

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

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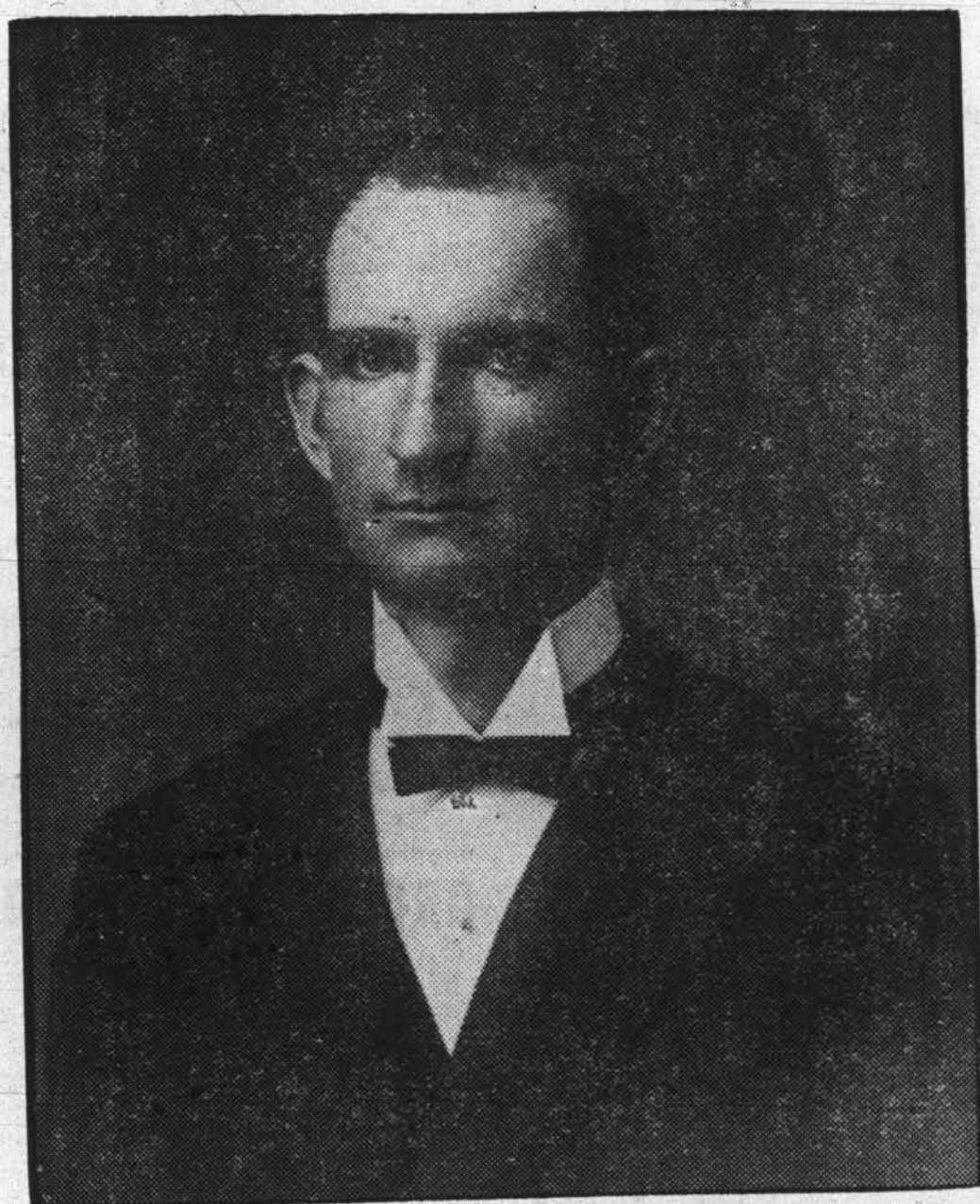
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VOL. 29.

BIRMINGHAM, ALA., NOVEMBER 5, 1902.

NO. 45.



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# THE SOUTHERN AND ALABAMA BAPTIST

\$2 per Year

Birmingham, Ala. For Week Ending Nov. 5, 1902

Vol. XXIX No. 45

## Field Notes

### FROM TUSCUMBIA.

Our work here is taking on new life. Everybody is encouraged and God is blessing us. Our services Sunday, the 26th were well attended and especially helpful. Monday, the 27th, at sunrise, "the resurrection of the day" Bro. Goodloe, one of the most substantial citizens of the town, who had been received during Bro. Hendon's pastorate, was buried with Christ by baptism into his death and raised to walk "in newness of life." Thus the doctrine of the resurrection was doubly taught, by nature and baptism. Rom. vi:4. Bro. Drisdale has always wished to be baptized at sunrise. I never enjoyed a service more. Others are awaiting baptism.

T. V. Neal.

### FROM WYLAM.

The Bessemer Association convened with us on Oct. 23rd. Rev. J. L. Thompson, of Bessemer, was elected Moderator and T. P. Waller, Clerk. All the churches were represented, either by letter or delegation. Reports were on hand or soon obtained and were discussed enthusiastically by local and visiting talent. Two churches withdrew, Bessemer and Wylam, to join the Birmingham Association. Brighton united with the Association. While the two churches retiring are the strongest, those remaining are not going to disband, though only nine in number, but have appointed an extension committee to bring up from the lower country the large numbers living there. May the Lord prosper them.

Two good collections were taken, one for the Orphans' Home and the other for State Missions. Pledges were taken for Brother Lovel, at the Seminary, amounting to about \$33.00.

It did our people at Wylam much good to have the Association with us. They feasted upon the many good things spoken by Brethren Blackwelder, Davidson, Bradley, Watson, Farrington, Stewart, of the Orphanage; Crumpton, the beloved Secretary; Montague, of Howard College, and many others. Come again, brethren.

The Southern and Alabama Baptist editor was so "tickled" with a well spread table on Thursday that he said he had to come back Friday "to get dinner," but we believe he came for subscribers, and he obtained them. Come again, Bro. Barnett, and we will give you some other subscribers.

I am highly pleased with my work here. Our meeting will begin November 2nd. The pastor will do the preaching.

J. W. O'Hara.

### FROM RANDOLPH.

Pleasant Grove Baptist church.

Whereas, after several years of arduous and faithful labor with us as pastor, our dear Bro. Rev. S. Smitherman, will for the present devote his pastoral labors elsewhere, and

Whereas we are made sad to part with him, remembering his labors with us under such trying circumstances, and

Whereas, he has been so punctual to his appointments, manifesting so much interest in the church's welfare, showing under all circumstances a spirit of brotherly kindness, and remembering with great pleasure and gratitude the fact that Bro. Smitherman was the first member of Pleasant Grove, also that many of his joys and sorrows have been experienced with the people of Pleasant Grove, the people of his first love, therefore, be it

Resolved, That we regard Bro. Smitherman as a true and faithful pastor, a brother of great kindness in the various walks of life—a brother that has grown up with Pleasant Grove.

Resolved, That we thank Bro. Smitherman for his kindness, his faithful labors and his watchful care as our pastor.

Resolved, That we will continue to love him, and remember him in our prayers, and that we will with great pleasure always associate his name and labors with Pleasant Grove.

Resolved, that these resolutions be spread on a special page in the church record, and that a copy of the same be given to Bro. Smitherman.

Adopted by the church Sunday, September 28, 1902.

D. H. Hodgins, Clerk.

### FROM BRIERFIELD.

Resolutions passed by Brierfield Baptist church, in conference, October 25, 1902.

Resolved, 1st. That we as members of Brierfield Baptist Church, accept Brother Smitherman's resignation, which was tendered us last Sunday.

2nd. That Bro. Smitherman has been our pastor for the last three years and has done faithful work for the church and community.

3rd. That our prayers go with him in his work, that the Lord will pour out great blessings upon him.

A. J. Day, Moderator.

### THE HARRIS ASSOCIATION

Met with the Baptist church at Seale, Ala., on Tuesday, October 14, 1902. Taken altogether it was one of the most encouraging meetings we have ever had. The interest in our missionary and benevolent work has grown steadily. Our contributions for this year have exceeded last year's figures by \$260 and that, too, in the face of the fact that 1902 has in very many respects been one of the hardest years we have ever had. Our membership at present is 1677. There are 14 churches in the association. A little more than 73 cents per capita was raised by the churches to be sent from home, \$3.30 raised for all purposes for each member.

Brethren Hamner of the Baptist, Montague of the Howard and Crumpton of the Board, were welcome visitors at our meeting. Mrs. T. A. Hamilton, of Birmingham, addressed the ladies and children one afternoon.

Seale very graciously welcomed the meeting, the Baptists being nobly as-

sisted in the entertainment by the Methodist brethren.

We certainly feel very much encouraged and can surely say "Hitherto hath the Lord helped us," and looking to Him press onward to "Attempt great things for God; to expect great things from God."

I. H. Bush, Clerk.

### SCHEDULE OF STUDY AND WORK AT THE ORPHANAGE.

Monday is wash day, scrub day and general cleaning up of the premises. All done by the children under the direction of the helpers in the home.

The work hours on Tuesday, Wednesday, Thursday and Friday are from 2 to 6 p. m.

The school week begins Tuesday at 8 and ends Saturday at noon. The school day runs from 8 to 12:30; and from 7:30 to 9 p. m. Nothing is allowed from Tuesday morning 'till Saturday at noon that will in any way divert the minds of children from their studies. Saturday afternoon is general holiday. No work allowed, no studying required (except Sunday school lesson) from Saturday at noon until Monday at 7:30 p. m. All children in the school age are required to rise at 5 o'clock. Breakfast at 6:45, dinner at 12:45, supper at 6.

Friends of the home will do me a special favor by making no requests and doing nothing that will interfere in the least with a strict observance of these regulations, and by visiting the home, the school, and when convenient taking a meal with the children and speaking to them words of helpfulness and hopefulness.

J. D. Pittman.

P. S.—We have sixty-four in school, every one of whom has been present every day this week. We have the best organized school and by far the best average attendance of any school I have ever taught. And the children are doing good work and are in good health.

J. D. P.

### JUST HOME.

Through the solicitation of old friends I visited the thriving town of Hartford for the first time. About twenty-five years ago I had the pleasure of teaching a music class near where Hartford now is. It was then a thinly settled country. The surroundings now are large farms, good buildings, with good public roads. My school was then composed of young men and women. Some of these I met yesterday, who were gray headed. Some have grandchildren. How rapidly time passes. Oh how few take advantage of the golden moments as they fly. In the town of Hartford they are building a Baptist house of worship. Bro. John Register, of Geneva, is their faithful pastor. Brother Griffith preached an able missionary sermon yesterday at eleven. At the close he called for a contribution. The people responded very cheerfully. Of course there are always exceptions. Too few pastors preach to their churches the duty of giving, or give anything themselves. We are to be "examples to the flock." Bro. Griffith told his people "it was our duty to give until we could feel it." That the Heavenly Father

gave the most precious gift, the dearest to him of all in the universe. The writer knows a poor preacher who works on his little farm and serves poor country churches and gives \$20 to \$25 a year. It has a stimulating influence. He was once told by one of his deacons, that he gave too much; to which the pastor replied, "I doubt whether I give enough." This year the same pastor has given between \$25 and \$30 already and to induce a certain church he serves to build a house of worship he will give them back twenty dollars of the one hundred they promise him for this year's service. How will that do for liberality? Why can't we all do that way?

Our beloved pastor, J. E. White, has been in very poor health for some time. To the delight of us all he is up again. The good Lord hears the prayers of his faithful children in behalf of such able preachers as Brother White. May he live long yet to bear testimony for his loving Master. The Lord bless our cause all over the State—yea, all over the world.

J. J. W.

### FROM RUSSELL COUNTY.

The Lord has been very gracious, indeed, to us in our work this year. At Crawford we have had 20 accessions during the year, 15 by letter, 5 by profession of faith. Our work there has been encouraging in missions and benevolences. About twice as much has been raised for all purposes as was contributed last year. The church seems to be wide awake.

At Hiram we have had a good year also. Have received only one member this year but have had the best year's work in some respects we have ever had. The church gave more for foreign missions this year than for all benevolences last year. We had Elder D. P. Meadows, of Yale, Ala., with us last Lord's day. He preached a helpful sermon.

Both these churches are in Russell county. "The Lord hath done great things for us whereof we are glad."

