

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

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VOL. 29.

BIRMINGHAM, ALA., NOVEMBER 12, 1902.

NO. 46.

A Little Talk With Our Subscribers.

We would like to talk with the Baptists who are not subscribers; but it is not easy to reach them, and we are going to trust our friends to do the talking for us. You will frequently hear people say they can not afford to take THE ALABAMA BAPTIST. It is not worth while to pay much attention to this. Rather seek to show them the advantage of the paper to them, and to the Church and the denomination at large. So great a body as the Baptist denomination can not make progress without one or more denominational newspapers. Baptists do not commit the government of the Church to a small body of men; we are democratic, hence the need that each church member be well informed concerning Baptist principles and Baptist affairs. No paper which represents a part of the denominational work, such as missionary magazines, Sunday-school or young people's papers, can take the place of a journal whose field is the entire denomination—all of its work instead of a certain part of it.

The man who reads THE ALABAMA BAPTIST year after year will be a far more useful member of the Church than his neighbor who does not, and he will have more sane and correct views on all subjects as viewed from the standpoint of Christianity. The children of the family will not only be more likely to be converted, but will make far more useful members of the Church. The work of THE ALABAMA BAPTIST is educational in the best sense; yet it furnishes entertainment, and it is popular with all members of the family.

As soon as your neighbor in the Church realizes the importance of THE ALABAMA BAPTIST in his home you will hear no more about not being able to take it. None of us is able to have everything he would like. It is a question of choice. If you can lead your fellow Baptist to want the paper, he will find a way to pay for it.



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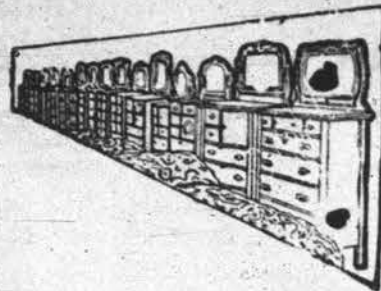
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THE SOUTHERN AND ALABAMA BAPTIST

\$2 per Year

Birmingham, Ala. For Week Ending Nov. 12, 1902

Vol. XXIX No. 46

Field Notes

BLOCTON NOTES.

We are now in our new home at Blocton. The church treated us to a pleasant surprise by painting the pastor's home and building, a new fence around the yard and generously filling the pantry. The First Church here has been improving steadily for some time and we hope to be heard from in the future in what we can do for the Lord. Brother Shelton did good work here during his pastorate. There are four Baptist churches in Blocton, First, Second, Third and Mt. Carmel, and all seem to be growing. The First Church took a collection for Howard Sunday and we will send in \$25. Next Sunday we hope to take one at Center-ville which will be larger.

Bibb County Association meets at Albertsville Nov. 12th, to effect permanent organization. We hope the editor of the Baptist can be with us.

W. W. Lee.

FROM EVERGREEN.

Howard College Day was observed at our morning service yesterday. Instead of the sermon there was given a thirty minute history of Howard, as gleaned from Riley's History of the Baptists of Alabama. The committee requested \$50 of us, but \$80 was raised and we expect to round it up to \$100.

At the evening service eight converts were baptized. We are not in the midst of a meeting, but are having frequent baptisms. Twenty-five have been thus baptized since spring, part from the ingathering during our special meetings.

We have purchased a desirable lot and are looking toward the erection of a new church building. We shall probably make haste slowly, but the house will come after a while. It is becoming a real need, as several of the Sunday school classes are meeting out in the yard for lack of house room.

We have had a good year along all lines and the pastor has found the Evergreen saints a cordial and loyal people.

A. G. Moseley.

[We rejoice with you, brother.—Ed.]

FROM TALLADEGA.

A note from Bro. J. R. Wells advises that he will give half his time to the Mission Church in Talladega, and half to contiguous churches. He has our best wishes for a useful work.

PEA RIVER ASSOCIATION.

The Association met at Elba Saturday, Nov. 1st. All the churches were represented. A number of visitors were present. Prominent among these were the State Secretary, the agent of the Alabama Baptist and the agent of the Orphans' Home. Rev. R. M. Runter was elected moderator and M. A. Helms clerk.

Brother Ray declares everything encouraging and much improved since he was pastor here, one year ago. A noticeable fact is a falling off in missions. This is partly due to the financial condition of Elba which is the

strongest church in the Association financially.

Repairs much needed have been done on the church, and upon the pastor's home was a debt of \$600, all of which, except \$100 is now paid.

Brother Crumpton gave us a good sermon on "Trusts." Brother Ray preached with his usual vigor. His theme was the "Loss of First Love." His many friends hailed with much pleasure his coming. The Association in its Sunday collections gave Brother Crumpton \$21 and Brother Stewart \$17. The ladies held a meeting and gave to missions \$4.85. Many were disappointed that Brother Barnett did not come. He must come to some of our Baptist Rallies.

Bro. T. J. Brooks, the retiring moderator, is a veteran of many years. Bro. Wm. Simmons, of Ozark, gave us a sermon filled with variety. Brethren Jones and Judson Brooks were our guests. Next Association convenes at New Hope, Coffee county. The crimson dawn of a better day is brightening upon our Zion. A consecrated, working ministry, leading the people, guided by the Holy Spirit, will yet cause all Southeast Alabama to blossom and fruit into life eternal.

R. M. Hunter.

Rev. D. L. James, North Birmingham, writes that he has one idle Sunday yet, and would like to preach somewhere on that Sunday either as pastor or supply.

FROM GREENVILLE.

Dr. L. O. Dawson has been conducting revival services here during the past week. The mere announcement is enough, for one who by his brilliant abilities has so often delighted his hearers, and one whose popularity is so great, has merits too well known to need description. Moreover, we would not "put in a word of recommendation" of him as one who "goes 'round pleasing people immensely;" however, it is right to award praise to him for his conscientious work which will surely win its reward. We simply take this opportunity to express our warmest thanks for his faithful services, which, we are sure, are fully appreciated by our people; and in his progress toward still higher things, we shall hope to see even a greater increase in his power for good for which he has been renowned in the past. A firm and enduring influence will be left by his labors for the great charm of his preaching lies in the fact that his sermons express the fullness and glory of the themes which they interpret. Truly, "Certain natures are attuned to certain qualities."

Kate McMullan.

FROM BRO. PARKER.

I have held meetings at all my churches this year. All were attended well and while not many baptisms occurred, yet there was manifestly present the Holy Spirit.

I have accepted a call to River Hill Church at Salitpa, this county, and will commence a protracted meeting there next Saturday. My son, W. A. Jr., will do the preaching. Brother Savell was with me in my meetings this summer. Pray for our meeting at Salitpa, brethren.

Wm. A. Parker, Sr.

FROM TUSCUMBIA.

Fine services on the second. Baptized two, received four by letter, and collected the full amount asked of our church for Howard College by the committee. Bless the Lord!

T. V. Neal.

ACTION OF THE MARSHALL ASSOCIATION.

We, the Marshall Missionary Association, composed of thirty-five churches and numbering 2,500 church members, respectfully memorialize the Legislature of Alabama not to displace the present prohibition law in Marshall county with a dispensary law, as we are sure we voice the sentiments of the best people in said county.

Done in regular session and signed by order of the Association.

R. W. Roe, Moderator.

P. F. Parker, Clerk.

Papers friendly to the cause of temperance please copy.

FROM STANTON.

We had encouraging revivals at each one of my churches. Had Bro. P. G. Maness one week. He did very efficient preaching. He is one of our ablest young preachers, but he is comparatively unknown, for he has been from the Seminary just a few years. Brother Rolling Terry helped me a few days. He is quite a remarkable preacher for his experience. He has been preaching just a few months.

The rest of the time I was by myself. Thirty accessions by experience, for which all the glory is our Lord's.

W. H. Connell.

HARMONY GROVE ASSOCIATION.

The Harmony Grove Association met with the church in Hamilton Thursday, Oct. 16th, and continued three days. All the churches were represented except one. Bro. Jno. W. Rogers was chosen moderator and Bro. Terry Johnson clerk. The interest was unusually good, and harmony prevailed except on the subject of missions. We hope Brother Crumpton will be at the next session, which is to meet at Carbon Hill. Among the visitors present were Bro. A. N. Reeves, Bro. John W. Stewart, of the Orphanage, Brother Hancock, of Salem, and Bro. R. M. Blake, of Houston.

We are gaining ground. We need some strong men out here. We wish Brother Crumpton would stop over at Carbon Hill and preach on missions. We want him to see our new church building.

W. B. Ernest.

A POUNDING.

And such an one it was! I declare to you, I believe it will take us three months to recover entirely from its effects. Twenty or thirty of the mem-

bers of Ft. Payne Church took advantage of the darkness of night, and our ignorance of their intentions and entered our home in solid phalanx with many implements of defence (against hunger), so numerous that it was necessary to haul them in a wagon—a whole wagon load.

Well the pastor and his family are happy.

I have just returned from a very pleasant trip to Thomaston, where I was pastor for two years.

It was a treat indeed to look into the faces and clasp the hands of those dear people again.

I heard good reports from Bro. W. A. Parker, their present pastor. The church is doing finely under his ministration. I understand that McKinley, Octagon, Linden and Jefferson are all without a pastor. These are all splendid churches and would form a delightful field for a good man. Sorry that I did not have time to visit them while at Thomaston.

J. W. Sandlin.

FROM BLOCTON.

We have just closed a protracted meeting which was very good. Four were added to the church, three by baptism. Several were converted. The church was greatly revived. Bro. W. W. Cranmore did most of the preaching. He is an earnest worker. He served this church last year and has been called for this year. Rev. W. S. Morgan, pastor of the Presbyterian Church here, was with us and did some good preaching.

Geo. Debrey.

FROM PETERSON.

Brother Mize is with me in a meeting here, where "the field is white to harvest." The most beautiful church in Marion county is going up rapidly and will be ready for occupancy by the next fifth Sunday, when we will dedicate it to God in a fifth Sunday Baptist rally, and follow with a protracted meeting. Can you not be with us there?

J. Bunyan Kilpatrick.

A NEW ASSOCIATION.

Five churches from the Harmony Association met with the Blue Creek Church near Adger, Ala., and organized the Blue Creek Baptist Association Friday, Oct. 31, 1902. Rev. V. A. Wilson was elected moderator, and Brother Franklin clerk. One new church, the First Church of Weller, was received.

The Association is missionary in spirit, and is in sympathy with our denominational work. The next meeting will be near Connellsville Junction, on Friday before the first Sunday in November, 1903.

FROM COLEANOR.

Coleanor has no church building at present. The church was organized about a year ago. Efforts are on foot to build, and the contract will be let this week. We hope to have the house ready for use by Christmas. Coleanor has been called a Methodist stronghold, but we hope to do some good there for our cause.

I have also accepted the care of Mt. Carmel Church, Blocton.

D. Z. Wooley.

Fraternity and Unity Marked Great Meeting of Baptists of Montgomery.

Two Thousand Members of the Church Attended Reunion at Auditorium Last Night and Heard Strong Address by Dr. Montague.

Fraternity and unity marked the great gathering of Montgomery Baptists in the Auditorium last night. It was an old-fashioned reunion and a majority of the members of the five Montgomery Churches were there.

The meeting was, to a certain degree, informal and in all its phases the reunion resounded with good fellowship and a desire for a more unified forwarding of the Baptist work in Montgomery. Enthusiasm was high and every one of the 2,000 or more Baptists in the Auditorium went there with the intention of having a good time.

The crowd was democratic, and cordial. Stern business men showed attention to the smallest of the small boys present. Laboring people clasped in good fellowship the hands of the Baptists of the higher walks of life. Men of prominence in Alabama office life fraternized with mill hands and patted the heads of blushing children. They were all Baptists and all wanted everybody else in the great hall to know it.

While the formal program was interesting its chief feature was a strong address by Dr. A. P. Montague, President of Howard College, who bears a striking resemblance to President Roosevelt.

The stage of the Auditorium was attractively decorated with cut flowers and ferns. The hall itself was not decorated.

PROMINENT MEN PRESENT.

On the stage were seated Dr. A. P. Montague, President of Howard College; Dr. W. B. Crumpton, Secretary of the Alabama State Board of Missions; Dr. O. F. Gregory, of the Adams Street Baptist Church; Dr. C. A. Stakely, of the First Baptist Church; Rev. D. P. Lee, of the Southside Baptist Church; Rev. J. A. Jenkins, of the West End Baptist Church; Dr. Broadman, of Newport, R. I.; Rev. W. J. Elliot, Rev. H. R. Schramm, of Deatsville; Rev. Frank Willis Barnett of Birmingham, Editor of The Alabama Baptist, and Rev. J. W. Stewart of Evergreen.

Deacons of the five Baptist Churches of Montgomery acted as ushers for the immense congregation.

The reunion opened with a social session, and everybody in the congregation shook hands around and met the distinguished men and divines present.

Music was rendered by Miss Nomia Carter and a male quartette composed of Messrs. Frank Lockwood, Joe Barry, Marshall King and W. M. Clyde.

