders, the moth, the rust is the trail of the serpent over it all? Do we attend them carefully, faithfully? Do we ask Him to come often, and coming does He find order or are our gardens in tangled confusion with a riotous growth of weeds?

When He shall come will He find borders of the genetian fringes turning to gold in the light of His love; will He find the Passion flower clinging and trailing, telling of His passion when great beads of blood gathered on His brow as He knelt and prayed one night in a garden for a cup to pass. And that night as He prayed the first Passion flower grew. Are the tall lilies, their silver silent bells proclaiming peace and goodwill; are the crimson roses there to remind us of a crown when not the roses but the thorns were woven for His brow. Are the pansies there looking toward the face that makes their own beautiful? Are the violets there teaching the sweetness and sublimity of humility? Are the Easter lilies there calling us to remember the hope of a glorious resurrection? Does the morning glory tell of His care "all through the night?" Does the ivy green with its long, graceful tendrils cling as a faith that knows no denial? Has our deathless hope in Christ found its expression in the "Life Everlasting?"

Let us give more earnest heed to these things so that when He shall come there may be some offering from our heart gardens fit for His kingdom.

Merrie Lois McKenzie.

Pratt City, Ala.

Dr. J. K. Pace has entered upon his work as pastor of Jackson Hill Church, Atlanta. His last pastorate was Arkadelphia, Ark., where he did a good work. Brother Pace was once pastor at Batesburg, and his many friends wish that he might be brought back to our own State.

Onachita Baptist College, the co-educational college of Arkansas, opened with 250 students in attendance. During the summer a private residence with its grounds was purchased for a young men's home.

The Sin of Jealousy.

How shall I keep my heart from jealousy, O Lord? Only by loving my brother as myself. I can never be free from jealousy by fleeing from the prize I covet. Often in my hour of envy I have said to myself, "Give up the world and you will have peace." I forget that the thing I covet is not the thing in the hand, but the object in the fancy. In vain I summon the wings of a dove to flee away; I carry in my heart the glitter of my brother's gold. Not by the wings of a dove shall I find rest, O Lord; only by the wings of thy Spirit—love's wings. Not even by depreciating the prize shall I find rest. Thou wouldst have me rejoice that its beauty is in the possession of my brother. I need, not less glitter, but more love. I should not wish to reach peace by disparaging my brother's possession—by saying, "It is not pretty." Nay, rather, for his sake, would I revel in its loveliness, would I admire it more and more. I would feel that my brother is a part of myself; I would rejoice in his pleasure as a pleasure of my own. If he is taken up to the mount, and I am left on the plain, I would not solace myself by saying, "The mount is cold." Rather would I say, "I thank thee, O Lord, that a member of my body has been invigorated by a stream of thy glory." So shall I lose the jealousy and still preserve the joy.—George Matheson, D.D.

On New Year's day, 1854, on a hill overlooking Ongole, South India, Mr. and Mrs. Jewett and three Christian helpers held a prayer meeting, asking God to give them that country for Christ. Ten years afterwards the Baptist Missionary, Rev. J. E. Clough, went to India and began work at Nellore. The mission has had a wonderful growth. There are now fourteen churches, with a membership of nearly 20,000. The Ongole Mission is educating thousands of children and employs more than 250 teachers.

Missionary Hugh Jones, Brooklyn, N. Y., is doing a blessed work rescuing men who have fallen slaves to drink. He has a chapel and lodging house connected in a woodyard. Men can lodge and get a good breakfast for 15 cents, or they can saw wood to pay for their lodging. Every evening services are held in the chapel. Many crowd the lodging house, some pay in money, some in work. Many who had been vagabonds have been reformed, brought to Christ and restored to their families. Brother Jones is a Baptist.

The Ridge Spring Church has extended a call to Rev. J. Hartwell Edwards, of Laurel, Md., and he has accepted the call and will begin work about the first of November. Brother Edwards is a native of this State, he spent several years as pastor at Rock Hill and later at Cheraw; subsequently he was pastor in Mississippi and North Carolina, and more recently at Blacksburg, Va. He married the daughter of Bro. R. B. Watson, of Ridge Spring. He is an able preacher, a successful pastor and we are delighted that he is coming home, and that he will be the pastor of such a noble body of Christians. We extend him and his family a cordial welcome in advance.—Baptist Courier.

How He Won out--A True Story.

The Indianapolis News of recent date tells the following singularly effective story, the truth of which, the News says, is vouched for by Oliver D. Loucks, a well-known millwright of North Indianapolis, as a genuine page out of his autobiography. He is a man who has rescued himself from the drink habit, and his climax of the fight with his appetite is here described.

It was two years ago the seventh day of June coming, my little girl Esther's birthday. I was getting ready to go to my work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"Oh," I answered.

"But I want you to promise me something, papa," she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"Oh, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little rattled. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath, but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting-room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the lounge and blubbered out a sort of prayer: "Lord, if you'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me and said:

"Papa, you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and, more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank. But election time came on, and one morning I found that some one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I guess there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends have given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a \$10 gold piece in the bottom of a glass and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did and then my friend turned

to me and said: "O! drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat at the bed and said: "Papa, you kept your promise, didn't you?"

Will any sane man tell me I'll ever drink again?

The Newton Baptist Association

On last Wednesday, at 11 o'clock, a. m., the Newton Baptist Association convened with the Newton Baptist Church. The Association was called to order by the Moderator, Bro. W. W. Morris. The introductory sermon was preached by Rev. J. J. Haygood, of Clayton, Ala.

The Association organized its 37th annual session, by the re-election of Bro. W. W. Morris Moderator, and Bro. S. J. Chapman Clerk and Treasurer.

There were twenty-one churches represented by messengers, but the number of messengers was not as large as usual.

The following Associations were represented by correspondents: Judson Association, by Rev. W. J. Martin; Howe Ridge Association, by Bro. Daniel Martin and Rev. J. B. Byrd; Pea River Association, by the Rev. D. C. Allen and Rev. J. W. Reynolds; Troy Association, by Rev. N. C. Underwood.

The Southern and Alabama Baptist was represented by Rev. R. M. Hunter and the Editor, Rev. Frank Willis Barnett, assisted by A. N. Jones and J. J. Haygood.

Divine services on Wednesday night, conducted by Rev. R. M. Hunter, and on Thursday night conducted by Rev. N. C. Underwood.

The mission reports were discussed together, by N. C. Underwood, W. W. Morris, D. C. Allen, J. A. Phillips and J. B. Byrd. Missionary funds collected and received in cash during the Association approximated \$155; by vouchers something like \$300. The Association accepted the mission suggestion of Bro. W. B. Crumpton and will undertake to raise during this Association year the sum of \$500 for the mission cause.

The Orphan's Home, with its interests were discussed by N. C. Underwood and J. J. Haygood, after which a cash collection was taken up amounting to a nice little sum, with more to follow.

The temperance report was strong, decisive and definite in character, and after having been discussed by R. L. Jones, C. L. Matthews, J. J. Haygood, R. M. Hunter, W. A. Cumbia, P. P. Calloway, W. J. Martin, J. B. Byrd, D. C. Allen, J. A. Phillips and O. C. Doster, the report was adopted. The liquor business, conducted in anyway did not have an advocate in the Association. The dispensary was placed in the same category with bar rooms and saloons, and its evils, and its damage to the church and mankind were looked upon as being the same as that of the bar room and saloon.

The question of education and the importance of the Howard College, the Judson Institute and the Southeast Alabama Baptist Collegiate Institute were ably and extensively discussed by Prof. A. W. Tate, R. M. Hunter, W.

J. Martin, J. B. Byrd, O. C. Doster and Frank Willis Barnett. The ministers and messengers attending the Association manifested considerable interest in the question and importance of education.

Brother Barnett, while here made quite a favorable impression on the Association and the visitors and his talks upon the Alabama Baptist and other matters made for him many friends, as well as to renew their interest in the paper.

Many other good things could be said about the Association, its workings, the ministers and messengers, but the writer has said enough for this time.

Respectfully,

O. C. Doster.

Newton, Ala., Oct. 10, 1902.

FROM RED LEVEL.

Dear Brother Barnett: Please pardon me, but I want to tell you about how we are closing up our association year.

Well, to commence, I want to say that Brother Lindsey has accepted the call of the church not for another year, but the call was made indefinitely. I want to say a few things to show your readers how fast we are growing. The pastor before Brother Lindsey accepted the call of the church for \$100. This small amount was hard to raise. (Explanation: the church membership was divided). This year we have paid our pastor over \$200 without any effort. We have redeemed every pledge to the Association; some of our pledges have been doubled through our Ladies Aid Society and Sunday school. Now I want to say boastfully that through a system introduced by our good pastor that old Fairmont Church will show up more cash for mission causes generally during the next associational year than any church in Zion Association. Brother Lindsey certainly is the right man in the right place. Everybody here loves him.

Eight more accessions to the church, making a total of fifty-seven at the two last appointments. Keep your eye on old Fairmont. We are going to ask for the Association to convene with us next year. If it does we want you, Brother Barnett, to come down and we can almost assure you of 100 subscribers.

Yours,

Jno. M. Sims.

A PLEASANT VISIT.