Our whole country here is waking up on missions as never before.

J. Henry Bush.

### FROM BRO. W. J. ELLIOTT, MONTGOMERY, ALA.

We have just closed our eighth year as pastor at Wetumpka, and in casting a retrospective glance over the past we find that the year just closed is perhaps the best of all.

The results of our labors together are seen in the record of our growth and the development of Christian character.

In the providence of God and by the hearty co-operation of the church, 40 have united with us during the past year—18 of whom were buried with Christ in baptism on profession of faith.

The church and societies contributed for all purposes \$919.59.

We thank God for His signal blessings in the past and rejoice in His present benedictions.

"Somebody has suggested that the priest and the levite who passed by the poor wretch on the roadside were possibly going up to Jerusalem to attend a convention to consider the question of how to reach the masses."—P. S. Henson, D.D.



## How the Coronation Looked to One Who Did Not See It.

How it looked to those who did see it is an oft-repeated story, but how it looked to one who did not see it may, perhaps, be a story sufficiently new to escape the editor's waste basket.

We were in London on Coronation Day. We did not go to see the Coronation nor did we see it, but we saw London under its spell and that was a never-to-be-forgotten sight.

My brother and I had planned to start for the Continent the beginning of the week, but owing to his sickness it was the end of the week before we could begin our journey. And so, after five hours ride from Bolton in the north of England, we found ourselves in London on Coronation Day, Aug. 9th. It was 1:30 p. m. when we arrived at St. Paneras Station. We had no idea that it was possible for such late comers to get a view of the procession, even if it had not long since passed, as we fully expected it would, the actual placing of the crown upon the King's head being timed for ten minutes to twelve. As a matter of fact, however, the ceremony following the crowning proved to be so much longer than was anticipated, and the crowds along the line of the procession so much smaller, that had we known we might have seen it. As it was we made for Trafalgar Square, nearly two miles from the depot, and saw nothing but the aftermath.

But it was only along certain parts of the route that the crowds were much smaller than was expected. Had they been any larger in some places the people would have had to stand on the top of one another. It was not until three hours after the procession passed that we found it possible to go down Whitehall from the Square to the Abbey, so completely blocked with humanity was this, one of the widest streets of London.

When we reached Trafalgar Square the soldiers who had kept open the route for the procession had been withdrawn and given place to that most important personage, the London policeman. He was there, several hundred strong, big-bodied, good-humored, hot and perspiring. For hours he alternately entreated and commanded and pushed and hauled to keep back the crowds that endeavored to make their way to the Abbey, and to keep open a lane for the host of carriages that slowly proceeded, sometimes single files, sometimes in battalions, conveying the Coronation guests from the Abbey.

The crowd was as good-humored as the policemen; not an angry word nor an impatient expression did we hear amid all that crushing and jostling. The least trifle afforded prodigious amusement, in fact one of the amusing things was to see how little could amuse that vast multitude. After one particularly magnificent equipage, ornamented with four flunkies, clothed in liveries of white, edged with blue and gold (belonging to some admiral of the royal navy I was told), had passed, a shabby old fellow with a battered silk hat driving an equally shabby four wheeler followed in its wake. He received the biggest ovation of the occasion and bowed with royal grace to the cheering throng. How he got mixed up with the Coronation grandees is a conundrum that we gave up, but there he

was and the street was his as much as "my lord's."

It was not a very gay crowd of spectators. There were some handsome dresses, but the majority of the ladies had concluded that they could not depend sufficiently on "King's weather" to bring out their fine silks and new hats.

As we stood on the Square, beneath the shadow of the great column surmounted by the statue of Lord Nelson, we heard the strains of a military band and edging to one side of the Square, soon formed part of a long lane through which marched the colonial troops returning from Buckingham Palace. They were generally considered to be the most striking feature of the procession. The Oriental turbans and fantastic uniforms of many of these dark skinned soldiers from Asia, all shades of darkness from the chocolate brown of the Sikhs and Ceylonese, with their straight noses and intellectual faces, to the jet black of the thick-lipped, broad-nosed Jamaica regiment, were in startling contrast to the sober uniforms and Anglo-Saxon features of the troops from Australia, New Zealand, South Africa, Canada and Newfoundland. It would seem that dark skins and thick skulls are close companions the world over for some of the white turbaned East Indian troops marched by carrying upon their heads sections of brass field artillery, one with a small gun barrel, another with a wheel, another with part of the carriage, and so on.

But Britain's chivalry was not more interesting than her beauty. The hundreds of carriages that rolled by containing coronated dames made a wonderful spectacle. In this respect the crowd gathered in the Square was more fortunate than those who had witnessed the procession proper. The long lines of soldiers which held the crowds back from the space cleared for the procession, and the fact that all the carriages had closed windows, prevented the people from seeing with anything but the eye of imagination the fine lords and ladies within. But as the carriages slowly made their way homeward through the crowded Square with the peers and peeresses, members of parliament and other representatives of the people, it was easily possible to get glimpses of beautiful heads surmounted by dazzling coronets and of alabaster necks and arms flashing with brilliants. Not the least imposing were the mayors of various cities in knee breeches and scarlet robes glittering with gold chains of office. And cocked hats, waving feathers, and brilliant military uniforms were plentiful as blackberries on bushes. I suppose the world never saw a greater display of costly gems and gowns and man-millinery gathered together in one place before. But as far as the vulgar eye was concerned (and that included mine), the flunkies on the boxes of the coaches made a braver show than their lords and ladies within.

The ladies bore the scrutiny of a hundred thousand pair of eyes with calm dignity, occasionally showing some signs of amusement. The amusement, however, was not all one-sided. The crowd was greatly tickled by the spectacle of three coronated dames in a two-seated carriage, one sitting on the laps

of the other two. Another lady, resplendent in white satin and glittering diamonds and coronet, drove by in an ordinary hansom with the window down in front of her. The crowd cheered enthusiastically at this generous display of beauty.

One picture photographed in memory was that of a handsome, blue-eyed, ruddy-faced youth in Highland plaid and many colored kilt, bare-kneed, astride a noble horse, and calmly smoking a cigar as he ploughed his way through the crowd.

It was astonishing to see how every available space had been used for stands to witness the procession. Even the monuments in Westminster Square and other places were boxed up and seats fitted up inside the boxes. It looked odd to see the head and shoulders of Disraeli in court costume peeping out of scaffolding which looked like a wooden overcoat in which he had been trying to keep himself warm during those wintry August days while waiting for the Coronation. ("Did you ever know such a cold summer?" was a frequent inquiry. "No, not since last winter," was the reply.)

We left for Holland via Harwich at 8:30 p. m., passing through brilliantly illuminated streets on our way to the depot. So great were the crowds in the centre of the city that all busses stopped running about 7 o'clock, and we could only make our way slowly on foot from St. Paul's Cathedral through Cheapside to the Bank of England, the Royal Exchange and the Mansion House, which formed three sides of the most brilliantly illuminated square in the city. It was fortunate for us that our train left as early as it did for if we had attempted to pass through these streets an hour or two later we should probably have missed it. One of my fellow passengers crossing the Atlantic told me that she and her party that same night were jammed fast in the crowd in front of the Bank of England and were unable to get away until midnight. Anyone who has seen Threadneedle Street (the Bank of England is called "the old lady of Threadneedle Street"), between the Bank and the Exchange will realize how easily this might happen. The street is barely wide enough for two busses to pass each other, and yet this is one of the most famous streets in London, discharging traffic into the square in front of the bank through which it is said more busses and cabs pass in fifteen minutes than can be seen in the same time anywhere else in the world. But we found a narrower street than this. It was in Cologne, the Hohestrasse, the chief business street of that city, of 360,000 people, lined with large and beautiful stores, filled with works of art and fancy goods. The roadway in one part of this street is less than twelve feet wide and the sidewalk in front of several of the stores not more than twelve inches wide. I thought, what a pity they couldn't borrow some of the superfluous width of Orrville's Hohestrasse.

Richard Hall.

### From Bessemer.

The church here has just closed a most profitable meeting of two weeks duration, in which the pastor was assisted by Bro. L. M. Bradley, of Avondale. There were nineteen additions to the church; but this represents but a small proportion of the good that was accomplished. Through the plain force-

ful preaching of the word, the church was aroused to a deep sense of her responsibility, pastor and church were brought closer together than ever before, and a new impetus was given to the work along all lines. Among one of the most blessed results of the meeting was the determination to begin at once the erection of the new house of worship. Plans and specifications for the new house had been agreed upon during the last year of Brother Ivey's pastorate. After he left, the church was without a pastor for several months, and the work stopped. As is always the case under such circumstances, it has been quite a difficult matter to get started again. During the meeting Brother Bradley in almost every sermon pressed the importance of having a new house of worship, and of beginning it at once. On Monday following the meeting 250,000 bricks were ordered, and are being put on the ground as rapidly as possible. We have an elegant lot in the best resident portion of the city, and nearer the center of population than any other church in town. It is estimated as being easily worth \$15,000. Our plans and specifications call for a building that will cost when completed about \$12,000.

Bessemer is a rapidly growing city of about 15,000 people. Many large industries are located here, and others are being projected. At the present rate of growth there will be not less than 25,000 inhabitants within the next five or six years. New resident and business houses are going up all the time, and real estate is advancing rapidly. I am sorry to say that we, as Christian people, have not kept pace with the material growth of the community.

Too much cannot be said in praise of Brother Bradley. His preaching is strong, logical and scriptural. I know of no preacher who is more helpful to the pastor. He magnifies the pastoral relation with great emphasis. His visit to our city was a blessing to the whole community, and the work he did will abide in the years to come. Pastor.

### From Mt. Moriah Church.

Bro. O. P. Langston, of Howard College, writes an enthusiastic letter about his meeting at Mt. Moriah church, which was begun October 12. He and his people had been earnestly praying for the divine blessing, and they were graciously heard. Twenty-one happy converts were baptized, and others are expected. Bro. Langston believes in Howard College and Dr. Montague. He is a good friend of this paper, and thinks it ought to go weekly to every Baptist family in Alabama.

A popular captain's wife was more than usually anxious over the safety of her husband, and accordingly handed a parish clerk a slip one Sunday morning, bearing the words "Captain Wilson, having gone to sea, his wife desires the prayer of this congregation on his behalf." Unfortunately, by the misplacement of the comma after the "sea," the congregation were told that "Captain Wilson having gone to see his wife, desires the prayers of this congregation on his behalf."—Cornhill Magazine.

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## WOMAN'S WORK

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### CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

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Mrs. N. A. Barrett.....East Lake  
Mrs. T. A. Hamilton.....Birmingham  
Mrs. D. M. Malone.....East Lake  
Mrs. G. M. Morrow, 1711 Eighth Avenue.....Birmingham

### Woman's Missionary Union.

#### STUDY TOPICS FOR NOVEMBER.

The Basis of W. M. U. Work being Recommendations of the Home, Foreign and Sunday School Boards, persistent, painstaking, prayerful effort has been made to render every possible assistance along all suggested lines of service.

#### RECEIPTS FOR THE YEAR 1901-2.

Towards work in home and foreign lands as promoted by the Boards of the Southern Baptist Convention, the Baptist women and children of the South have contributed in cash during the past year, \$34,776.52, an increase of \$1,803.25 over last year. Cash contributions—\$34,787.17 to the Foreign Board; \$19,510 to the Home Board; \$478.87 to the Sunday School Board. In contributions to the Home Board is included an offering of \$1,000 for the Church Building Loan Fund from Montgomery, Ala. Box Contributions—369 boxes, valued at \$24,459.47, were sent to missionaries of the Home Board; 126 boxes, valued at \$8,894.08, to Sunday school missionaries.

**CHRISTMAS OFFERING FOR FOREIGN MISSIONS.**—China, "the greatest mission field in the world," was again selected by the Foreign Board as the object of work for which offerings should be made at the season of rejoicing because of the gift of a Saviour. As usual, special literature was prepared; 76,800 envelopes were distributed. Receipts, \$6,088.17. Accurate results cannot be obtained, as money is sometimes undesignated.

**WEEK OF PRAYER AND SELF-DENIAL FOR HOME MISSIONS.**—The third week in March has for several years been set aside as the time for making special effort in behalf of the Home Mission Board. A program adapted to every day of the week, including both Home and Foreign fields, was prepared as an aid to meetings for prayer; also leaflets were furnished.

