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VOL. 29.

BIRMINGHAM, ALA., DECEMBER 10, 1902.

NO. 50.



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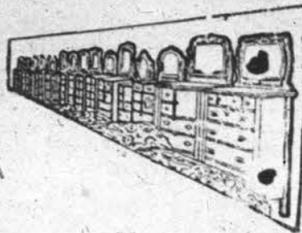
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THE SOUTHERN AND ALABAMA BAPTIST

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Birmingham, Ala. For Week Ending DEC. 10, 1902

Vol. XXIX No. 50

Dr. Tichenor Dead.

A Sketch of His Life.

From the Atlanta Journal.

Rev. Isaac Taylor Tichenor, D.D., was born in Spencer county, Ky., Nov. 11, 1825. He descended from one of the early settlers of this country, his ancestor, Daniel Tichenor, having emigrated from Europe to America in 1644. His grandfather moved from Morristown, New Jersey, to Kentucky, during the latter part of the past century. His father, James Tichenor, was born in Nelson county, in that State. Having become a Baptist, he named his fourth son, the subject of this sketch, after his pastor, Isaac Taylor, possibly with the hope that he might follow the example of the good man whose name he bore and become a minister of the gospel. If so, his wishes in this respect were gratified. That son embraced religion and was baptized in 1838, when less than thirteen years of age. He was of delicate constitution, small for his age and seemed younger than he really was. His pastor, Rev. William Vaughn, had many misgivings in receiving one so young into the church. But the misgivings were in after days exchanged for a feeling of commendable pride and gratitude in God that he had been the instrument in the hands of God of bringing into the church one who proved so useful a man. Next to his own son, Rev. T. M. Vaughn, he ever evinced the highest interest and the greatest joy in the success of his son in the gospel. Until his dying day, he watched the increasing usefulness and rising fame of him for whom his heart had trembled in the early days of his profession, always claiming him as his boy.

The feeble health of young Tichenor prevented his receiving the full benefit of a collegiate education. When about sixteen years of age he had an attack of the measles, which brought him nigh to the grave. From this attack, it was said, he never fully recovered. Though in later years his general health was good and he grew to be above medium size, an affection of the throat, due to this attack, followed him all his life and interfered no little with his ministerial work. In this state of declining health he came South in the mild climate of the sunny land.

Provisionally thrown into Columbus, Miss., where the church was without a pastor, they requested him to spend the winter in preaching for them. This was not in accordance with his plans, but as this influential body of Christians, torn to pieces by dissensions, were unable to agree upon anyone as pastor, he, considering their condition, rather than his own, consented to their request. Without experience, without theological training, without books other than his pocket Bible, he began the work of preaching twice each Sunday to one of the largest and most cultivated churches of the southwest. Before the winter passed they called him to be their pastor, and though he was reluctant to accept so grave a responsibility, they would listen to no refusal, and he was accordingly ordained for that purpose in April, 1848. For more than two years he preached to them the gospel of Christ, and had the satisfaction to see the church united

and harmonious and many added to its numbers.

In 1852 he became pastor of the church in Montgomery, Ala., where he labored nine years, until failing health compelled him to resign his position.

During the war, which began shortly after, he was for more than two years connected with the army as chaplain and missionary. At the battle of Shiloh, when his regiment began to waver under a heavy enfilading fire, though himself wounded, he sprang from the ground and steadying the faltering ranks, held them to their post until the enemy were driven from the field.

In January, 1863, he returned to his former charge in Montgomery; and, through the perilous times of the last years of the war and the more perilous times of the years of miscalled peace that followed, he was not only the spiritual guide of his flock, but a safe and prudent counsellor to the people of that city. The executive committee of the Democratic party had selected him as their candidate for Governor of the State at the first election for State officers under the reconstruction acts, but in a general council of the leading men of the State it was deemed best to abstain from voting altogether.

In 1868 he resigned the care of the church in Montgomery and retired to his plantation in Shelby county, Ala. He had become convinced that there must be a reorganization of the industrial interests of the South before any great degree of prosperity could come to that impoverished section. A new civilization must be constructed, in which much larger and more important place must be given to material interests. The wealth and population which are the great elements of national power, he saw could come only through a better development of the great natural resources of the South; and this, in his judgment, was the practical problem which should employ the minds of the statesmen of the South. He devoted much study to this subject and became perhaps more thoroughly acquainted with the extent and value of the material out of which the future greatness of his State could be constructed than any one of her citizens.

While thus employed the death of his wife broke up all plans and necessitated his return to the more active duties of the ministry. He received and accepted a call of the First Baptist Church, in Memphis, Tenn. About a year after his entrance into this new field of labor, he was elected President of the Agricultural and Mechanical College of Alabama, which position he held for a number of years. His work for technological education brought him into great prominence.

Dr. Tichenor was chosen Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention in 1881. He served in that capacity continually for eighteen years until three years ago, when on account of failing health he gave up the position. He was then elected by the Board as secretary emeritus, which position he held up to the time of his death.

As a preacher, Dr. Tichenor was impressive rather than profound. He loved to deal with facts rather than

abstract truths. He illustrated with facility and effectiveness. His sermons were oftentimes a series of pictures which explained and enforced the subject he treated. They were such discussions as were not easily forgotten. People who heard his first efforts when a boy, years ago, still retain vivid recollections of some of them. With a mind strongly constructive in its character, he shaped with great readiness and ease his public addresses, and seldom failed to reach the understanding of the hearts of his hearers.

His manner as a speaker exhibited the lack of careful training of the schools. He was sometimes too boisterous and vehement when thoroughly aroused by a great occasion, or possessed by a great idea, he was carried away with his emotions, which found vent in rapid and grand declamation.

MISSION BOARD TAKES ACTION.

A meeting of the Home Mission Board was held yesterday afternoon in its rooms in the Austell building and a committee, composed of Dr. Landrum, Dr. White, and J. F. Purser, reported the following resolutions on the death of Dr. Tichenor:

"Whereas, news has just reached this Board of the death of I. T. Tichenor, secretary emeritus of the Home Mission Board, at his residence near Atlanta.

"Be it resolved, That this Board now in session recognize in his death the removal from our midst of one of the wisest, most farseeing, most consecrated and able leaders of the Southern Baptist Convention. Dr. Tichenor was in a very real sense a seer and always kept in advance of the foremost thinkers of his generation. He was one of our most cultured scholars and successful educators. Wise in council, strong in conviction, courageous in work, his power and influence will long abide in the hearts and characters of those who were blessed with his acquaintance.

"Be it further resolved, That the Board extend its heartfelt sympathy to the bereaved family and to thousands of loving hearts to whom his death will be a personal loss."

The order of exercises at the funeral service Thursday morning was as follows:

Reading of scripture, Rom. viii:12-39, by Dr. S. Y. Jameson, secretary board of missions of the state of Georgia.

Song, "Rock of Ages."

Prayer, Dr. Theron H. Rice, pastor Central Presbyterian Church.

Sermon, Dr. Lansing Burrows, pastor First Baptist Church, Nashville, Tenn.

Song, "How Firm a Foundation."

Memorial resolutions by the Home Mission Board of the Southern Baptist Convention, Dr. W. W. Landrum, president.

Remarks by Dr. F. C. McConnell, corresponding secretary.

Concluding remarks by Dr. John E. White, pastor Second Baptist Church.

Song, "Asleep in Jesus."

Benediction, Dr. John F. Purser, pastor West End Baptist Church.

The funeral took place Wednesday morning at 11 o'clock at the Second Baptist Church. Dr. John E. White, the pastor, presided and the principal funeral address was delivered by Dr.

Lansing Burrows, of Nashville, a lifelong friend of Dr. Tichenor. Dr. W. W. Landrum, pastor of the First Baptist Church, and Dr. F. C. McConnell, secretary of the Home Mission Board, participated. The interment was in Westview cemetery.

The pallbearers were selected from the Home Mission Board and the honorary escort was composed of members of the Board, all Baptist ministers of the city, and others.

The following were the pallbearers:

A. D. Adair, B. F. Abbott, George Hillyer, M. M. Welch, C. A. Davis, Walker Dunson, George M. Brown, S. D. Jones.

The honorary escort was as follows:

Rev. L. G. Broughton, Rev. T. P. Bell, Dr. J. R. Hopkins, Dr. E. L. Connelly, Prof. L. M. Landrum, Judge John T. Pendleton, John M. Green, J. J. Maddox, F. J. Cooledge, W. J. Northen, Dr. S. L. Morris, Major John C. Whitner, A. C. Briscoe, Dr. J. F. Purser, J. K. Pace, Theron H. Rice, George Westmoreland, E. H. Thornton, Walter Ormond, General C. A. Evans, S. Y. Jameson, M. L. Brittain, B. J. W. Graham, Dr. J. B. Baird, Thomas J. Day, W. A. Parker, Joe Mynatt, together with other Baptist ministers.