Newton, one mile from the Midland Railroad in Dale county, nestling amid the great oaks planted by the fathers who now sleep under their shade. Here is the home of the Callows, the Jones and the Pannels—venerable men of God—some dead, some alive. Here is the home of hospitality and morality. The first time during a ministry of seventeen years that I have been in a town that had neither the brazen mouthed saloon, the soul destroying dispensary, nor the bloody-fanged blind tiger. How blessed to breathe such atmosphere—that which is not tainted with the blighting breath of alcohol—but sweet with the flowers that bloom in the gardens of Christian homes! Mrs. Hunter and I are here at the Association. One can scarcely refrain from envying the big-hearted Wm. Martin this pleasant pastorate.

Fine weather and a delightful Association—many good speeches—some good preaching and two collections, one for Orphans and one for missions.

Located here is the Southeastern

Baptist Institute, presided over by the magnanimous Prof. Tate. This school built amid the tears and sacrifices of this noble people deserves the sympathy and support of the Baptists. This is no competitor of the Howard and the Judson, but is a hand maiden to both. Many are helped here who would otherwise get no education. Some beginning here, never stop till they reach the colleges.

Prominent among the visitors to the Association was the genial editor of the Alabama Baptist. His inspiring speeches brought us in closer touch with our paper, and made us all fall in love with its editor. His generous offer to the school here deserved thanks and commendation.

R. M. Hunter.

FROM BROTHER HUTTON.

Dear Brother Barnett: Your announcement in this week's paper of my election as missionary gives it of Calhoun County Association, when it should be Calhoun County Association. I send you herewith a copy of clipping from the Anniston Evening Star, which I would be glad you would publish in connection with the correction.

Yours in Christ,

A. A. Hutto.

"As is known to many and for the information of all, at the recent meeting of the Calhoun County Baptist Association at Jacksonville, Ala., it was unanimously agreed that the Association employ a suitable man to devote half of his time to mission work in this Association this year. The matter was left to the executive committee to secure the man for that work. The chairman of the executive committee takes great pleasure in announcing that Rev. A. A. Hutto has been secured to do this work. He was not only the unanimous choice of the committee, but many friends outside were anxious for his appointment.

"Brother Hutto enters upon his work Oct. 1st. The nature of his work will be to co-operate with the pastors throughout the Association in developing the interests of missions, temperance, Sunday schools, Christian education, etc. We bespeak for him the prayers, good will and co-operation of the entire Association.

"Brethren, we, your executive committee, hope by your earnest co-operation and help to become the banner Association in the State this year, as we are only second now.

"Yours for His service.

"W. R. Ivey,

"Chairman Ex. Com."

A story has recently been told of an English official from Peking, who was asked by a gentleman if he had witnessed any effects of Christianity upon the high officials of the Chinese Empire. In reply, the official said that he had once asked a high mandarin if he had ever read the Bible. The mandarin returned to his inner room and brought back a book full of extracts from the New Testament, saying that he had copied from it the things which he most admired. Then laying the book upon the table, he put his hand upon it and said: "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."

The Southern and Alabama Baptist

ORGAN OF THE
Baptist State Convention of Alabama.

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

Published Weekly at Birmingham, Ala.

OFFICE—2127 First Avenue.

PRICE: PER ANNUM. \$2.00
TO MINISTERS. 1.00

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JOHN T. BARNETT, . . . Business Manager

SEND ALL CHECKS, REGISTERED LETTERS AND MONEY ORDER, TO FRANK WILLIS BARNETT, Birmingham, Alabama. THE MONTGOMERY OFFICE IS CLOSED.

We have received some strong and encouraging letters from brethren pledging their active support and we feel that the preachers in the State are going to rally to the support of the Alabama Baptist. We have visited a number of associations and have been enthusiastically received and given every opportunity to present the claims of the paper. We have been surprised to know just how dear the old paper is to many people throughout the State and we return to our desk with feelings of gratitude to God for His many mercies and thankfulness to many brethren for their sympathy and helpfulness. We feel that the Alabama Baptist is going to live and thrive and become the pride of Alabama Baptists. Brethren pray for us.

Frank Willis Barnett.

The Church and Vaudeville.

It has been suggested that the London preacher who wants to introduce in his church as a side-line attraction moving pictures, free lunch and other innovations to interest his parishioners, might try as an experiment the old-fashioned religion, which was good enough for our fathers, and hence should have some magnetism for the new generation. The idea of soft drinks, whistling choirs and other roof-garden features in the house of the Lord is repulsive to those who believe that religious worship should be conducted with solemnity and in a way which is in keeping with the proper spirit. Vaudeville attractions may serve to draw congregations, just as do dog fights and public hangings, but the real Christian man will find it hard to see the good of them.

The church was not established for amusement, and no good can ever result from making a playhouse out of the house of God. Sensationalism and buffoonery have no place in religion. Not that the Christian man should go about with a long and depressing countenance, as if he had lost his last friend. But cheerfulness and cheap theatrical features are far from identical. There is nothing in common between the church and the stage. The former is established for the improvement of man's morals, for the uplifting of his character and for paying the proper homage to his Maker, while the latter has as its object to amuse. Religious worship would doubtless have a more helpful and permanent effect if free from the undignified and sensational freaks of taste which far too often are allowed to enter into it.

The above strong editorial is taken from the Birmingham News, one of the cleanest and best secular papers in the South. It always rings a clear note on

moral questions and deserves the support of all Christian people.

Bible in Four New Tongues.

Four hitherto unknown tongues, so far as print is concerned, are now being added to the list of languages in which the British and Foreign Bible society prints the Gospels, and of these three are for the benefit of subjects of his majesty. The New Testament is to be turned into Nyanja for the tribes of the Shire river bank, Nyassaland, and in this work the Livingstonia mission of the United Free church of Scotland, the Blantyre mission of the Established church of Scotland and the Myra mission of the Dutch Reformed church are collaborating. A version in Yulunka is nearly ready for natives of the Fabela district of Sierra Leone and in Bugotu for the inhabitants of Ysabel island, one of the Solomon group. Lastly a translation into Visayan, spoken by some 2,000,000 persons in the Philippine archipelago, is being undertaken. All are enterprises of great interest to philologists.—From the London Telegraph.

Editorial Paragraphs.

Rev. B. F. Stamps has been chosen as missionary and colporter by the Union Association, and will enter upon his work the first of November. He will receive a warm welcome. His post office address will be Carrollton, Ala.

Among the students in the seminary at Louisville are representatives from Illinois, Indiana, Iowa, Ohio, New York, New Jersey Massachusetts, Kansas, Michigan, Washington, Wisconsin and California. China, New Zealand, Syria, Sweden and England are also represented.

The Karen Baptist Theological Seminary opened with forty-two students and twelve districts. Last year the Seminary had 106 students. The attendance will be larger this year. There is such a strong demand for teachers in the country that many young preachers leave the Seminary before finishing and take positions in the schools. An endowment fund of 10,000 rupees (more than \$3,000), has been raised wholly by the Karen Baptists to aid ministerial students. The Seminary is a mighty force among the sixty-seven Karen churches.

It is said that about 150 priests in England are about to leave the Roman Catholic Church. They will not unite with the Episcopalians. The English people are tired of being ruled by an oligarchy of Italians. Every Bishop is made to declare in his pastorals that he holds his office by the grace of God and the favor of "Apostolic See." And not "the grace of God," but the "Apostolic See" is the main factor. English people are getting tired of being treated as mere "chattels and tributary serfs."

The Jews are rejoicing over the event of Secretary Hay's note to the powers of Europe against Jewish persecution. The persecution of Jews in Roumania is a shame on Christian civilization. It is believed the American note will have the desired effect. The established church in Roumania is the Greek Church. Throughout Russia the Greek Church is in an attitude of semi-intolerance. Matters will be better now.

To Promote Co-Operation.

Co-operation among Baptists is indispensable to denominational prosperity. It is not merely helpful to that end, it is indispensable to it. A denominational paper, a common medium for interchanging views as to doctrine and work, is indispensable to extensive co-operation. It is not only favorable to it; that condition cannot be brought about without such an organ. The weaker the paper the less its ability to promote this necessary condition. The stronger the paper the greater its ability to enlist individuals and churches in every movement that promises good to the cause. Its power for good is dependent also upon the extent of its circulation among the people—principally among the brotherhood. It can do service only in proportion to the number of its subscribers and readers. These things are obvious to persons who have had experience and have thought on the subject.

In all my life I have never known a man to throw out so strong a challenge to a Christian people in the way of a denominational paper as the present owner of the Southern and Alabama Baptist has offered to the Baptists of this State. The lavish manner in which he has invested time money and work in the undertaking, puts us to an extreme test. Of one thing many of us are fully persuaded. If Barnett is disappointed in his hope of securing our support in this venture, we will have to wait a weary while before another man will repeat the experiment. It is not at all probable it will ever be repeated on so munificent a scale.

I am not writing these things for the benefit of this enterprising publisher. I am seeking the good of Alabama

Baptists and those people at home and abroad who ought to be blessed through them. We need a first class paper. We can't have it unless we afford it sufficient income in the form of subscriptions. And it can't do its work unless it has readers. These are not to be obtained except through the friendly influence and efforts of those who approve its mission and appreciate its services. There are Baptists in the State, thousands of them, who are never going to be of much account to the cause until they begin to take and read the paper. They have tens of thousands of boys and girls in their families who will never rise above the unprofitable ways of the parents save by the introduction of the Southern and Alabama Baptist into their homes. Much as the publisher ought to get back the money he has paid out for the cause in our State, far more ought delinquent subscribers to protect their character for honesty by paying their over due subscriptions, and non-subscribers procure for themselves and their families the benefits of the paper by sending on the subscription price and having their names enrolled on the mailing list. Those who read the paper and know its worth ought certainly to push the circulation of it among our people. This is the more needful in communities that traveling agents cannot visit and canvass without a ruinous cost of time and money, for those are the people who are usually least supplied with literature. In the general circulation of our State organ more than in any other one agency rests the prospect of the awakening, development and co-operation of the Baptist host of Alabama. Let us deal with the matter accordingly.