**CHILDREN'S DAY.**—Children's Day in June for the Sunday School Board is another special line of work. This was inaugurated in 1898 for the benefit of the Bible Fund, and Woman's Missionary Union has since endeavored to stimulate interest in the distribution of God's Word by Southern Baptists through their own agency—the Sunday School Board. Program and mite boxes for last June were provided by Woman's Missionary Union.

**SUNDAY SCHOOL MISSIONARY DAY.**—As in previous years, Missionary Day was emphasized in recommendations for the year 1901-02. Appreciating that this service is acceptable to the great teacher, who gave to children a place in the new dispensation, W. M. U. again sought to interest pastors, superintendents of Sunday schools, members of Mission Societies in making this a feature of their Sunday schools. The program was prepar-

ed by Miss F. E. S. Heck, and as in former years, contributions which are sent to the Sunday School Board were equally divided and given to the Home and Foreign Boards.

**LITERARY WORK OF WOMAN'S MISSIONARY UNION.**—W. M. U. Departments in the Foreign Mission Journal, Our Home Field and Kind Words are continued. Through the W. M. U. Departments in the Foreign Mission Journal and Our Home Field, special pains are taken to present such matter as can be utilized in missionary meetings.

**HELP THESE WOMEN.**—Woman's work for woman no human gauge can measure. The wife often does full as efficient work in the mission field as her husband, and nothing is needed more, as a living lesson to the degraded and ignorant idolaters and victims of vicious social surroundings, than the practical exhibition in the Christian woman herself of what the religion of Christ does for her as daughter and sister, wife and mother. The common witness of the most heroic and successful missionaries is that holy lives and tireless labor of devoted women have been indispensable to the highest results of missions.

There was a time when woman was regarded as little more than man's helper, if not servant. But Paul wrote, "Help those women which labored with us in the Gospel," as though they were now leaders and the men were to go to their help. Rev. A. T. Pierson.

**THAT DIAMOND RING.**—When the contributions for the debt were being made at the May meeting in Providence, a blind young lady in the assembly took from her finger and sent up to the pulpit, as her contribution, a diamond ring. Rev. Mr. Hull, the pastor of the Tabernacle Baptist Church in New York bought it for \$100. That ring was taken to New York and there sold and bought in the interest of Foreign Missions, until a sum was raised, including the first \$100 given in Providence, amounting to \$1,100. The Tabernacle Baptist Church then made a present of the ring to the young lady who gave it in her zeal for the cause of missions, with the request that she wear it as long as she lives. "There is that scattereth and yet increaseth."

This is another instance illustrating the teaching of an article in the present number of a magazine, under the caption, "The Part Contains the Whole." The ring, we are informed, was worth \$75. It helped the cause of missions to the amount of \$1,100. But the end is not in that sum of money. The moral influence of the benevolent act can be traced and estimated only by the omniscient God. The good done, the blessings procured for perishing souls in Pagan lands, by the gift of that ring, and the use of the money which the ring finally brought into the

treasury of the Lord, may not be computed by the symbols of our poor arithmetic.

### HOWARD COLLEGE CO-OPERATIVE ASSOCIATION.

My Dear Mrs. Malone: Will you please let a humble sister send a message through you to the societies and Sunbeam Bands of our State, begging them to join in the "Howard College Co-operative Association?"

The great privilege was mine to meet with the sisters who organized this Association, and knowing the great good that will come of it, I feel assured in saying that if every president and leader of "Sunbeam Bands could have met with them they, too, would join at once heartily in the work.

I have in mind just now, one society that I believe will pay cheerfully the initiation fee of \$1 each to become members and then will pledge \$50 for the year to be paid quarterly. And I think I know of one Sunbeam Band that will pay their \$1 initiation fee and make a pledge. I am so tempted to write the names of those of this band who will join, but another thought is to let Leland and Alma write them to Mrs. Malone and the amount of their pledge. This is a society and band who love to work for the salvation of souls to honor and glorify a loving Savior.

We all know that each year Howard College sends out into the world men who have dedicated their lives to the Master's use. Who can estimate their influence? The harvest is plenteous, the laborers few. Dear sisters, let us help with heart and hand this noble work. Your Sister in Christ,

Mrs. M. J. LeNoir.

Pratt City.

### QUESTIONS.

Will \$1 be the initiation fee for a society or does it mean \$1 per member? One dollar per member for a life long membership.

If the society does not want to join as a society, can we join your organization as individuals?

Certainly.

If so, to whom shall we report and what amount of dues and what pledge will be necessary besides the \$1 initiation fee?

Report to Mrs. Frank Edwards, Secretary and Treasurer, Woodlawn, or to me. The committee did not stipulate any dues or any pledge—that is left entirely with the person or society joining. We felt that if you loved the college you would be glad to pay the initiation fee and that if you joined the organization you would mean to work for it; but as to how much you give or as to making a pledge, that is left to your own good judgment. It would rejoice our hearts to receive at once pledges from societies and individuals. Still if you prefer, pay the dollar and join and see what you can do afterwards.

### OUR STATE ORGANIZER.

Dear Brother Crumpton: I want to congratulate you and through you the State Mission Board, on Mrs. Hamilton's acceptance of the position of State Organizer for Woman's Mission Union auxiliary to the Alabama Baptist Convention. In this respect Alabama is most highly favored and honored.

I recall your words at the State Convention held in Brewton, when after

addressing our woman's meeting, you were asked if the State Mission Board would co-operate with us in securing a State Organizer, you said: "Oh, yes, if we can find a woman as wise as a serpent and as harmless as a dove." We have found her.

In introducing Mrs. Hamilton at a recent meeting held with the Adams Street Church in this city, I told the ladies that I believed the Lord had been preparing her for this tour for several generations. For when you recall the work of her forefathers, the fact that her mother was a Boyce and her father our own beloved Dr. Tupper, so long the Corresponding Secretary of the Foreign Mission Board, you can better understand her consecration and self-sacrifice and her willingness to do the work so absolutely necessary in our State.

Mrs. Hamilton was the first president of our work in Alabama and her connection with the Central Committee makes it possible for her to render a service unsurpassed.

Mrs. Chas. A. Stakely.

### MRS. T. A. HAMILTON, THE STATE ORGANIZER.

It is with great pleasure we announce the employment of this noble woman for this important service. She comes to the work splendidly equipped by years of consecrated labor in her own church and as a faithful member of the Woman's Central Committee, from its organization. She has been with me at several Associations and has awakened among the ladies and children much enthusiasm. Now let the Women's Societies all over the State put themselves in correspondence with Mrs. Hamilton and pledge their hearty co-operation.

She may not be able to do much traveling before next spring; but she can learn the needs of the field by correspondence. W. B. Crumpton.

The appointment of Mrs. T. A. Hamilton as State Organizer, is of such vast importance to our Woman's Work that I take the liberty of republishing the announcements that appeared in last week's issue. They were meant for our page, but the brethren stole our fire. I want every woman to know the good news!

The sainty Bolton, of the sixteenth century, said: "As a father is more delighted with the imperfect talk of his own little child when it first begins to speak, than with the exactest eloquence of the most famous orator on earth; so assuredly our Heavenly Father is infinitely better pleased with the broken, interrupted passages and periods of prayers in thee, an upright heart, and heartily grieved that thou canst do no better, than with the excellently composed, fine phrased, and most methodical petitions of the most learned pharisee. Nay, his soul exceedingly loathes the one; and graciously accepts the other in Jesus Christ."

Rev. J. R. G. White filled his regular appointment at the Baptist Church here last Sunday and his sermon has since been the talk of the town. The preacher seemed to be at his best and delivered his sermon with that degree of earnestness that carried conviction to the minds of his hearers. His congregations see him growing into a bigger preacher in each sermon he delivers.—Luverne Journal.



## CORRESPONDENCE

## Duty of the Church to Her Pastor.

By Rev. Jno. E. Barnard.

Let him that is taught in the word communicate unto him that teacheth in all good things.—Gal. vi, 6.

The divine call to the ministry is clearly set forth in the Word of God; both in the Old and New Testaments. "No man taketh this honor unto himself." When the many duties, hardships and responsibilities of the ministry are carefully and prayerfully considered in the light of God's Word by any conscientious man, he cries out in anguish of soul, "Who is sufficient for these things?" The Holy Spirit calls men to special service today just as He did Paul and Barnabas. Acts xiii, 2-3.

It is also true that when God calls a man to preach He gives him a field to work in. If one thinks he is called to preach and he can not find a people who will give him a hearing he may rest assured that he is mistaken as to his impressions. When the apostles went out upon their mission the people gave them a hearing. "Separate me Paul and Barnabas to the work whereunto I have called them," is the language of the Holy Spirit. It is equally true that just as God calls a man to preach to a people so He calls upon that people to support the man whom the Holy Spirit appoints over them.

Communicate—to share with, to divide of your means or substance. Just as the pastor prays, studies, works and strives for the interest of the church, accumulates and keeps in store a good supply of spiritual food for, and communicates the same to his people, so the church is to provide for the temporal support of the pastor and his family. As the pastor looks after the spiritual interest of each individual church member, so each individual church member is to look after the temporal interest of the pastor. Our Savior tells us that the workman is worthy of his hire. The inspired apostle laid great stress upon the duty of the church to her pastor. He argues this point by asking some plain, practical, pointed questions. "Who goeth a warfare any time at his own charges?" All who have any knowledge of life in the army fully understand this question. When a soldier leaves home and loved ones to fight for the honor of his country, he expects and rightly expects to receive wages for the service he renders. I was once discussing this question and commenting upon this passage in a ministers' and deacons' meeting. Turning to an aged brother near me, I asked him: "Did you fight in the civil war?" "Yes," said he. "Did not the government support you while in the army?" "No, sir," was the reply, "I never got a cent from the government for my service." I thought I was almost defeated in making my point, but when I learned the secret of the matter the fact was revealed that the brother was in the army as a substitute and received good wages from the man for whom he fought during the war. No government could expect to maintain an army for a great while without paying her soldiers for their faithful service. Much more impossible it is for a church to maintain a strong minister without communicating unto him the things with which God has blessed her in the world. If a church

wants her pulpit filled with a strong, able and efficient pastor, she must loose his hands by giving him a strong support that he may give his people strong and wholesome food from God's Word. "Let him that is taught in the word communicate unto him that teacheth in all good things."

"Who planteth a vineyard and eateth not of the fruit thereof?" When a man plants a vineyard it is expected that he and not another shall reap the fruit of that vineyard. What would you think, dear reader, if one who had no interest whatever in a vineyard should walk boldly into it and gather all the grapes and different varieties of fruits, box

church is guilty of robbery in the sight of God.

"Who feedeth a flock and eateth not of the milk thereof?" I see a man out yonder feeding his flock; he milks them, he takes all the pains possible with the milk and butter. To whom do the proceeds of that flock belong? The question needs no answer. But the man to whom the flock belongs does not receive any of the proceeds of his flock. Another man comes along; he takes the milk and butter, sells them and lavishes the money upon his own family. The children of the man who owns the flock are left crying for milk and butter, but none to satisfy their hunger. What is the trouble? The thief has robbed them of their living. You see very clearly the application of this passage to the church member. God makes no difference between the crime of him who

that you esteem him as one sent and appointed by the Holy Spirit to be your spiritual overseer. The writer praises the Lord that he is pastor of a flock who thus appreciates his labors. "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" "Do ye not know that they who minister about holy things live of the things of the temple, and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Those who ministered about holy things had nothing to do towards looking after their temporal support. Just as they were partakers of the things of the altar so is the minister to live of the Gospel. This is a rule that works both ways. Just as the church or church member that refuses to compensate the pastor for his work is guilty of robbery, so is the minister who receives wages from his flock and then fails to teach them in all good things guilty of the same sin. Let the minister first teach in all good things, he then has a perfect right to require those whom he teaches to pay him for his work.

## Our Normal Studies.

The Sunday School Board at Nashville, Tenn., is publishing a series of booklets in its Normal Course. Two of them are now ready as follows:

Vol. I. The Sunday School; Its history; methods; management; teachers and teaching. By B. W. Spilman, Field Secretary. 16 mo., pp 92. Price 25 cents single copy; per dozen, 15 cents each.