The services were attended by a large number of friends of the deceased minister, among the number being several prominent Baptists from a distance. The funeral sermon was preached by Dr. Lansing Burrows, of Nashville, who was a lifelong friend of Dr. Tichenor. Dr. Burrows spoke of the deceased as a pastor, an educator and a great mission secretary, paying high tribute to his life and works. Handsome floral tributes were offered in profusion by loving hands.

In addition to those who participated in the services, among others on the platform were ex-Governor W. J. Northen, General Clement A. Evans, Dr. P. H. Mell, of Furman University, South Carolina; Dr. I. J. Van Ness, of Nashville, editorial secretary of the Sunday School Board; Dr. M. C. Golden, State Secretary of the Baptist Mission Board of Tennessee, and Dr. George Sale, of Atlanta, representing the American Baptist Home Mission Society, of New York. The interment was in Westview cemetery.

Seminary Lectures.

Annual lecture course on the Sunday School at Baptist Theological Seminary, upon the Sunday School Board Foundation. The general public is invited.

Tuesday, 8 p. m.

Lecture, "What to Teach," Dr. A. F. Schauffler.

Wednesday, 2:30 p. m.

Lecture, "How to Teach," Dr. A. F. Schauffler.

Wednesday, 7:30 p. m.

Lecture, "The Demands of the Twentieth Century," Marion Lawrance.

Wednesday, 8:30 p. m.

Lecture, "Whom to Teach," Dr. A. F. Schauffler.

Thursday, 8 p. m.

Lecture, "Aim of All This," Dr. A. F. Schauffler.

Friday, 8 p. m.

Lecture, "Adjuncts in All This," Dr. A. F. Schauffler.

WOMAN'S WORK

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

CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

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

A Plea for the Christmas Offering
By Annie W. Armstrong.

"Joy to the world, the Lord has come." Joy is the key-note of our faith and thus it is in striking contrast to the dark, superstitious, doleful forms of paganism which minister to terror, fear and the baser passions of human nature.

It is true that Christians are not exempt from sorrow, but the "joy of the Lord" is an unfailing source of strength. Precious indeed is the thought that no external circumstances can control the freedom of the soul, take away the consciousness of God's love of pardoned sin, of fellowship with Him, the joy which gives "beauty for ashes, the garments of praise for the spirit of heaviness." Before parting with His loved ones, our Savior impressed the thought that there are degrees of joy, fullness of joy being the result of fruit bearing. Remembering His words and looking forward to the Christmas tide, the Corresponding Secretary of Woman's Missionary Union asks the attention of our workers to two needed efforts by which God may be glorified and our joy increased:

1. Let us send the Joy of Knowledge to those in China. "Behold, I bring you good tidings of great joy which shall be to all people," was the message of the angels. How many times must it be repeated?

Recently we have been made to realize somewhat of the condition of Chinese women through facts gleaned in regard to a Chinese family in Baltimore. There are about 900 Chinese in the city but only one Chinese woman. For a number of years, she has lived with her husband and they have five little ones. A short time ago the husband died and the wife and children will soon return to China, for the first wife does not leave her own country, and, in the event of the husband's death, the second wife must return to be her slave. How pitiable, how dreadful the situation of this poor creature, and how different it is from that of the Christian woman who finds in God a Refuge and Helper, a Father for the fatherless little ones! Yet, she is but a type of the many in China who are degraded by custom and whose lives must continue to be joyless unless they also hear the words of comfort. Wishing to make a little change for one who throughout her stay here has been closely confined, we visited her in the hope that she would be allowed to attend an all-day meeting of the Woman's Baptist Home Mission Society of Maryland. It was thought while there she would have some experiences which would bring a few pleasant memories in future years. What a privilege it would have been to talk to her and tell her the story of Jesus; but being a woman she could not attend the schools for Chinese, and she only knows a few words of English. Arrangements might

have been made for her to be present at the meeting by providing a carriage to avoid any publicity on the street or on the cars, but the mourning garments were not ready. Three of the children, into whose hearts have been sown the seeds of truth, were permitted to accept the invitation. Much interest was taken in them and they were just as sweet and attractive as the little ones in our own homes. In English, they distinctly recited John 3:16, Matt. 19:14, and sang the simple hymn of childhood, "Jesus loves me." Doubtless silent prayers were offered that in the darkness of China some missionary will find them, will keep alive the seeds of truth and implant others, so that even though they must submit to the horrible customs of their country, there will be a song of thanksgiving in the night of sorrow.

The greater our knowledge of the condition of women of China, the greater will be appreciation of the blessings of Christianity. Let us therefore make a liberal response to the request of the Foreign Mission Board for a Christmas Offering, and thus help to ring the joy bells of salvation in China.

2. Let us put the joy of service into the lives of our own young people. Christ's cause needs them. They need the strength which comes from the consciousness of being "laborers together with God." There can be no better safeguard against the allurements of worldly pleasure.

In preparation for the Christmas Literature, the needs not only of those in China, but of the younger element in our churches, were constantly kept in mind. Formerly we have had two programs. This year there are three, the additional one containing selections suited to young people. It is intended for use at a meeting to be held on Wednesday of the week of prayer. Feeling assured that permanent good will result if pains are taken in arranging for making this an attractive meeting, and if personal invitations are extended to all our young people—those in the church and Sunday school as well as members of bands—we beg W. M. U. workers not to be content with making their own Christmas Offering, or influencing the women, but also bear in mind the needs of our young people.

In conclusion, our Lord and Savior "For the joy that was set before Him endured the cross," and if coming Christmas is observed by sacrifice and service in obedience to the spirit and words of Jesus, may we not anticipate the time of sweet surprises and fullness of joy when the redeemed from all nations are gathered together, ascribing "Blessing and honor and glory and power unto the Babe of Bethlehem, the Lamb of God."

N. B.—Christmas literature may be obtained free from your Associational Vice President or from Mrs. D. M. Malone, East Lake.

AN HIGHWAY FOR OUR GOD.
Amid all the unrest and rumored changes in China the progress of railway construction goes steadily on. At the beginning of this year 100 miles of the Shantung Railway had been completed; 540 miles of the Imperial Railway of North China; the Shanghai-Woosung Railway, 11 miles long; the Lu-Han Railway, running out from Peking to Chengtingfu, 160 miles; and the Great Central China Railway has been completed from Hankow, on the Yangtse River, 100 miles northward toward Peking. Thus there are now completed in China 900 miles of railway.—*Missionary Review.*

CHINA SLEEPS NO MORE.
She is awake at last and thirsts for knowledge, and she will draw that knowledge out of the turbid wells unless the Christian Church gives it to her. Had the church taken note of the opportunity it would have been an easy thing, three or four years ago, to have flooded the Chinese Empire with Christian literature. This literature would certainly have been read, and might, with God's blessing, have brought forth wonderful results. We shall probably never have such an opportunity again, but we will at least humbly accept the teaching of the past, and dispose ourselves to seize the opportunity which God in His great compassion may grant us. Would that every reader might take part in this work, and as has been said by a veteran of the China mission-field, "Stand in the foremost rank of one of the greatest movements which the world has ever seen!"—*Missionary Review.*

HOKE'S BLUFF.
It was Missionary Day at Hoke's Bluff Sunday, the 23rd. So if the sisters of the Woman's Department in the Alabama Baptist will not think us trespassing on their time and patience, we will talk awhile about our church and people. We have a blessing in our consecrated pastor and people are finding it out fast. We have a Sunbeam Society and Ladies' Aid. The church had a pleasant and delightful visit from the State organizer, Mrs. T. A. Hamilton. She arrived on Saturday in time for services by Pastor C. B. Moore, also attended Ladies' Aid in the afternoon, where she portrayed in beautiful language the various plans and means by which our women may accomplish more good in the world. We were strengthened and encouraged in our work for the Master. On Sunday morning came the children's exercises, after which a soul stirring sermon by the pastor from John xii, 31-32. A collection was taken by the children to the amount of \$6.88 for missions. Other collections were taken through the day, one for the Howard College. In the afternoon the Sunbeams met with Sister Hamilton's smiling face in their midst, to look after her children, for she is a great big Sunbeam herself. Oh, Mother of Sunbeams, I hope you will continue to shed your beams of light, and make glad the little hearts throughout all this beautiful home-land.

Then at night the church met in Bible study, of the 22d chapter of Genesis, conducted by the pastor. Thus closed the two days' meeting, and now comes the parting. We must say good-bye to our dear sister, and bid her God speed in this sphere of work for which she is so eminently fitted. I have told of a great joy that our church has had, Mrs. Hamilton's visit. Now it becomes

my painful duty to chronicle a deep sorrow the death of our much beloved treasurer, Miss Ella Heaton, who was with us on Saturday, taking part in the work, and was a corpse Monday. The parents have our deepest sympathy. The whole community is in deep lamentation over her sudden and untimely death.
Mrs. J. E. Landers.

Why We Should Read and Work for the Southern and Alabama Baptist.