A. B. Campbell.

Rev. Frank Willis Barnett is getting out one of the strongest and most up-to-date religious papers in the South.

Mr. Barnett before entering the ministry served his apprenticeship under the Hon. Rufus N. Rhodes, the able editor of the Birmingham Evening News, and it was natural for him to be wide-awake and progressive when he launched out for himself by buying the Baptist Evangel, of Birmingham; The Alabama Baptist, of Montgomery, and the Baptist Herald, of Florida. Mr. Barnett will be remembered here with pleasure, as he served the Brookwood Baptist church for several months while they were looking about for a pastor.—Brookwood Herald.

The pope knows how to blow hot and cold with the same breath. In an answer to the French ambassador who desired an interview for a newspaper man with the pope, the wily Rampolla said (so it is reported), "The pope resolved months ago not to utter a word which might be interpreted either for or against French policy or serve the interests of party politics." In the matter of the Cuban schools and the Philippine friars his policy has been the reverse of this. But then he didn't have Secretary Root and Archbishop Ireland to help him in France.

If there is one thing more clearly proved than anything else by the daily records of crime it is that "the way of the transgressor is hard." It may not seem so till the journey is begun, but

the pangs of conscience embitter the first steps, the next are filled with disappointment and a sense of inutterable loss (if we may judge from ample testimony), and the last are leading every day to murder and suicide, among the rich and the poor alike. The only safe way is "the way of life."

If you are a pastor, one of the best ways to promote your work is to put the Alabama Baptist in the homes of your members. Try it and you will be surprised to find how much easier it is to raise your salary and money for the organized work.

Mr. E. J. Dillon gives an interesting English view of the Taft negotiations with the Pope. It is in the September "Contemporary Review." He says that the Pope could not let the chance slip to get permanent relations established with the Washington government. He says that the Pope made the pointed request of Gov. Taft and was bluntly refused. As matters now stand Mr. Dillon thinks the Spanish Friars may lose their lands with no remuneration and have to leave the Philippines besides. He says all Europe has been on the quiver and has noticed the rebuff given the Pope, who is alleged to have said to Gov. Taft: "Although a prisoner, I am none the less a sovereign."

If you are visiting any Association make a speech for the Alabama Baptist and then get out and work for it and you will help the paper and assist our Baptist cause.

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 Nothing else as good.
 50c. at druggists, or by mail from
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"A Helpmeet to Him."

(Continued from Page 5.)

These incidents happened a number of years ago. As was expected, the fertile valley filled with settlers, and John broke the Bread of Life to them, while Kitty went out and in among them, winning all hearts.

"She is the one," said John, "who opens the way for me."

Many of the settlers were poor foreigners, ignorant of many things. It was Kitty who taught their wives to make wholesome bread, how to cut their children's garments, and how to sew them neatly. She was full of a sweet wisdom as to the care and training of children and the nursing of the sick. And everyone who was in trouble turned to her for help and sympathy as naturally as a child goes to its mother. And what she was, and is, to her husband, with her indomitable courage and cheer, her sanctified common sense, her lovely intuitions, and her utter unselfishness, only he knows.

By-and-by there were schoolhouses built in that valley, and John and Kitty had the help of intelligent men and women in their work. At last a beautiful church was built, and paid for, and John had the happiness of preaching the first sermon ever heard within its walls.

Then the Home Board said to John: "Another man can carry on this work, while you are peculiarly calculated for the frontier. Will you not go again to the front and open another new field?"

And John, like the true Soldier of the Cross that he is, answered, "I will go;" and today he stands again in the front rank with his face to the foe, and Kitty stands by his side.

Among friends of Home Missions John's worth, I am glad to say, is recognized, and the magnificent work which he is doing is spoken of appreciatively. But Kitty's labors are not noticed. Her name is not "mentioned in the dispatches," and yet the fight is hardest upon her, and she shows a courage which even transcends John's. In fact, John could never do the work he does without her.

She has four little mouths to feed now, and four dear little bodies to clothe, and yet John's salary is no larger than it was when he was married, and even that is not always promptly paid, for the Board itself is sometimes in debt to them, because our great denomination does not pay all "its tithes into the storehouse." Kitty has to work far too hard. She scrubs, she cleans, she cooks, she sews; she stops at nothing by which she can make her family comfortable; and she helps John in the parish work besides.

Kitty has grown too early old, and she is very tired. She does not falter. No; but unless help comes soon, she will slip from John's side like a wreath of snow in the spring sunshine, and to her husband and children, and to the church of Christ, she will be an irreparable loss.

Kitty is not the only woman whose precious life is being poured out like

water upon the Home Mission fields of the church, and in these days when the cause of Christ needs every helper, is it right for us who stay at home to allow our sisters who are bearing the burden and the heat of the day, in the tremendous conflict which is now going on between the evil and the good, to make so costly and so needless a sacrifice?

The Home Mission Monthly is an illustrated magazine published by the Woman's Board of Home Missions, and is indispensable to an intelligent comprehension of Woman's work for the evangelization of the Home land. Each number contains fresh letters from the front, abundant material on the topic of the month, and a department of Hints and Helps which will be found very suggestive in conducting a society. It also contains a department for young people. The subscription price is fifty cents per year. Address subscriptions to Miss S. F. Lincoln, 156 Fifth Ave., New York City.

REMEMBER

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

They Appreciated Dr. Gregory.

Since the last meeting of the Executive Board of the Maryland Baptist Union Association, the Rev. Dr. Oliver Fuller Gregory, pastor of the Fourth Baptist Church and for many years the Secretary of this Board, has accepted the call of the Adams Street Church, of Montgomery, Ala., and has entered upon the duties of his new pastorate.

We, the members of the Executive Board, in regular session assembled, desire to put upon record a simple but sincere expression of our appreciation of the man who has wrought so nobly for the Baptist cause in our beloved State.

For more than sixteen years Dr. Gregory was the secretary, and in some sense the executive officer of this Board, and in the discharge of the many and trying duties of his position, he displayed such rare and remarkable abilities as to entitle him to the honor of being considered the "Prince of Secretaries." His profound interest in the Baptist cause, his broad knowledge of the field, his complete mastery of detail, his remarkable memory, his epigrammatic composition, his rapid penmanship—all contributed toward making him an almost perfect secretary.

But apart from his official relations to us, we honored him as a finely-equipped, thorough-going and wide-awake denominational leader; an ardent and enthusiastic friend of every denominational interest; a wise, discreet and affectionate counsellor.

We profoundly appreciate his splendid work in behalf of the cause which we all love above anything else in this world, and in thanking him for his service, we desire to thank the Heavenly Father for him. In this Board and throughout Maryland, Dr. Gregory will be affectionately remembered and con-

stantly commended to the watch-care of the God of Israel who never slumbers nor sleeps.

(Signed.)

Curtis Lee Laws,
 A. R. MacLellan,
 F. R. Harbaugh,
 Committee.

REMEMBER

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

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Mrs. Winslow's Soothing Syrup has been used for over sixty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gum, allays all pain, cures wind colic, and is the best remedy for diarrhoea. It will relieve the poor little sufferer immediately. Sold by all druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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Mortgage Sale.

By virtue of the power of sale contained in a mortgage executed by Shiloh Baptist Church of Ensley, Alabama, to the undersigned Jonas Schwab Company on the 4th day of November, 1901, which mortgage is recorded in Volume 297 on page 136 in the office of the Judge of Probate of Jefferson County, Alabama, the undersigned will proceed to sell, to the highest bidder for cash, during the legal hours of sale, in front of the court house door of said county, on Monday, the 17th day of November, 1902, the following described real estate to-wit: Lot five (5) in Block 17-1, said lot fronting fifty (50) feet on First Avenue and extends back, of uniform width, one hundred and fifty (150) feet to an alley, according to a map and survey of Sherman Heights addition to Ensley made by P. S. Milner for the Ensley Company, and recorded in Map Book 4, on page 52 in the Probate Office of said county.

Said sale will be made for the purpose of paying the debt secured by said mortgage.

Jonas Schwab Company,
 Mortgagee.

Kerr & Haley,
 Attorneys for Mortgagee.

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A Safe, Efficient Remedy for Tobacco-cravings. Recipe of a Regular Physician Ten Days' Treatment costs \$3.00. No fake. Genuine Testimonials. Investigation solicited. Address THE ANTI-NICOTINE CO., Derby, Conn.

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For Sores, Burns, Scalds,
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 ing Piles, and all Skin
 Eruptions—use



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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.

Sam Adelson,
 Mortgagee.

Kerr & Haley,
 Attorneys.

SAMPLE GOODS.

Brethren and sisters, I send out sample watches, gold rings and spectacles to be worn one year. I will pay you for wearing samples. Send \$1.00 for some samples. **J. W. Roberts, Pope, Tenn.**

CORRESPONDENCE

From Bro. S. U. Crumpton.