Vol. II. Books of the Bible; an elementary study of the Bible by books; a year's course in weekly lessons for normal classes, young people's meetings, Bible classes and individual students. By H. C. Moore, Newbern, N. C. 16 mo., pp 134. Price 30 cents single copy; 22 cents each per dozen.

Other volumes will follow until the series is completed. They are neatly bound and are well adapted to their high purpose in normal work. The Board issues these books in the line of improving our Sunday school condition by securing better teachers and teaching.

The price is purposely placed very low so as to give the booklets wide circulation. We earnestly solicit co-operation in this movement. Our Field Secretary, Brother B. W. Spilman, will be glad to give further information to any who may write to him.

Speaking broadly as to the Sunday school condition, we need more schools, larger schools and better schools. This will give us glorious results in our denominational life and work.

J. M. Frost.

Nashville, Tenn.

## Eufaula Association.

This body met with Prespect church, Barbour county, October 21-24, inclusive. There were great crowds in attendance; and the Association was one of the best we have had. The Association adopted and indorsed the "Baptist Collegiate Institute" at Newton, as a feeder of Howard College. Rev. Frank Willis Barnett was present and made a splendid impression on the brethren. He was given the right of way, and preached the introductory sermon, which was a gem. He made a telling speech for his paper, showing its merits and answering all objections. He was amusing in telling



REV. T. W. O'KELLEY, D. D.

The above is the picture of the pastor of the Second Baptist Church of Little Rock, Ark. Brother O'Kelley recently went from Georgia to Arkansas. He is one of the strongest and most lovable men in our denomination.

them up, hasten off to market with them and appropriate the proceeds to himself and family? All would agree readily that such a person is nothing more nor less than a thief. So it is with a church, or church member, that receives the honest and faithful service of a pastor and then refuses to pay him for his work. They rob him of his time, his strength, his means, and of the presence of his family, and above all he is robbed of his influence with the church and the world. Consequently, God is robbed of his honor and glory. The application of this passage is the same to the individual church member as it is to the church as a whole. For the church is made up of individual members. Consequently the church member who refuses to pay his pastor for services rendered in the interest of the

robs the family of their food and the church or church member who willfully refuses to "communicate unto him that teaches in all good things." This may seem very strong, but it is God's truth. I have no apology to offer for what God's Word teaches. Thou shalt not muzzle the ox that treadeth out the corn. God didn't say this because He cared so much for the oxen, but He said it that His people might not be of the disposition to get something for nothing. No man must expect the ox to tread out the corn for his benefit and then not reward the ox for his labor. Leave the muzzle off the ox so he can eat when he wants to. Church of Christ, untie the hands of your pastor, show him, by keeping himself and family comfortable, that you appreciate him and his faithful service. Show him



why he put his picture on the first page, and why he took it down. He reminded me of an old song, which I paraphrase thus:

They fussed about my picture,  
They did upon my word;  
I substituted for it  
The picture of a bird;  
It was the American eagle,  
I said dear brethren, true,  
The eagle's wings are broad enough  
To cover me and you!

We had sermons by Rev. R. A. J. Cumbe, Bro. Arnold, and the writer, who preached the missionary sermon, after which a collection was taken for missions. A fine subscription was made to the Orphan's Home and a special liberal collection was taken up for Bro. Fenn, a ministerial student at Howard College. The writer, as trustee, talked for Howard College.

We think we have in Hon. G. L. Comer the best moderator in the country, and in Bro. J. T. Watkins a most excellent clerk.

Mrs. Hamilton, State organizer, was there, and addressed the ladies on two occasions. She is a noble, elect lady, for her glorious work. She stopped over in Eufaula and addressed a large gathering of ladies here.

The association will meet next year at Pleasant Grove church.

M. B. Wharton.

Eufaula, Ala., Oct. 24, 1902.

### Editorial Correspondence.

Had quite a pleasant visit to Union Springs recently. Found Bishop A. J. Moncrief a royal helper in the work of putting the "Baptist" in the homes of his people.

Pastor Hagood was engaged in a meeting during my visit to Clayton, and could do but little else; but he and sister Hagood entertained the "Baptist" man. It is enough to say that she is a "Judson girl"—that speaks for the kind of hospitality. I enjoyed the home as I always do the homes of Baptist preachers.

The Central Association went to high water mark. The preachers and the brethren and the sisters are noble folks. They opened their hearts and purses to the "Baptist." The discussions of the various reports revealed the ability of her leaders, and the earnest listening, the faith of the people in their leaders.

The Old East Liberty is still great in leaders, in people, in gifts, in hospitality and in spirituality. Dr. Shaffer is a model moderator, and East Liberty is a model association. What noble speeches the brethren made in the behalf of the "Alabama Baptist." The fruits of those speeches will be gathered in the years to come. Large numbers of preachers always attend the sessions of this body. There were present from the Randolph County Association Revs. C. T. Culpepper, H. C. Risner, A. S. Brannan, Jesse Holiday; from the Central, Revs. A. S. Smith and W. R. Whatley; from the Muscle Shoals, Dr. F. C. David; from the Birmingham, Dr. A. P. Montague; from the Tuskegee, Revs. Hugh Wallace, Z. D. Roby, D.D.; from the Orphanage, Rev. Jno. W. Stewart; from Montgomery, Rev. W. B. Crumpton of the State Board of Missions; from the East Liberty, Shaffer, Bell, Bledsoe, J. O. and W. C., Robinson, Gregory, Pugh, Hunter, Burden, Ellis, Stuckey, Jarrell, Shaffer, O. R., McCoy, McCarley, Fargason and the scribe. Twenty-nine preachers if you count Dr. Montague. He doesn't claim to be any-

thing but a plain Baptist Deacon, but I heard a D.D. say the other day "He does some mighty good preaching anyway." I just want to record right here that after seeing, hearing and traveling with the Howard president, he is the man for the hour. I believe we shall have cause to praise God for his coming. Brethren, you can just open your hearts to him—that, of course, will "loosen your purse-strings." Hurrah, for Howard College!!

Spent one day, the opening, at the Harris Association. Rev. Lamar Jones of Phenix First Church is moderator, J. Henry Bush, Heard, Ala., clerk, and J. T. Nuckolls, Sr., Oawichee, treasurer. Here Dr. Montague charmed us with one of his great speeches. One brother said to me after hearing the address, "I tell you the Baptists are folks." It was a delight to see the faces of the Harris brethren and sisters. Many of them were "fellow helpers to the truth" during an almost eight years' pastorate in their midst. Time nor distance does not dim my affection for them. God bless them. On account of a belated train, I was permitted to attend only the night session of the last day of the Tuskegee Association. Rev. W. G. Gregory is moderator and Rev. J. H. Wallace clerk, and Bro. A. M. Cameron, treasurer. Was told that it had been a fine session and contributions along all lines increased. I neglected to say that Judge A. D. Bentley and Rev. D. S. Martin are Moderator and clerk of the Central Association. The treasurer's name escapes me just at this moment. J. W. Hamner.

### Out of a Babe's Mouth.

There is a family in this city (Detroit) who are dependent at this moment upon a little child for the present sunshine of their lives. A few weeks ago the young wife and mother was stricken down to die. When the family physician called them together and in his solemn way intimated to them the truth—there was no hope, then the question arose among them, who will tell her? Not the aged mother who was to be left childless. Nor the young husband, who was walking the floor with clenched hands and rebellious heart. There was only one other, and at this moment he looked up from the book he had been playing with unnoticed by them, and asked gravely:

"Is mamma doin' to die?"

Then, without waiting for his answer, he sped up stairs as fast as his little feet would carry him. Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small hand on his mother's pillow.

"Mamma," he asked in sweet caressing tones, "is you 'fraid to die?"

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who—told—you—Charlie?" she asked faintly.

"Doctor, an' papa, an' gamma—everybody," he whispered. "Mamma, dear, doan' be 'fraid to die, 'ill you?"

"No, Charlie," said the young mother, after one supreme pang of grief, "no, mamma won't be afraid."

"Jus' shut your eyes in 'e dark, mamma; teep hold my hand—an' when you open 'em, mamma, it 'ill be all light there."

When the family gathered awe-strick-

en at the bedside, Charlie held up his little hand.

"H-u-s-h! My mamma doin' to sleep. Her won't wake up here any more."

And so it proved. There was no heart-rending farewell, no agony of parting; for when the young mother woke she had passed beyond, and as baby Charlie said: "It was all light there."

—Rev. E. P. Hammond.

### Burdette Scores Again.

So you are not going to church this morning, my son? Ah, yes; I see. "The music is not good;" that's a pity; that's what we go to church for, to hear the music. And the less we pay, the better music we demand. "And the pews are not comfortable;" that's too bad; the Sabbath is a day of rest, and we go to church for repose. The less work we do during the week the more rest we clamor for on Sunday. "The church is so far away; it's too far to walk, and you detest riding in a street car, and they're always crowded on Sunday." This is indeed distressing; sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there. "And the sermon is so long, always." All these things are indeed to be regretted. I would regret them more sincerely, my boy, did I not know that in a few weeks after the frost is out of the ground, you will squeeze into a stuffy street car with a hundred other men, breathing incense of whiskey, beer and tobacco, and hang on a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right in your very ears, and come home to talk the rest of the family into a state of adral paralysis about the "dandiest game you ever saw played on them grounds." Ah, my boy, you see what staying away from church does? It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.—Robert Burdette.

### Easily Stated.

It is interesting to notice how readily any one who wishes to set forth the main doctrines of the New Testament, in their simplest terms, falls into what may be called the Baptist form of statement. Sixty years ago Dr. Charles Hodge, the eminent theologian of Princeton, prepared a brief compendium of Christian doctrines for general circulation among all classes and conditions of people by the American Sunday Union. It is very edifying reading to-day. And it is thoroughly Baptist, excepting perhaps an occasional theological term to which some might object. We do not like the word "sacrament" for obedience, but Dr. Hodge's teaching concerning the Christian ordinances, in this little book, is for the most part admirable. In writing it he was not thinking of "Princeton theology" which he did so much to formulate

and advocate, nor of "federal headship," but he was thinking of the simple doctrines of grace which he so devotedly loved, and he was setting them forth in lucid terms for the humblest believer or inquirer. The ordinances of baptism and the Lord's Supper, he says, confer no benefits upon those who neither understand nor believe the Gospel. "When an unbeliever receives those ordinances, he no more obtains a title to the blessings which they represent, than a man obtains a title to an estate by falsely assuming the name of the person for whom it is intended. Those ordinances were appointed as a mode of publicity professing our faith in the Gospel!"

Here is a later instance. Dr. D. J. Burrell, pastor of the Collegiate Reformed Church in this city (the oldest Protestant church on the continent), has just published an excellent book on The Person and Teaching of Christ. Of course the work is frank, large-hearted, and evangelical, or it would not be from Dr. Burrell. Speaking of the duty of those who hear the Gospel of the kingdom, he says: "The sinner must repent, believe, and be baptized. (1) Repentance is renunciation of sin. It is casting off allegiance to the prince of darkness, as preliminary to naturalization in the kingdom of God. For in this kingdom there is no room for sin. (2) Belief is, in simplest terms, an acceptance of Christ. What we call 'saving faith' is more than an intellectual assent to doctrinal or ethical symbols; it is a vital 'coupler' between the soul and the sovereign Son of God. (3) And baptism is an open avowal of Christ. Up with your colors! On with your uniform. For whoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he cometh in his glory." That is well said, and how familiar it sounds to Baptist ears! Some good people are complaining that the revised New Testament is "too Baptist." There are, however, a few inaccuracies yet remaining. When they are removed it will be wholly Baptist.—Standard.

"No Christian is entitled by wealth or social position or business engagements to exemptions from personal service for Christ. Men sometimes bribe corrupt officials to relieve them from jury duty; but God cannot be bribed. Gifts of money for carrying on the work are not a substitute for personal effort for the salvation of souls. One cannot pay for a substitute at the prayer meeting or the Sunday service. These are personal matters, and require personal attention. Many professing Christians are suffering from spiritual atrophy because they are neglecting to do as well as to give."—The Examiner, New York.

Rev. Washington Gladden, D.D., in an article in the North American Review, says that the last century has almost trebled the number of adherents to Christianity, and that Protestantism controls one-third of the world's population.