At 8 o'clock Dr. Charles A. Stakely, pastor of the First Baptist Church of Montgomery, called the meeting to order. Dr. Stakely in a few words reviewed the work of the Baptists in Montgomery. He said the little church in West End was doing a good work, the Southside Church had taken on new life and was pushing forward rapidly, and the Clayton Street Church had become compact, well organized and strong under the direction of Rev. H. W. Provence, who has just left Montgomery to go into a new field.

Dr. Stakely expressed the opinion

that the Clayton Street Church was destined to become one of the greatest religious powers in Montgomery. The Adams Street Church had, Dr. Stakely said, one of the best men in the whole Baptist church at its head, whose name was loved by Baptists and members of other denominations throughout the South. The First Baptist Church, Dr. Stakely said, was in a period of great prosperity. Its members are enterprising and he believed that the church was doing a great work.

He then introduced Dr. O. F. Gregory, who presided during the rest of the meeting.

Dr. Gregory thanked Dr. Stakely for the compliment he had paid him and without further preliminaries introduced Dr. W. B. Crumpton, Secretary of the Alabama State Board of Missions.

DR. CRUMPTON SPEAKS.

Dr. Crumpton said he was glad his speech was limited to five minutes, and he also rejoiced over the fact that he had been called early in the meeting, because if his speech had been the last he would certainly be called on to ask for a collection. He was glad, he said, to be with the Montgomery Baptists on such an occasion and glad to see them looking so well and prosperous. He had always heard that Baptists were plain people, but he added that if this statement held good with his audience, they were not good Baptists. He said he had been traveling over Alabama for many years and from his own experience he knew the exact status of the Baptist churches in Montgomery and those all over Alabama. He declared that they were in better condition now than he had ever seen them. He urged the congregation to keep up their good work and expressed the hope that they would continue looking well.

A telegram was then read from Dr. R. D. Patrick of the Judson Institute at Marion, stating his inability to attend the meeting and wishing the Montgomery Baptists all success. A telegram was also read from Rev. John Bass Shelton, who is in South Carolina, conveying his best wishes to the Baptists of Montgomery.

Dr. Gregory then introduced to the congregation Dr. A. P. Montague, President of Howard College. He said he had known Dr. Montague for some time and the longer he knew him the better he loved him.

ADDRESS OF DR. MONTAGUE.

Dr. Montague's speech was the feature of the reunion. He is a man of striking personality. His figure is erect and his voice resonant. He strikingly resembles President Roosevelt and has the same strenuous manner of speech with which the President is credited. His voice and delivery were new to Montgomerians and the big congregation was captivated.

"To complete the list of great epic poems of all ages," said Dr. Montague, "John Milton, a Baptist, wrote 'Paradise Lost,' and thus did for modern literature what Homer and Virgil accomplished in ancient days, and so took his place not among the writers

of one land or of one epoch, but among the almost inspired bards whose fame is as wide as the limits of civilization, and co-extensive with the history of all after time.

"The voice of John Bunyan, the Baptist, going forth from Bedford jail, has found an echo wherever there were lonely hearts to comfort, wherever the pilgrimage over the ways of time has been beset by the spirits of darkness; and his simple story, adorning literature and the church as well, has helped thousands and yet thousands more to run with patience the race set before them and at last to enter the city which was for Christian the haven of rest.

"Oppression could imprison the body of that stalwart old Baptist; it could not silence his message; it could not still the voice that has spoken hope and faith to saints of every land.

"When God would send to India, old in evil and cruelty and superstition, the story of Bethlehem and calvary. He raised up Carey the Baptist, to kindle in that dark land the flame of missions, which to His people there has been the pillar of fire by night and the pillar of cloud by day, leading them out of the Egypt of Buddhism and Mohammedanism into the promised land, where they may rest under the shade of that tree, whose leaves are for the healing of the nations and where they may drink of the river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

BAPTISTS OF EMINENCE.

"Major General Sir Henry Havelock, a Baptist, showed the world that a great commander could lead his army to victory and on stricken fields be even as a lion in courage, and yet in heart, in act, in life be a servant of the meek and lowly Jesus.

"Daniel Defoe, a Baptist, wrote 'Robinson Crusoe' and thus gave to millions of children a joy, which the strong years of middle life and the days of old have not caused to be forgotten.

"John Howard, whose great heart beat in sympathy with suffering and brought peace and cheer where sorrow had her dwelling place, Howard, who will ever be remembered in Alabama because our own college bears his blessed name, found his spiritual home in a Baptist church.

"Lord Macaulay, rich in mind and glowing in style, pronounced John Foster, the Baptist, the ablest essayist in all England.

"When these latter days needed a man whose words would carry comfort to the home of luxury and the abode of poverty, to palace and to hovel alike, Spurgeon, a Baptist, came forward, and preached not only to broad England, but to the wide world as well.

"When in the poem of Virgil Aeneas and his companion beheld at old Carthage the scenes of the Trojan war, the founder of the Roman race cried out 'What place now, O Achates! what region in (all) the world, is not full (of the story) of our misfortune?'

"Changing this thought, well may we ask 'what place in all the earth is not full of the story of Baptist struggles and Baptist triumphs?'

"It is fitting that we pause now and then amid the busy duties of life, amid its hurry and its rush, and 'take stock' that we see what we have in work done, what our resources are, that strengthened by the successes, nerved by the glories of the past, we may enter with greater courage upon the duties before

us, that with new zeal, we may press on towards the mark for the prize of the high calling in Christ Jesus."

"When the time came in the development of religion in America, to the Baptists chiefly God gave the privilege of sacrifice and the reward of success in freeing religion from the control of the State and in asserting the immortal principle, that man shall worship his Creator according to the teaching of the Bible and the dictates of enlightened conscience, not in obedience to the mandates of a priesthood or the orders of a proud hierarchy.

"For freedom of conscience, liberty of soul, emancipation for religion from the thralldom of the State have been, as they are today, watchwords of the Baptist denomination.

"Stalwart men of old, fathers in our denomination, heroic figures in the history of our people, contended for these principles; endowed with courage which was sublime, instinct with zeal and with the hope of ultimate triumph, with eye single to the glory of God and the purpose to serve and, under the influence of the Holy Spirit, to save their fellowmen, the preachers and the laymen of our denomination, in the days gone by, fought the good fight of freedom of worship and engrafted upon our national life the glorious principle of religious liberty.

"In the triumph which crowned this struggle, the Baptists of America did for religion what the soldiers and statesmen of revolutionary days accomplished for our country.

"Precious as political liberty is, splendid as are the privileges of constitutional freedom, the great struggle would have been incomplete, the battle would have given but half a victory, had the Baptists of our country not won the higher victory and celebrated the larger triumph, whereby men may worship God as they see Him in the blessed book, as they feel him in heart and soul.

MARTYRS TO THE CAUSE.

"As memorials of that great struggle are the timeworn bricks from the jails in Virginia, where the Baptist preachers were imprisoned from which the old soldiers of King Jesus undismayed, went forth to preach with heroic devotion Christ and Him crucified. Mocked, derided, persecuted, wearing the toil-stained garb of the missionaries of the Cross, cold and often hungry and weary, but having souls out of which heroes are made and martyrs have their being, seeing with the eye of faith the promises set before them, they went on from trial unto trial, 'hearing today the noise of battle, the next victors song,' until they won and thus showed to mankind in a tremendous moral struggle, in a supreme crisis, courage as high as that which at Thermopylae calm and stern, awaited the death and the graves of heroes, as high as that which on Barnet's bloody field changed the history of old England, as high as that which at Chancellorsville and Shiloh challenged the admiration of the world, hanging breathless on the mighty issue.

"When the high sheriff of Middlesex County, in the State of Virginia, in the pride of authority granted him as officer of the State and member of the established church, cast into prison, with scorn and cruel taunt, the men who would preach Christ after the manner of the despised Baptists, he saw not the day when his grandson and his great-grandson would preach the Word in

(Continued on page 12.)

WOMAN'S WORK

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

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What Should We Do for Christ?

In our engrossing eagerness to do great things for Christ, we sometimes forget that the best of all worship and service is the homage of a truly consecrated life. To youth, filled with enthusiasm, life is action, progress, victory. But action is not the chief business of life. We need not be always doing something to prove that we are God's children. The best serving is living. Christ himself made character the supreme issue in life and it has always been so whether the world recognized it or not.

Sometimes we console ourselves with the thought that if we are not doing much good, we at least are not doing any harm. Do we realize that there is no negative Christian life, no "stand-still" in religion? We must be always doing something, either for Christ or against Him, whether we will or not. If we are not doing good, we are doing positive harm; if we are not pressing forward, we are going backward; if our hearts are not fixed upon the progressive love of truth and purity and righteousness, we are sinking gradually into the false and the unholy, and we shall pass from the indifference of middle life into the callousness of age.

To stand before the world as a Christian means so much. We raise or lower people's standards of living when we are not conscious of exerting any influence. That subtle insinuating thing we call influence! We cannot be rid of it. It is like the air we breathe. All men have in them the germs of traits, either good or bad, which may never come to anything unless they be brought into an atmosphere congenial to their growth. We are furnishing an atmosphere for the growth of other people's characters, whether consciously or not. Sometimes our lives are not an inspiration to our children, because we do not so live as to make them believe that we really reverence the things we teach them to revere.

A holy life is a very attractive thing. Next to the power of the Holy Spirit, it is the most potent influence in the world. The old masters tried to picture the glory of the Christian life, by painting a halo around the heads of their saints. No less visible is the radiance that surrounds a life truly consecrated to Christ. To live one's life as He lived His, purely, lovingly, righteously, is to serve Him in the truest way. It is not great talents that God blesses so much as great likeness to Christ. Our Savior measured hearts by their power of sympathy. That is the divine spark in human nature.

Christ demands our love as our best gift; not that love which is an emotion, but love which is a principle. God's love can only be satisfied by love. Better than sacrifices or gifts of any kind is the love of the whole heart. All service is valued by Christ only in as much as it is a love offering. It has been

said that love is the soul of action, the essence of service. Christ's conception of love had never entered into the mind of man until revealed by Him. Scholars tell us that there was no word in the Greek language to express it. "A new commandment I give unto you," said Jesus, "that ye love one another even as I have loved you." But Moses also commanded "Thou shalt love thy neighbor as thyself." Wherein did Christ's command differ from that of Moses? In the source of its motive—"even as I have loved you."

It was only when Christ had become Heaven's great foreign missionary to the world and lovingly died for us that the nature of this love was disclosed.

"Nothing is sweeter than love, nothing higher, nothing stronger, nothing wider, nothing more pleasant, nothing fuller or better, in Heaven or on earth."

A great preacher once said that "the grand essentials of life are something to do, something to love and something to hope for;" he might have added, "something to pray for." It is certain that great doers for Christ have always said that the secret of their strength is in prayer. They who would serve well must pray often. To be prayerless is to be powerless. If we desire to be useful and do effective work for Christ, we must draw from Heaven that power without which all that we do will be as nothing in the end. Christ's work is a divine work and a divine power is required. Jesus gives us the greatest of all privileges—that of being co-workers with Him in the work of redeeming the world; but he does not seem to value our work for its results. He gives us service as an ideal rather than attainment. God does not need results. He can have them without us, as many as he wills. What he will have is the stamp of our human personality upon his work.

To do faithfully and finely the best that is in us, without desire for the approval of men—only for his sake and with the commendation of our own hearts—this is the ideal held out to us.

"Life's victor, crowned son,
Show us more oft, as to thy doubting one,
Thy pierced hand.
Help us to understand,
Love's ministry is life so simple and so grand."

Bessemer.

The Woman's Missionary Union of the Bessemer Association was held in the Methodist church of Wylam on Tuesday morning, October 24, 1902.

In the absence of Mrs. M. P. Reynolds of Bessemer, vice president of the Association, Mrs. Stratton was asked to take the chair.

Prayer was offered by Mrs. Frank Edwards, of Woodlawn.

The following churches were represented by delegates and reports:

Bessemer, by Mrs. Rarden; Wylam, by Mrs. J. H. Edwards; Brighton, by Mrs. Rarden; Union, by Mrs. Waldrop; Jonesboro, by Mrs. Rarden.

After the reading of reports Mrs. Stratton gave an interesting account of the work of the W. M. U.

Report of young people's work, by Miss Sawyer, Mrs. Waldrop and others. Mrs. Malone not being present, Mrs. Stratton told us about the Church Building and Loan Fund. Mrs. Burnell was not present to tell us "What we owe to Miss Kelly," so Mrs. Stratton took her place also.

Mrs. Massey not being present, Mrs. J. H. Eubanks talked frontier work. A letter from Miss Willy Kelly was read by Mrs. Waldrop.

Then the ladies of the Union returned thanks to the Methodists for the use of their church, and to the ladies of Wylam for their hospitality during the meeting.

Mrs. L. F. Stratton, Pres.
Mrs. Richard Teague, Secy.

Reminiscences of an Elghty Day Trip.