Seattle, Wash., Aug. 25, 1902.

Since last letter I have traveled the whole length of the State of California as the Southern Pacific runs, no small jump, 1162 miles from end to end, crossed the Sierra Nevada mountains again, crossed the State of Oregon and nearly crossed the State of Washington. I was more than delighted to meet an old traveling chum, that I last saw in Europe two years ago just before leaving San Francisco, a Mr. Garnett of McKinney, Texas. I must now tell you of my trip along the "Golden Shore" from Frisco to Los Angeles, a distance of 481 miles. The engines on the "Coast Line" burn crude oil, so the disagreeable cinder and smoke worried us not at all and added to the comfort of the trip in no small degree.

It was a day of joy. A clime of heaven, a marvel of earth, a wealth of sky. A shore of rapture. A poets dream. A Gods prodigality. A wanton waste of beauty. A sunset land "of milk and honey." A Paradise mundane. A pilgrims vision. A song in landscape. A symphony in undulations. A country made for earthly princes. A garden for the deities. A blend of natures treasures and Gods partiality to man.

Here a great wheat ranch, there an orchard of apricots, then an oil well. One after another, and all fruits and grains and minerals that mankind needs. I saw some oil wells actually driven out in the Pacific ocean. Large groves of the wonderful Eucalyptus tree, that, as soon as cut down, from the stump sprouts many more, and soon you have timber again, so the tree needs to be planted only once.

It rains in California in the winter only, so all crops and orchards must be irrigated except wheat. The winter rains suffice for it. I intended to visit the Yosemite Valley where those wonderful redwood trees grow, but it was a trip by stage of 4 days, and I could not spare the time. I saw a piece of a tree sawed off of one, 110 feet from the ground, and it was 7 feet and 8 inches thick, you can judge from that how high the tree was and how thick at the base. All round Los Angeles the oranges and other tropical fruits grow.

The United States government made no mistake when they decided to these pioneer railroads across these once barren wastes the large land grants; for the men who built them had great grit, and courage to undertake the herculean task of tying our great land together from ocean to ocean.

It is a wonderful fact that cattle actually fatten on the wheat stubble after it is cut and they live and thrive on it all through the winter, even up in the high latitudes of Washington, Montana and Dakota. I visited the ostrich farm. I was told that when an ostrich loses its mate by death it is sometimes years before it will take another mate. The male is more faithful in caring for the young than man, as he will sit on the nest one half the time and the female the other half. It seems a world wide thing that all nations must have a national vice. I said to a Chinaman in an opium den one night, "John, is it not wrong for you to smoke that opium?" "Yes," said he, "Melican man drinkees whiskee Chinees man smoke

opium; alle wrong; Melican wife no likee when Melican man drinkees whiskee, Chinees man wife no likee when Chinees man smookees opium, alle wrong, Chinees man and Melican man."

Pasadena is a millionaire town a few miles from Los Angeles. Has a hotel, "The Green," that vies with the Waldorf Astoria in New York in magnificence. I priced some land near the town and they only wanted \$1,000 an acre for it. From Los Angeles we take the magnificent Coast Line through Frisco again and drink in again the beauties of that route.

From Frisco we take what is called the "Shosta Route" as it goes by Mt. Shosta in the Sierra Nevada mountains, its snow capped summit can be seen for 200 miles, while at the base of the mountain, and right on the railroad is the famous Shosta Springs, whose waters are heavily charged by nature itself with gas, and they are a delightful drink, a favorite drink for drunkards, I feel sure. Oats had not been cut in Oregon. Nothing much is said about Oregon, but in point of all around resources furnished by nature for an agricultural people, it leads all of the Western States in my opinion. The land is well timbered, fertile, and has an abundance of water. I saw a 10 acre patch of onions from which \$7,000 worth of onions had been sold in Washington. One acre of land here produces 12 to 25 tons of Irish potatoes for which they can get \$10 per ton, making one acre produce \$120 to \$250 per acre. What it costs to work an acre I do not know, but they said \$30 would cover the cost. That would leave \$90 to \$220 an acre clear profit. But I must hold up on these tales and not give you too much to swallow at once, like the wise little boy, who went for the cows; come home with none. "Where are the cows?" said his mother. "Old Blossom got in the bog and died, said he." "Well, where is old Pink?" said the mother, "and the balance?" He accounted for each one, first one disaster and then another overtook them all, but he had to be asked about each one before he would tell the fate of another. "Well," said his mother, "why did you not tell it all at once?" "Well, ma," said he, "I did not know whether you could stand it all at once."

For like reason I, too, will not tell it all unless you, too, quiz me about the matter more closely.

There is a world of timber out here, in the States of California, Oregon, Washington and Northern Idaho.

Seattle is a great and coming town, and if you have any money under a stump take it out and buy property in Seattle any where and you can't miss doubling it in a few years. But for my part, Alabama is good enough for me, and I am too old to be transplanted now.

Yours faithfully,

S. U. Crumpton.

Veterans Thank Governor Taylor.

Resolutions of thanks to Ex-Governor Robert L. Taylor, by Camp Jeff Falkner, No. 1382, U. C. V., Montgomery, Ala.

"The bread that bringeth strength I want to give,
The water pure that bids the thirsty live,

I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears;
The faith to conquer crowding doubts and fears;

Beauty for ashes may I give away;
I'm sure I shall not pass again this way."

Having learned the great lesson that to get he must give; to accumulate he must scatter; to make himself happy he must make others happy.

Actuated by a noble charity, and impressed with the duty that he should help carry the burdens of his fellow-man; that their sorrows should become his; that he should deny himself to help them, and realizing that to relieve human suffering is practical Christianity; and accepting the noble, indigent and disabled Confederate heroes as the neighbors whom God has given him; Ex-Governor Robert L. Taylor, of Tennessee, did, on the 14th day of June, 1902, in the city of Montgomery, deliver his famous lecture, "The Old Plantation Home," for the benefit of the Jefferson M. Falkner Home for Confederate Veterans, where-by Camp Jeff Falkner, No. 1382, U. C. V., realized about \$4,000.00; Therefore be it resolved by the Camp,

1st. That the sincere thanks of the Camp are hereby tendered to Ex-Governor Taylor for this noble deed.

2nd. That a copy of these resolutions be spread upon the minutes of the Camp, and when the main building of the Jefferson M. Falkner Home for Confederate Soldiers is completed, a copy shall be neatly engrossed, appropriately framed, and occupy a conspicuous place in an appropriate room in said building.

3rd. That all newspapers friendly to this noble cause be requested to publish these resolutions.

4th. That a copy of them be forwarded to Governor Taylor at his home in Tennessee.

John Purifoy,

C. L. Ruth,

S. M. Hogan,

Committee.

High Praise From an Unexpected Source.

By J. B. Gambrell.

The Baptist Argus prints the following:

"Our Indiana State Baptist Board has a very unusual experience in that an aged, able Presbyterian lawyer called to his office, Corresponding Secretary Albert Ogle, and said in substance: 'You know we Presbyterians are formal and aristocratic and you Baptists are democratic, and so you reach the people. I want to make my money go as far as it can, doing the most good. I have decided that you can use it better than Presbyterians.' He then gave the Northern Foreign Board \$5,000, their Home Board \$5,000, and he has given to the State Board \$17,000. This latter amount is on condition that \$23,000 more be raised, the \$40,000 going to endow the expense account of the State Board. Secretary Ogle says that he has the \$23,000 nearly raised."

It is not very often that any religious organization receives such substantial praise from across the lines. This Presbyterian brother had evidently taken in the situation from a mission standpoint. The Presbyterian community is one of very great solidarity and strength

in certain ways. If it is a little touched with aristocracy, it is aristocracy of the finest order. It is the aristocracy of culture and good order. For one I greatly admire this point in the Presbyterians, and do not mind saying that, taking them as a class, they are about the finest people in the world. We, as a people, are their debtors, in certain particulars. Many of our ablest ministers, mightiest defenders of the faith, were educated for the Presbyterian ministry. Such was Alexander Carson, such was A. C. Dayton. The Presbyterians, in fact, stand next to the Baptists in matters of doctrine, being themselves, in a measure, dry Baptists. Of course, they are off on church government and on baptism, but they hold the great body of divinity substantially right, and personally I have great admiration for the culture, dignity and sobriety of our Presbyterian brethren.

But the brother referred to above, who gave the money for Baptist missions, put his finger on the weak spot in his denomination, and when he referred to the democratic spirit of Baptists, he put his pen-point on one of the strong points in the Baptist denomination. Baptists are essentially democratic. We are commoners by every influence that goes to shape our destiny. A Baptist aristocrat is a denominational freak and an excrescence. The very form and spirit of Baptist teaching is democratic. Our church government is democratic to the last limit, giving the right of suffrage to every man, woman and child. A people organized so distinctly on democratic principles, must needs cultivate the people. The Baptist denomination grows out of great principles. They are not exploited from an aristocracy predestined to rule the masses. For this reason all of our methods must be open and our appeals made direct to the people. This is the genius and the very soul of Baptist teaching.