### FOR OVER SIXTY YEARS.

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## The Southern and Alabama Baptist

ORGAN OF THE  
Baptist State Convention of Alabama.

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

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JOHN T. BARNETT, . . . Business Manager

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We wish to thank the pastors, moderators, clerks, churches and other brethren who helped us put the Alabama Baptist into Baptist homes during our canvass of the Associations. Every where we went we found many who were ready to help us in our work. We come back to our desk much encouraged for we feel that we can count on the preachers in Alabama to help us in our effort to make the paper worthy the great denomination for which we stand. To make success sure we beg that every preacher, pastor, deacon, Sunday school superintendent and B. Y. P. U. President will make an active canvass for the paper between now and January 1st. Let's have an Alabama Baptist revival. • Frank Willis Barnett.

We hope the churches came up nobly in the collection for Howard College last Sunday. Those which did not hold meetings on that day will, we are sure, fall into line when their meeting day comes around. A great deal depends on what the Baptists of Alabama do in this matter during the present month.

Our young people are to be specially congratulated upon their rare good fortune in having so gifted and accomplished a woman to superintend the Sunbeam work as Mrs. T. A. Hamilton. Perhaps few of our readers know who she is. Her father was the distinguished Henry Allen Tupper, D.D., for more than twenty years Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention. James Pettigrew Boyce, D.D., LL.D., President of the Southern Baptist Theological Seminary from its founding until his death, was her uncle. Keer Boyce Tupper, D.D., of Philadelphia, and H. Allen Tupper, D.D., of New York, are her brothers. It will be enough to say of any woman what may be said of Mrs. Hamilton, that she brings additional honor to these noble names. She is thoroughly loyal, first, to her divine Saviour and second, to His truth as the Baptists hold and teach it. She could hardly be anything else than a constant worker for the great cause of missions. Heaven's blessing crown her efforts!

Dr. Montague spoke in the morning in the Pratt City Church, and in the evening in the Southside Church, Birmingham, in the interests of Christian education.

### The Ensley Pastor.

On our front page this week we give a good picture of the new pastor at Ensley, Dr. H. W. Provence. He is the oldest living child of Rev. and Mrs. S. M. Provence, and was born in Greenville, S. C., Nov. 2, 1873, while his father was a student in the Southern Baptist Theological Seminary. He was never sent to school until on his twelfth birthday he entered Bethel College, Russellville, Ky., where his parents were then living. He was prepared for college, as were his brothers and sisters, by his mother, who was singularly well equipped for her work. In the fall of 1886 he was baptized by his father in the Russellville Church. He entered Richmond College (Va.) in September, 1889, and soon afterward yielded to the divine call and wrote his parents that his plans were all changed, and that he must give himself to the ministry of the Gospel. He threw himself at once into the religious work of the students and was soon trying to preach. He supplied several churches contiguous to Richmond during the last three years of his college life, and won the highest esteem of his people, for his earnestness and simplicity. He was graduated with the degree of Master of Arts in June, 1894, and the following October found him in the Seminary, which had been removed from Greenville, S. C. in 1876. He at once took high rank as a student, and after the first few months was in demand for preaching. He took the full Seminary course and the special course leading to the degree of Doctor in Theology. The subject of his graduating thesis was, "The Pelagian Controversy" and he showed in his treatment of it fine discrimination and the judgment and skill acquired by years of reading and study. He accepted a call to the South Montgomery Church at the close of his Seminary career in 1898, and entered immediately upon his work there. In the following November he married Miss Mary Hall, of Richmond, Va. thus consummating an attachment that had been growing for years. In July, 1899, he began his work as pastor at Clayton Street Church, Montgomery, in which he achieved a signal success, not only winning the love of his people, but their unstinted confidence in the soundness of his judgment. He comes to Ensley with the experience of several years in pastoral work, and with the best equipment our country affords.

Dr. Provence's reading is extensive for a man of his years. His literary taste is keen, and his book notices in our columns have attracted attention. He is a lover of good books, and his library has been selected with great care. Of course it is constantly growing. Notwithstanding his love of books and his sound learning, he is by no means a book-worm. He is fond of a day in the woods, is a good wing shot, is at home in the water, and his fondness for all manly sports makes a bond between him and the young men and boys which he turns to good account.

In the pulpit he finds his element. He believes in letting the inspired word speak for itself, and therefore his preaching is largely expository. He has no mannerisms, but speaks with a directness of thought and a clearness of enunciation which make it easy to listen. He believes strongly in pastoral work and his systematic habits make it possible to see his people often in their homes without neglecting his studies. In all his work he has the

constant sympathy and helpfulness of his wife, who has won the highest esteem of his people wherever they have been.

The Clayton Street people give them up with the greatest reluctance.

### A Welcome Service.

A very interesting welcome service was held at the Ensley Church Sunday afternoon. Pastor J. F. Watson, of the Pratt City Church, presided, and, in the absence of Dr. Davidson, who was to have spoken on the Relation between the Pastor and the Church, gave an impromptu address on that subject. Dr. Thompson, pastor of the Bessemer Church, spoke on the Relation between the Church and the Denomination at Large. These two addresses were apparently designed to save the new pastor a great deal of preliminary work. They served their purpose well. The pastor of the Presbyterian Church, Rev. Mr. Orr, gave the cordial welcome of his people and spoke earnestly of the needs and the difficulties of the work in Ensley. The Methodist pastor, Rev. Mr. Williams, who is just now concluding his four years of service at Ensley, gave the welcome of his people. He facetiously remarked that when he first saw the new pastor he felt sure the Baptists of Ensley would not want the young man any longer. He is more than six feet now. He, too, bespoke the earnest and hearty co-operation of the church, and assured both pastor and people of his best wishes for a great

work. Bro. J. W. Minor, senior deacon, spoke on behalf of the church. He related the circumstances which led to their effort to "rob" the Clayton Street Church, Montgomery, and spoke of the confidence the church felt, in view of these circumstances, that no mistake had been made. He gave a very interesting sketch of the church's history (a remarkable history it is, too); and assured the young pastor that far greater things were in store for them, if their opportunities were wisely improved.

When the new pastor rose to speak it was evident that he felt the "burden" of the glowing commendation which had been uttered, but in a few well-chosen words he announced his readiness to serve the interests of his Master's cause in any way possible.

The new relationship begins under most favorable auspices. The church, though only about two years old, has a comfortable and well arranged auditorium, and an eligible lot on which to build a pastor's home. It is out of debt, and judging from a remark of Deacon Minor, proposes to pay the pastor's salary monthly in advance.

Among the visitors present were Rev. C. W. O'Hara, of Columbiana, and his son, J. W., pastor at Wylam, and Deacon John F. Knight, of the North Birmingham Church. The most deeply interested person in the congregation was the new pastor's mother. It was a coincidence that Sunday was his birthday and his birth occurred on Sunday. His wife is expected in Ensley soon.

## Editorial Paragraphs

From a business note from Sister Margaret R. Pake, of Vinegar Bend, we take these noble sentences: "Our pretty home, Bonnie Highlands, near Deer Park, is a smouldering heap of ashes, but the joy of the Lord is ours. We praise Him for spared life and many blessings which fire cannot consume. I love the paper and the noble ends it aims at. God bless you and reward in your sacrifices and labors!" When have you seen anything more beautiful than that, dear reader?

Miss Blodgett, of the Moody Bible Institute, Chicago, is in Birmingham. On Tuesday and Thursday evenings, Sundays at 3 p. m., and Saturdays at 10 a. m., throughout the current month she will meet the women of the Birmingham district and unfold to them the exceeding beauty of the Holy Scriptures. Miss Blodgett is filling a series of engagements in the southern country. She has given the Judson College girls a series of inspiring expositions of the Word. Her personal magnetism, her devout spirit, and her earnest study combine to equip her in an uncommon measure for this work. It is a rare opportunity. All women young and old are cordially invited. The meetings will be held in the First Methodist Church, corner 19th street and 6th avenue.

The Atlanta Journal in its issue of the 26th ult., had the most suggestive cartoon on the cigarette habit we have ever seen. It was designed by Nolan, and entitled The Seven Ages of the Cigarette Fiend. The first "age" shows a young boy who has already become a smoker. Near him is a package of cigarettes. The next "age" shows a young man with a hardened and defiant expression on his features, and with him a bottle of whiskey and a package of

cigarettes. The next age shows several degrees of additional hardness and a package of opium added. From this on the opium and the whiskey and the cigarettes are always shown. Gambling is shown in the fourth "age," though it no doubt begins earlier. The criminal course is well on at the fifth "age," and the expression of utter wretchedness increases. The sixth "age" shows the convicts' stripes, and the last shows a grinning skull with the deadly cigarette between its teeth. The Journal has rendered a conspicuous service to good morals in this cartoon, which tells the sad story of many a ruined life. God save our boys!

It sometimes turns out that way, in spite of all that two or three proof-readers can do. There is no county in Virginia named Lanier, and yet we said last week—but no matter what we said, the birthplace of our friend and brother Rev. John V. Dickinson is in Louisa county, Va.

The struggle over the education bill in England grows more acute since the recent assembling of parliament. All hopes that the government would withdraw the bill have been dispelled by Mr. Chamberlain's Birmingham speech. He declared that the government would not retreat from its position, and that if it was defeated on this issue the ministry would resign. This terrible result the party will presumably avoid by standing together on the education issue, obnoxious as the Balfour policy is to many of his own people. One is reminded by the stubborn English government leaders of our own coal kings. The obstinacy and disregard of the ultimate reaction is about equal in the two cases. If the majority does not propose to withdraw or to alter the bill,



## MISS MONIE BOWEY,

No. 38 Perry Street,

DETROIT, MICHIGAN.

A couple of winters ago I slipped on a frozen sidewalk and fell flat on my back. On being examined I found that I had sustained internal injuries which laid me up for more than two months. After that I noticed that I had pains in the back and groin which I never had before. I doctored and doctored for several months but as the pains increased instead of growing better I decided that I was not having the right treatment. Reading in the papers of the wonderful cures performed by Wine of Cardui I wrote to one of the parties and received a very satisfactory reply and I immediately sent for some. In a very short time I felt generally better and after seven weeks faithful use I was once more well and strong. I have never had a sick hour since and I daily bless your splendid medicine.



Miss Monie Bowey.

Wine of Cardui makes women more womanly by curing their weakness and making them stronger. Wine of Cardui cured Miss Bowey. As a medicine for all women in every trying period of their lives can you think of a better medicine for yourself, your sister, your daughter or your mother? Can you think of a more acceptable present to give your friend than a bottle of this medicine which will bring her health and happiness? You are suffering? Your duty is to rid yourself of this pain. If your daughter, mother, sister or friend is sick and in need of relief, your duty is equally great to them. Many women, now well, owe their lives to friends who brought them Wine of Cardui.

Wine of Cardui is adapted to women at any age in any walk of life. For the working woman it gives her strength for her tasks and better treatment than a doctor for very small cost.

Your druggist will sell you a \$1.00 bottle of Wine of Cardui. Secure the medicine today. Take it in the privacy of your home. Relief will come to you as surely as you take it.

## WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

## Weogufka Association.

This body was called together Oct. 8th, at Mt. Moriah Church in Coosa county, by the moderator, Rev. W. S. Cox. The introductory sermon was preached by Rev. J. Bice. The visiting brethren present were Revs. C. C. Heard, M. J. Parrish, J. T. Nelson and McElrath, together with the writer. On the second day at 11 o'clock Bro. C. C. Heard preached a very effective missionary sermon, after which a collection was taken for Foreign Missions, amounting to \$6.13. Oh, for more men like Brother Heard!

This Association has never done much for missions, but they are coming to the front in that line. The next session will be at Union Point in Chilton county. R. R. Brasher.

The Frisco will sell tickets on certain dates between October, 1902, and April, 1903, at special one-way colonist rates to all points in Indian Territory, Oklahoma, and Texas, and to all points on the Texas and Pacific except New Orleans. Also to many points in Missouri, Arkansas and Louisiana. Write for information to Bryan Snyder, St. Louis, or to C. O. Jackson, Birmingham.

Subscribe for the Southern and Alabama Baptist.

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

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

or the LAMAR & RANKIN DRUG CO., Atlanta, Ga. Distributing Agents.