By John Wm. Dean.
No sane mind lies dormant while the body is awake. The adage that "An idle brain is the devil's workshop," means if you don't use your brain and think of something good, the devil will use it and furnish you something evil to think about. The mind must have employment. Look at the ruin evil literature has wrought. Young men with hearts and minds atune for usefulness have been wrecked. Some are writhing in pain because of the doom to eternal darkness, others are hopeless because their lives must be spent within prison walls, as a result of vicious reading. Not only in the halls of learning do we find fiction working ruin, but in the homes of our country. Notice a girl who has been allowed to read every "story" she could get. She is not satisfied if she is not reading something of that kind. Her text-books are neglected, her music lesson is forgotten, her domestic work is left "till tomorrow," and you could write your name in the dust on her Bible.

Do not understand that I would oppose all imaginative writing, nor that I would object to every piece of fiction. But no one should read that class of literature which aims only to excite, and that contains no moral lesson. Reading trashy literature not only fills the mind with thoughts which tend to degrade, but it is a useless waste of valuable time to read that which feeds neither the mind nor the soul. And like the opium eater or the whiskey drinker whose thirst is increased with every indulgence, the habit of novel-reading once formed is hard to break, and so night after night hours are spent weakening the mind, injuring the eyes, and impairing the health.

Brethren, we ministers owe it to the age in which we live to change this condition of affairs if we can. We can do a great deal toward effecting the change if we will. We have a valuable helper at hand. Dec. 7th was Alabama Baptist Day. How many of us joined hands and made a united pull for the paper? The people are going to read something.

Brother pastor, will you get your members to take the paper? You say they won't subscribe for it. Every one will subscribe for it who realizes its value. There is your trouble. Get them to know what the paper will be worth to them, and you will get them to take it. Do you know the value of it yourself? Study its value in your own home, and in your own congregation. You will then be in better condition to work for it. I would much rather preach to a people who read the paper.

Of course we cannot expect to get all our members to take the paper by merely referring to it at the close of some service, but we will have to make a canvass of the whole membership and the time will be well spent. Now, brethren, do not just read this and straightway forget the paper. Let's study about

it. Let's pray and work for its distribution and thereby get something wholesome in the hands of those who read, instead of so much fiction. And may God hasten the day when the Southern and Alabama Baptist shall be a weekly visitor in every Baptist home in Alabama!—[Amen.—Ed.]

"A Great Man in Israel Has Fallen."

That was my first thought on hearing the sad news of Dr. E. B. Teague's death.

It was not unexpected for he was well stricken in years and has been in feeble health for a year or two. It was a good fortune that came to me, when I was a young preacher, to frequently be in the company of this eminently wise man. He was pastor at Selma when I entered on my first pastorate at old Providence, twenty-five miles away. I was never in his company that I was not greatly benefited. I never met him that he was not bubbling over with good humor. I often wondered if Dr. Teague ever forgot anything. It looked as if everything he had ever heard or read was at his tongue's end. All one had to do in listening to him, was to now and then give a slight turn to the conversation and he could go on in the most interesting way for hours. He seemed to be at home on almost any theme that was mentioned. His reminiscences, which he frequently told me, he had put in shape for publication after his decease, will be interesting reading. He was a preacher and writer, but he acknowledged himself helpless when it came to organizing things.

He took a lively interest in politics. I may be mistaken; but I regard him as a statesman. He was an extremely timid man; because of this, his voice was not often heard in our Conventions. Nothing but an overwhelming sense of duty could influence him to speak; but when he did speak, he impressed every one who heard him. It was he who first mentioned in the Alabama Convention the removal of Howard College. His sensitive nature carried to his death, the deepest regret that he had wounded some of his best friends by that speech, though he died with the conviction that the college, by its removal, occupied the best location in the State and had possibilities opened before it which it could never have hoped for at Marion.

When he retired from the pastorate at Selma he said to me: "I have a patch up in Shelby, near where my father lived. I am going to get on it. You know they turn old worn out horses out on the commons to graze for a living. I had rather choose my grazing place before I am worn out. Young man you possess yourself of a patch where you may retire, to in your old age." For a few years after he left Selma he served churches near him; but for many years he has declined the responsibilities of a pastorate.

I shall miss Dr. Teague. While, of late I did not often see him, I knew he kept up with my work and prayed for me. His last note to me was a word of encouragement.

I do hope some plan will be devised to speedily put before the public the valuable matter he put in shape years ago.

W. B. Crumpton.
Montgomery, Ala.

The Round-Up at Cullman

It was in my program to close the Associational Campaign on Nov. 16th,

about twenty miles from Cullman, and close there with a Baptist Rally and Ministers' Institute, to begin on the night of the 17th. So I named the meeting a "Round-up."

A splendid program was arranged and every speaker except one was present. Brethren Provence, Davidson, Wood Blackwelder, Montague, Barnett, Quisenberry and Shelburne each took part and as you might suppose, the speaking was of a high order.

Brethren Ledbetter, Absher and Bragg, with Brother McCain of Cullman, were the local preachers present. The ugly weather doubtless kept others away; but I am forced to believe indifference if not a worse spirit influenced some. The feast was spread and they would not come and there was no one to compel them.

The women of Cullman and a few of the men who could get away from business greatly enjoyed the meeting. At night we had fine audiences. Bro. McCain is very happy over the prospect of soon being in the new home the church is erecting for him. I look for Cullman church to become a strong body of Baptists.

AND NOW

we turn our faces to the future. None can know what it has in store for us; but one thing we know: if we are in earnest about the work of God, there is a hard self-sacrificing labor ahead of us. It is best that it should be so. Going to Heaven "on flowery beds of ease" is not the way to get there. Not that we get to Heaven "by works of righteousness which we have done;" but the works show the spirit which possesses us. The "soul-take-thy-ease" sort of people, whether in or out of the church, are not going to get there. "Ye did it" or "ye did it not," will be the final test. The doing or not doing discovered the secret springs of the soul. I tremble for the multitudes in our churches who are wholly "at ease in Zion." They never know what it is to be anxious about a lost soul. Indifference and coldness in their own hearts, does not disturb them. The Macedonian cries: "Come over and help us," from a thousand directions, they never hear, but those of us who have buckled on the armor dare not falter. Our great Leader expects much of us. How He has blessed us in the past! What promises He holds out for the future! What joy fills our souls as we have seen the pleasure of the Lord prosper in our hands!

We have been feasting on the bread of Heaven. Who of us would think of coming down to the miserable chaff on which the pleasure-loving, happy-go-lucky, worldly professors subsist!

The year 1902-3 will be largely what we make it. Heaven help us make it glorious!

W. B. Crumpton.

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The Art of Preaching.

In what did the art of his preaching consist? That is the question which every thinking man is led to ask himself when a great preacher passes away. The answer is for the most part a mere echo of the question since the real solution of the riddle must needs lie in the masterful personality which incited thousands to plainer living and higher thinking. And yet there is no great mystery about the matter after all, for we instinctively know that, as the supremely gifted actor gives an unsuspected meaning to words which are commonplace when they fall from uninspired lips, so the pulpit orator conveys his own peculiar message to his fellow-men in treating themes which are hopelessly trite when handled by punier pleaders of less force.

We imagine that the main spring of truly great preaching is found in that law of literary excellence which Horace has laid down in his "Ars Poetica"—

Si vis me flere, dolendum est

Primum ipsi tibi.

If you would have me weep you must yourself first feel grief, says the Roman poet. So, too, it may be affirmed that if a man would call others to repentance, he must himself have felt the agony which comes when a human soul first truly measures its own imperfections against the perfections of its Maker. From out the depths of that awful despair proceed the winged words which have ever been resistless, and which will be so while the universe endures.

It is commonly said that preaching has lost its hold upon the minds of men, because the tremendous material activity of the age has made the toilers too busy and too careless to hear. The thesis cannot be successfully sustained in the forum of history. Human nature remains what it was in the morning of time. How, then, are we to account for the enduring achievements of the simple preachers who went forth to convert the pagan millions, in the name of the Nazarene? Have the pride and splendor of man's temporal environment ever been more dazzling than they were in the reign of Tiberius Caesar? Has philosophy ever been keener to resolve the riddles of destiny? Has poor humanity ever been more ready to find its *modus vivendi* in the Epicurean adage, "Let us eat and drink, for tomorrow we die?" No; man was then as now in love with his own image, and so was in no mood to listen to the little band which came to preach the doctrine which had received its supreme expression in the death of One who, by legal judgment, was a malefactor. Nevertheless, the huge lump of Rome's empire was leavened by the altruism of the outcasts, and the currents of history were permanently changed.

This mighty result was achieved, first of all, by the very simplicity of the preaching. The Apostles were not troubled by doubts concerning the orthodoxy of the doctrine they expounded. It mattered not whether the speaker chanced to be the unlettered fisherman or the subtle disciple of Gamaliel. In either case, the truths of the new revelation were set forth with an all-compelling lucidity and courage. Thus St. Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star rise in your hearts." St. Paul sounds the same resonant note: "To the weak became I

as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

The secret of this mighty propaganda lies, then, in the fact that the missionaries took no thought of themselves, but were aflame with the resolve to regenerate the race, as they themselves were regenerated. Their preaching was, therefore, unsophisticated, their language was eloquent with the heart's eloquence, their lips were tipped with the sacred fire. In that fierce onset, all the hosts of error were overborne—the estheticism of the Greek and the materialism of the Roman were touched to finer issues. So, too, the plain and simple preacher of these latter days will find his inspiration in the struggle of life, in the mystery of pain.