In harmony with this must necessarily be our missionary operations. They are never for the classes, but always for the masses. A good deal of fun used to be poked at the Baptists and Methodists because they had so many common and ignorant people in their churches. They certainly have, but they came by them honestly. They went out into the highways and by-ways and hedges and preached the Gospel to them and God honored His Word and saved the people. Fifty years ago there was more point in the accusation than there is now; for where the democratic principles in religion have been applied honestly in missions for long enough time, it has been demonstrated that the Baptists have not only the common people, but they have developed them, through education, until a great many of them are uncommon people. We have now more schools of all sorts than those who 75 years ago confined their operations to the upper classes of society. I say upper classes, using a term of accommodation, for when the world gets turned over right side up, a great many people, who are now counted the upper ones, will be the under ones.

The Baptist method of dealing with the common people is unquestionably in harmony with the tone and plans of the New Testament. Jesus Christ was not popular among the Pharisees, and the most cultured people of His day, but the common people heard Him gladly. I count that the greatest miracle of all was that while Jesus Christ was so spotlessly pure in His life, that

even His enemies could find no fault with Him. Still, he was so broadly humanitarian in His feelings, so sympathetic, and had such a spirit of helpfulness for everybody, that the outcasts and downtrodden of all classes felt instinctively that they had a friend in Jesus Christ, and all sorts of them came to Him with all sorts of troubles, and not one of them went away without encouragement and hope. Jesus Christ is Himself greater than all of His miracles. A denomination that loses this touch and tone of universal brotherhood and sympathy is on the way to the sere and yellow leaf. I glory that Baptists are commoners in religion to the last degree, and I have no sort of fellowship for any effort to divide churches into classes.

Of course, a people who go to the masses about everything, and have no constituted authority above them which they must recognize, will be pretty often in something of a row. Liberty has manifold possibilities connected with it, and among them the possibility of dispute. But I put it to the common honesty of any reader of the New Testament whether the whole life of Christ, as recorded in the Gospels, the Life and Work of the Apostles, as recorded in the Acts of the Apostles, and discussed in the Apostolic Letters—whether all of it together does not show a kind of tumult, a mighty current of new life running through the very thick of humanity. But it was not a smooth current, and no real current of progress will ever be a smooth current. From John the Baptist until this day the Baptists have been stirring things up, and have been stirred up a great deal. But they are distinctly in the line of Apostolic succession. There is one thing worse than a tumult, and that is death. The ebbing current that bears a dead church to the silent graveyard slinks away without noise and without confusion. Not so with the current of progress.

I trust Baptists will never become in any degree tainted with aristocracy. It is a deadly blight. I saw a fine looking woman in an elegant hotel carefully nursing a dog. I have seen a great church gathered in a great temple nursing its dignity. The woman had the best of it. A live poodle is worth more than dead dignity. The only dignity that rightfully belongs to the churches of Jesus Christ is the dignity of service, for which every church is organized in the earth, and every Christian is retained on the earth until his dying day. The Presbyterians could do well to exchange some of their dignity for an earnest and aggressive evangelistic spirit where their learning would be put to use; and the Baptists could exchange a great deal of their ignorance for more evangelistic zeal and pay large difference without being cheated.

For years past in Texas true Baptist democracy has been put to a practical test in mission work. Jordan has been a rather rough road, but we are getting there is good shape. The shaking process is what gives value to a sifter. There has been some loss, but mainly of what we never had. We have just fairly begun the triumphant exploitation of our missionary operations. There will be more tumult; but it may be noted that still wagons never make any noise. The aim is to reach every Baptist in the State and enlist him in an army of conquest. Every lost soul is to be sought, whether in the great

city or far back in the wilderness. And all the time the appeal is to be to the conscience of the individual. This is true democracy.

Dallas, Texas.

Several Things.

I am glad to say in the outset that I am steadily improving and hope by January to be alright again. This has indeed been a hard year with me, having been directly under treatment of the doctors since Jan. 17th last, but am now able to walk some without my crutches, in fact I have laid them away.

I left Dunham in time to be in Tuscaloosa at the revival there, but owing to my condition did not get to attend regularly. Brother Gross placed himself away up in my estimation as a strong, yet simple gospel preacher, and his memory will long be cherished by the Tuscaloosa saints of every denomination. I was with Bro. J. H. Findley at my home church at Fulton the third Sunday in September and had the pleasure of preaching to a large congregation at the 11 o'clock service, which I greatly enjoyed, being my first sermon this year, I had actually grown real hungry to preach.

On the first Sunday in October I worshiped with the good people at Bassett's Creek, where I attended my first literary schools; was baptized, licensed and ordained to preach. This is only one mile from Fulton, but is a good church. Bro. L. C. DeWitt comes all the way from Marion to preach there. He held a series of meetings there about a month ago from which he has baptized ten bright young boys and girls already; three young men await baptism and five joined by letter. By the way Clinton is a real preacher and can sure enough preach. He is attending school again at the M. M. I. at Marion and will one day be a preacher of great power and importance.

I was to have begun a meeting at Dunham, in Butler county, last Sunday, where I have recently been called, but owing to some preparations which could not be made just now, it was thought best to defer it until Nov. 1st. It is my intention to locate at Dunham for next year if work is offered sufficient to justify me doing so. That is an important place and needs some one to stir them up, when that will be a good church.

I regretted my inability to attend the Clarke County Association, which met last week, but have had a glowing report of a glorious meeting. Bro. S. O. Y Ray was there with his encouraging speeches and added much to the intellectual progress of the body.

I must close this as it is just about long enough now to find its way to the waste basket, along with a lot of other valuable matter.

Brother Sovell has just closed a gracious meeting at Grove Hill, being assisted by Bro. J. E. Barnard, of Aniston. We all know what that means. More than fifty added to the church and a genuine revival.

W. E. Fendley.

Alameda, Ala.

"Nowadays when you see a man hunting around under the currant bushes in his back yard, you may be sure that he is looking for the piece of coal he threw at that cat last spring. The chances are that he is sorry he did not

SOUTHERN DENTAL COLLEGE, Atlanta, Ga.

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

throw his watch or the silver sugar bowl, or something less precious than coal"—Youth's Companion.

In Minneapolis the 300 saloons are limited to one-twelfth of the city. In the eleven-twelfths where there are no saloons, seventeen policemen are found sufficient for patrol duty. In the one-twelfth where the saloons are 147 policemen are required. Do we need better proof that saloons increase our taxes? And yet there are some so-called good citizens who think saloons necessary to the prosperity of the town.—Pacific Baptist.

"In the United States the results of the war with Spain have been to the enormous advantage of Romanism. The government is brought into official relations with the Roman Catholic hierarchy in ways that would have been deemed incredible a decade ago. There never has been a time in our history when Roman Catholic prelates exerted greater influence at Washington than now.—Watchman, Boston.

If this be true, the present administration is preparing to put its political opponents in power.

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.

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 reads 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.

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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.



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

HOMESEEKERS RATES TO TEXAS, OKLAHOMA AND INDIAN TERRITORY VIA SOUTHERN 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

In memory of my mother, Mrs. George M. Pharr, who fell asleep in Jesus at her beautiful "Magnolia Hill" home near Camden, Wilcox county, Ala., September 10, 1902.

Today the shadows stretch across the
lea,
As tho' the sunlight sweet had gone
fore'er from me.
Prayer upward points; beyond the stars
I find
A solace sure, for every conflict of the
mind.
A few brief years ago, my mother dear,
'Twas thou who wiped away the falling
tear;
'Twas thou who led'st my tender mind
to God,
And taught me how to bear the chast'n-
ing rod.
My memory paints bright views of by-
gone years,
When childhood basked in happy smiles
—not tears;
When on my ear thy voice like music
fell,
With cadence clear, as from some vesper
bell.
Ah! childhood sweet, for weary hearts
and worn,
Balm for the soul, sad, troubled and
alone;
Cherished forever in the heart of one
Deeply impressed upon fair memory's
page.
I see again the fields where daisies pure
did nod,
And perfume-laden breezes waved the
goldenrod,
I hear the robin sing his evening lay
And cowbells tinkling clear proclaim
the parting day.
And all around my sweet, magnolia
shaded home,
Where with my father dear I loved oft-
times to roam,
There mother 'mid her flowers rare
would wait
To kiss me welcome at the "front-yard"
gate.
Oh! father, brothers, sisters, ever dear,
Tho' dark at first, 'tis now at last quite
clear:
If God brings storms through all the
darksome night,
He sunshine gives when morning brings
the light.
One day—what joy—when we her face
behold!
In realms of light, on streets of shining
gold;
Amid the flowers she loved my mother
still will wait
To welcome one and all within the
pearly gate.

—“Bessie.”

HOOD.—A good man gone to his re-
ward. June 8th ended the life of
Bro. Herry Hood, of Greensboro. Bro.
Hood was born near Columbus, Ga.,
October 17, 1834. He moved to this
State in early life and was married to
Miss Massy, whom he leaves with three
children, one son and two daughters,
to mourn his death.

He first joined the freewill Baptists,
but later the missionary. Was baptized
by the late Rev. Bishop into fellowship
church Perry county. This was the
great church with him. For a long time
he was a private member, then deacon.
He was true to his church, filled his

place of office well; always ready for
every good work, ready to die.

He first settled in Hall county then
to Perry, where he lived until about
eighteen months of his death. These
last few months were spent in Greens-
boro.

His remains were brought back to the
old church, and now lie in her cemetery
to await the resurrection morn.