September 28th we returned to Baltimore after an absence of 80 days. The trip included Indian Territory, Oklahoma, Mexico, Texas, Missouri. We traveled 8,509 miles, visited 46 places, and gave missionary talks at 58 meetings of women and children.

It is a pleasure to be "at home" again, to take up the regular work of the office in which we have been engaged so many years. Yet memory lingers upon various incidents and experiences and we realize more than ever how great are the needs and opportunities in our own country and in foreign lands. Some hardships were endured. Once while in Mexico, life itself was in great danger—an attempt having been made to wreck the train as it rounded a curve within a few yards of a bridge. The engine was thrown over the steep embankment, the baggage car also was wrecked, but the passengers were saved. The R. R. officials said "by a miracle." These things are now overshadowed by reflections upon God's comfort and protection in the hours of trial, and remembrance of extreme kindness of State officers, missionaries and others here and in Mexico.

What a pleasure it was to again grasp the hands and look into the faces of those whom we had met in former days; to come into closer relationship with others who though personally unknown have been recognized as co-laborers and valued for their work's sake! How sweet also was the surprise and joy of meeting many of whom we had no knowledge in places previously unknown to us, and seeing interest in the work of Woman's Missionary Union.

To the many who, in various ways, helped in giving us opportunities for presenting the needs of mission work, in learning more of mission fields and in contributing to our personal comfort, we wish to express hearty appreciation and thanks. The trip has been to us a source of encouragement, inspiration and blessing, and we trust our labor in various directions has not been in vain. Believing that Baptist women of the South are interested in the travels of one who represents their work, and having a whole reservoir from which to draw, we expect for some time to come, under various headings, to give information gathered during the summer of 1902.

Annie W. Armstrong.

Miss Hansen.

The following extracts are taken from a letter written by Miss Catharina Hansen, one of our female missionaries in Indian Territory:

I have, so to say, only gotten a look at the work, but it has been enough for me to see that it is Oh, such a great, such a needy and important work. I visited in 88 homes during the month of August. Oh, such miserable homes some of them; especially among the foreigners; the foreigners here are mostly Italians, Russians, Poles, all as far as I have been able to visit are Catholics. * * * *

The Lord has been very near to me during the time of quarantine; several times I almost became down-hearted when I thought of the great work, the power of Satan and sin that confronts us poor, weak women, and a fear and trembling came over me lest we should fail to realize our full responsibility and avail ourselves of every opportunity. But at the throne of grace I was comforted and strengthened. One day I was specially blessed by the reading of the 31st chapter of Jeremiah and the 16th verse came to me as a prophecy from God. Oh, how I long to bring peace and joy and happiness through the love of the Lord Jesus Christ into the lives of these poor people whom I fear cannot be otherwise than miserable. * * *

I came back from the General Convention of the Indian Territory which was held from the 24th to the 28th at South McAlisterville a few hours ago. I feel like saying again and again Bless the Lord, oh my soul and all that is within me bless and praise and glorify his holy name! We had such a grand, glorious Convention. We felt the Spirit's power from the first to the last session, and when our dearly beloved Dr. McConnell preached the Convention sermon Sunday morning, I think we had reached the highest point; the Church was packed, and I think very few eyes were dry. The power of it will remain with me in my work, and I think with many others.

At the closing service last night God gave us a crowning glory—ten additions to the Church, five through conversion, and five who were Baptists but had grown cold and indifferent. We felt God's presence; many were in tears, even men, God's earnest, faithful servants. I believe God will be with us and great work will be done in the Territory in the coming year for God's glory and the salvation of souls.

From Pratt City.

The coming of Rev. H. W. Provence to Ensley has unmistakable evidences of being the work of the Holy Spirit. There is a remarkable fitness and adaptability apparent in this new relation. Those who know the material in the Ensley Church and its possibilities believe that it is destined to become one of the foremost churches in the State. And those who know Provence are assured that he possesses the qualities needed in developing this important field.

The Lord has been very good to us in Pratt City. During the fourteen months of my pastorate the church has paid a debt of about \$1200, considerably increased its contributions to missions and benevolence, increased the pastor's salary and received 110 members.

J. F. Watson.

Subscribe for the Southern and Alabama Baptist.

CORRESPONDENCE

"All Nations."

W. Jas. Robinson.

"Go ye therefore." This "therefore" must never be overlooked for one instant. The speaker has "all authority," and because of this marvelous possession gives this command to make disciples of all nations. Christianity is the only religion founded on world-wide principles. It is suited to all nations. It is the only genuinely ethical religion ever promulgated among men; no other claims morals so fundamental, and certainly it is the only one whose standard has not been successfully assailed. Its principles are applicable to all the departments of human activity. It is the one spiritual religion, appealing to the very soul of man, though incidentally meeting fully all intellectual demands. Man being spiritual naturally has spiritual demands which must be met, or else he will never be at rest. The failure of all other religions is in their appeal to the carnal in man, which is the secret of his degradation. Our religion is supremely spiritual. One God who is pure spirit appealing to and elevating only the spiritual in man while crucifying the carnal. It calls for only spiritual worship.

Again, Christianity is suited to all nations because it fully meets every demand justly made on religion. It teaches a true human equity; demands right home relations, which are absolutely necessary to the highest civilization; all its obligations can profitably be discharged by every one. Then it meets perfectly the higher ends of religion. It answers adequately all questions regarding the future. Christ brought life and immortality to light. Christianity by appealing to the spiritual in man elevates him; all other religions appeal to the carnal and degrade him.

THE DISCIPLINING PROCESS.

Go ye and make disciples unto me of all nations. Never was a more stupendous, sublime and audacious command given. A poor, wandering, homeless teacher of Galilee, despised, derided and put to death by his own people as a malefactor, rose from the dead, according to his prophecy. Every evidence of real death was found, and now that he is alive beyond question, he is fully qualified to give this command. Jesus was the first Christian missionary. God so loved the world that He sent His Son into the world to seek and save the lost. Notice, He was sent. He came from heaven to earth to bring light into darkness. His brief labors of about three years were confined to His own nation, but His blessing was to reach all. His special adherents were missionaries. The word apostle occurs in the New Testament seventy-nine times, and means one sent forth with orders, a delegate, a messenger. So we find Christ was sent and He sent men, apostles, missionaries, and when His resurrection was fully assured He sent to all nations the glad tidings.

Christ spent much time in earnest prayer, and encouraged His disciples to pray, but only once is it recorded that He enjoined them to pray for any special object. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers

into His harvest." The picture is that of a field of ripe wheat falling to the ground for the want of harvesting. Again He said, "the field is the world." Think of the many millions of men, without Christ, dying, pouring like a mighty river, a fearful torrent, over the cataract of death into the abyss of hell. Listen! Above the din of their mingled shrieks comes a voice: "Go ye, make disciples of all nations." Listen again, more intently, "Pray ye the Lord of the harvest." Listen once more, "If ye love—" Ah, my brother that is enough, every Christless grave is an open door to hell, and He who redeemed us asks us to tell every one of His love and power to save. "If ye love me keep my commandments." We cannot consistently pray for laborers and ignore the going, neither can we love Him and neglect willfully either. The eleven apostles understood this command to be world wide, as is evidenced by their bones resting in widely different climes. Paul so understood it, as his far-reaching labors show. "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. xv, 20). The expression, "I strived," might well be translated literally, "making it a point of honor" (Amer. Com.), or a liberal translation would allow ambitious. How can we, who have been rescued by the Gospel from heathen thralldom, read these words of the Savior's and His servant without having our very souls set on fire with zeal for the salvation of perishing souls? Let us strive to not be behind the very chiefest of the apostles in keeping the faith.

When we go our business is to proclaim the message. "It pleased God by the foolishness of preaching to save them that believe." The result we are to hope for is to bring men and Christ into the relation of pupils and teacher: they are to believe what He says is true because He says it and do what He says because He commands it. All this is to be accomplished by the magnetism of Christ's love. Coercion, in any form, is impossible in making disciples. You may bow the head by physical force, but can never humble the heart. Discipleship must be the result of the voluntary action of the person becoming a disciple.

The disciples are to be baptized. The positive mention of one thing, or class, is the exclusion of all others. Disciples are the only persons mentioned as subjects for baptism, hence no others are to be baptized. In every instance where baptism is recorded believers only are mentioned. Only teachable persons can be baptized, hence those who are not believers are unfit for baptism.

"Baptizing them into the name of the Father and of the Son and of the Holy Spirit" (R. V.) This is a unique command, "Into the name." It is the only instance where all the members of the Trinity are associated with one act. Baptism should be regarded as the most solemn scene and act witnessed by human eye, symbolizing the death, burial and resurrection of our Lord, and dignified by being done by the express command of Christ in the name of the entire Godhead. Nothing can be more sacrilegious than to willingly,

or even carelessly misapply this sacred ordinance.

"Behold to obey is better than sacrifice, and to hearken than the fat of rams." How dare we whose souls are redeemed ask men to obey our Lord when we willingly neglect His commands. But there is a question still more serious. How shall we face Him in the last day when we know we have not been zealous to obey? Brethren, to err is human, and no one knows this so well as my Lord, and no one so willing as He to forgive, but if I must err, God forbid it should be the error of wilful disobedience or even carelessness. Let me be studious to know His commands, and zealous to obey them regardless of cost. Time and rich experiences have proven the wisdom of always obeying Christ to the very letter. "Go ye therefore, and make disciples of all nations." (R. V.)

The Two New Births.

Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into kingdom of God," John iii, 5, and added, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The water birth is the flesh birth, or natural birth, as every physician knows. No baptism here. Baptism is not even hinted at. This explodes the Catholic theory of baptismal regeneration. Every birth of the flesh is, of course, a "new" birth, and this is the entrance into the "natural" world. This is the divine arrangement, this is God's order. And "He is in one mind and who can turn Him? And what His soul desireth that He doeth," Job. xxiii, 13.

The other "new" birth is the birth of the Spirit. The first "new" birth was of earthly parentage for the earthly kingdom. The other "new" birth is of heavenly parentage for the heavenly kingdom. And unless one is begotten of the Holy Spirit he cannot enter into the kingdom of God. Who was the "first born" in this kingdom? Here is the answer: "For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." Rom. viii, 29. How was Christ begotten into the kingdom of God? "And the angel said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i, 35. Here God gives the divine law of the birth of His spiritual children. In the case of the birth of Christ the two "new" births occurred at the same time. In the case of believing sinners the two births occur at different times, the natural first and the spiritual last. "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening (life-giving) spirit. How be it, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." I Cor. xv, 45-46. "Marvel not that I said unto thee, 'Ye must be born of the spirit.'" John iii, 17. Jas. F. Edens.

Sunday School Convention.

I wish to call the attention of the churches and Sunday schools of the Muscle Shoals Association, and also of the pastors and ministers, to the fact that there will be a meeting at Hartselle including Friday, Saturday and Sunday, Nov. 28, 29 and 30th, in connection with the fifth Sunday meeting

which is called to meet at the same time and place, for the purpose of organizing a Sunday School Convention within the bounds of the Association. This is in accordance with the recommendations of the Association at its last session. I trust that each Sunday school in the Association will send at least one delegate to this meeting, and that each church will represent herself in this preliminary meeting. It is important that we have a good representation from the churches and Sunday schools, in order to give a good start to the proposed convention. We want to stir up our people, especially our young people, to take more interest in Sunday school work.

With forty-two churches in our Association, we had only twenty-one Sunday schools reported at its last session. We ought to do better than this. It is thought by many brethren that a Sunday School Convention in our Association will bring about better results.

At the sessions of the Association, the Sunday school occupies a very small part of the time. A report is made, and a few short speeches made by a few earnest Sunday school workers, and a few talks on Sunday morning, and that is all. The convention will give its whole time to the subject of Sunday schools and bring out many things that will have a tendency to increase the interest of the old and young in Sunday school work.

We earnestly ask that Sunday school workers be present at this meeting on Friday, Nov. 28th, next.

Jos. Shackelford.

Trinity, Ala., Nov. 2, 1902.

Howard College.

Honor Roll of Howard College for the Six Weeks Ending Oct. 28, 1902.

P. P. Burns, C. Crossland, H. Fancher, C. Gilbert, W. L. Henson, Paul Keeton, H. C. Montague, J. M. McQueen, McQueen Morrison, W. T. O'Hara, 97 1-2, (second highest average), J. E. Parker, E. P. Puckett, Jr., P. Puckett, J. W. Partridge, F. M. Payne, E. C. Payne, D. B. Reeves, T. T. Royer, W. A. Spruell, G. W. Smith, H. Turner, B. S. Vaughan, R. H. Wood, 98 1-2, (highest average), J. T. S. Wade, Jr. Paul Keeton, Post Adjutant.

A. P. Montague, President.

REPORT OF MINISTERIAL CLASS OF HOWARD COLLEGE FOR OCTOBER.