Such a preacher will not greatly concern himself about the unending battle of the books, but will appeal to those supreme longings which pulsed through human veins before books were written, which will not die when books shall have ceased to be made. No congregation is above such a preacher, nor is any below it; for sinful sufferers will ever acclaim the truly apostolic man whose overmastering purpose it is "to show virtue her own feature, scorn her own image and the very age and body of the time, his form and pressure." Treated in this fashion, immemorial truths become modern as yesterday's newspaper, and in their novel forms dwell in the soul's soul, to strengthen the weak and soften the proud. When all preachers shall possess this magic art and the prophecy of Isaiah will come true: "The lofty looks of man shall be humbled, and the haughty looks of men shall be bowed down; and the Lord alone shall be exalted in that day."—N. O. Times-Democrat.

Present Religious Status in Japan.

A year and a half ago the Japanese Government withdrew all governmental recognition of such schools as taught Christianity. The mission schools, with scarcely an exception, decided, to their credit, rather to give up this recognition than yield their teaching of their faith, and so cease to be Christian schools. By a recent decree the status of the schools has been restored, and their pupils, on passing the final examinations, are again entitled to attend the higher grade schools, and this privilege includes a partial exemption from military service. The number of pupils in the mission schools has been nearly doubled since this decree was promulgated.

Ever since the establishment of representative government in Japan the Diet has never contained less than four times its proportional strength of Christians. Today there are thirteen members besides the speaker who are well known as real leaders. One member was electer in a strongly Buddhist district by a vote of five to one. Christians abound in the Army and Navy, and in the universities and colleges. Three of the great dailies of Tokyo are in Christian hands.

Here are some definite statements of greatest importance, that are not questioned. The most powerful sect of Buddhists shows a larger criminal list than any other. The present majority of persons of the middle classes who are at all religious are Christians. In the upper classes very largely the people follow the court fashion in the

matter of religion, while the lower classes, the unintelligent and uneducated, cling to Buddhism, largely because of their superstitiousness rather than because of any real belief in it.

The Anglo-Japanese alliance seems to have wrought only good thus far. The Japanese are very friendly both to Americans and to Englishmen. There is not, and there cannot be, any governmental recognition of Christianity in the way of approval, nor do the missionaries desire it. The Marquis Ito declares that the government is not likely ever to vary from its present attitude of absolute impartiality to the various religions of the country. In the meanwhile the Japanese are more likely than ever to be inquiring concerning the religion of their new allies, the English and Americans, and inquiry must lead to belief.

The Marquis Ito asserted, some months ago, that the morality of the Japanese, especially of the merchant class in the matter of honor, is steadily improving. The present day merchants he says, have wholly different ideas from those of old, who were notorious for their deceitful dealing. He thinks that we need to revise our estimates of Japanese morality.—The Examiner.

A Struggle in the Philippines.

A good deal of interest has been created by a sort of independent Catholic movement in the Philippines. It is a popular uprising against the old order of things, and is composed of those who still proclaim their loyalty to the church. At present they are awaiting the arrival of the new apostolic delegate to know if he will grant them the liberty they demand. The friars must go. It is a struggle in which Protestants have no hand, though they watch the issue with profound interest. Here, as elsewhere, it is evident that political and ecclesiastical emancipation go hand in hand.—Central Baptist.

Greg's History of U. S.

"Not long ago I traveled with my good friend, Calloway, of the Macon Telegraph, and he talked in raptures about a new book, an Englishman's history of the United States. Percy Greg has written two volumes about us, and it is a masterly production—nothing so thorough, so philosophic, so just to all the factors, old England, New England and the South has ever been written. The author is an Englishman, a noted traveler, a scholar, high-toned, unprejudiced and as entertaining as Macaulay. I sent to Richmond for it to the Everett Waddey Company, who published the American edition, and eagerly have I perused and enjoyed it. This edition has an admirable preface by General Wade Hampton. This book is too comprehensive for the schools, but every man of leisure should have a copy in his house to feed upon; to feed mind and memory and be established in the faith of our fathers. From my inmost heart I thank Mr. Greg for writing this history while I still live, for I feel that at least the South has been vindicated by a master mind. Every page gives comfort, and that portion about our Civil War and its causes and consequences makes the southern spirit burn within you and a feeling of thankful pride is revived in the southern breast. Yes, it makes me feel calm and serene."—"Bill Arp," in Atlanta Constitution.

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Minister's Salary vs. Missionary Fund.

The writer heard the following story told at the Montreal Conference last spring by a minister in the active work, whose hair and beard told of many years' experience.

"I would preach missionary sermons to the coldest and most lethargic church and to the most fossilized Quarterly Board, as well as to the spiritual church and the enterprising Board. I tell you, missionary sermons will help to pay debts, and if I were afraid of not getting my salary, I would begin to work and pray for a good contribution to the missions from my people. I have tried it again and again, and God never failed to bless this method.

"I will give you an example: I was sent back to —. They had built a church some five years previous to my being stationed there. At our first (August) Quarterly Meeting the official board began to tell me what a hard field I was on. They did not know what to appropriate for salary. They talked of the impossibility of raising enough to support me. I spread out to foreign fields the next Sunday, and thus I continued to teach missions in the simplest way possible. My congregation grew. The oldest members listened like children.

"In October I took up the annual subscription, after preaching my own anniversary sermon. The list of givers was a long one, and summed up to \$280. The people were surprised. The officials could hardly believe it, and were very anxious to see where it had all come from. The very expression on the faces of the members of the congregation was changed by that missionary subscription.

"The recording steward asked me if I was going to have a revival. I told him that I did not know, but that the Lord was always ready and willing, and that I was only waiting for Him and for the people, and that the question of whether they would have a revival or not rested entirely with the people. They wanted a revival, and for six weeks we held two meetings a day, five days in the week. At the end of the time I got my salary in full, and the missionary givings continued to go up."—Missionary Outlook.

Love in Search of a Word.

The difficulties of missionary pioneer work, especially in learning languages and reducing them to writing, were recently described in a thrilling manner by Willis K. Hotchkiss, an American missionary of the Society of Friends, who has just returned to his work in Central Africa among the Wakamba. He first built his own house assisted by two coast men, as the tribe was hostile and suspicious. Gradually they became friendly and he began to learn their language. Willis Hotchkiss said in a missionary address in England:

"The first word I secured was 'Nichau,' meaning 'What is it?' Day and night I pestered every man I met with that question. In the brick-yard muddy hands and pencil added to muddy paper the swelling list of words. In the garden, hoe and spade were dropped for pencil and note-book, as some new word dropped from the lips of the black fellows at my side. So it went through the day with its varied duties, and then at night, by candle light, the day's treasures were gathered up, classified, and made ready for their blessed service.

For two years and a half I searched for the word 'Savior.' As each day and week and month passed by, it grew bigger with meaning in the light of the frightful need which faced me—a need which I knew I could meet if I could bring that word to bear upon it, but before which I was powerless until that golden key was discovered. But it finally came, and the toil of years was recompensed. Around the evening camp-fire I sat with my men, listening to their stories and watching eagerly for the coveted word. Finally my head man, Kikivi, launched upon a tale which I hoped would bring it. He told how Mr. Krieger had some months before been attacked by a lion and badly wounded, and how he had been rescued. But to my great disappointment he did not drop the concrete word for which I was looking. Sick at heart, I was about to turn away, when in a modest way he turned to me, saying, 'Bwana nukuthaniwa na Kikivi' (the master was saved by Kikivi.) I could have shouted for joy, for having the verb I could easily make the noun; but to prove it beyond the shadow of a doubt, I said, 'Ukuthanie Bwana?' (you saved the master?) and he replied, 'Yes.' 'Why, Kikivi,' said I, 'this is the word I have been wanting you to give me all these 'moons,' because I wanted to tell you that Yesu died to Ku—' I got no further. The black face lit up, as in the lurid light of the camp-fire he turned upon me, exclaiming, 'Master! I see it now! I understand This is what you have been trying to tell us all these moons, that Yesu died to save us from the power of sin!' Never did sweeter word fall from mortal lips than that word 'Savior' as it fell from the lips of that black savage in Central Africa."—The Bombay Guardian.

A Business Man's View.

As a result of my recent visit to India I reached some conclusions that I would like to abbreviate sufficiently to form a telegram to every hard-headed business man—the non-professing Christian, who may be a generous-hearted giver for education; the earnest praying Christian man and woman, eager to do the most that can be done with money, and to every thoughtful college student and Sunday school scholar.

1. While the British government, from India's tax fund, assists India's schools, colleges and hospitals, I found the largest proportion of humanitarian religious work going on there traceable to the Christian religion.