The funeral was conducted by the
writer, a large concourse of friends and
relatives attending. It can be said of
him, that he fought a good fight and
was ready to be offered. He seemed to
realize that the change was taking
place, and instead of looking back to
things of this world, he looked up and
appeared to catch a glimpse of the
other world, speaking of and calling to
the loved ones who had gone before.

Dear companion, would you mourn
for him as lost? He is not lost. His
mother has gained him in heaven.
Children do not sorrow for him. He is
just a short distance ahead and will
await your coming. What a meeting
that will be.

F. W. Mitchell.

LAW.—Rev. Leslie Law died at his
home in Cropwell, Ala., September 16,
1902. He was born in Boston, Mass.,
December 28, 1828, about three months
after his parents came to this country
from England. His educational advan-
tages in early life were good. After
graduating from some college in Mis-
souri he came South and settled in
Alabama, where he entered upon his
life work as teacher, which profession
he followed until about fifteen years
before his death.

He professed faith in Christ early
in life and united with the Cumberland
Presbyterian church, and in a very
short time entered the ministry.

About 1870 he changed his church
relations by uniting with the Baptist
church at Blue Eye, in Talladega coun-
ty, and was baptized by Rev. W. C.
Mynatt.

As long as he was a member of the
Cumberland church he served as pastor
in that denomination in connection
with his teaching, and when he changed
his church relations he at once accepted
the care of Baptist churches and con-
tinued to do so until failing health
made it necessary for him to give up
both teaching and the pastorate.

In the early fifties he and Miss
Martha Bell, of Talladega county, were
united in marriage. This union was
blessed with seven children; four sons
and three daughters. His devoted wife
and one of the daughters preceded him
to the glory world.

Two of his sons live in Atlanta, Ga.
The rest of his children live in Ala-
bama.

He was married a second time to
Mrs. Sarah A. Ingram, of Cropwell, who
survives him.

Happiness reigned in his home. While
it was a source of joy to him to have
his friends in his home, it was equally
so to them. As an educator he stood in
the front rank. Numbers of young
men and young ladies went out from his
school to bless the world. He was a
man of deep piety and full of the spirit
of consecration. His reverence for
God's Word was wonderful. His habit
was to get up early every morning

and give some time to Bible reading.
It is interesting to look through his
Bible and see the underscored words
and sentences and the marginal notes
as the expression of his thoughts in his
morning meditations. His reverence
for God's Word made him bold in de-
nouncing sin and at the same time he
was full of sympathy for those who
needed sympathy. He was prompt in
the discharge of duty. It was a rule
with him never to let anything come be-
tween him and duty.

He was clerk of the Coosa River As-
sociation for a number of years and al-
ways did his work well. The Sunday
school at Cropwell was favored with his
services as superintendent for several
years before his death. He was the
best Sunday school teacher I ever knew.

He will be missed not only by the
Sunday school and church but the entire
community will feel the loss. Many
sought his advice in matters in which
they were not willing to trust their own
judgment. His pastor will miss him
because he always stood by him, ready
to co-operate with him in every good
word and work. His wife and children
are commended to the God of all grace
who knows how to comfort his people
in their afflictions.

J. M. MCord.

East Lake, Ala.

A Great Remedy.

Dr. Blosser's Catarrh Cure Has Cured More
Cases of Catarrh Than any Other
Remedy—Samples Mailed Free.

This is the only remedy that goes di-
rectly to the diseased parts and is at
the same time "constitutional." It re-
duces the inflammation, heals the ul-
cerated surfaces, stops the discharge,
restores the hearing when impaired by
Catarrh, prevents the disease from go-
ing to the lungs, or removes it if al-
ready there. It gives speedy relief and
effects a permanent cure.

Dr. Blosser's Catarrh Cure is put up
in boxes containing enough medicine
for one month's treatment, which is
sent postage paid for \$1.00. If you have
not had a sample, we will send one
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J. W. Blosser & Son, 352 Walton St.,
Atlanta, Ga.

For LaGrippe and In- fluenza use CHENEY'S EXPECTORANT.

Over the Hill-Top Lies Success.

Over the hill-top lies Success—
And those who would reach it must
onward press

Defying the ruts and "If's" and "but's,"
Seeking no lifts and no short cuts.
Undaunted by rain nor stayed by shine,
Nor lured aside when the weather's
fine

Remembering ever, through storm and
stress:

"Over the hill-top lies Success!"

Over the hill-top lies Success—
Yet some, in a strange forgetfulness,
Assume that but half-way up its found,
And there they linger and look
around!

While others, close to the summit, halt
And turn, grown tired of the long as-
sault;

When a step—and the prize they'd at
last possess!

For over the hill-top lies Success.

Over the hill-top lies Success—
Exactly the spot we cannot guess,

But the way to know for a certainty
Is stoutly to climb to the crest, and
see.

Nought it avails us that days and days
We sit at the foot of the slope and
gaze;

The distance never is rendered less—
Still over the hill-top lies Success.

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
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causes the awful aches in back and
shoulder blades, shifting pains, difficul-
ty in moving fingers, toes or legs, bone
pains, swollen muscles and joints of
rheumatism, or the foul breath, hawk-
ing, spitting, droppings in throat, bad
hearing, specks flying before the eyes,
all played out feeling of catarrh. Bo-
tanic Blood Balm has cured hundreds
of cases of 30 or 40 years' standing af-
ter doctors, hot springs and patent med-
icines had all failed. Most of these
cured patients had taken Blood Balm
as a last resort. It is especially advis-
ed for chronic, deep-seated cases. Im-
possible for any one to suffer the ago-
nies 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 patch-
ing up. Drug stores, \$1 per large bot-
tle. Sample of Blood Balm sent free
and prepaid, also special medical advice
by describing your trouble and writing
Blood Balm Co., Atlanta, Ga.

Time and Place of Meeting of Associations.

HARMONY GROVE, Thursday 16th, Ham-
ilton Church, Marion Co.
CHILTON, Friday 17th, Collins Chapel,
two miles east of Thorsby.
ELIM, Friday 17th, Olive Church, Escam-
bla Co.
WARRIOR RIVER, Friday 17th, Blounts-
ville Church.
GILLMAN SPRINGS, Friday 17th, Corinth
Zion, Friday 17th, Andalusia Church.
ARBACOCHEE, 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 Tus-
caloosa.
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, Provi-
dence Church, near Lamar.
NOVEMBER.
PEA RIVER, Saturday 1st, Elba Church.
GENEVA, Friday 7th, Adoniran Church,
eight miles east of Geneva.
Church, Jopa, Ala.

If Constipated



"Nostomach-destroying cathartic,"
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stomach and bowels into healthy
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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,
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\$3.00 PER DAY
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No canvassing. Employment Honorable. Your neighbors need not know of your work if you wish. Address The Home Remedy Co., Austell Building, Atlanta, Ga.

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Middledbrook, Ala.

Dear Baptist: It was my good pleasure to attend a glorious meeting at Coosada Baptist Church, Montgomery Association. Our meeting began the second Sunday in September and continued five days which resulted in a great revival.

Brother Hudson, our pastor, did the preaching until Monday night, when Brother Wallace, of Opelika, came to his assistance. Brother Wallace is a strong and forceful preacher and greatly endeared himself to us by his earnest work and preaching.

Brothers Hudson and Wallace also conducted a series of meetings about three miles north of Robinson Springs, resulting in organizing a Baptist Church with twenty-nine members, twenty by baptism.

The name given to the organization is The Line Baptist Church, Elmore county.

May the Lord abundantly bless Brother Hudson and Wallace and make them great factors in His cause.

(Mrs.) A. H. Hudson.

Millbrook, Ala., Oct. 6, 190p.

We Are Ready

To send any reader of the Southern and Alabama Baptist a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy, once a day, quickly and perfectly cures indigestion and catarrh of the stomach, cures constipation so that in less than a week you have no more trouble, clears the liver and kidneys of congestion so those vital organs become healthy and active.

Vernal Saw Palmetto Berry Wine takes all inflammation and catarrh from the bladder and all pain and trouble from prostate gland.

The Genuine Saw Palmetto Berry Wine is made only by the Vernal Remedy Co., Buffalo, N. Y.

Old Men Who Work.

Chauncey M. Depew says: "When a man from fifty upward retires, as he says, for rest, his intellectual powers become turbid, his circulation sluggish, his stomach a burden. Bismarck, at seventy-five, ruling Germany, Thiers, at eighty, ruling France; Gladstone at eighty-two a power in Great Britain; Simon Cameron, at ninety, taking his first outing abroad, and enjoying all the fatigues as well as the delights of a London season, illustrated the recuperative powers of hard work. Such men as these never ceased to exercise to the full extent of their abilities their faculties in their chosen lines."

To the above we might add Oliver Wendell Holmes at eighty-four, Neal Dow (as full of fight as ever), at ninety, our ex-Gov. Boutwell at eighty-five, John W. Willard, clerk of our Superior Court, in his eighty-sixth year, John W. McKim, our Judge of Probate, about eighty, Mary A. Livermore in her eighty-second year, Archbishop John J. Williams in his eighty-first year, and Pope Leo XIII., now in his ninety-third year.

In addition to the above, we find on our table this morning an interesting article in the Salem Evening Observer of May 3d, from the Rev. Samuel O. Beane, in which he describes his call upon three of his former Salem parishioners, Mrs. James Fairfield, in her ninety-first year, Mrs. Daniel C. Merriam, in her ninety-sixth year, and Miss Eliza

beth Archer, in her one hundred and first year—all, he says, as animated and optimistic as though only one-half their present ages.