Sermons preached: W. R. Adams, 10; H. R. Arnold, 12; P. C. Barkley, 2; J. A. Beal, 8; G. W. Beach, 4; J. O. Colley, 3; W. A. Darden, 3; W. T. Davis, 6; F. H. Farrington, 8; E. G. Feen, 5; A. J. Gross, 6; W. L. Henson, 10; O. P. Langston, 20; O. A. Lathrem, 3; A. F. Loftin, 6; M. Morrison, 0; J. W. Partridge, 3; F. M. Payne, 0; T. D. Ray, 8; W. E. Rodgers, 0; L. T. Reeves, 5; J. S. Sams, 0; G. W. Smith, 0; B. S. Vaughan, 1; T. M. West, 1; D. Z. Woolley, 3; C. J. White, 1.

Church members received by letter, 17; by baptism, 25. Received for missions, etc., \$50.

It is impossible to give more than a synopsis of the work done by the class. God alone knows the results. The class this year, as heretofore, is composed of noble, self-sacrificing men of God.

W. R. Adams, Corr. Secy.

Missions.

A Great Opportunity.

We give below extracts from letters received from Dr. T. W. Ayers, our medical missionary in North China. The Board has purchased a house in which Dr. Ayers will live and near by he has the offer of a good lot on which he is anxious to build a hospital to minister to the hundreds of thousands of people diseased, in body and soul.

Kind friends have recently given \$2,500 to build a hospital in South China. Are there not others who will give to found this institution which will be such a blessing to the work, in North China? No one can estimate the good it will accomplish. Dr. Ayers has given his life to the work. Who of those that stay at home will open this wide door of usefulness to him? Read what he says:

CHANCE FOR A HOSPITAL.

While at the mission meeting in Tung Chow last week I discussed the question of a hospital with several of the brethren and all agreed that to secure the best results from my work, a hospital is necessary, and that it is best to erect a building rather than rent.

I now have an opportunity to purchase a ~~small~~ corner lot, 110x200 feet, adjoining my dispensary building, for \$500. Such a lot is indeed hard to secure here, and all the brethren who have seen it think we should purchase it, on which to erect a hospital. I think it possible that it can be had for \$400. It could not have been purchased at all before I secured the lot adjoining it. I request that the Board authorize me to purchase it, and send Brother Pruitt the necessary Letter of Credit.

The customs of the Chinese make it necessary that hospitals for men and women be separate, and on the lot mentioned I can erect woman's wards on one end of lot and wards for men on the other, and separate them by Chinese brick wall.

I think for \$3,000 I can purchase and enclose lot and erect and equip a hos-

pital which will answer present needs. If the Board is in position to make this appropriation I feel sure it will bring good results, but if not in position to appropriate so much as \$3,000 now, then I advise the purchase of lot now, and that remainder of appropriation be made when the Board can see its way clear to make it.

I have been praying earnestly that the Lord would put it into the heart of some one person to give the money for a hospital here so as that it would not be a burden to the Board.

AN INTERESTING MAP.

I hope you will be interested in the map of this county, which I enclose. Each dot on it represents a village, their numbers being 803 and in the county, which is only 600 square miles, there are half a million people. The density of the population is wonderful, and it is made up largely of comparatively well-to-do people who own their own homes, and to my mind there is no finer mission field in the world than in this county. The villages where we have Christians are indicated by red dots around them, which you will notice number only 15, which shows clearly that the great work of bringing this county to Christ yet remains to be done.

One of the villages where we have not a Christian has a population of 20,000; another 10,000, and several from 2,000 to 5,000.

This field has been given to Southern Baptists, and indeed a great field it is, and it should be properly worked. May the Lord send re-enforcements at once, and send the very best men He has.

This county is in a beautiful valley surrounded by mountains; the climate is good, and people from any portion of America can live here.

Dr. Ayers lived for years in Alabama. He was esteemed and beloved by many. Perhaps there is some consecrated man or woman there who will take the initiative in this great work. If more information is needed please write to me.

Fraternally,
R. J. Willingham.

The Christian's Repentance.

Rev. S. M. Provence.

The Greek language, though a heathen tongue, came to be at the time of its full development the richest of all the varieties of human speech in the power to express metaphysical ideas. It was, therefore, the most fitting vehicle for setting forth spiritual truth in existence at the time of our Lord. In all that requires exact, formal statement, it is accurate and clear. When spiritual truth is expressed, its etymologies frequently take on new meaning. This fact, however, cannot be reduced to a canon of interpretation. Every word so enlarged requires its own treatment. Much of the crudeness and fancifulness of certain interpreters might have been avoided by due attention to this principle.

Our word "repentance" is an instance of the enlargement of meaning here referred to, and it also illustrates the danger of erroneous exegesis, arising from a slavish following of etymology. Those who know Greek well enough to do so, will find it suggestive to trace the process by which the idea now conveyed by our Latin derivative came into the Greek original. The effort to confine the New Testament meaning to the

etymology of the word has led to wrong interpretations.

Repentance has to do with the soul's relations to God. The first experience of it results from the sense of sin. No one truly repents without a more or less keen and distinct feeling of sinfulness. This adjustment of the soul's relations to God is not simply a "turning back" upon the road the sinner has been going; it is not simply the beginning of a different life, so much as it is the life itself. It is a "turning toward God, and faith in the Lord Jesus Christ." So, it is both a turning to and a turning from. And this is not so much a single act, or a series of acts, as an attitude—an attitude, namely, of hostility toward sin, and of amity towards righteousness. It is as truly characteristic of the Christian life as any other grace. The faults in which the Christian is sometimes overtaken are not the result of an improper attitude, so much as a failure to align the spiritual powers with his quickened moral sense. The lack of self mastery constantly oppresses the Christian, and it is far greater in some than in others. The weakest Christian hates sin, and the bane of his life is that he is weak. But the difference between him and the man who does not hate sin

is as wide as the poles. It is the constant effort to obtain the mastery, to achieve the personal righteousness which comes from the indwelling Christ, which constitutes the Christian's repentance. He turns from sin toward righteousness, as the plant turns from darkness to light, and for the same reason, namely, the life within. It is not a question of salvation, but of working out into its own beautiful results the salvation already given. The deepest anguish that comes to a Christian's heart is caused by his own sins. For them he has no excuse and no consolation. But he hates them with ever-growing hatred, and he loves the Savior who delivers him from them with ever-deepening love.

The essence of the Christian life lies in this attitude of the soul toward God. Much in current preaching, and more in current literature, ignores this fundamental principle and rests the question of salvation with a more or less distinct exhibition of humanitarianism.—Christian Index.

Preach the Gospel.

Rev. Theodore L. Cuyler.

In these days no preacher can improve on Paul. To his converts in Corinth he wrote, "I determined to know nothing among you save Jesus Christ and Him crucified." He also declared, "first of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for he had sounded the gospel trumpet elsewhere before he struck its keynote among the corrupt idolators of Corinth. It means that as the principal thing he preached the Cross, and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the Gospel.

The Atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its Divine Founder. All its paths converge on Calvary. The Gospel does not underrate ethics, or the duties of human brotherhood, or the spotless example of Jesus; but the atonement is the sublimest display of the divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text, "Christ Jesus died for our sins." This is the truth that has lain closest and warmest to the Christian heart in every age of the Church. This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on the Cross of Calvary. It is the duty of every minister to thunder against injustice and intemperance, and fraud and selfishness and hypocrisy and covetousness and every form of wickedness; but the true vantage ground from which to assail them is beside that cross where Jesus died to condemn all sin, and to save the sinner.

Sometimes a theory of the atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The only theory of the Atonement which meets the tremendous necessities of a world lying in wickedness is this plain short simple line, "Christ Jesus died for our sins." The three

great and glorious ideas compressed into this line are—Substitution, Sacrifice, Salvation! Christ became our substitute and suffered for us. Christ became our sacrifice, and laid down His life to take away our guilt; the "Lord laid on Him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote struck amid the idolatries of Corinth and in defiance of Caesar's lictors at Rome, has been the secret of converting power everywhere. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizing and defences of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kindwood, and the swarthy miners of Cornwall. Moody's bells all chimed to the keynote of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God's church has in all ages held to this as the heart of Christian theology—"Christ Jesus died for our sins." This sublime central truth is no more obsolete today than yonder sun in the firmament. To every young brother who is about entering the ministry I would point the example of the mightiest of all preachers—and would say to him—follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto Him!

Dr. Montague at Roanoke.

As Dr. Montague was returning from the Randolph County Association he delivered a superb address at the Baptist church in Roanoke on the evening of the 30th.

Our people were delighted with the address and even more pleased with the man who delivered it. It is fortunate for the cause of education, and especially for Howard College, that we have such a character as Dr. Montague as president.

He is not only scholarly but also manly, and withal a sweet spirited Christian gentleman. He is earnest, practical, brave, modest and magnetic. It appears to me that the Lord must have sent him to our College in the time of our need, and if so, he can but succeed.

Let us rally around this servant of God and enable him to accomplish the grand purpose for which he has been chosen. Let every church in Alabama take part in the work of equipping and endowing Howard College. It is in our power to make it a very great school.

Jno. P. Shaffer.

Deadly Cancer Yields to this Combination of Oils.

Weatherford, Texas, Feb. 24, 1902.

Dr. D. M. Bye Co., Dallas, Texas:
Dear Sirs—It is with a thankful heart I now write you, as my nose is perfectly sound and well. Tongue cannot express my thanks to you for the good I obtained from your Oils. I wish all who are afflicted with cancers knew of your Oils. I will recommend them to all I see.

Yours truly,

Mrs. A. H. Durrett.

The Combination Oil Cure for cancer and malignant diseases was originated and perfected by Dr. D. M. Bye, after thirty years of experience in the treatment of cancers. It is the only successful remedy known. It is mild and harmless, safe, soothing and balmy, and gives relief from unceasing pain. Those interested may procure free illustrated books and papers. Call on or address Dr. D. M. Bye Co., Main Street, Dallas, Texas. P. O. Box 462.

The Southern and Alabama Baptist

ORGAN OF THE
Baptist State Convention of Alabama.

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

Published Weekly at Birmingham, Ala.
OFFICE—2127 First Avenue.

PRICE { PER ANNUM. \$2.00
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SEND ALL CHECKS, REGISTERED LETTERS AND MONEY ORDER TO FRANK WILLIS BARNETT, Birmingham, Alabama. THE MONTGOMERY OFFICE IS CLOSED.

Another Baptist Hero.

Baptists Still Standing for Separation of Church and State.

Dr. John Clifford, of Westbourne Park Chapel, London, is exemplifying the faith of his fathers in the fight he is leading against the education bill in the English parliament. We have alluded before to this bill. From the distance of our viewpoint, it would seem that Mr. Balfour reckoned on the same moral support of English speaking peoples which he received in the South African war. If he had foreseen the storm his policy has aroused, he would no doubt have changed it before he went so far. His threat that the ministry will resign if the bill is defeated in Parliament has no terrors for men like Dr. Clifford. Mr. W. T. Stead, in an article in the Chicago Tribune, says:

"Dr. Clifford, more than any other living man, represents and embodies in his own person the principle of militant, uncompromising nonconformity, the snag on which Mr. Balfour has driven his administration at full speed. If at this moment the unionist majority is quaking to its shoes with the dread vision of judgment to come, the result must be attributed more to Dr. Clifford than to anybody else.

"If Dr. Clifford had been laid on the shelf, if his weariless pen had been at rest, and if his eloquent voice had been silenced, the whole political outlook in Great Britain might have been entirely changed. Dr. Clifford is blocking with his imperious veto the progress of the bill upon which ministers have staked their fortunes."

It is at least suggestive that Mr. Stead, who has never trained in the camp of the Nonconformists, should be found now joining hands with them. Perhaps if he really represents his own ecclesiastical allies, it is this which has stirred England as she has not been stirred in many a day. But Mr. Stead goes on:

"Since Charles Haddon Spurgeon died no pulpit in London has been so potent among the nonconformists as that which is occupied by Dr. Clifford.

"The pre-eminent characteristic of the man is that of an all round interest in the affairs of men. The leading part which he has taken in the agitation against the education bill is characteristic of the man. It is not the first time that he has rendered conspicuous service to the cause of national education, but on no previous occasion has it been his lot to figure so conspicuously in the national education campaign."

Would it not have been a sight worth a journey over the Atlantic, to see Spurgeon and Clifford forgetting their dif-

ferences in a glorious fight for freedom and disestablishment? No doubt Dr. Clifford has entered into the labors of his great contemporary, and is building on the foundation he laid so deep. He has advantages that Spurgeon missed. He is in the best sense of the word a self-made man, coming up by sheer force of native powers and a dauntless determination, through a severe and protracted course of intellectual training, first at Leicester College, then at University College and the School of Mines, taking his B.A. in 1861, his M.A. in 1864, and his LL.B. in 1866. He is thoroughly equipped for the fight he is making, he has the respect and the confidence of all classes, and, as the following extract shows, is both fearless and earnest:

"He has been accused of inflaming sectarian passion, and it must be admitted that, especially in dealing with Catholicism and sacramentarianism, he has beaten the pulpit drum ecclesiastic vigorously. Dr. Clifford is ever a Protestant and is almost passionately anti-clerical. The stand which he has taken against the education bill is extreme and uncompromising to the last point. Dr. Clifford on the platform and Dr. Robertson Nicoll in the press are perhaps more responsible than any other men for advocating a resort to the ultima ratio of British democracy, and the adoption of a policy of passive resistance to the payment of the education rate, if that rate is imposed for the purpose of supporting the denominational teaching, of which they conscientiously disapprove.