2. Of all the Christian missionaries sent out from other lands, that I saw, or by inquiry learned anything about, I discovered only one person who had given up Christ for the ancient Hindu or Mohammedan religion. These old much revered native religions are not able to win headway with the believers in the gospel of Jesus Christ.

3. By personal contact with the work and workers, I convinced myself that the work of missionaries, clergymen, teachers, doctors and Christian helpers was healthy, eminently practicable and well administered.

4. In its business administration it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, climate and custom requiring different modes of living. No private business man, in my judgment, can administer, from the United States,

properties and finances in India more effectively for less, as a rule, than the Board is administering them at this time.

5. It is an unjust aspersion on the church and its heroic men and women for any fair person to say that, because the customs of the country oblige missionaries, if they are to maintain influence with the people, to employ servants and live in houses common to hot climates, such as are used by other private families, therefore they live in luxury, idleness or extravagance. While I saw homes of Christian workers in large cities bought, from thirty to fifty years ago, for small sums, now worth much more than they cost, which is to the credit of the wisdom of the fathers and brethren of the Missionary Board, I failed to find any extravagant buildings in use by missionaries or others in the service of the Board. I personally saw while there, two spacious, one-floored, high-ceiled, large-porched, rough-cast bungalows, similar to all that are there, with ten acres of ground and fine old trees, in the heart of the city of Allahabad, sold for 12,000 rupees—a little less than \$4,000. This fact is reliable information on the real estate values; and, as to the servants, they board themselves, coming in the morning and going off in the night, for the pay of ten or twelve rupees a month, which on an average is \$3.63 a month for house servants. It is impossible to find anywhere in the world simpler and more consistent home living than at the homes and tables of the mission houses.

In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave Himself for us. As I looked at little churches, schools and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart that I had not been wise enough to make these investments myself—yet there are others left. I appropriated some that you cannot have and wished a hundred times I had known twenty-five years ago what I learned a half year ago; but I can take you to many as good, if you will.—John Wanamaker, in Missionary Review and World.

The Cost of Liquor.

The New York Tribune prints a statement which every citizen should read six times, with a half-hour between the readings for uninterrupted and sober thought. "The liquor traffic," says the Tribune, "costs more every year than our whole civil service, our army, navy and Congress, including the river and harbor and pension bills, all we pay for local government, all national, State and county debts, and all the schools in the country. In fact, this country pays more for liquor than for every function for every kind of government." That is merely the commercial side. And it is the small side. The New York paper might have added some facts a hundred times more appalling. To sustain this enormously expensive trade 60,000 American boys must be debauched and ruined every year. Nearly as many homes must be invaded by the demon of despair. Poverty, broken health, broken hearts, the poorhouse, the madman's asylum, the murderer's dirk, the penitentiary, the hangman's noose, disgrace, despair, death, a "drunkard's hell." These are some of the items of cost at which the Tribune does not hint.

The cost! You cannot count the cost. The product of the traffic in absolute, abject ruin is too vast.—Epworth Herald.

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If you have blood poison producing eruptions, pimples, ulcers, swollen glands, bumps and risings, burning, itching skin, copper-colored spots or rash on the skin, mucous patches in mouth or throat, falling hair, bone pains, old rheumatism or foul catarrh, take Botanic Blood Balm (B. B. B.). It kills the poison in the blood; soon all sores, eruptions heal, hard swellings subside, aches and pains stop and a perfect cure is made of the worst cases of blood poison.

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Alabama Baptist Day.

It is too soon to announce the result of the special effort last Sunday, but we feel sure that the pastors pressed their people to take the paper. As many of the pastors serve more than one church we beg them, to make an effort to bring the paper before each of their churches before the first of January. Let those who failed last Sunday try it again next Sunday.

To Pastors.

Each week we mail sample copies to some pastor in the hope that he will give them to members of his church who are not taking the paper. Most pastors to whom we send these extra papers cheerfully hand them out and do what they can to get to put the paper into the homes of all of their members. So many of the brethren have aided us that we take this method of expressing our thanks. The preachers of Alabama have surely been good to us. No editor ever had a more loyal set behind him in his work. Dr. Montague marvelled at the way the preachers spoke for the paper at the Associations where no regular representative was present. The longer he lives in Alabama the more will he learn that our preachers can be counted on to support the paper and the organized work.

Alabama Baptist Month.

It wouldn't hurt to make December Alabama Baptist month. We could stand it and we know that if every one who takes the paper and likes it would only make a point to speak a good word for it our pockets would be heavier and our hearts lighter for next year's work. With thanks for all that has been done.

Frank Willis Barnett.

The Passing of Dr. Tichenor.

For many weeks the hearts of thousands of Southern Baptists had been gathered around a bed of pain in a suburb of Atlanta. Dr. I. T. Tichenor, the old man eloquent, lay slowly dying. In full possession of his faculties, "without fear and without reproach," he faced the last enemy. A long life of useful and self-denying toil was closing. His loved ones waited by his bedside and all that could be done was at his command, but they all knew that the end was near. When it finally came there were with him his four children, Mrs. Barnes, Mrs. Whitner, Mrs. Dill, and Mr. W. R. Tichenor, Miss Barnes, his granddaughter, and Rev. Dr. Dill of Virginia, besides others.

Dr. Tichenor held the office of corresponding secretary of the Home Mission Board and actively performed the duties of that office for eighteen years. Three years ago, on account of being unable, physically, to continue in active work, he was retired, and since that time had been secretary emeritus. No man in all the South probably knew better the vast resources of the Southland, and few could better present them in informing and inspiring oratory.

He is called among Baptists "The Father of Cuban Missions." He knew the island well and long before its freedom, prophesied the results of the Spanish-American war.

Dr. Tichenor was a man of singularly pure and lofty character. His ideals were high, and his judgment was sound. He threw his whole soul into the work of the Home Mission Board, and to his eloquent tongue and his tireless energy is due in no small degree its present great work. No one who ever listened with sympathy to one of his mighty appeals could doubt his faith in the power of the gospel and the future of the Southern Baptists. He has left them a noble heritage, and his example is an inspiration to those who are left to take up his work. Death had no terrors for him, not because he had lived a noble and useful life, but because he had given himself to the great and gracious Saviour of sinners.

Editorial Paragraphs.

Don't fail to read Bro. John W. Stewart's letter on the Field Note page. It is full of good sense, and is just what about a hundred and forty thousand white Baptists in Alabama want to be thinking about right now.

The question of whether a church may exist without baptism, raised by a paper read in the recent Baptist Congress in Boston, is not the newest thing under the sun. In the exigencies of speech the word 'church' is applied, regardless of the initiatory ceremony, to several organizations. The raising of the question was an instance of loose thinking. The authority with the Baptists is the New Testament, and from that point of view the question is purely speculative. Certainly, no such thing as a church composed of unbaptized persons existed in New Testament times, and that settles the matter for us.

In an article in the Texas Baptist Standard Dr. Gambrell says: "Every redeemed soul is a recruit to the army in which I am a soldier, * * * an addition to the moral and spiritual force of the world." A great truth, surely, and yet the blindness of prejudice keeps many a man from seeing it. When reduced to a formal statement it seems common-place enough, but many good men have died without realizing it. Let us have done with the prejudice which rejects both the man and his message because he has not yet come to see the whole truth. Every man who is living for God and working for righteousness in the earth is the ally of every other one so engaged. Let bitterness be a thing of the past. Let the truth be spoken, but spoken in love.

A Friend's Meditation.

My Dear Brother Barnett: I often think of you and your manly struggle for the cause of our Master in "Dear Old Alabama." I sometimes feel that we cannot get along with our religious

papers, but I always feel that we cannot get along without them. The spirit that sometimes grieves and tires does not seem to have entered into your paper. May it never do so. You do not seem to be out to reward friends and punish enemies; but just to serve God and help the cause. Evidently you are not running the paper to make money. No one could accuse you of that.

Again, you please me by not being jealous of the other papers. You just go on and speak well of them all and have no sharpshooters either in your office or on the outposts. Some of our papers do not do that way. They are always on the other side from some other paper—you know there are always two sides—at least a right and a wrong side. Then if they cannot disagree with some other paper's position, they will come out and agree with the paper and congratulate it for being "right at least for once." Then they have sharpshooters all about over the land so that the hard laboring man has to be careful how he thinks, speaks and walks lest he be shot down in his tracks. These sharpshooters can shoot so exact as to split a hair every time at any distance. Most of their shooting is hair-splitting. Then they shoot poisoned bullets. And what is sad some know that their bullets are poisoned and some do not. The poor fellow that is hit always feels the poison. Sometimes their poisoned bullets stir the victim to shoot back other poisoned bullets, and the war gets awful; but most of the brethren when they get hit just go at once to the great physician and he kills the poison with the ointment of his grace and the wine of his consolation.

Many of these poisoned bullets never reach the innocent or intended mark. Eyes are out for them and the bullets go into the waste basket. It is bad to say ugly and undeserving things; it is worse to write them; and it is almost unpardonable to print and scatter them in our Christian homes and before the world.