We believe that nothing helps more to prolong life than constant, pleasant occupation of the mind, and a determination that you will live as long as you can.

Under the head of "The Power of Hope," our friends will find on page 16 of our "Autobiographical Sketches" two cases in which life was greatly prolonged by the power of hope.—Our Dumb Animals.

Marion Military Institute.

Marion, Ala., Oct. 11.—(Special.)—The present session of the Institute promises to be one of unusual interest and activity. A series of addresses by eminent educators has been arranged. The purpose of these addresses is to quicken the interest in higher education among the students of the schools of Marion and to influence them to go on to the great universities for further study. Dr. Charles W. Kent, of the University of Virginia, will open the series in December. President Pritchett, of the Massachusetts Institute of Technology, is expected to follow him. We understand that efforts are being made to get audiences for these eminent educators throughout the State also.

The following cadet officers have been appointed: B. P. Hatch, adjutant; E. S. Miller, quartermaster lieutenant; E. V. Pope, quartermaster sergeant. The new appointments to membership in the Council of Students, which administers the Honor System of Self-Government are: R. P. Anderson, Prentiss Blackwell, D. S. Echols, J. Hardy, F. M. Inge, E. V. Pope, Lindsay Powell, Phifer Smith, C. A. Ferrill, L. Ogletree and G. G. Woodward.

A delightful reception was given the students Thursday afternoon by Mr. and Mrs. H. O. Murfee in their new home in South building. The homes are integral parts of the Institute, and their educational influence is of inestimable value in the daily life of the boys. Character and culture rather than scholarship is the ideal of the school.

Drake's Palmetto Wine Tonic-Compound.

A trial bottle is sent prepaid, free of charge, to every reader of the Southern and Alabama Baptist who has chronic Stomach Trouble, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, or Inflammation of Bladder. One dose a day relieves immediately, cures absolutely, builds up the nervous system and promotes a larger, purer and richer blood supply.

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

For Whooping Cough use CHENEY'S EXPECTORANT.



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

Complete Treatment FOR EVERY Humour Price \$1.00

CUTICURA SOAP, to cleanse the skin of crusts and scales and soften the thickened cuticle, **CUTICURA OINTMENT**, to instantly allay itching, inflammation, and irritation, and soothe and heal, and **CUTICURA RESOLVENT PILLS**, to cool and cleanse the blood. A SINGLE SET of these great skin curatives is often sufficient to cure the most torturing, disfiguring, itching, burning, bleeding, crusted, scaly, and pimply skin, scalp, and blood humours, with loss of hair, when all else fails.

Millions of People

USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itches, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women.

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

Sold throughout the world. SOAP, 25c. OINTMENT, 50c. PILLS, 25c. British Depot: 27-29, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. POSTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

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.

WANTED! PUPILS TO LEARN TELEGRAPHY AND TYPEWRITING.

Railroad and Commercial Telegraphy taught thoroughly. Positions secured. Facilities unsurpassed. Expenses low. Day and night session. Write for particulars.

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For Your SUMMER OUTING

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

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

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

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

SOUTHERN RAILWAY

THE GREAT HIGHWAY
OF TRADE AND TRAVEL

Uniting the Principal Commercial
Centers and Health and Pleasure
Resorts of the South with the

NORTH, EAST and WEST.

High-Class Vestibuled Trains, Through Sleeping-Car
between New York and New Orleans, via Atlanta,
Cincinnati and Florida Points via Atlanta and via
Asheville.

New York and Florida, either via Lynchburg, Danville
and Savannah, or via Richmond, Danville and
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Superior Dining-Car Service on all Through Trains.

Excellent Service and Low Rates to Charleston for
great South Carolina Inter-State and West Indian
Exposition.

Winter Tourist Tickets to all Resorts now on sale at
reduced rates.

For detailed information, literature, time tables, rates, etc.,
apply to nearest agent, or address

G. M. BARDWICK,
General Passenger Agent,
Washington, D. C.

W. E. TAYLOR,
Asst. Gen. Pass. Agent,
Atlanta, Ga.

D. W. HUNT,
Gen. Passenger Agent,
Charleston, S. C.

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

FEBRUARY 12, 1901.



PENN MUTUAL
Life Insurance Company
OF
PHILADELPHIA.

Conducted for Members by Members.

P. C. Ratliff, General Agent,
BIRMINGHAM, ALA.

Solid Wide Vestibuled Trains.



Lighted throughout
with the Celebrated
Pintsch Gas.
Finest Equipment
operated in the
South.

Schedule in Effect June 23, 1901.

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

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

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

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

The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1901.

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

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.

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

WIDE Vestibuled Trains

MOBILE & OHIO R. R.

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

If You are Going

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

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

No. 2 Commerce St.

MONTGOMERY, - - - ALA.

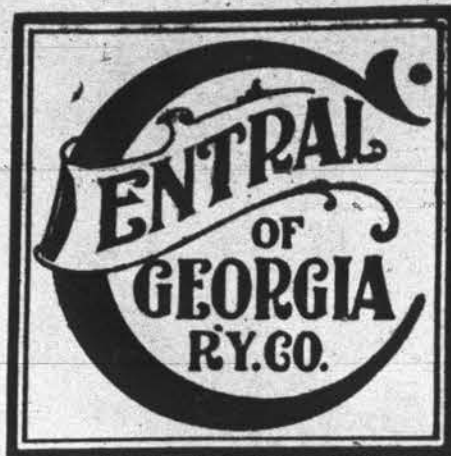
L & N Louisville & Nashville
RAILROAD.

DOUBLE DAILY SERVICE TO

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

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

P. S. JONES, Div. Pass. Agent,
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Connecting at
SAVANNAH with

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FLYING BETWEEN

Savannah and
New York,
Boston,
Philadelphia,
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AND ALL POINTS
NORTH AND EAST

Complete information, rates,
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cheerfully furnished by
any agent of the company.

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

Atlantic Coast Line R. R. Co.

	April 13th.	82	78	58
Lv. Montgomery.....	2 45pm	6 30am	7 45pm	
Ar. Sprague Junction.....	3 50pm	7 00am	8 20pm	
Troy.....		8 05am	9 25pm	
Brundidge.....		8 40am	10 05pm	
Ozark.....		9 30am	10 55pm	
Elba June.....		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.....		8 21pm	4 37am	
Waycross.....		8 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 40am	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 June.....	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 June.....	9 30am	2 35pm	9 50am	

*Daily, except Sunday. -Sunday only.
Trains arrive at Montgomery 8:10 a. m., 6:30 p. m.

Pullman sleepers on No. 58 between Montgom-
ery and Jacksonville

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

For further information address

J. A. TAYLOR, T. P. A., Montgomery, Ala.
W. J. Craig, G. P. A., Wilmington, N. C.
H. M. Emerson, A. T. M., Wilmington, N. C.
R. M. Emerson, T. M.



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.

We Will Move October 1st

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

Born Steel Ranges 30 per cent Less Than Ever.

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

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

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

ESTES HARDWARE COMPANY.

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

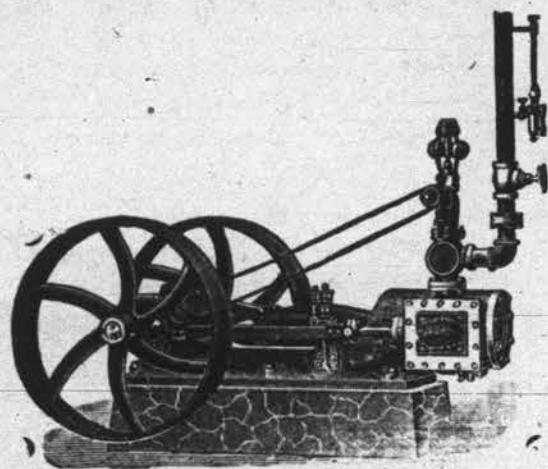
The Union Iron Works Company.

Selma, Alabama.

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

YOUR ENQUIRIES SOLICITED.

Repairs of all kind of Machinery promptly done.



The Phoenix Mutual Life Insurance Company, OF HARTFORD, CONN.,

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

G. G. MILES,

GENERAL AGENT,
Montgomery, Ala.

Rooms 10 and 11 Moses Building.

Reynolds Lumber and Milling Co., Planing Mill and Yards,

39th Street and Morris Avenue, Birmingham, Alabama.

See us Before You Buy.

Advertise in The Southern and Alabama Baptist.

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 particulars, write

J. F. VAN RENSSLAER,

General Agent,

13 Peachtree Street, Atlanta, Ga.

SPECIAL LOW RATE

VIA

QUEEN & CRESCENT ROUTE

Alabama Great Southern.

TO

G. A. R. ENCAMPMENT,

Washington, D. C.

October 6-11, 1902.

Tickets on sale Oct. 3-4-5-6 good until Oct. 15th, 1902. For extension of limit see agents or conductors.

A. B. FREEMAN, T. P. A.

2019 1st Ave., Birmingham, Ala.

BLUMYER BELL CHURCH BELLS. LIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

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

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 map 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.

ALL
STEVENS RIFLES AND PISTOLS
ARE GUARANTEED TO BE
SAFE, DURABLE AND ACCURATE.
THE FAVORITE RIFLE



is an accurate rifle and puts every shot where you hold it. Weight 4½ pounds. Made in three calibers—.22, .25 and .32 Rim Fire.