## BATCH OF WANTS.

1. We want a wide-awake student in every town to represent our Company. You can learn short-hand and make money at the same time. In applying state your age, occupation, also whether you wish to learn Short-hand.
2. Two or three industrious boys or young men are offered opportunity to work their way through business college. We teach Book-keeping, Short-hand, Typewriting, Type-setting, Printing, Proof-reading, etc. Give full personal information.
3. Two printers are offered Business College course, board, books, etc., in exchange for services part time.
4. We want five organizers to travel and form classes to be taught by mail. Good money can be made by hustling young men.
5. We want the name and address of every boy and girl in the United States wanting to learn Short-hand. Write us and see what you will get.
6. Learn Short-hand at home. We publish the best books for self-instruction—Pitman system. Cost of set, \$1.25. Free terms of lessons by mail to every purchaser.
7. Send 10 cents (stamps) for 'Beginner's Short-hand Lesson Book', 80 pages; for young students it is "the thing."
8. We teach all commercial branches by mail. Trial lessons free.
9. Five school teachers in each county will be given full Short-hand course by mail without expense.

Address all letters to the Moran Short-hand Company, St. Louis.

OF INTEREST TO THE YOUNG—Special arrangements have been made by which every reader of the Alabama Baptist is to receive free of charge an "Elementary Short-hand course" by mail. Lessons to be given by one of the leading stenographic Publishing Houses in the world. Only Expense—copy of "Beginner's Lesson Book," price 25 cents (stamps), which of course every student will need. Offer holds good this month only. Write immediately. The Moran Short-hand Co., St. Louis, Mo.

## Heiskell's

Heiskell's Ointment accomplishes astonishing cures of skin diseases, after the most powerful internal remedies have failed. After bathing the part with Heiskell's Soap use Heiskell's Ointment and it will quickly remove all Blisters, Pimples, Eruptions and Sores. Cures Tetter, Erysipelas, Salt Rheum, Scald Head, Itch, Ringworms, Ulcers, Piles, Barber's Itch; relieves and heals Burns and Scalds. Makes the skin soft and beautiful. Prescribed by physicians for half a century. At druggists 50c. Send for free book of testimonials.

JOHNSTON, HOLLOWAY & CO., Philadelphia.

## Ointment

## BIRMINGHAM BUSINESS COLLEGE

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"The Leading and Representative

Business College of the South."

Twenty states and territories and one foreign country represented in last year's enrollment. Railroad fare paid; positions guaranteed. Send for illustrated catalogue today. Please mention this paper when writing. Now is a good time to begin.

WILLARD J. WHEELER, Pres., Birmingham, Ala.

## Order of Publication.

The State of Alabama, Jefferson County. No. 2858. In Chancery, at Birmingham, Fifth District, Northwestern Chancery Division of Alabama.

Holly Pannell vs Lee Edward Pannell. In this cause it being made to appear to the Register by affidavit of John H. Miller, Agent of Complainant that the Defendant Lee Edward Pannell is a non-resident of Alabama and resides in Atlanta in the State of Georgia, and further that in the belief of said affiant, the Defendant is of the age of twenty one years, it is therefore ordered by the Register that publication be made in the Southern and Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said Lee Edward Pannell to answer, plead or demur to the Bill of Complaint in this cause by the 6th day of December, 1902, or in thirty days thereafter a decree pro Confesso may be taken against him.

Done at office in Birmingham, Alabama, this the 27th day of October, 1902. W. C. Garrett, Register.

## SPARHAWK RHEUMATIC CURE.

Quickly and permanently cures all form of Rheumatism, Neuralgia and Lumbago. It is purely vegetable, entirely harmless and cures what all else fails. Sparhawk Chemical Co., I had Rheumatism for three years; took boxes of "Sparhawk Rheumatic Cure" and entirely well. It is the best I ever used.

James Torrence,

3626 Lucky St., St. Louis, Mo.

For sale by all druggists or sent to any address on receipt of 50c. Sparhawk Chemical Co., St. Louis, Mo.

## 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.

For Asthma use CHE-NEY'S EXPECTORANT.

England is on the eve of the greatest political struggle of a generation. The high moral ground on which the Non-conformists stand in their opposition raises the issue to the dignity of a national fight for liberty.—Standard.

The Biblical Recorder, reporting the last meeting of the King's Mountain Association, pays the following tribute to Rev. Thomas Dixon, father of Clarence (A. C.), Tom, Jr., and Frank:

"We should like to mention all of the brethren. We are sure each one will retire for a time in favor of the one we are now about to mention. He still stands in a glorious human frame, erect, stalwart, crowned with snowy white hair. His eye still twinkles with the kindest light that we have seen in a long time. His smile lights up the sunset on his face with a glow that no Indian summer horizon can match. He moves amongst his brethren and sisters with a courtesy, a dignity, a gentlemanliness that no Chesterfield could equal—the most courtly man in our acquaintance; he carries in his head and on his heart the story of the Association and her constituent churches; he speaks with a tenderness that is powerful; he is at once the embodiment of all that is strong in Cleveland county, and all that is noble in the King's Mountain Association. We refer to Thomas Dixon, the elder. Grand old man, God bless him!"

Mr. Dixon is still a pastor, although more than eighty years old. For more than fifty years he has served in the King's Mountain Association.

The marriage of Miss Capitola Covington and Mr. Walter Jones McLendon, of Wadesboro, N. C., was solemnized on the evening of the 22d at the residence of the bride's parents, Mr. and Mrs. C. M. Covington, in Pensacola, Fla., Rev. Frederick Jones, pastor of the First Baptist church, officiating.

The only attendants were Miss Louise Covington, a sister of the bride, as maid of honor, and Mr. Leas Watson, of Atlanta, best man, with the bride's little brother, Armistead, as page. Mr. and

Mrs. McLendon left for an extended wedding trip and will be at home to their friends in Wadesboro, N. C., after November 1st.

## GOING TO BIRMINGHAM.

At the recent meeting of the Executive Committee of the Bible Institute Association it was decided to carry the headquarters of the work to Birmingham. The next paper, the December number of the Sermonizer, will therefore be issued from that city. The Lord has greatly blessed us and the work at Auburn but the mature methods advanced plans and the wider field have brought us to a new era in the work when it needs to be operated from a great center. A circle of strong business men associated with the ministry from thirty-one counties in the State are organized behind the work and we are stimulated by the ever widening horizon to the growing demands of a constantly increasing effort. The best advancement of the Southern Ministry is the end for which we strive. If in addressing this need the Lord has given methods that meet the ministerial want of other sections they will not be barred their use but may have them on the regular terms stated in the editorial column.—The Sermonizer.

We give fraternal welcome to Brother Anderson. He has our best wishes. The aim he has in view is a large and noble one. We do not understand that he proposes to throw a straw in the way of a student's going to college and seminary, but to help him if possible, and specially to help those who have had no such advantages.

## AMERICAN FEDERATION OF LABOR,

New Orleans, La., Nov. 13-22, 1902.

Rate of one fare for the round trip from all ticket stations on Central of Georgia Railway; tickets on sale Nov. 11th and 12th, final limit Nov. 24, 1902. Any Agent of the company will cheerfully give additional information upon application.



## To the Sunny South.

Railroad service between St. Louis and New Orleans and Mobile has been reduced to a fine art. In the last few months vast improvements have been made. The Mobile & Ohio, true to its reputation of being at all times in the front rank of progressive railroads, has established a highly efficient and luxurious service from St. Louis to the South. It may be said to have eclipsed all its previous records, and to have done something that will make it more popular than ever with the traveling public. The management of the Mobile & Ohio never allows itself to be behind the times, or to be out-distanced by its rivals. The ever-increasing traffic over its lines to the South gives ample demonstration of the fact that its effects to please the public are duly appreciated and enjoyed. At the present time, the Mobile & Ohio officials are enthusiastically complimented upon the inauguration of their new dining car service. The papers of St. Louis and New Orleans and Mobile have, during the last few weeks, contained flattering testimonials of this new service, and made the public understand that the latest enterprise of the M. & O. marks a new epoch in the railroad transportation world of the South.

The new dining cars are, undoubtedly, and without exception, the finest ever turned out. They were built especially for the Mobile & Ohio. They are of highly attractive and rich design. Every detail is in accord with the most modern ideas of the art of passenger car construction. The wood finishings of the interior are of highly-polished quartered oak, and the ceilings and panels are of a delicate shade of pale green, on which are traced artistic figures. The curtains and other draperies are of the same shade of green, and present a very rich and artistic appearance.

Each car contains ten tables, five on each side. On one side four persons can be seated to a table, and on the other two. The cars are lighted by electricity, and provided with electric fans. The lighting and fan fixtures are of polished brass. In the ceilings of the cars are clusters of electric lights, while others stud the arches of the roofs.

The cars are manned by a chef, his assistant, a conductor and three waiters. A pleasing, novel feature of the service, and one which is probably the most appreciated, and which gives it an air of aristocratic, luxurious elegance,



is the handsome, dainty, imported cut-glass, china and linens. The service is a la carte. The cuisine is unsurpassable and equal to the best to be found on the lines of any railroad in the United States.

The menu-card, specially designed for

the Mobile & Ohio, is of simple, chaste and handsome appearance. The front-piece is a pastoral scene of idyllic charm. It presents a sweet, enticing bit of femininity walking along a country-lane, with spring-blossoms gathered in the dress. The back of the menu-card presents a miniature representation of the Union Station in St. Louis, and an epitomized map of the Mobile & Ohio lines between St. Louis and the Gulf. The menu itself would do honor to Sherry's. It contains everything that the most fastidious gourmet is accustomed to. Prices, however, are reasonable and moderate. The menu caters to the rich as well as the people of limited means. A feature of the dining service is that Citronelle Springs water is used exclusively.

A striking innovation of this new Mobile & Ohio service is the uniforms



worn by the conductors. They are attired in silk-faced, brown, broadcloth Tuxedos, with trousers to match and high-cut vests of white, corded pique, with gilt buttons. The men present a really natty, strikingly unique appearance. The color, and the absence of all insignia, to say nothing of the evident expensiveness of the material and workmanship, constitute a marked departure from time-honored railroad uniform precedents.

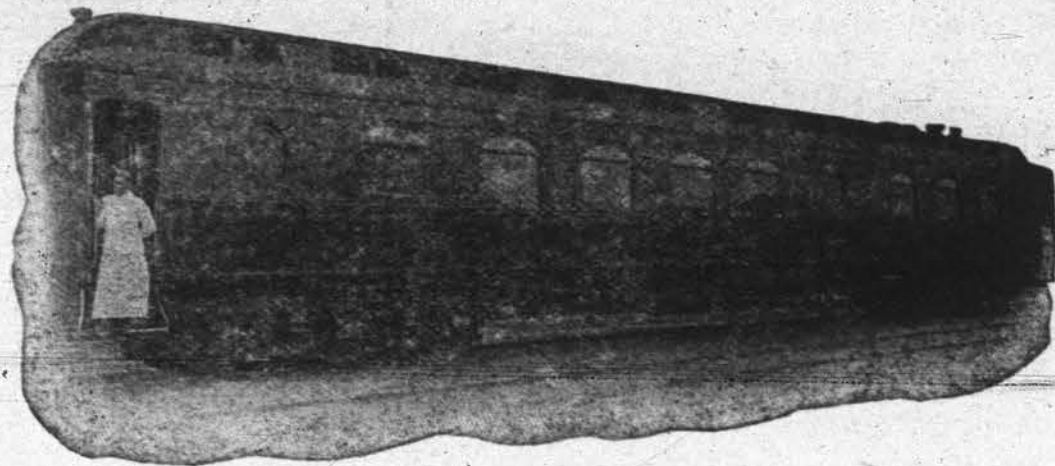
It will thus be seen that nothing has been neglected in the efforts of the able management of the Mobile & Ohio to afford its patrons the best and most convenient service that art, skill and money can procure. The cost of establishing this luxurious service has been considerable, but the officials declare that they consider it a good investment, and that they find ample compensation in the public's sincere appreciation of their efforts.

The new dining cars are veritable palaces on wheels. They afford the height of comfort. They are the triumph of modern American passenger service. It is rather difficult to convey an accurate idea of their splendor in these columns. They must be seen; one must have traveled in them, to be in position fully to appreciate what the dining car service of the Mobile & Ohio really means. It is easier to underestimate than to exaggerate in description of these cars.