* * * "Such men as Dr. Clifford are indeed of the salt of the earth. He has never failed, he has never feared, he has never deserted the good cause, nor has his place ever been vacant in times of danger. He is a man of faith, a man of hope, and a man of boundless charity, and yet for all that he is the doughtiest fighter and the most impassioned platform orator to be found in England at this moment."

The eyes of the liberty loving Baptists from every quarter of the earth are turned toward our English brethren and their dauntless leader, who, as Baptists have always been, are in the forefront of the battle for truth and righteousness. There is much yet to be done.

About Publishing Articles.

Sometimes brethren send us articles for publication, evidently expecting that they will be published immediately on receipt, and if they are not, the writers become restless, then impatient, and we hear from them. It may not be amiss to say that oftentimes we have a dozen or more articles on hand at a time, and new ones must wait their turn, unless indeed, these last treat of some live topic which is under discussion at the time, or, for some other reason, call for immediate insertion. Then there may be a displacement of the earlier ones.

Then again, there are times when the editors, for special reasons, arrange the contents of the paper, especially of the first four or five pages, for several weeks ahead, desiring in so doing, to give emphasis to certain lines of thought. And in such cases, articles coming in lie safely pigeon-holed until the arrival of a convenient season for their insertion. Some of our choicest articles are kept for several weeks and even months, to be used as the editors, in their planning, think they are specially needed to make up good issues.

Of one thing brethren may be assured, and that is that the editors are glad to get articles, and when such come, the inclination is to insert them, and it is always with a feeling of regret, if not actual sorrow, that they have to decide definitely not to insert any particular one. The waste basket and the "rejected" pigeon-hole are necessities, but the editors do not like them and use them as little as possible. Sometimes an article that does not strike them at first reading as suitable is put aside, read over again and again, corrections made and indeed every effort made to put it into shape to be used. If, after all, the opinion is that it is better not to insert, then the waste basket is called into service, or it is slipped into the pigeon-hole until called for.

Having to think and plan and provide for thousands of readers, editors have to consider the best interests of the many, and so have sometimes to displease a few. But this last is always done with sincere regret.

Just after we had written the foregoing, our eye chanced to fall on an editorial in the Religious Herald, one paragraph of which will form a fitting conclusion to what we have been trying to say. It is this: "An editor cannot always explain just why he has failed to comply with the requests of his friends. An article, for example, sometimes is declined, for reasons which he cannot formulate. A sort of instinct, without which he is unfitted for his work, tells him it is best not to print. His life is filled with innumerable details, and he cannot always find time and opportunity for long explanatory communications."—Christian Index.

Our brother editors have stated our case admirably. The editor is the sole judge of these matters, and most anxious to do the wisest thing.

A Pamphlet.

"Have You Been Baptized or only Dipped?" is the title of a little morsel of fiction that somebody has sent us. It is said to be "for sale by any Pedobaptist minister in the State at 5 cents per copy." We beg leave to doubt the truth of this statement. We have too high a regard for the honesty and dignity and learning of some of these ministers to

believe they would indorse this fiction, which concludes that "baptizo in the Greek Scriptures never means to immerse," that "Jesus received Jewish baptism, and hence was sprinkled," and that "immersion was not practiced by the Apostles, and appears first in history as the unwarranted custom of fanatical sects."

The author did not dare to put his name to the thing, for the reason, no doubt, that he dreaded the ridicule he would bring upon himself. There is not a scholar or a lexicon in the world today with a reputation worth caring for that would sustain his so-called conclusions in a single point. Each one of these conclusions is exactly the reverse of the truth, according to the verdict of the whole world's best learning. Baptizo means nothing but immerse, Jesus did not receive Jewish sprinkling, and the first person known to history as receiving any substitute for immersion was Novatian, who was thoroughly wetted with water as he lay sick, in order that he might not die unbaptized. This was on account of the papal doctrine of baptismal regeneration, and took place toward the beginning of the fourth century (the exact date escapes us at this moment), and raised a storm of controversy. Our pedobaptist friend is still trying to support this invention of the Western Catholics.

The Seminary Booming.

We take the following from a private letter to the editor:

You will be glad to know that the Seminary is booming. We opened with the largest attendance in the history of the institution, and the standard of the student body is unusually high. We have a noble band of young servants of our blessed Lord here, and they are doing splendid work in preparation for the service of his great and glorious truth in the world. Personally, I am very happy in the work. I have a little church here that I have grown to love very much, and God has blessed me wonderfully—more than I deserve—in my efforts to serve them. I can never thank you enough for your part in bringing me to the light of my duty, when I was in the great crucial struggle of my life. With warmest love,
John Roach Straton.

Editorial Paragraphs

The plea of Dr. Ayer for a hospital in China should have been published weeks ago, but was inadvertently overlooked in the press of the association season. It is not too late, however, to give it now. Please turn to page seven and read it thoughtfully and prayerfully. Dr. Ayer's devotion to the cause and his experience on the field entitle his judgment to the highest consideration.

By all means let the preacher have a rest from begging. He has hurt his cause by having laid on him the necessity of providing the "sinews of war." No man can do this work better, if other things are equal, than the richest man in the church.

The Vatican is in receipt of numerous protests against the anti-Catholic propaganda in the Philippines. It is claimed that the Catholics ought to be allowed entire freedom of religious teachings among a community whose

only form of worship is Catholic.—Press Dispatch.

Just so. They want the earth and the fulness thereof. It is the shallowest pretense that freedom of religious teaching is denied them in the Philippines. What the Vatican wants is a religious "trust" that will enable them to deny the same freedom to others.

If all our ailments are hallucinations, as so-called Christian Science teaches, why are not hunger and thirst and every other sensation hallucinations?

A Washington, D. C., newspaper correspondent calls it "mothereddyism, otherwise Christian Science." That's about the size of it.

You may also shortly see in Alabama a distinguished former citizen of that State, Dr. J. L. M. Curry, who is now in North Carolina, convalescent after a very dangerous illness. It is learned here that Dr. Curry is not likely to return

to Washington before next spring, but that he will, after spending a few weeks more in North Carolina, proceed further South. It is understood to be his desire to visit the scenes of his old political activity in Alabama.—Washington letter in Montgomery Advertiser.

Dr. Curry will receive a hearty welcome in Alabama. If he should be strong enough to be heard, we can give him some great throngs to speak to. Alabama is proud of him.

Rev. Junius W. Millard, of Baltimore, president of the Alumni Association of our Seminary at Louisville, writes us that the Executive Committee of the Association is making plans for the Alumni banquet in the dining room of the De Soto Hotel at 9 o'clock on the evening of the day before the opening of the Convention in May at Savannah. This will be Thursday evening, May 7, 1903. In all probability the invitation to the banquet will include not only the Alumni, but also the Trustees and editors of our Southern Baptist papers. The price per plate will be \$1.00, and it is the desire of the committee to have three or four hundred men in attendance. When the plans of the committee shall have been perfected we will speak of the matter further.

The front page article headed a "Little talk with our subscribers" was taken from the Journal and Messenger. We merely inserted Alabama Baptist in the place where it read Journal and Messenger. It was so good we just borrowed it. Some of the best editorials we see these days are in the Journal and Messenger.

This paper, by request of the chief of the periodical division in the Library of Congress, will hereafter be sent each week to the reading room of the Library.

The Baptist Observer is now published at Greensburg, Ind. Bro. E. C. J. Dickens is editor. He is making a bright, readable paper, and has our best wishes for abundant success.

Many in Georgia will sorrow when they learn of the death of Rev. S. C. Hood, which occurred in Colorado, on Friday, October 17th. Bro. Hood had been in bad health for over a year, and in December last, was given leave of absence by the churches at Social Circle and Covington, that he might go to Texas and seek, in the dry climate of the Southwestern part of the State, deliverance from what seemed to be incipient consumption. The change did not work any marked improvement, and he went to Colorado, but only to linger for a little season and enter into rest. It was our privilege, a short time ago, to read a letter from him to Dr. Landrum, in which he spoke of the hopelessness of his case, and the certainty that he had but a short while to live, but which breathed such a sweet spirit of trust and of resignation, that one could not read it without feeling like thanking God for religion that could so sustain and comfort a man in the anticipation of speedy death.—Christian Index.

Brother Hood was one of the sweetest spirited, purest and best men we have ever known. We extend our heartfelt sympathy to the bereaved family.

PERSONALS.

Rev. and Mrs. William H. Cannada, recently appointed as missionaries to Brazil by the Foreign Mission Board expect to be at home in Pernambuco after November 15th.

Rev. and Mrs. William Corey Newton, of Greensboro, N. C., expect to sail for North China the first of next year. Bro. Newton's church contributed \$750.00 toward the salary and expenses.

Mr. John D. Rockefeller has offered \$500,000 to the Teachers' College, a part of Columbia University, as a thankoffering for the escape of his family from their burning residence at Tarrytown.

Dr. E. E. Folk, editor of the Baptist and Reflector, was elected one of the vice presidents of the Tennessee Baptist Convention, at its late session in Humboldt. This was an honor worthily bestowed. Few men have rendered better or more far reaching service to the Baptists of that State in the past ten years than this modest, scholarly editor.—Christian Index.

In its report of the State Convention the Baptist and Reflector, Nashville, gave the following:

Dr. T. S. Potts spoke briefly on the report and gracefully yielded the floor to Rev. Robert Perry Mahon, of Toluca, Mexico, our beloved missionary, who spoke at length. The Humboldt church sent Bro. Mahon a check to defray his expenses to the Convention, that his old flock might hear him. He spoke of his deep gratitude for this splendid token of affection, and said it was just four years ago to the day that he took his departure to begin work.

That was a touching scene when pastor Lloyd T. Wilson announced that the Humboldt church had decided to pay the salary of Bro. Mahon in Mexico. Thus the church will have two pastors, one at home and one in Mexico. As the two stood together, first the members of the church and afterwards the brethren and sisters of the Convention came forward and gave the hand of affection and of encouragement. This formed a fitting climax to the great Convention.

A Bunch of Violets.

Dear Brother Barnett: You are giving us a good paper, a paper that should be in every Baptist home in the State. Do all for us here in the Clear Creek Association you can. God bless the Southern and Alabama Baptist.

Yours truly,

L. H. Davis.

"I would not be without the Southern and Alabama Baptist in my home for anything. It is a great paper and a mighty power for good in Alabama. May God bless and prosper you in this work for the Master.

W. W. Bush.

Every Baptist ought to take and read the Alabama Baptist. It is a welcome visitor in my home.

Geo. Debery.

Your co-operation and interest cheer my heart and inspire my work.

A. P. Montague.

God bless you in your work. You are giving us one of the very best Baptist papers in America.

E. P. Smith.

„Just Like Christ.”

Humboldt, Tenn., where the Tennessee Baptist State Convention met, has a real live negro Methodist Bishop. Sometime ago he held a meeting with one of his subordinate preachers. At the close of the meeting several new members were received. The preacher in charge asked each candidate, in the usual way, how he wished to be baptized. Out of regard for the rules of the church and the ruler of the church who was present, each one chose to have the water applied to the body. At length he came to a true specimen of young Africa, who replied that he had no choice in the matter, just so he was baptized like Jesus Christ. "But," replied the preacher, "what mode of baptism do you prefer?" "I don't care nuffin 'bout de mode," said Young Africa, "all I care for is to be baptized jes like Jesus Christ was." Brother A," said the Bishop, "You'd just as well start off to the creek with that negro, right now." B. F. Stamps.

Carrollton.

Notes from Brother Crumpton.

The associational campaign is about over, thank the Lord! Next Saturday I go to Geneva, the last. I started out to reach thirty. Two changed time on me and sickness kept me from another. I will have attended twenty-seven if I get to Geneva. I shall make some notes—after thoughts—of each one. I can only say now, I have never seen a finer spirit or more enthusiasm. This report reaches me from all over the State, where I did not go. I come out of the campaign a little jaded, but in the best of health. I thank God for the good fellowship I have enjoyed with the brethren and for the tender and loving treatment I have received. Surely no secretary ever had a more loyal and devoted band to support him.

The collections have been good—\$5,576 in October.

Already I am beginning to hear from the Regulars. God bless them. What would I do without them?

Every month I ought to hear from one thousand churches and as many Sunday schools. Away with the old idea of waiting until just before the Association to get up mission money. A pastor said: "When the next Association meets, I will have twelve receipts from you for each of my churches." That is the way. Thousands of pledge cards and collection envelopes are going out from the office and I want to send many thousands more.

"Everlastingly at it," is the motto. We dare not hold up when the Associations are over.

"After the Association What?" is the name of a little tract I am sending to every church clerk. With it I send a circular letter in which I ask the brother to read the tract before the church and ask them to adopt the monthly plan of taking collections, using the cards and envelopes. Brethren, we are coming, as sure as you live. The Lord is with us and we are moving with a mighty impulse from God. Let there be no cowards among the leaders of God's hosts.