I am not criticizing or finding fault with any body; but I am congratulating you that such faults have not yet overtaken you. And may they never! I pray that peace and prosperity may abide with thee, thy house, thy paper and the brotherhood of Alabama.

John D. Jordan.
Savannah, Ga., Dec. 2, 1902.

We appreciate Bro. Jordan's letter. "We are not out to reward friends and punish enemies." The paper belongs to the Baptists of Alabama and its columns are freely open to all who come with a Christian spirit. Our desire is to keep its pages clean and sweet and make them breathe the spirit of the Master.

PERSONALS.

Rev. Geo. W. Truett of Dallas, Texas, will soon aid Rev. Carter Helm Jones in a series of meetings at Broadway church, Louisville, Ky.

Churches desiring regular or occasional pulpit supplies are invited to correspond with Bro. J. G. Hughes, Southern Baptist Theological Seminary, Louisville, Ky.

Pastor L. O. Dawson preached the Thanksgiving sermon at a union service in Tuscaloosa. His text was, Say not thou, what is the cause that the former days were better than these? For thou dost not inquire wisely concerning this.—Eccl. vii, 10.

The "Tennessee Valley Baptist Pas-

tors' Conference" will meet at Florence, Ala., Monday, December 15th at 10 o'clock a. m. All pastors in this part of the State are earnestly urged to be present. J. R. Curry, Sec'y.

Dr. J. H. Luther, a graduate of Brown University and of Newton Theological Seminary, though seventy-eight years old, has gone to Brazil and will do what he can for the cause of evangelical truth in that country. He goes at his own expense. Mrs. W. B. Bagley, of Rio de Janeiro, is his daughter.

We are glad to learn that Dr. J. M. Frost Secretary of the Sunday School Board, is free of fever, and on the way to recovery. The Board ought to make him go away and take a season of rest. He has worked hard and well, and now, in his weakness, his brethren will want him to rest and get well.—Christian Index.

So say we all.

Our young friend, Mr. Emmett Harvey, son of Dr. and Mrs. W. P. Harvey, took the medal for oratory at Georgetown College last Thursday night. We extend congratulations. We hope he will prove one of the greatest orators of the 20th century.—Western Recorder.

We beg to join in the above good wishes and waft our congratulations to the young man and his worthy parents.

It will bring anxiety to the many friends of Brother H. C. Risner, of Roanoke, to learn that four of his children have been sick for nearly three weeks with typhoid fever. Bro. Risner asks the prayers of the brethren and sisters for their recovery. Everything that skill can devise or love suggest is being done for the little sufferers. The Lord graciously restore them!

Robert Knight Ryland, who has won the Lazarus Art scholarship, is a son of Rev. Dr. W. S. Ryland, of Russellville, Ky., formerly president of Bethel College, and a grandson of the distinguished Dr. Robert Ryland, of Richmond, Va., the first president of Richmond College. He has a large circle of relatives and friends who are watching his career with keen interest, and who are glad to hear of this new success. The Lazarus scholarship gives three years' study in Rome, and a thousand dollars a year during that time.

The announcement of the death of Rev. Jos. J. Jones, brother of Rev. Sam Jones and widely known and esteemed, will bring regret wherever he was known. He had come into town and had stopped to see his brother, and the two were engaged in conversation when he suddenly showed signs of suffering and in a few moments he was dead. He was in his fifty-seventh year and had been preaching about fifteen years. Several years ago he became dissatisfied on the subject of baptism and gave it a fresh study, the result of which was that he became a Baptist.

The enterprising Baptist Young Ladies' Society, of Evergreen, Ala., has an advertisement in some of the Northern papers, offering to send beautiful Southern evergreens, holly, wild smilax, magnolia foliage, palm crowns and leaves, long needle pines and Southern gray moss, for decorating houses and churches for the holidays. The object is to raise funds for the new church building in Evergreen. A capital idea that. And we are sure that the church these noble young women under the leadership of their excellent pastor are helping to build, will be a tasteful and beautiful one. Write to Miss Annie Jay Robson, Evergreen, Ala., if you are interested.

Extracts from Letters that Greatly Pleased Us.

The parts of letters given below were taken from the run of our daily mail. We wish those who are in arrears would read them and then each one write us about his own case.

A CHECK FOR FIVE DOLLARS.

Enclosed find P. O. order for five (\$5.00) dollars, subscription for the Alabama Baptist from February 1st, 1901, to whatever date it will pay up to.

RENEWS AT FOUR SCORE YEARS AND TEN.

Editor's Southern Baptist.

Gentlemen:—I send the amount of \$2.00 (two dollars) as a renewal of my subscription to your valuable paper. Please give me credit for same. I am now very nearly ninety years of age, and one of my greatest earthly pleasures is my church paper, the "Alabama Baptist."

Very respectfully yours,
Mrs. S. A. L. Rogers,
Prattville, Ala.

WE DIDN'T STO PIT.

"I enjoy reading your paper very much, but being a poor man and getting scarcely anything for my services as pastor of churches I have fallen behind with my subscription to the amount of \$6.00. I beg to say that I am more than anxious to pay you, but under the circumstances I am not able. Under these circumstances I can not ask you to send my paper longer. I will pay up all back dues as soon as possible."

SHE GOT A CLEAN RECEIPT.

I enclose five dollars for the Alabama Baptist, and am sorry that I haven't any more to send, for I love the paper so dearly. If I were able to pay for it my house would never be without it. I can always have something new to read when I have it by me. I will be forced to ask you to stop the paper for a while. I hope I will be able to subscribe for it in a few months, and if you can give me a clean receipt I will be very thankful.

APPRECIATES THE PAPER.

Dear Brother:—Enclosed please find two dollars to pay for my paper. Through neglect I have let my time run over, but I hope you will forgive me, and I will try to do better next time. I appreciate the paper very much and think every Alabama Baptist should take it. It will give them the Baptist news of the State and a great many other good things. I wish you much success in your enterprise.

WE OFFERED TO KEEP SENDING IT.

Herewith please find money order to amount five dollars, which will settle in full my dues to "our" valuable paper. I regret to have kept you waiting so long, and whereas I love the young editor and all my Christian brethren, still I will have to decline being any longer a subscriber, both from financial and physical standpoints. My eyes have failed me to the extent that I can read but little. That the Master's cause may grow.

PAYS A PART AND GIVES ADVICE.

Find enclosed a check for one dollar for my paper. Will send more as early as possible. You had better stop the paper until I catch up.

NEVER BEHIND BEFORE.

"I hand you check for \$4.00. I have intended doing this for ten months, but could never think of it at the right time. I have been a subscriber to the Alabama Baptist from its earliest beginning and never was behind until now. Please pardon my failure to remit sooner."

Encouraging Letters.

We print only a few of the encouraging letters received from the brethren in response to our appeal for help on Alabama Baptist day. We are proud of Alabama, proud of its noble pastors and proud to be an Alabamian. Let's all of us get on an extra amount of State pride and push the organized work.

I hope that the next ten days will tell great things for the Alabama Baptist.
W. R. Ivey.

GOOD NEWS.

Dear Brother B.: I have noticed with regret that you had no Montgomery news items. I will send you a news letter next Monday evening and follow it up as often as there are items to record. I will do my best for Alabama Baptist Sunday, but it makes me heart sick to see how few realize the value, yea, the absolute necessity of a Baptist State paper. But I keep pecking at it. Command me at any time.

In haste and love,
O. F. Gregory.

My Dear Bro. Barnett: Your favor of the 2nd inst. received and appreciated. It will give me pleasure to commend the Baptist next Sunday, and immediately afterwards make a full canvass of the membership for subscribers. I trust you will reap a great harvest from the work of the day and the days following. Troy shall be fully canvassed.
A. B. Campbell.

Dear Bro. Barnett: Your note in regard to "Alabama Baptist day" received. I shall bring the matter before my people, but I want you to come down and give us a Sunday. You can preach and make whatever paper talk you wish at the Sunday service, and on Monday we will take the horse and buggy and see every present and every possible subscriber. I am like all other pastors. We know full well that our secretaries and editors cannot visit all of our churches, but each one of us thinks that his own church is the one to visit. In my case the Orphan's Home is here for you to visit. Let me know what Sunday to expect you.

Yours cordially,
A. G. Moseley.

We Are Ready

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

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

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

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

WANTED—Live agents to sell Dr. White's Electric Combs, patented Jan. 1, '99. Cure dandruff, hair falling out, sick and nervous headaches, yet cost no more than an ordinary comb. Sells on sight. Agents are wild with success. Send 50c for sample (half price). Write quick. The Dr. White Electric Comb Co., Decatur, Ill.

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Printed and Engraved. Latest Styles. Monogram Stationery. Best work. 100 Nisiting Car. 75c. Samples and Valuable Booklet. "Wedding Etiquette." Free. J. W. COCKRUM, 545 Main St., Oakland City, Ind.

Rains' Record and Collector of Past Due Accounts.