The new fast trains are also shorten-

ing the time between St. Louis and New Orleans. They are annihilating space, and thereby converting the trip into a luxurious pastime, which one enjoys,

impressed with the idea that the South has been neglected too long. Along the Gulf Coast, there are many famous health-resorts, which are, in many re-



rather than endures. It is fair to predict that the Mobile & Ohio will be the banner route to the South this fall and winter, and that it will contribute towards a material growth in tourist travel to points along the Gulf. The new service provides through sleeping

spects, the equal of anything that could be found in the Mediterranean Riviera, and where physical and mental regeneration may be had at moderate cost. And then there are Cuba and the West Indies, which may be regarded as a paradise for winter tourists, and the attractions of which are only now beginning to be adequately realized. The Mobile & Ohio has established superior facilities for reaching the West Indies. It is now the route par excellence to Havana and Porto Rico. Its West Indian service, established upon its present scale sometime ago, is strictly first-class, combining speed with the utmost of comfort for tourists.

These trains make direct connection with the trains of the New Orleans and Northeastern Railroad. These cars are in charge of John M. Beall, assistant general passenger agent, St. Louis.

Mr. H. J. Titus is the Dining Car Superintendent with offices at Jackson, Tenn.

### CHEAP RATES.

American Bankers' Association Annual Meeting, New Orleans, Nov. 11-13.  
Annual Meeting, Daughters of the Confederacy, New Orleans, Nov. 11-15.

For these occasions the Mobile & Ohio Railroad will make rate of ONE FARE for the round trip from all points, selling tickets Nov. 8, 9 and 10, limited for return ten days. Apply to your home agent for particulars or write John M. Beall, A. G. P. A., St. Louis, Mo.



next few months, to the "Sunny South." Seekers for health and a nomination and take the Alabama Baptist, now is a good time to try and get some friend to subscribe for it.



### The Closed Door.

I remember it so well. It was one morning many years ago, when I was a very little child. I had been disobedient at breakfast time, and papa had said to me gravely and sadly "Carrie, you must get off your chair and go and stand outside the door for five minutes."

I got down, choked back the sob that rose in my throat, and without turning to look into papa's face, I went outside the door, and it was shut against me.

The moments seemed very long and silent. I remember well how my tears dropped down on the mat, I was so grieved and shamed. The five minutes were not nearly over, when the handle of the door was partly turned, and Johnnie's curly head peeped out. Both his arms were round my neck in a minute, and he said: "Carrie, go in; I'll be naughty instead of you." And before I could say a word he had pushed me in and shut the door.

There I stood, with my eyes on the floor, and feeling so red and so uncomfortable, not knowing whether I might go to the table; but papa took me by the hand, and led me to the table, and kissed me and put me on my chair; and I knew I was forgiven, just as much as if I had borne all the punishment; but O, how I wished that Johnnie might come in!

When the five minutes were up, he was called in, and then papa took us both—me, the poor little naughty child, and Johnnie, the loving brother—and folded us both in his arms, and I sobbed it all out—the repentance and love and gratefulness—while we were held close to that loving heart.

And now that I look back to that little scene, it seems a typical one. For the years went by, and I found myself outside another door, separated from the Father, sin having come between my soul and God, till I saw One who loved me come and take my place, and put me into His place of nearness, and I was forgiven for Christ's sake; and I knew the fulness and freeness of that forgiveness, for our Father drew me close to His divine heart of love, and there with the Lord Jesus, my Sinner, I found "joy unspeakable and full of glory."

Payment He will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine.  
—Monthly Record.

### What is Preaching?

Among those who believe in the Gospel of Jesus Christ there is no difference of opinion as to the importance of preaching. All realize the weight of the assertion of the apostle Paul (I Cor. 1:21), "It pleased God by the foolishness of preaching to save them that believe." It makes no difference whether we understand the word translated "preaching" to refer to the act of preaching, or, as is more probably the case, to the thing preached, for, as Paul says again (Rom. 10:14), "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Even with full agreement on the importance of preaching, however, there is still opportunity for difference of opinion as to exactly what constitutes preaching of the Gospel, and how the duty and privilege should be exercised.

In a conversation with a minister of excellent abilities, but who had not been

noted for long pastorates, a suggestion was made as to the value of getting into close personal touch with the people, visiting them in their homes and dealing with them privately in the matter of giving themselves to the service of God. The excellent brother replied with some warmth, "The first duty of the minister is to preach," with a strong emphasis on the final word; and a little further conversation brought out the fact that the work of preaching in his thought was centered almost exclusively on the proclamation of the Word from the pulpit on Sunday. It was his belief that this and the preparation for this might justly absorb almost all a minister's time and strength. Possibly there are other ministers who are inclined to the same way of thinking.

Now it is far from the present purpose to minimize the importance of the preaching of the Gospel from the pulpit in the house of God, or to deprecate the need of careful preparation for that high duty. But it is equally important to realize that pulpit ministrations on Sunday are far from including all that is embraced in the scriptural idea of preaching. If that were the case then Jesus Christ did but little preaching; for there is only one instance recorded of His speaking in a synagogue on the Sabbath, although it is intimated that He was accustomed occasionally to preach in those Jewish places of worship. A careful study of the gospels also shows that even the preaching to the multitudes filled but a comparatively small part of the Savior's time. Notwithstanding the short period of His earthly ministry and the stupendous value of every moment of His time, it was largely spent in talking with individuals and small groups of people at their homes or along the wayside; and it is evident that He expected His immediate disciples to follow the same practice, as His whole instruction to the twelve as He sent them forth contemplates their dealing with individuals and entering into houses for the purpose of telling the story of salvation. —Watchman.

### Something Fresh.

We chanced recently to be at a conference of ministers. Most of them were pastors. It was a regular weekly meeting, and the exercises were, in form, of the regular sort. And yet there was something quite out of the ordinary. The essayist for the day was not a member of the body in session nor a frequent attendant, though he was known to most of those present. He took up one of the shorter books of the Old Testament, a "Minor Prophet," so-called, and gave an exposition of it. He had well prepared himself. He gave in interesting fashion the historical setting of the brief group of prophecies. We saw and heard the prophet in the midst of his surroundings. The prophecies were read with true dramatic characterization, and proper emphasis. We heard the prophet in his colloquy with God—the prophet's plea and appeal, and Jehovah's response. The whole exercise was brief, rapid, spirited, reverent, edifying.

The congregation of ministers was electrified, elevated, triumphant, responsive to the essayist's spirit, and exultant over God's assurance to the prophet and to us that his cause and people should be victorious. The company broke forth into applause, and into a spontaneous, irresistible song of

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praise. The ministers seemed to be delighted and surprised. What had happened? The essayist had read a portion of the Bible, in a manner to make it intelligible, with just enough of comment to bring us into sympathetic touch with the inspired prophet, and with him who inspired him. And we all greatly enjoyed it, and rejoiced.

More than one pastor silently resolved to try the experiment with his people. Perhaps even the young people of his congregation would be interested in the Bible if they could once hear it really read, as though it were meant to be understood and enjoyed. Who knows? Give the Bible a chance. And give the people a chance. Do not condemn them for not liking the Bible until they have actually heard it at least once. "Give heed to the public reading of the Scriptures in the church," Paul wrote to Timothy. It is a good exhortation for Timothy's successors. —Examiner.

### Reading for Girls.

I could not insist too much upon the only principle which should actuate a girl in her reading, or for that matter a man in his. It should be a generous curiosity to know the thing and the manner of it, and not a selfish greed for information; it should be educative rather than instructive. For this reason I would urge the maid whom I am all this time imagining as fair as she is good, and eager as she is innocent, to shun Lists of Hundred Best Books and the like. These are often the inventions of vulgar and mediocre minds—at the best, of academic minds. They make choice for their readers in a domain where their will should be freest, and tacitly pledge them to it on pain of being found persons of bad taste. But no one should read any book as proof of good taste. To do that is to devitalize the whole affair, and render it mechanical. It is better to read an inferior book with zest and joy, than a superior book without either. Indeed, not to go too far in a way where danger lies, one may recognize the fact that inferior authors minister to inferior readers, and that this is probably one reason why both exist in such great numbers. Besides, a vast deal that is sweetest and loveliest in literature, lies quite outside of the Hundred Best. It is to be found in the Thousand and Second-Best, the Ten thousand Third-Best. Often it lurks obscurely in fragments, or fugitive pieces, the half-conscious beauty of artists who have known how to do one or two things, and have exhausted their creative impulse in these.—W. D. Howells, in "Harper's Bazar."

"I remember when sailing one day in a steamer, the captain's son, a bright little fellow of five or six years of age, was on board, and wanted to take the place of the man at the helm. The good-natured steersman, to humor him, put the spoke of the wheel into his little hand, which was hardly able to grasp it. But he was careful at the same time to put his own big hand on the child's tiny fingers, and took a firm hold, and moved the wheel in the right direction, and the boy was in high glee, imagining that he himself was steering the huge steamer. Now, so God deals with you. He puts his almighty hand on your feeble hand when you are ruling your own spirit, and makes His strength perfect in your weakness.—MacMillan.

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

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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.

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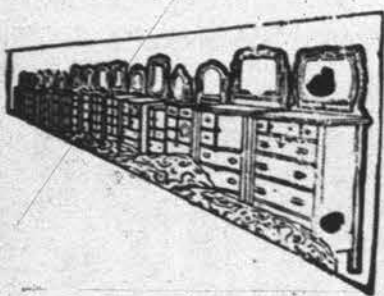


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### Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 31st day of October, 1902.

Estate of Lizzie Norris, deceased.

This day came M. C. Reynolds, Administrator of the estate of Lizzie Norris, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 26th day of November, 1902, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,  
Judge of Probate.

### Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 31st day of October, 1902.

Estate of Curry Norris, deceased.

This day came M. C. Reynolds, Administrator of the estate of Curry Norris, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 26th day of November, 1902, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,  
Judge of Probate.

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### 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.

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

George Robert Cairns,  
Baptist Evangelist.

Milner, Ga., Sept. 15, 1898.

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

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

### CONFEDERATE VETERANS' RE-UNION.

Montgomery, Ala., Nov. 12-13, 1902.

For this occasion Central of Georgia Railway will sell low rate excursion tickets from ticket stations in Alabama to Montgomery and return on Nov. 11th and 12th, limited for return passage Nov. 14, 1902, except that tickets will be sold to Dothan and return, from stations Columbia to Sellersville, inclusive.

For fast schedule and good service, see that your ticket reads via Central of Georgia Railway.

Apply to any agent or representative of the company within the State of Alabama for further information.

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### Seminary Notes.

"The ministry is not crowded except at the 'tail-end.'"—Dr. Sampey.

The Seminary has opened under most favorable circumstances. The register showed over 200 students the first week and since that time there has been a steady increase. There are thirty-two from the North and West, Kentucky heads the list of States with thirty-two and Virginia follows with twenty-four. Alabama is represented by fourteen. They are J. G. Dobbins, J. S. Dunlap, G. W. Freeman, E. E. George, W. R. Hood, J. L. Ingram, J. I. Jackson, T. H. Johnson, J. H. Longcrier, G. W. Lovell, J. D. Ray, A. C. Swindall, T. M. Thomas and H. B. Woodward.

Bro. A. J. Johnson registered from Georgia and Bro. W. R. Lambert from Florida. Bro. R. C. Granberry, a graduate of Harvard, formerly of Alabama, and brother of Mrs. W. A. Taliaferro, of Greensboro, Ala., registers from Massachusetts, but always attends his native State prayer meeting.

Bro. E. E. George is pastor at Glenview, Ky., Bro. J. G. Dobbins at Eight Mile, Ky., and Bro. H. B. Woodward at New Albany, Ind. Brother Woodward is at present holding a meeting with his church and reports good results. Dr. Willingham recently paid the Seminary a visit and made a stirring missionary address.

All the faculty are present except Dr. Dargan, who is at present in Europe, adding to his stock of information on general subjects.

Dr. Eager is fresh from his trip to Palestine, and Dr. McGlothlin has recently returned from the University of Berlin, where he received the degree of Ph. D.

Brethren of Alabama, unite with us in praying that this may be a great year for God and the Seminary and that your representatives may reflect honor and credit upon the cause of the Master.

J. L. Jackson.

### Manager Wanted.

We desire to employ a trustworthy lady or gentleman to manage our business in this county and adjoining territory. Our house is well and favorably known.