The year 1902-3 we can make glorious in results, if we march forward at the Lord's commands, depending upon his wisdom to guide and his grace to help.

THE HOWARD COLLEGE FUND.

Good news comes from Evergreen. They propose to try to double the amount asked of them. I hear the same report from others.



For Sores, Burns, Scalds, Ulcers, Ringworm, Tetter, Erysipelas, Scald Head, Itch, Pimples, Blisters, Inflamed Eyelids, Itching Piles, and all Skin Eruptions—use

HEISKELL'S Ointment

They all yield to its magical influence. Bathe the affected part, using Heiskell's Soap, night and morning, apply Heiskell's Ointment, and cure follows in a few days. At all druggists 50c. Send for free book of testimonials.

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(Established 1888)

"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.

Pastors everywhere have been telling me they would remember the collection. Brother, if you failed for any cause last Sunday, don't let the month of November pass without doing the handsome thing.

W. B. C.

We let the old heading stand over the foregoing, just because so many of our readers look for and would be disappointed if they did not find it. It might well be interpreted "A Breeze from the Mountain Tops." We thank God for Brother Crumpton. How he has worked! He makes the rest of us ashamed of ourselves. We hope after the board meeting next week he will take a little rest. All Alabama will say amen. Then for a long, steady pull and a pull all together through the rest of the campaign. We earnestly believe Bro. Crumpton is right. "We are coming, as sure as you live."

A Mistake.

Some of the brethren who made pledges at New Decatur for the salary of the president of Howard College are writing me like this: "Find inclosed the amount of our pledge made at the Convention. We took the collection last Sunday. Hope the movement will succeed."

Brother, "Howard College day" was not intended to collect for that pledge. We regarded that as already settled by the pledge. We wanted something for the college from the churches. The pledges for the president's salary is a very different thing.

W. B. C.

For Liver and Kidney Troubles, Bilious Complaints, Constipation, Headache, etc., use Balsamine Pills. Ten days' treatment free. Address J. A. Dodd, Spartanburg, S. C.

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.



The Citronelle Church. A Story of Faithful Work.

Bro. G. L. Yates came to Citronelle somewhat more than two years ago. The story of his faith and courage and success is told in the handsome new

house in which the pastor lives, in improvements in the church building, and in the growing membership. We are glad to give way and let Brother Cox, of Mobile, tell it more particularly:



REV. G. L. YATES.

The progress of the Citronelle Church for the past two years, during the pastorate of Rev. G. L. Yates, has been very remarkable. For a year or more before Brother Yates began his work, the church was without a pastor and the house of worship had been rented to the Campbellites. There were only seven members and there was nearly no organization. When the church had a pastor they gave only \$5 a month for one Sunday a month. With the prospect of securing the services of Brother Yates for two Sundays a month, the members of the church and a few other Baptists in the community contributed \$200 a year and this was supplemented from other sources.

The church now has thirty members and are paying Brother Yates without any help from others, \$300 a year. During the past year they have built a comfortable pastor's home and made improvements on their church building, at a cost of \$1,000. Only about \$150 of this amount were given by persons not members of the church. It is the earnest desire of the church now to have preaching every Sunday. At the recent meeting of the Mobile Association which was held with the Citronelle Church the remarkable success of this church was generally commented on by the visiting brethren. This church is a striking illustration of what may be done by a small band of earnest, faithful people. W. J. E. Cox.



E. J. BRUNER.

E. J. Bruner was born in Seneca county, Ohio, March 16, 1863. In September, 1890, he united with the First Methodist Church of Fremont, Ohio. Coming South four years later he located at Citronelle, Ala. In November, 1901, he united with the Citronelle Baptist Church and truly no one seems more interested in the welfare of the church than he.

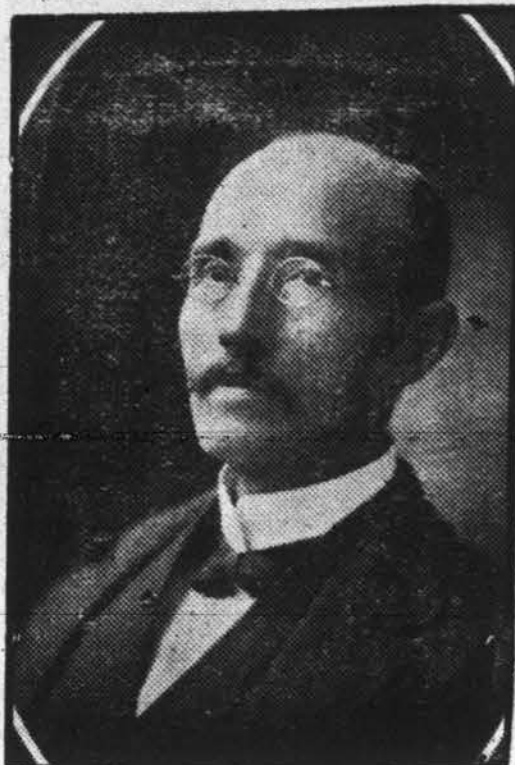
He was recently elected to the deaconship and very acceptably serves the church in that capacity and as one of the building committee. His faithfulness and liberality are worthy of the highest commendation.

Brother Bruner is blessed with a godly wife and four interesting children; and judging the future by the present we predict a career of great usefulness for this God-loving and God-serving family.

Capt. A. G. Woodbury was born in Putnam county Ill., Nov. 8, 1842, of Old New England puritan stock. In 1866 he was baptized into the fellowship of the Norman Baptist Church. Ten years later he moved to Morris, Ill., entering business and uniting with the First Baptist Church, which he served as trustee and deacon for nearly twenty years, during which time he also served several terms as Judge of the City Court.

In 1894 on account of the health of himself and family, he closed out his

business and sought a milder climate, resulting in his locating at Citronelle, Ala. Since coming here he has been prominently connected with the church, acting here as in the North as deacon and trustee. To him and his esti-



CAPT. A. G. WOODBURY.

mable wife we are indebted for the beautiful fence which adorns the front of our property; and besides subscribing very liberally toward the building fund in the beginning, he it was who came up in the end volunteering to liquidate all remaining indebtedness which amounted to nearly another \$100. This splendid generosity is incontestible evidence of the fact that in leaving Egypt he carried with him his flocks and herds.

W. N. Newell was born Dec. 6, 1862, at Whistler, Ala. His parents are devoted members of the Baptist Church and in this he is following in their footsteps.

He came to Citronelle in 1890, entering the firm of Thompson & Newell, then engaged in the mercantile business. When in 1896 this firm dissolved, he started out alone and in business he has been successful.

He was baptized into the fellowship



W. N. NEWELL.

of the Citronelle Baptist Church during the present pastorate of Rev. G. L. Yates, and in him the church has a member of great liberality and usefulness. He was made chairman of the Building Committee in the recent church improvements and was recently elected a church trustee for the term of three years. Brother Newell is entering heartily into the work of the church and in building up the Baptist cause in Citronelle.

Subscribe for the Southern and Alabama Baptist.

Once More.

Brethren of Alabama: Last April I called your attention to the importance of sustaining our Baptist State paper, Southern and Alabama Baptist. Now, as then, I am sure that many of our brethren are undervaluing a religious weekly as a factor in the ongoing of our Baptist cause in Alabama. Therefore, I wish again to put you in mind of what I said at first.

Such a paper as we now have cannot be sustained without special effort. Will we put forth such effort? I hope that we will. The effort should be put forth at once. Bro. Barnett has given us a fine paper, and largely at his own expense, that we might see the paper which he asks us to sustain. Now it is time for us to act, right now.

Very respectfully,
Jno. P. Shaffer.

Haw Ridge Association.

This association held its fourteenth session with Ebenezer church Wednesday and Thursday of last week. Large crowds attended both days. It was a harmonious and profitable session. Liberal amounts were raised for missions and the Orphan's Home. T. J. Carlisle was elected moderator and W. E. Hays, clerk. Rev. R. Deal, of Ozark, preached the introductory sermon.

The next session will be held with County Line church six miles south of Enterprise. The introductory will be preached by Rev. R. M. Hunter. The messengers were loud in their praise of the hospitality of the church and citizens generally. The bountiful repast spread before the people did not betoken hard times. The good people around Ebenezer know how to entertain an association.—Weekly Enterprise.

Cures Blood, Skin Troubles, Cancer, Blood Poison, Greatest Blood Purifier Free.

If your blood is impure thin diseased, hot or full of humors, if you have blood poison, cancer, carbuncles, eating sores, scrofula, eczema, itching, risings and lumps, scabby, pimply skin, bone pains, catarrh, rheumatism, or any blood or skin disease take Botanic Blood Balm (B. B. B.) according to directions. Soon all sores heal, aches and pains stop, the blood is made pure and rich, leaving the skin free from every eruption, and giving the rich glow of perfect health to the skin. At the same time, B. B. B. improves the digestion, cures dyspepsia, strengthens weak kidneys. Just the medicine for old people, as it gives them new, vigorous blood. Druggists, \$1 per large bottle, with directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special free medical advice also sent in sealed letter. B. B. B. is especially advised for chronic, deep-seated cases of impure blood and skin disease, and cures after all else fails.

On Nov. 15th, the Union Pacific will put on its famous "Sunset Limited" train to the Pacific Coast, leaving New Orleans daily at 10:45 a. m. As soon as the change is made the "Pacific Coast Express" will leave New Orleans at 9 p. m. It is contemplated that the time between New Orleans and San Francisco will be reduced twelve hours over former seasons.

For Whooping Cough use Cheney's Expectorant.

A Story of Tennyson's Father.

The poet Tennyson related to Captain W. Gordon McCabe the following perilous adventure that befell his father while a guest of Lord St. Helens, the English ambassador to Russia. It was during a state dinner and some guarded allusion was made to the death of the late czar, Emperor Paul. The account appeared in the Century:

"My father," said the laureate, "was a most impulsive man, and spoke out whatever was uppermost in his mind. He leaned over, almost across the breast of some Russian dignitary covered with decorations, who sat next to him, and cried out, in his quick, impulsive way, 'Why, St. Helens, what's the use of speaking so gingerly about a matter so notorious? We know well enough in England that the Emperor Paul was murdered in the Mikhailovski Palace, and we know exactly who did it. Count Zoffo knocked him down, and Benningson and Count Pahlen strangled him.'

"An appalling hush fell for a moment upon the table, and then Lord St. Helens at once rushed into some subject discreetly foreign to the sixth commandment.

"It's the custom, as you know," continued he, "in Russia not to sit over the wine, as is usual in England, but to go into another room where the samovar is, and have tea." As the company rose, Lord St. Helens, standing by the door as the guests filed out, gave my father a meaning look to drop behind the rest. As my father came up to him, he said, in a hurried whisper:

"Don't go into the next room, but fly for your life. No flag can protect you in such a country as this. The man next to you, across whose breast you leaned, was Count Pahlen, one of the most powerful nobles in Russia. Zoffo was at the table, too, and you have publicly charged both of them with being assassins. If you don't get away to-night, you'll be inside the dungeons of St. Peter and St. Paul within forty-eight hours. Go to a Scotch merchant, whom I know, just outside of Odessa (giving him the name), 'and he will conceal you until I can contrive to get you out of the country, if it be possible. Post tonight—the fastest horses you can get. I'll keep the company as late as I can. Don't even stop to change your clothes.'

"My father rushed away to his hotel, called up his courier, and made him order a four-horse droschky, while he literally pitched his clothes into his portmanteau. He posted all night and the next day, still in his evening clothes, though the weather was bitterly cold; but he had a clever courier, and found his Scotchman, in whose house he lay concealed for weeks.

"St. Helens managed to get a message to him to be on the alert and, when he heard the horn of the 'Queen's Messenger' blown three times, to be ready to go with the man who gave the signal. At last, one stormy night, he heard the welcome sound and, disguised as a servant of the messenger, who was being sent home with dispatches, and for whom an English frigate was waiting at Odessa, got safely on board, and so back to England."

Heat Prostration—**Simple Way To Prevent.**

Take Hornford's Acid Phosphate during hot weather. It gives strength to endure the strain. Makes a delightful Acid Tonic—superior to lemonade.

New Town in Dawson County.

Dawson county is rapidly forging to the front as one of the leading agricultural counties of Nebraska, and the time has ceased when the term "semi-arid" can truthfully be applied to this country. Farmers this year are almost without exception the most independent and enterprising of our citizens. As a result of this prosperity, in one of the richest sections of the Platte valley, eight miles west of Lexington, the new town of Darr is located. The original plat has just been filed, and the start to build a town has begun with a large force of men at work in constructing two modern grain elevators, lumber houses, depot trackage and dwellings. The whilom quiet place is a scene of activity, and a very pretty, enterprising village within a few months is an assured fact. The location being midway between the county seat and Cozad makes the site one of great advantage, and there is no longer any doubt that the town of Darr ere long will be an important mart of Dawson county.