PRICE:

No. 17, Plain Sights, . . . \$6.00
No. 18, Target Sights, . . . 8.50

Where these rifles are not carried in stock by dealers we will send, express prepaid on receipt of price. Send stamp for catalog describing complete line and containing valuable information to shooters.

THE J. STEVENS ARMS AND TOOL CO.
P. O. Box 3282 CHICOPEE FALLS, MASS.

EXCELSIOR Steam Laundry

GEO. A. BLINN & SON, Prop.

The Old Reliable Firm.

Our patrons are

our best advertisers.

Once a customer,

Always a customer.

Give us a trial.

1807 2nd Ave. - - - Birmingham, Ala.

WRITE TO

THE CENTRAL GEORGIA PE-CAN CO., Monticello, Ga., for prices of Seed-Nuts, and Young Trees.

Subscribe for the Southern and Alabama Baptist.

Sunday Rally at Southside Baptist Church. Powhatan College

Plans for New Building will be for the Sunday School and will Cost \$7,000---Colonel Bush Makes an Address to the Congregation.

The rallies of the Sunday school and congregation at the Southside Baptist Church from time to time are always full of interest and the one yesterday morning was exceptionally successful.

The Southside Baptist Sunday school has an enrollment of about 500, which makes it the second in numerical strength in Birmingham. Yesterday being rally day the class work was limited to a half hour, and the hour beginning was 10 o'clock instead of 9:30.

At 10:30 the school and the congregation united in the auditorium of the building and a service of song, devotional exercises and addresses was conducted under the leadership of T. H. Johnston, the Sunday school superintendent, Miss Annie Williams, superintendent of the primary department, had charge of the music. The singing of the children was supplemented by the singing of the regular church choir and the congregation. Mr. Johnston addressed the audience and Col. T. G. Bush, chairman of the building committee charged with the work of erecting a Sunday school annex, made a speech. He told of the plans for the

new structure and said that bids would be called for at once and a contract let very soon.

The Rev. Dr. A. C. Davidson, pastor of the church, made a few remarks, and the talks stirred up great enthusiasm, and resulted in renewed life for the Southside Baptist Church.

The Sunday school has outgrown the present quarters and the new building, which is to go up on Avenue F, in rear of the church, is regarded as an absolute necessity. It is to be two stories above the basement, and will cost about \$7,000.

The lot which the congregation owns on Twentieth street, at the side of the church, is being reserved for an institutional building. With its various projects carried out, the Southside Baptist Church will be one of the best equipped religious organizations in the South.—Age-Herald.

We congratulate Dr. Davidson, the superintendent, officers and others in the Southside Baptist Church upon the great work they are doing and trust that ere long the Sunday school will be worshipping in the annex.

PERSONALS.

Rev. J. M. Carroll, pastor of the First Baptist church, Waco, Texas, has accepted the position of corresponding secretary of the Baptist Education Commission of Texas. The immediate work before the Commission is to raise \$125,000 for Baylor University, in order to secure a conditional gift of \$35,000 offered by Mr. Rockefeller.

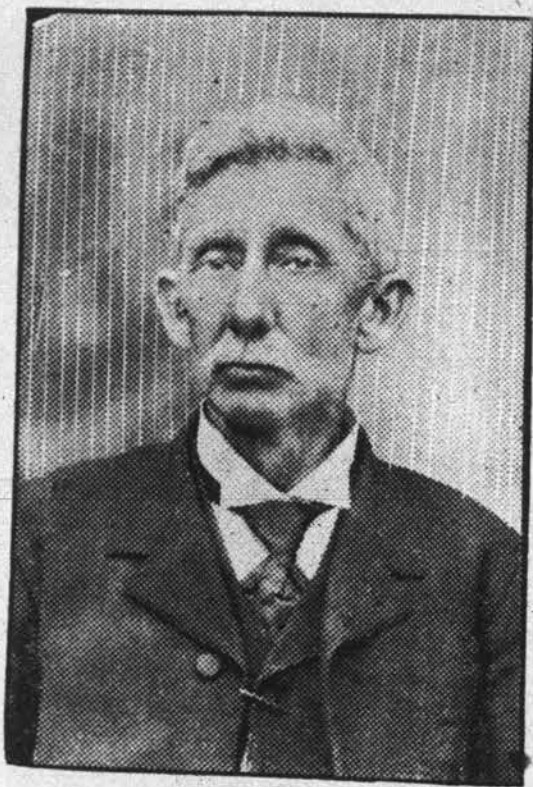
Dr. J. L. White, pastor of the First Church, Macon, has returned to his work after being out five months on account of sickness. A letter in last week's Index said: "Dr. J. L. White, of the First Church, filled his pulpit on the last second Sunday, for the first time in five months. The large auditorium was filled to its utmost capacity, and Brother White seemed to be at his best. The scene after the sermon was perfectly beautiful as the people gathered around him to shake his hand in token of their appreciation of him."

Rev. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, held a meeting with a country church near that city, in which there were over 100 conversions, a large part of whom were young men.

Rev. F. A. White, pastor of the Baptist Church, offered his resignations on Sunday last, to take effect not later than Jan 1st. While this act by the pastor had been talked of quietly, yet there were not a few who manifested profound regret. Mr. White is a strong, clear preacher, and could fill the best pulpits. His sermons are polished in style and well thought out.—Dothan Home Journal.

Pastor A. N. Whittinghill, New Salem church, Kentucky, has recently held a series of meetings in his church, aided by Rev. J. T. Duvall. Among those baptized were five married couples and two entire households—all believers, of course, as in the case of Lydia and Stephanus.

Rev. A. H. Dickson, lately of Texas, for six years a Methodist preacher, has become a Baptist and is now preaching in his native county in Tennessee.



Rev. J. E. Tucker.

Bro. T. E. Tucker, of Healing Springs, Ala., is pastor of our church at Black Creek, Choctaw county, Ala. Brother Tucker was born about the year 1843 in Wilcox county, Ala. After the death of his father, which occurred when he was a boy of about twelve or fourteen years of age, he came with his uncle David Mason, to Isney, Choctaw county, Ala., and lived there until the breaking out of the civil war. He then enlisted as a private and fought all through the war, making a brave and gallant soldier and was honorably discharged, after the surrender of Lee. He joined the Baptist Church and subsequently was ordained to preach. Brother Tucker is much loved by all who know him. I am the first person he ever baptized.

(Mrs.) Jessie Howard.

For Girls and Young Women.

Charleston, W. Va.

Noted for its Ten Schools, its able Faculty, its pleasant home life, its magnificent buildings, its location—"far famed Valley of Virginia."

Write for Catalogue.

S. P. HATTON, A. M., Pe. B., President.

Order of Publication.

The State of Alabama, Jefferson County, City Court of Birmingham, in Chancery. Willis O. Merrill, Complainant, vs Rose M. Merrill, Defendant.

In this cause it being made to appear to the Judge of this Court in term time by the affidavit of F. M. Lowe a solicitor for, and agent of complainant that the defendant Rose M. Merrill is a non-resident of the state of Alabama and resides in Chicago, Illinois, 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 Rose M. Merrill to answer, plead or demur to the bill of complaint in this cause by the 20th day of November, 1902, or after thirty days therefrom a decree pro confesso may be taken against her.

This 10th day of October, 1902.

Wm. W. Wilkerson,
Judge of the City Court of Birmingham.

Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed to R. A. Moody, by Henry Anderson and Mary Anderson, his wife, I will sell in front of the court house door of Jefferson County, Alabama, between the legal hours of sale on Monday, the 10th day of November, 1902, at public outcry to the highest bidder for cash, the following described property conveyed in the said mortgage, to-wit:

Beginning 182 feet west of a point where the public road crosses the line between the east and west $\frac{1}{2}$ of the S E $\frac{1}{4}$ of the S W $\frac{1}{4}$ of the S W $\frac{1}{4}$, Section 19, Tp. 17, S, Range 3 west, run thence south to the south line of the S W $\frac{1}{4}$ of the S W $\frac{1}{4}$, thence west along the said line to the southwest corner of the S E $\frac{1}{4}$ of the S W $\frac{1}{4}$ of the S W $\frac{1}{4}$, thence north to the said public road, thence east along the said public road to the point of beginning, together with all the improvements thereon, including a four room house, situated in Jefferson County, Alabama. Mineral and mineral rights are not conveyed.

Pratt City, Alabama, October 8, 1902.

R. A. Moody,
Mortgagee.

J. B. Aird, Attorney for Mortgagee.

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.

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

PIANOS

Everett The wonderful tone quality of this magnificent piano is attested by its selection by Osip Grahlorvitsch for his coming tour. The Everett Piano is warranted by the makers for its entire life time.

Mason and Hamlin Pianos and Organs are in use in the best homes in Alabama and are universally conceded as instruments of distinctive merit and unquestioned reliability.

Pease For 50 years these pianos have been before the musical public and are famous for their excellent quality of tone, action, and finish.

Cecilian Players The Piano Player of the day, and who is there who does not recognize the good enjoyment of music of the highest order? It is yours for the price of a Cecilian.

The Talking Machines We carry a full line of Talking Machines, and our stock of records is large and varied; within the reach of every one.

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6:20 a m	[Via Western Railway and Atlanta] 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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