The Best and Cheapest. Space for 400 accounts and 4 different styles printed notices. Price, \$1.50. The use of this system pays a big per cent on the investment. It certainly does bring the money on hard cases.

D. H. RAINS, Chattanooga, Tenn.

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Send 10c for 2 dozen pens and try them. Agents make 150 per cent. We need an agent in each town.

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FROM LOOM TO WEARER
EXPRESS PREPAID.
If you have always bought cloth at a store, TRY THE MILL, where it is made, and have a revelation.
No middlemen—only our mill profit to pay. We make cloth for all outer apparel purposes, for women, men and children.
Write for free samples and booklet "Good Cloth" stating what garment you wish to make.
As a special offering we will deliver free at any express office east of the Missouri River and north of Tennessee—(purchasers living beyond these lines, will add 15 cents per yard.)
One skirt length to a customer, of our 50-inch fabric, as follows:
For \$3.00, three yards of Black or Medium Blue heavy-weight, rough, all-wool Worsted Cheviot, or three yards fine Black 11-wool Brodcloth.
For \$4.00, three yards 52-inch Fine Black all-wool Worsted Venetian.
If more is required, add to your remittance in proportion, but not more than one dress pattern will be sent to a customer.
PASSAIC WOOLEN COMPANY,
MILLS, 55 SOUTH STREET, PASSAIC, N. J.
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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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WILLARD J. WHEELER, Pres.,
Birmingham, Ala.

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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. DICKEY, Columbia S. C., Dept. 7, Box 34.

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Field Notes

FROM THE ORPHANAGE.

A check from Bro. A. J. Dickinson this week for which the bank here gave me one hundred and twenty-five dollars helped our feelings very much. Now if the other friends who have not sent in the amounts pledged for the new buildings will do likewise and also something with which to buy food for the children they will confer a great favor.

Bro. W. B. Crumpton was here today, and he wanted to know if we were not going to put a roof over the veranda in front of the Bush Dormitory. I told him I hoped we would, but we can't take anything from the current fund to do it. We are using the new buildings but neither of them is finished. Will our brethren see that their people have an opportunity to help us?

MANY INQUIRIES

are coming as to what would be acceptable.

1. Money with which to buy food.
2. Food itself.
3. Dining room furniture, dishes, plates, glasses, knives and forks, spoons, soup plates, pitchers, bowls, etc. All these are badly needed.

DON'T SPEND YOUR MONEY

for something to put into a box. Send the money itself. Here is a box containing a great many pieces of goods, but they are all of different sort and we could not get a girl a dress out of the whole thing, because it was all in small pieces.

Will Santa come? That is a matter that greatly concerns our little folks now. Let me say

A WORD ABOUT SENDING PACKAGES.

Don't send all trinkets. Last Christmas some good friends asked for the ages of all the children in the home and sent a plaything to every one.

We have about 25 boys who would enjoy having a knife, hammer, hatchet, shoe knife, shoe hammer, composing stick, paint brush, etc., much more than they would some useless trinkets soon to be broken. There are about 35 girls who likewise can enjoy some token of remembrance of a substantial sort more than they can a mere plaything. Don't fail to put your name on the package you send. We want to thank you.

John W. Stewart.

THANKSGIVING DAY AT ORRVILLE.

Orrville Baptists observed Thanksgiving this year in unique fashion. Instead of the regular prayer meeting that night fifteen converts put on Christ in baptism, part of the fruit of a ten day's meeting which closed the preceding Tuesday. The Rev. I. L. Gross, of Selma, preached for us with an earnestness and simplicity that won all hearts. The whole community has been benefitted, the church greatly revived, and eighteen added to its membership, blessings which make us echo the Psalmist's cry, "Thou crownest the year with Thy goodness."

Richard Hall.

BAPTIST MEETING.

Rev. John Wray, of Milledgeville, Ga., is preaching here in our city, conducting a meeting for the Baptist church. We find him to be a strong, forceful, and fluent speaker. He

comes to us highly recommended and he has measured up to our expectations. He comes from a distinguished family of North Carolina, being closely related to the famous preacher, A. C. Dixon, of Boston, and to Tom Dixon, the great platform lecturer. He has all the elements of a great preacher, and he is a sweet spirited man. We observe a simplicity of manner that is refreshing. He is plain John Wray and preaches as plain John Wray. Large crowds are attending the meeting and the power of the working of the Holy Spirit is manifested on all sides. His sermons teem with beautiful gospel thoughts that find the tired and hungry soul yearning to know more of the Master. We feel sure such good preaching will accomplish much good and we are glad to have such a consecrated man to thus preach for us.—Ozark Tribune, Nov. 25th.

Thanksgiving was observed in Elba. All the stores closed and a union Thanksgiving service was held at the Methodist Church. Rev. R. M. Hunter, pastor of the Baptist Church, preaching the Thanksgiving sermon. The church was tastily decorated with fruits, flowers and field products, typifying the bounty of an all-merciful Providence.—Elba Clipper.

FROM WASHINGTON COUNTY.

A new Baptist Church was constituted in Washington County Nov. 9th, with twenty-four members. On the same day Rev. W. E. Fail, of Chicora, Miss., was chosen pastor, two deacons were ordained and the new house of worship dedicated, Rev. J. B. Hamberlin preaching the sermon and Rev. J. L. Causey leading in the dedicatory prayer. The church was gathered through the previous efforts of the pastor and starts out with very fine prospects.

J. B. H.

FROM SEARIGHT.

The sweetest service it has ever been my privilege to attend was held at the Baptist church of this place on Thanksgiving day at 10:30 a. m. The choir began its musical strains which were very uplifting, and after three or four very fervent prayers and as many songs, Prof. Cheatham read from the 122nd Psalm, and spoke from the first verse of the same. To say that we were delighted does not half express it. After prayer service, Bro. Underwood, from Brundidge, preached an excellent sermon, after which an offering of \$7.00 was made, half of which was given to the Baptist Orphanage, and the other to the Methodist Orphanage. Promptly at 3 the bell called us back to a prayer and song service, which was enjoyed. Another service followed at 7 p. m. in which some of the smaller children recited beautifully, followed by a very forcible sermon from Bro. Underwood. The house was beautifully decorated, and all who attended say it was the sweetest day they ever spent in the service of the Master.

Witness.

A GEORGIAN IN ALABAMA.

Yes, I went back to Alabama. You know I came from Alabama to Georgia. You did not know that? Well, I did. But that was nearly six years ago and

few of the brethren, and none of the sisters, can remember that long. You know several brethren have recently gone from Georgia to Alabama. There are Barnett, Edem, Gross and Williams—among our brightest and best. My going was temporary. They say theirs is permanent, but you cannot always tell.

I went to Montgomery to exchange pulpits with Dr. Oliver Fuller Gregory. We wanted him to visit Savannah, look over the field and help us plan for the Southern Baptist Convention which meets here next May. He is a fine man to advise with. His judgment runs right along beside mine—some times a little ahead of mine. Well, his has been running longer and that makes a difference.

My people were delighted, charmed with Dr. Gregory. They say he is a fine man and a fine preacher. My people have good taste too. They can see a likeness as well as a contrast.

I enjoyed my visit to Montgomery. A fine city with finer people. What splendid entertainers! Doctors Gregory and Stakely are lovely to be with. They pull well together and make a fine team. Baptist affairs are on a move there. Dr. Gregory's going to Adams Street was a Godsend—just the man. He needs the prayers and sympathies of the brotherhood. Mrs. Gregory knows how to make her guest at home and the memories of my visit sweet.

John D. Jordan.

Savannah, Ga., Dec. 2, 1902.

UNION SPRINGS.

This is Thanksgiving day, and while we are having a day of rest and thanksgiving I will write a few words, that those who have not heard from me recently may know where I am. I came there September 1st, having spent two years in Andalusia, and I can truthfully say I do not think I was ever thrown with a better people than I find here. Bro. Moncrief is one of the most consecrated pastors I ever saw, and, under his ministry the church is a unit in all church work. The work on the church building is progressing as rapidly as possible, and ere long we will have a church building of which any community might feel proud.

I find all church services here are well attended, and our people respond readily for any contributions which they are called on.

May God bless you in your work of giving us a splendid denominational paper.

Yours in fellowship,

S. G. Woodall

WAY NOTES.

After leaving Shiloh church I staid with Bro. Picke.t Smith, who has an excellent family, none of whom use tobacco nor whiskey. They invested their tobacco money in eight Testaments, Theodosia Ernest, Grace Truman, Little Baptist, Pilgrim's Progress, etc. Now at night around their lamp they can store their minds and hearts with religious instruction instead of cooking their brains with tobacco. Of course they take the Alabama Baptist.

Bro. J. D. Ray had just returned from a good meeting in the mountains near Pratt City. He showed me much kindness.