The foregoing clipping from the Omaha Bee of Sept. 29, 1902, relates to the brand new town of Darr, Nebraska, just started by U. P. R. R. Co., 239 miles west of Omaha. It affords a splendid opportunity for the following business openings: Hotel, livery barn, hardware store, drug store, agricultural implements.

Write to B. A. McAllaster, Land Commissioner U. P. R. R. Co., Omaha, Neb., or Geo. B. Darr, Agent, Lexington, Neb.

A Case of Meddling.

Some of the European governments, it is alleged, are disposed to consider the protest of Secretary Hay against Roumanian outrages upon the Jews as officious meddling.

To be accused of enacting the role of meddler is not a novel experience for Uncle Sam. When Monroe enunciated his great doctrine for the protection of the American continents from European encroachment it was considered officious meddling. Again this country meddled when Maximilian sought the throne of Mexico. This nation was denounced as a meddler when it intervened in behalf of the struggling patriots of Cuba. It meddled when Texas, achieving her own independence, sought annexation in the teeth of Mexico's opposition. It meddled when England stepped upon the toes of Venezuela. It meddled in China in defense of Christian civilization, and now it protests to Roumania against the unwarranted outrages perpetrated against an inoffending people.

This is meddling, we are told, but happily it is the meddling which is a protest against wrong and injustice, and is the exposition of the highest and noblest principles.

Secretary Hay's note in behalf of a persecuted people is to the credit of the country, and every American will rejoice when the government is accused of meddling in so worthy a cause.—News.

A Catholic died in Middleton, Ohio, the other day, leaving \$10,000 with which to build a Baptist church. His wife is a Baptist. Then the Catholics say if they are not right the Baptists are. But Baptists are right on everything that is taught in the Bible; hence all others are wrong, just to the extent of

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

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2012 First Avenue.



Individual Communion Cups

Why do you permit a custom at the communion table which you would not tolerate in your own home? The use of the individual communion service grows daily. Are you open to conviction? Would you like to see a list of the churches in which it is used and know the satisfaction it gives? Send for our free book—it tells all about it. A trial outfit sent free on request.

SANITARY COMMUNION OUTFIT CO., Dept. —, Rochester, N. Y.

their failure to agree with Baptists. Baptists are somebody, speaking after the manner of men, these days, as sure as you are born; and, although they are the ancients among all the denominations of earth, they have no more than started upon the career, which, under God, they are predestined to lead.—The Baptist.

For LaGrippe and Influenza use Cheney's Expecto-rant.

Let us Forget.

Let us forget the things that vexed and tried us,

The worrying things that caused our souls to fret;

The hopes that, cherished long, were still denied us,

Let us forget.

Let us forget the little slights that pained us,

The greater wrongs that rankle sometimes yet;

The pride with which some lofty one disdained us,

Let us forget.

Let us forget our brother's faults and failings,

The yielding to temptation that beset,

That he perchance, though grief be un-availing,

Cannot forget.

But blessings manifold, past all deserving,

Kind words and helpful deeds, a countless throng,

The fault o'ercome, the rectitude unswerving,

Let us remember long.

The sacrifice of love, the generous giving,

When friends were few, the hand-clasp warm and strong,

The fragrance of each life of holy living

Let us remember long.

Whatever things were good and true and gracious,

Whatever of right has triumphed over wrong,

What love of God or man has rendered precious,

Let us remember long.

So, pondering well the lessons it has taught us,

We tenderly may bid the past "Good-bye."

Holding in memory the good it brought us,

Letting the evil die.

—Susan E. Gammons, in Christian Endeavor World.

Can't Get Public Money.

The County Superintendent of Education asked whether the children in our Orphans' Home would attend the Agricultural School, and on learning that we were not to send there this year, but were to have our own school, he said he would appropriate our portion of the public funds to the Orphanage school. How I did hate to lose the money! But I told him we could not accept any aid from the State. That is one of our peculiar principles, that a denomination that stands for the entire separation of church and State, cannot afford to accept aid from the State for its Sectarian Institutions. He replied that others did it, but that does not justify us in doing so. Other denominations would only violate the Constitution of the United States and that of Alabama. This much they certainly do every time they accept public funds at one of their schools or other Sectarian Institutions, but we would do more than that if we should accept public funds. We would violate the constitution of the United States and that of our State, and also our own conscience. It was for this principle that the blood of our ancestors flowed freely, and many of them paid for their faith with their lives. No, we can't accept pay for our school from the public funds of our State. We are Baptists and more than that, we are American patriots. We hope to see the day when our brethren of other denominations will cease to be un-American and stand for this principle that means so much for our country. Long live the constitution and our great Americanism.—Orphans' Call.

A Free Sample.

Dr. Blosser's Catarrh Cure Surely Has Merit, or This Liberal Offer Could Not be Made.

Dr. Blosser, the great Catarrh Specialist and discoverer of the method of curing Catarrh by medicated smoke inhalation, has such confidence in the virtues of his remedy that he offers to send a three day's trial treatment absolutely free, by mail, to any person suffering from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, or any other catarrhal affection of the respiratory tract.

This remedy is sold upon its merits, and the proprietors will deal honestly and liberally with you. Write to them at once, giving a brief statement of your case, and receive by return mail a free sample and all needed advice. Address, Dr. J. W. Blosser & Son, 352 Walton St., Atlanta, Ga.

For Asthma use Cheney's Expecto-rant.

Fraternity and Unity Marked Great Meeting of Baptists of Montgomery.

(Continued from page 4).

Baptist pulpits and lead hundreds into the baptismal waters. He saw not the time when one of his descendants would be inaugurated on the first of January, 1902, the first Baptist Governor of old Virginia, and when another descendant would praise God for the victories of the Baptist host before the Baptists of Montgomery.

"O Brethren! what cause for gratitude we have when we reflect upon the work of the pioneer preachers of our land, men who toiled and sacrificed to make the world purer and better."

"By virtue of the intellect, perhaps not trained in the schools, but rugged and fearless, they stood for virtue, honesty, pure government, and for a faith that in its clear-eyed trust would put to shame the dim belief of many exquisite in education of our day and time."

CAUSES FOR GRATITUDE.

"Planting seed that should send up trees and grain for ages not their own, they saw not the golden fruitage of the harvest time. Theirs the ploughing and the planting, ours the reaping and the gathering. Toil and tears for them, toil and joy for us."

"May the day never come when our people shall be so accomplished, so refined, as to look with contempt upon the men who, in other days, stood for the faith which we profess."

"May we rather revere the memories of those heroes of the Cross who traveled in the cold of winter, in the heat of summer, who 'counted not their lives dear to them,' if only they might turn the minds of sinners to a contemplation of God's mercy and their souls to a saving knowledge of Jesus Christ."

"All honor to those preachers of an elder day, who upheld the doctrines of the Bible, who led thousands to the Cross, who have now fallen to sleep, and from whose eyes, God has wiped away all tears. No tribute is too high for them; no panegyric too lofty. Enshrined in our hearts they live today and they will so live, as long as heroic service and sacrifice for the Master shall win praises from those to whom the fathers left the stainless legacy of a shining faith, of duty done, a legacy richer than costly gems and jewels rare."

"Soldiers of Christ, well done,
Praise be your new employ;
And while eternal ages run,
Rest in your Savior's joy."

Dr. Montague admonished his churchmen to live true to the examples set by men who had gone before.

Continuing, he said:

"As the demand for the trained intellect, for a larger culture, for a broader conception of the opportunities of civilization, has sent forth its call, Baptists all over our land have promptly responded, and have met the demand. When a great scholar was needed to write the ablest treatise upon Latin grammar that America has ever produced, Albert Harkness, Baptist deacon of Rhode Island, performed that service and won for American learning the plaudits of Oxford, Berlin, and Heidelberg. When Yale University called to the head of its law school a dean who would honor the position, the call summoned Wayland, a Baptist, son of another great Baptist, Wayland of Brown University."

DISTINGUISHED CHURCHMEN.

"When the celebrated tariff debate called into the political arena the giants of the American Congress, Wilson, a Baptist deacon of West Virginia, so thrilled that body by his masterly logic and his winning eloquence, that his colleagues, United States Congressmen, on fire with enthusiasm, bore him in triumphal procession around the historic hall."

"High scholarship and wonderful pulpit power ground happy blending in John A. Broadus. Persuasive eloquence and exalted piety made the name of the sainted Gordon a household word throughout our broad land."

"Go today to the city of New York and find in George C. Lorimer perhaps the leading orator of the American pulpit."

"Diplomat, orator, author, the Baptist, J. L. M. Curry, stands in the front rank of American publicists."

"The city of Baltimore would have the greatest pulpit power of this time; she called to her service the great Fuller of South Carolina."

"When a master of assemblies was needed to show our country the force of administrative talent and a genius for parliamentary government, Chancellor Mell of Georgia responded to the necessity."

"Go today to the classic shades of the old University of Virginia and in the Baptist, Noah K. Davis, find the strongest metaphysician, the deepest thinker, in all the South."

"Business sagacity, wise leadership, and the spirit of sacrifice were needed in the establishment of the Southern Baptist Theological Seminary, and God gave us the noble Boyce. In that seminary today we find in Sampey one whose intellectual power, worthy of those who preceded him there, adds fame to that great school."

"Virginia has no small renown in her list of preachers; full worthy of her richest honors and standing now at the head of the Virginia pulpit is J. B. Hawthorne of Alabama."

"When the University of California, springing into wonderful life in the wonderful West, needed a leader to guide its progress, the choice fell upon Benjamin Ide Wheeler, the famous Baptist scholar of Cornell University."

"When the giant battleships of the Republic off Santiago spoke in thunder tones the doom of Spanish rule in the Western Hemisphere,—when the shot from the Texas carried death and destruction to a Spanish ship, it was a Baptist hero, Captain Philip, who cried out, 'Don't cheer, boys; they are dying.'"

"When the Master willed that the Baptist host should lead the religious activities of this great commonwealth, He raised up Williams, Renfroe, Davis, Sherman, Freeman, Teague, Roby, Wal-drop, Basil Manly, Henderson, Cleveland, McIntosh, Shaffer, Travis Foster, Watts and other noble servants of the Most High, some of them now asleep in Jesus; others among us in their eld, to show our people their day of usefulness and their hour of triumph."

"And so the roll of honor and sacrifice, has called in time gone by, as it calls today, as it will call more and ever more, to the front in every department of intellectual activity and of Christian duty and service Baptists who have placed the world under tribute for their eloquence, their learning, their manly independence, their heroic devotion, their loyalty to the State, to the com-

monwealth of letters, and to the church of the living God."

ADVANCES OF DENOMINATION.

"We glory, and we have a right to glory in the vast advances made by our denomination in the realm of mind, in the domain of letters, in the pulpit, on the bench, at the bar, in the medical profession, in commerce, in science, in legislative halls. As logicians, as profound thinkers, as students of history, as producers of works that deal with the laws of mind and of matter, that explain the principles of pure and applied science, that help in the solution of the momentous problems of sociology and constitutional economy, that are concerned with the story of the past or that touch the living present, the men of our denomination developing with unremitting zeal their God-given talents, are making for the cause of education and for the enlightenment of mankind contributions that will win the gratitude of posterity and the encomium of history."

"Baptist scholars, hand in hand with scholars of other denominations, would give to education the broadest scope; they would unroll the scroll of time and show to the world the mysteries of ages that lie in the silence of the past; with the magic wand of learning they would summon forth the dead centuries and bid them live again; they would read in strata and substrata the secrets of mother earth; they would teach a philosophy that reaches the heights and sounds the depths of human wisdom; they would explore the realms of the stars and the hidden places of the mighty deep; they would promote the evolution of government and advance the cause of civilization; they would place on the printed page thoughts that stir the millions; by invention and discovery they would dominate vast elemental forces; they would send forth upon the seas argosies of trade and span a continent with the iron rails of commerce; they would tell the courses of streams that leap down the mountain side or glide in majesty towards old ocean; they would have the halcyon brood over the waters of earth and command peace and order and the reign of law; they would build foundations, broad and deep, for the glory of the coming time; but knowing whence all these things come, they would adore the Lord God Almighty and humbly cry, 'All the glory shall be Thine.'"

LIGHT IS BREAKING.

"O, Brethren, in the church, at home, in Christian education, in far distant mission lands, 'the morning light is breaking.' More than ever before the great heart of our denomination is opening to the call for warmer prayer and larger service. The eyes of our people, faith-lighted, are beholding the pathway that will lead to stern struggles and get nobler triumphs, a pathway bright with fore-gleams of the coming time, whose splendor shoot athwart the sky and turns the very clouds to gold."

"Pilgrim, see, the light is beaming,
Brighter still upon the way,
Signs thro' all the earth are gleaming,
Omens of the coming day.
See the glorious light ascending,
Of the grand Sabbath year,
Hark the voices loud proclaiming,
The Messiah's Kingdom near."

Throughout his remarks Dr. Montague was given the closest attention and his earnest and eloquent address made a delightful impression.