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### The Cullman Association.

The Cullman Association met on Oct. 21st, at Crane Hill, twenty miles west of Cullman, and closed at noon on the 23d.

The meeting was largely attended from start to finish, and the spirit of harmony and enthusiasm prevailed throughout.

The former moderator, Brother Ledbetter, was re-elected, Bro. J. E. Creel was elected clerk, and Bro. H. W. Whaley treasurer. There were five sermons, all good, and six public collections, four of them on the last day, the last one of which was for missions and amounted to \$27.10. A committee was appointed to apportion among the churches the amount, \$350, asked of the Association by the State Board of Missions, and the joy of Bro. J. H. Harbison, their missionary, and Bro. C. A. Owen, one of their oldest members, and several others was full to overflowing. They gave the paper eight new subscribers and one \$5 renewal.

Mrs. S. J. Price, of Vinemont, the vice president for the W. M. U., held a most interesting session which promises much for the future.

Brethren Ledbetter, Harbison, Owen, Newbourn, Chandler, McCain and several others are among God's noblemen in the ministry. Brother McCain, the Bishop at Cullman, is held in high esteem by all the Association and is doing a good work in that section.

### Drake's Palmetto Wine Tonic-Compound.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency, Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and female troubles it cures to stay cured and promotes health and vigor. One tablespoonful once a day, establishes a perfect cure and is a wonderful tonic for the appetite, nerves and blood.

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### REDUCED RATES TO NEW ORLEANS, LA.

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Central of Georgia Railway and Connections.

Account of meetings of United Daughters of the Confederacy and American Bankers' Association, to be held at New Orleans, La., Nov. 11-13, 1902, rate of one fare for the round trip will apply from ticket stations on Central of Georgia Railway; tickets on sale Nov. 8, 9 and 10, final limit ten days in addition to date of sale, except that by depositing ticket with Joint Agent, 204 Camp St., New Orleans, and upon payment of fee of 50 cents at time of deposit, an extension of final limit, to a date not later than Nov. 30, 1902, may be obtained.

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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers from any of the diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what illness you have, by sending to us for a package. You must not write on a postal card.

In answer to this, address THEO. NOEL COMPANY, DEPT. N. F. 527, 529, 531 W. NORTH AVENUE CHICAGO, ILL.

### 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  $\frac{1}{4}$  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.

### Notice to Non-Resident.

The State of Alabama, Jefferson County. In Chancery, at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

D. Pelton vs. Clara Pelton.

In this cause it being made to appear to the court by affidavit of F. R. Mathews, agent of complainant, that the defendant Clara Pelton is a non-resident of Alabama and resides at Newry, Seneca County, Ohio; and further that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the court that publication be made in The Southern and Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Clara Pelton, to answer or demur to the bill of complaint in this cause by the 30th day of November, 1902, or in thirty days thereafter a decree pro confesso may be taken against her.

Done this the 25th day of October, 1902.

John C. Carmichael,  
Chancellor.



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HAIR BALM**  
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## SEABOARD Air Line Railway.

Schedule Effective Aug. 17th, 1902.

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

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\*Daily except Sunday.

### 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.

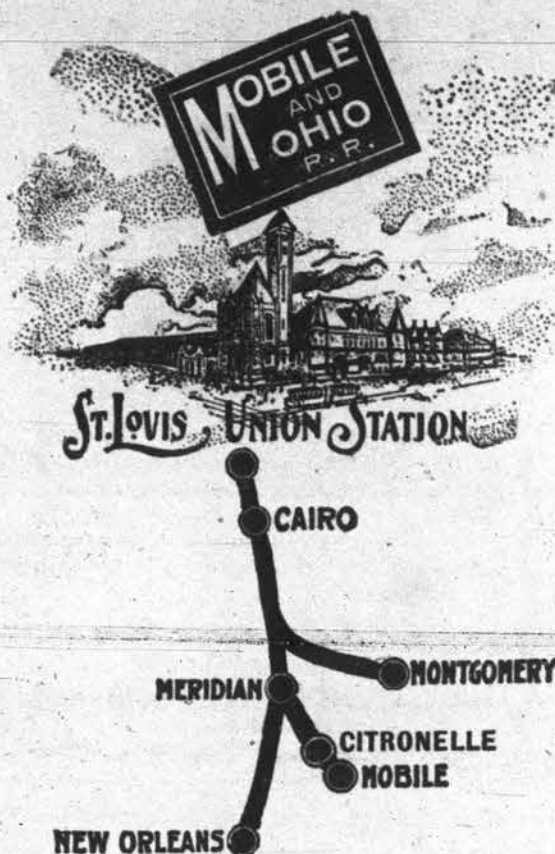
Kerr & Haley,  
Attorneys for Mortgagee.

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One Dollar a Day.

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Cars...

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ALL THE WAY  
ALL THE TIME

## The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	34	38
Lv. Selma.....	4 00pm	6 20am	.....
Ar. Montgomery...	6 05pm	8 20am	.....
Lv. Montgomery...	6 30pm	1 30pm	6 31am
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 25pm
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.

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To St. Louis,  
Through St. Louis,  
To the West,  
To the North-west,  
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AND SUPERB  
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Philadelphia,  
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W. A. WINBURN, Traffic Manager,  
J. O. HAILE, General Pass'r Agent,  
F. J. ROBINSON, Asst. General Pass'r Agent,  
SAVANNAH, GA.

## Atlantic Coast Line R. R. Co.

April 13th	82	78	58
Lv. Montgomery.....	2 45pm	6 30am	7 45pm
Ar. Sprague Junction...	3 50pm	7 00am	8 21pm
Troy.....	.....	8 05am	9 25pm
Brundidge.....	.....	8 40am	10 45pm
Ozark.....	.....	9 31am	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.....	.....	3 21pm	4 37am
Waycross.....	.....	5 25pm	6 15am
Jacksonville.....	.....	7 40pm	8 30am
Tampa.....	.....	7 10am	6 40pm
Port Tampa.....	.....	7 55am	7 15pm
Lv. Waycross.....	.....	5 45pm	6 35am
Ar. Savannah.....	.....	8 20pm	9 15am
Ar. Charleston.....	.....	6 4am	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	*60
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.

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

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





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

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Have Removed to our New Store 1905 Third Avenue.

**WE HAVE A FINE LINE OF  
Born Steel Ranges**

**& O. K. Cooking Stoves.**

We Offer Bargains in Everything Sold by Us.

**ESTES HARDWARE COMPANY.**

1905 Third Avenue.

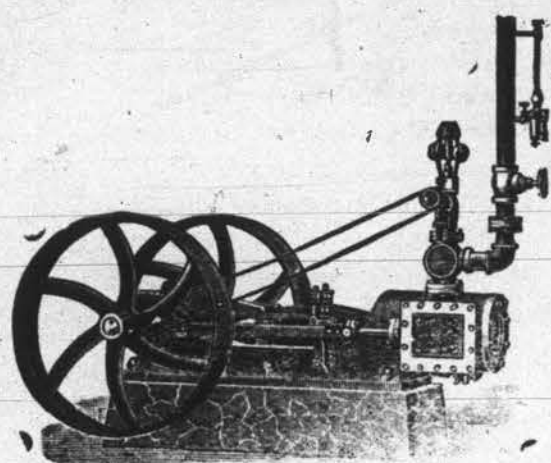
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PIPES AND FITTINGS. STEAM  
SPECIALTIES, CASTINGS OF ALL  
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## Saks will Re-open Saturday, Nov. 8th

At the Old Stand, Corner of First Avenue and Nineteenth Street, with an entirely new line of all kinds of up-to-date Wearables for the whole family---Men, Women, Boys, Girls and Children, bought in the last few days from factories and manufacturers at prices which will enable us to sell them to you cheaper than we could have bought them ourselves at the beginning of the season.

**We'll even sell you many things brand new, for less money than we sold the damaged goods to the insurance companies.**

Not a stitch of damaged or old goods. Everything new as a freshly-coined dollar. Come and see us Saturday.



**LOUIS SAKS**  
Clothier to the Whole Family

### Baptists of Montgomery to Gather in Great Union.

**All Members and Friends of Denomination Invited to Participate in Interesting Exercises at Auditorium Friday Evening.**

The white Baptists of Montgomery are preparing for an immense union gathering at the Auditorium Friday evening, Nov. 7th.

This meeting will be unique in the history of Montgomery. The Baptists, at least, have never had such a gathering since the early days when they had only one congregation in the city. People of this denomination have been dwelling in the county of Montgomery ever since the second decade of the last century, but they had no organization in what is now the city of Montgomery until the year 1829. In that year a congregation was formed which, upon its reorganization in 1832, became what is now known as the First Baptist Church, in whose pastorate some of the best known and ablest men of the denomination have labored. The denomination which has always had an honored history in the city, had grown so rapidly by the middle of the century that somewhere in the fifties it was found desirable to form a second congregation, the body now known as the Adams Street Church. This second body, a daughter of the first, has gone hand in hand with the first in religious work, but not many years elapsed after its organization before it was discovered that two churches of the denomination were not adequate to the growing denominational needs.

So, in due course of time and as the

city grew and the work of the denomination progressed other local organizations came into existence.

Taking them in the order of their constitution they are the Clayton Street Church, the South Montgomery, now Southside Church, and the West End Church, all hopeful and growing interests that are becoming more and more entrenched in the affections of their constituents.

Now the members of these five churches and all friends, who worship with them and support their work, are expecting to meet together around an interesting program in the place and at the time suggested. No cards will be sent out, but in this and other general ways an invitation is extended to all members of the churches, all Baptists in the city not connected with these churches, and all friends of the denomination who worship with these churches.

The specific purposes of the reunion have been stated in the Calendar of the First Baptist Church as follows:

"The pastors of our five churches are planning for a grand reunion of the white Baptists of Montgomery in the near future. The evening of the 7th of November will be the time and the Auditorium will be the place. The purpose will be acquaintance, fraternity and unity. For once in our history let us all get together. There will be no ad-

mission fee, no collection and no refreshments. All we shall have to do will be to mark the evening and be present. President and Mrs. Patrick, of the Judson Institute, President and Mrs. Montague, of Howard College, Editor and Mrs. Barnett, of the Alabama Baptist, Secretary Crumpton, of the State Board of Missions, and Superintendent and Mrs. Stewart, of the Orphanage at Evergreen, the representatives of our five great interests, will be present. We want every Baptist in Montgomery present, old and young, rich and poor, strong and lame, well and sick. A program of great interest, social, musical and literary, will be furnished."

The program prepared for the occasion is as follows:

7:30 o'clock—Social half hour; instrumental music.

8 o'clock—Meeting called to order.

1. Prayer by Rev. D. P. Lee, pastor Southside Church.

2. Introductory statement by Rev. C. A. Stakely, D.D., pastor of First Baptist Church.

Music.

8:20 o'clock—Dr. Gregory presiding:

1. Address (five minutes), by Rev. W. B. Crumpton, D.D., Corresponding Secretary of the State Board of Missions.

2. Address (five minutes), Rev. R. G. Patrick, D.D., President of Judson Institute.

8:30 o'clock—Address (thirty min-

utes), "The Struggles and Triumphs of the Early Baptists," Andrew P. Montague, Ph. D., LL. D., President of Howard College.

9 o'clock—Music.

1. Address (five minutes), by Rev. J. D. Stewart, Superintendent of the Alabama Baptist Orphanage.

2. Address (five minutes), by Rev. Frank Willis Barnett, Editor of the Southern and Alabama Baptist.

3. Benediction, by Rev. J. A. Jenkins, pastor West End Church.

9:15 to 9:45 o'clock—Music and social.

It can be seen from the program that the central feature of the evening will be the address by President Montague, who is regarded as one of the most eloquent of the sons of his denomination.

The pastors of the churches, Drs. Stakely and Gregory and Rev. Messrs. Provence, Lee and Jenkins are laboring diligently to have all their people present.—Advertiser.

#### Good Position.

Pay Tuition After Position is Secured. A worthy student from each postoffice may pay tuition without security after course is completed and position is secured. For "Application Blank A" and catalogue, address Draughon's Practical Bus College. (Write either place) Montgomery, Atlanta, Nashville, St. Louis, Ft. Worth, Little Rock, Galveston or Shreveport.

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