Scald Head

That itching, disgusting disease of the scalp, can be completely cured by

Tetterine

"I have an invalid friend from Florida who derives great benefit from Tetterine in a case of chronic Tetter. Send another box."
Dr. James C. Lewis,
Tip Top, Ky.

Cures All Skin Diseases.

50c. at druggists, or by mail from

J. T. SHUPTRINE, Savannah, Ga.
Sole Proprietor.

He is an old friend of Dr. C. A. Stakely, in whose congregation he was prominent in Washington. He is visiting Dr. and Mrs. Stakely and will occupy the First Baptist Church pulpit Sunday morning and that of the Adams Street Baptist Church at the evening service.

Rev. J. D. Stewart of the Baptist Orphanage at Evergreen, spoke for a few minutes on the work of the Home. His talk was devoted mainly to the general object of the work and he highly interested his audience.

ENTERTAINED BY EDITOR BARNETT.

He was followed by Rev. Frank Willis Barnett, editor of The Alabama Baptist. Mr. Barnett said it was one of the proudest moments of his life he was experiencing in addressing an audience of 2,000 Montgomery Baptists. He spoke for five minutes on the trials of the editor of a religious paper and he highly amused his audience. He said he was at the meeting for enjoyment and he urged the congregation not to ask him anything about his paper after adjournment.

Rev. D. P. Lee, pastor of the Southside Baptist Church, then dismissed the congregation with a short benediction.

For probably an hour those who had attended the reunion lingered in the Auditorium, shaking hands with their fellow Baptists. Dr. Montague and Editor Barnett held small levees in corners of the hall. The pastors of the various congregations were also kept busy shaking hands with the members of their own churches and the other congregations.

Prominent Baptists last night expressed the opinion that the reunion in Montgomery would be followed by similar meetings all over the State. They regard the meeting as one of the most successful undertakings of the Montgomery Baptist churches.—Montgomery Advertiser.

Ladies wanted to work on sofa pillows. Materials furnished. Steady work guaranteed; experience unnecessary. Send stamped envelope to Miss McGee, Needlework Dept., Ideal Co., Chicago.

SAMPLE BOX FREE.

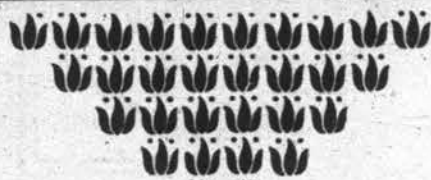
An absolute cure for Catarrh, Cold in Head and Hay Fever. Apply to
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I will mail free of charge to all sufferers from any form of female diseases Ten Days Home Treatment which cured me and will cure you. We want one lady in each town to do writing for us at their homes; no canvassing only to write letters, mail letters etc. We guarantee you to make from \$10.00 to \$15.00 per week. For free treatment terms, etc., address MRS. DICKY, Columbia, S. C., Dept. 7, Box 304.

WANTED—A lady of refinement wishes a position as companion for lady, or teacher in private family. Teaches the usual English branches, music and Latin. References exchanged. Address Miss X, Bloxam, Accomac county, Va.

Tarrant's Seltzer Aperient
THE RELIABLE FAMILY LAXATIVE
 Relieves constipation, headache
 and "out of order" stomachs
 in the most effective way.
 Sold by druggists for more than 50 years.



ARTIFICIAL EYES.

We keep constantly on hand a large assortment of the best Artificial Eyes and feel sure that we can satisfy any one in need of them. We will sell them cheaper than any one keeping the same quality. To those who have never worn them we would say that there is no pain or surgical operation necessary in the use of an artificial eye. They are worn for comfort and the relief of one of the worst deformities that can befall us. If you have an old one, you can send it as a sample of color and shade and thus order what you want without coming; but if you have never worn one, it will be necessary for you to visit us to have it fitted.

H. RUTH, Optician

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 Montgomery's Great Jewelry House.

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.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 5th day of Nov. 1902.
 Estate of Aubrey Boykin, a minor.

This day came J. S. Marks, Guardian of the estate of Aubrey Boykin, a minor, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 4th day of December, 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.

The Morgan shipping combine has strengthened its hold on the Atlantic trade by buying in the Norfolk and North American line, comprising nine steamers.

What Does Baptize Mean?

The word baptism is the Greek word transferred to our language, but not translated. What baptizo means, baptize must mean. Catholic and Protestant scholarship agree that the classical meaning of baptism is immersion.

The Douay Bible, with Haycock's notes, specially approved by Pope Pius IX., says: "The word baptism signifies a washing, particularly when it is done by immersion." Prof. Harnack, who stands first among scholars who have made Christian antiquities a specialty, says: "Baptize undoubtedly signifies immersion. No proof can be found that it signifies anything else in the New Testament, and the most ancient Christian literature."

You will search in vain for one standard lexicon in classical Greek, in which any other meaning than immersion is given as the original significance of baptizo, and the acknowledged theologians of all the sprinkling churches, like Lange, Gerhard, and Krummacher, among the Lutherans; Ebrard, among the German Reformed; Van Osterzee, among the Dutch Reformed; Dr. Phillip Schaff, the foremost scholar of American Presbyterians (who confessed that, "without prejudice no other interpretation would ever have been given to Bible baptism, but immersion"); Prof. Moses Stuart (Congregationalist), who said: "I cannot see how it is possible for any candid man, who examines the subject, to deny that Apostolic baptism was immersion;" Pusey, Maurice and Liddon, among Episcopalians; Bossuet and Dens, among Roman Catholics—the unbiased verdict of all competent scholarship, even of non-Baptists, is, that the baptism of Jesus and the Apostles was immersion, and that Baptists are maintaining the holy ordinance as instituted by Christ. Says Prof. Paine, of Bangor (Congregational) Theological Seminary: "Any scholar who denies that immersion was the baptism of the Christian Church for thirteen centuries betrays utter ignorance or sectarian blindness."

If baptism meant to "sprinkle" or "pour," then we would expect to find the inspired writers use "rantizo," to sprinkle, or "keo," to pour, and if there was more than one baptism, we would expect the writers at least once, to use these words interchangeably with "baptizo." But we find that, notwithstanding the richness and variety of the Greek language, they used the one word "baptizo" only, which, according to the consensus of scholars of all ages and creeds, means to dip or immerse, and nothing else, and, as if to emphasize one baptism, they repeat the one word baptizo, in its various forms one hundred and twenty-five times.

If baptizo means to immerse, it cannot mean to sprinkle—the meaning as between immersion and sprinkling represents as different an act as flying and walking.—Madison C. Peters, in Baptist Outlook.

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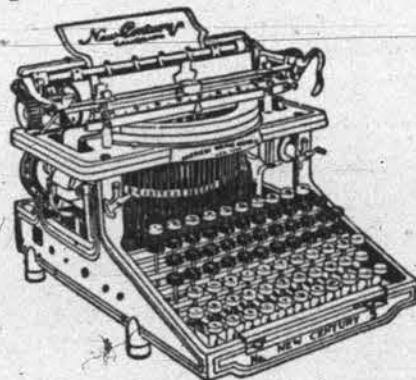
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**SECOND-HAND
TYPEWRITERS.**



We are overstocked with second-hand typewriters of all makes and will sell cheap to unload them. Terms to responsible parties. Typewriter supplies.

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 Birmingham, Ala.

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

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

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



is an accurate rifle and puts every shot where you hold it. Weight 4 1/2 pounds. Made in three calibers—.22, .25 and .32 Rim Fire.

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

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

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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. Is 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 ten 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.

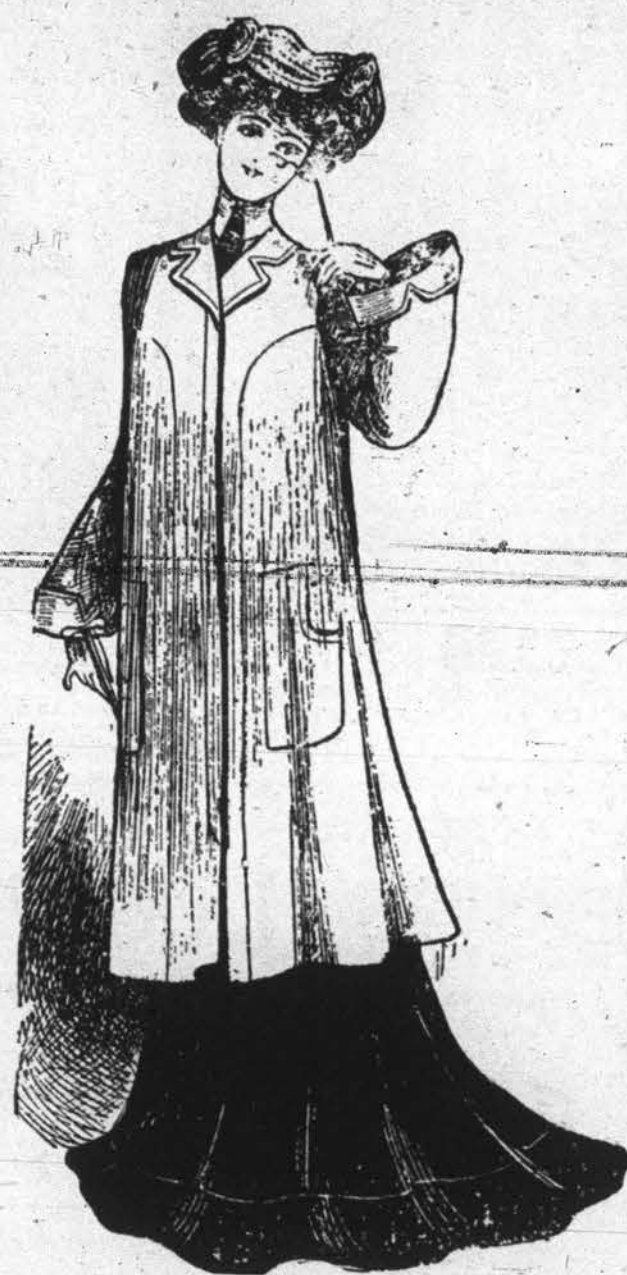
OF INTEREST TO THE YOUNG—Special arrangements have been made by which every reader of the Alabama Baptist is to receive free of charge an "Elementary Short-hand course by mail." Lessons to be given by one of the leading stenographic Publishing Houses in the world. Only Expense—copy of "Beginner's Lesson 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.

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

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And Ready to Serve You!

We are again ready to serve you with the largest stock of all new wearables ever shown in a Southern store. Not a dollar's worth of damaged stock or old goods, but everything bought for spot cash within the last four weeks, at prices that will enable us to sell to you cheaper than other merchants bought at first of season. If you can't come to us write for particulars.



Louis Saks,

BIRMINGHAM,

Clothier to the Whole Family.

OBIUARIES.

LITTLETON.—In memory of little Lizzie, the only child of Mr. and Mrs. J. W. Littleton, who died October 30, 1902. Lizzie was only six years old but her little life was all cheerfulness and sunshine. Her illness which lasted only one short week brought the sad messenger of death who clasped her little spirit in his arms and bore it back to heaven whence it came. The unseen hand took her bright form from our school and from the loving father and mother, yet there remains with us still the promise of meeting her in the sweet bye and bye. She will greet us here no more but in heaven the angels will teach her to watch and wait for the coming of mamma and papa. Even now her little hand is beckoning them onward. May God bear up the bereaved parents in this hour of trial. The little flower has been plucked from our midst but will bloom more richly in heaven.

R. E. Tidwell.

Thorsby, Ala.

Resolutions of Respect.

Whereas, God in His infinite wisdom has called from the walks of life to her reward on high our beloved sister, Elizabeth Austin; and, whereas, she was one of our oldest and most devoted members; and, whereas, we are keenly sensible of our bereavement in her death; therefore, be it

Resolved, by the members of the Ladies' Aid Society of the Alexander City Baptist Church, first, That in the death of Sister Austin, a true mother in Israel has fallen asleep.

Second, That this Society has lost a faithful member, and that we recog-

nized in her many noble Christian virtues worthy of our imitation.

Third, That while we shall miss her sweet presence and are sorely bereaved in the separation, we bow humbly to the will of Him who is too wise to err, and too good to be unkind.

Fourth, That we extend our heartfelt sympathy to her devoted family in this hour of their sorrow.

Fifth, That a copy of these resolutions be spread upon a page of our record book, a copy be sent to the family of the deceased, and that copies be sent to the Alexander City Outlook and the Southern and Alabama Baptist for publication.

Mrs. A. L. Harlan,
Mrs. Lula Welch,
Mrs. I. H. Thornton,
Mrs. Arnold Smith.

Drake's Palmetto Wine Tonic-Compound.

A tonic palmetto medicine that relieves immediately and absolutely cures every case of Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes to stay cured. Drake's Palmetto Wine Tonic-Compound is a specific for Kidney and Liver Congestion and Inflammation of Bladder.

The Drake Formula Company, Buffalo, N. Y., will send one trial bottle of Drake's Palmetto Tonic-Compound free and prepaid to every reader of the Southern and Alabama Baptist who needs such a medicine and desires to test it. Simply send your name and address to Drake Formula Company, Buffalo, N. Y.

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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.

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

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