At Bethel I met Bishop J. W. Dickinson. This is a large church, but has been unable to keep a Sunday school going till recently. Dr. Hamilton moved into their midst, and is doing some effective Sunday school work. I spent

one night with Bro. Dickinson and his estimable family. He is the son of a Confederate Congressman, and a member of the Dickinson family which has furnished so many preachers to Virginia, Alabama and other States. I found that he has a strong hold on the people at Grant's Creek and New Hope, where I had a chance to talk to the people in his absence. I would like to say more about the brethren at these three points, but space forbids. But I will add that here the lamented Dr. Crawford and Dr. Bostick got their wives. But these churches continue to contribute to missions through our boards. I failed to mention, too, that the father of our Dr. J. J. Taylor of Brazil, lives in the bounds of Union Association.

From New Hope I went to Chalcedony. This church has been in a divided condition for years, till recently, a few of them came together, renewed their covenant and called Rev. J. D. Hamner for pastor. Here I sold more books than at any other church I visited, and the brethren want me to come back next summer and help in a meeting. Pastor Hamner was gone to his appointment at Cottondale but returned before I left and treated me royally.

At Cornelius Chapel, in spite of bad weather, a young lady teacher under the impression that I was Mack Stamps had drummed me up a good congregation. Pastor J. H. M. Andrews has wrought long and faithfully in these parts.

All the churches here enumerated and one west of Sipsey River are in Tuscaloosa county, but are in Union Association, though New Hope got her letter from Union to join Tuscaloosa county Association at its next session. Above the railroad lies the Sipsey Association, on both sides of Spisey River. I was informed that it includes fifteen churches, two in Pickens, two in Fayette, and the rest in Tuscaloosa county.

B. F. Stamps.

Carrollton, Ala.

ENCOURAGING WORDS FROM MY CORRESPONDENTS.

W. B. C.

Jno. L. Ray, Albertville:

"If you will send me a supply of cards and envelopes, I will certainly give the plan a fair trial. Our membership numbers 148.

"I am using an invitation card to induce people to attend our Sunday school. I have addressed a card to each member of the church and will address a card to each person who should attend the Baptist Sunday school. I have these cards delivered in person."

* * *

B. F. Stamps (Colporter), Carrollton:

"I am visiting the churches, preaching, talking Missions and Sunday schools, selling Bibles and other Baptist books at cost and carriage, hoping thus to sow seed that will ere long yield a harvest."

* * *

J. J. S. Willis, Mt. Andrew:

"We take that collection for missions every month. Sometimes we use high pressure, modus. Our church paid its apportionment last year and set the mark a little higher for this."

* * *

A. J. Preston, Prattville:

"Our home cost us \$2,000 and it is worth at least \$2500. Come over and see me and preach for us."

* * *

Mrs. F. W. Shank, Glass:

"We take regular monthly collections for missions and have been doing so

for years. Would be glad if you would visit us sometime with Brother Gregory, our pastor."

E. B. Moore, Steeles Depot:
"We had Mrs. Hamilton with us at Hokes Bluff yesterday. We regard her presence as a benediction to the entire church. I feel sure that her coming will result in an increase of zeal and knowledge in mission work and workers among our women and children. We thank God for her coming. We took a good collection for missions."

An honored brother writes: "Our church is still without a pastor and unless we procure the services of one soon I am not hopeful for the cause of missions among our male members. Our ladies will work without a leader."

Walter Hill, Moscow:
"We have agreed to take mission collections quarterly for State, home and foreign missions and one for the Orphan's Home. You will find enclosed two dollars and eighty cents for State missions."

"Our pastor, T. W. Shelton, and Bro. Barnes did some faithful work during the summer. I believe their work has been the means of arousing the people of the Yellow Creek Association. The people are studying the vital questions that confront them and I think and hope that the labors of these two brethren with yours will be felt in this Association in years to come."

C. W. Mathison, Decatur:
"At our meeting we voted you \$100. Enclosed you will find order for \$7.00. It will be sent monthly."

"I have twelve applications for membership for the service Sunday. This will make eighteen since I came here. By the time the flowers of another spring bloom, we will have trebled what we began with."

"I have to bite my lips hard to keep from shouting before I am out of the woods. Everybody says go slow, but nobody in the church says so. Below sixteen vibrations to the second, sound is noise; oftener than that, it is music. I told them as much Sunday night, and told them that we must vibrate with electrical rapidity if we make music in Decatur."

A. G. Spinks, New Decatur:
"Your letter indeed was a very great and a very happy surprise to me. It came at a time when it seemed I was compelled to raise some money. I prayed the Lord to help us and help has come in a number of ways. I cannot tell you all now, but God is good when we ask Him."

"We had 159 in Sunday school last Sunday and we are working for 175 next Sunday—200 by Christmas. Our people were overjoyed to see 65 little children in the card class last Sunday. It was new for this church, and it just took a little personal work. We have a good prayer meeting, well attended, sometimes as many as ninety. I do wish you could spend one Sunday with us."

W. M. Olive, Hamilton:
"My work here at Hamilton is doing very well. I took a collection for State Missions last Sunday which will be sent soon. The church has called me for another year. I intend to send money often to the Board. The Association was held here and I feel that

great good was done. There was an increase for missions from less than \$6 last year to near \$60 this time."

W. L. Stanley, Tuscomb:
"Our church is delighted with Brother Neal. We are praising God for his example among us."

C. H. Morgan, Lower Peach Tree:
"I send double the amount for Howard College, the committee asked of me."

J. R. Stitt, Wehadkee:
"At our fifth Sunday meeting in June we promised to give so much a month and we have been successful. We organized a Sunday school at our church the first Sunday in this month, which had been left off for some time. We have some pledge cards on hand, sent to us by Brother Campbell, of Roanoke, that we are going to use. I think that we ought to pay our missions and pastor monthly or quarterly."

H. G. Amerson, Toledo:
"The Association asked our church to raise \$15 this year for missions. I put this matter before our church at our meeting in October. I think we will raise the amount by the next Association."

E. Crawford, Sauty Mills:
"I was glad when I came home and found you had favored me so as to write me and offer such favorable suggestions upon the great question of missions. It is a question I have been pondering seriously."
"I hear something like this being talked by some of our leading brethren: that there is too much attention given to Foreign Missions and not enough to Home; that we have been sending men to the foreign field a long time and it looks like they ought to be self-sustaining by this time. Such opinions need to be met with the facts in the case."

W. H. McAlpine, colored, Selma University:
"We have arranged to hold a two months institute, beginning in January and going through February for the benefit of those ministers and pastors who can only spend a short time in school. The plan of this institute is to have lectures upon the leading and most important Bible subjects and to give Bible lessons on the Christian doctrines. We have secured the services of a number of leading white and colored ministers to lecture. Can you spend one or two days with us at that time and lecture to the institute?"

Nellie F. Nettles, Tunnel Springs:
"Our Union had two interesting meetings on Foreign Missions and intend to study missions often. We received your circular on the card and envelope plan; the church gave the work to us and we are ready for 124 cards and the envelopes, if you please, to get ready for next Sunday, and hope to send you a collection after next preaching day."

FROM JEMISON.
What would life be without books and papers? My wife and babies went visiting to her former home last week, leaving my daughter of sixteen and me at home; and she is in school, so I have been left with my books and papers. The days would seem like weeks if I had nothing to read. The Alabama

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



Baptist comes first to greet me, with its news from all part of my native State, then the Texas Baptist Standard with good things from that wonderful country, and the Argus gets here Friday morning, bringing good things from all parts of the world. If you ask which is the best of the three, I shall not say, but will not hesitate to say that all Baptists should take their State paper first of all, and then others. Some will say they are not able to take a good religious paper and at the same time spend enough in one week, in some foolish way, to get the paper a year. It is as much a duty to have religious literature in the home as it is to feed and clothe the body. Success to the growing Alabama Baptist. I. W.

MONTHLY REPORT.
I submit a partial report of my first month's work as missionary and collector of Union Association:
Churches visited 14
Sermons 27
Baptized by pastor in a meeting in which I assisted 7
Bibles and Testaments sold 77
Other books sold 82
Value (cost and freight) of books sold \$51 85
Tracts distributed pp. 3000
Fifth Sunday meeting was almost a failure on account of bad weather.
B. F. Stamps.

FROM SHEFFIELD.
Since Rev. E. M. Stewart came to us a year and a half ago, our church has steadily advanced along all lines of work. The mid-week prayer meetings are well attended and unusual interest is manifested in the services. The Sunday school interest has increased largely; we now have a home department, a teachers' meeting and the children are enlisted in soliciting attendance. Our Sunday school enrollment is larger than it has ever been. The Ladies' Mission Society is better organized and doing more work than at any time during its history. The Sunbeam Society is a busy little band and are deeply interested in their work. Our congregations have outgrown our meeting house and we have been forced to undertake the building of a new and larger house to accommodate the congregations. We have purchased a very desirable plot of ground; have bought some material and are now ready to break dirt for the foundation. Our membership has increased about 50 per cent. in number, and more than 100 per cent. in efficiency. The mission work has been systematized and our work for the ensuing associational year is encouraging. We expect to make this the most profitable

CROWNING DAY NO. 5 NOW READY.

This is the Cream of Song Books. We have sold hundreds of thousands of the previous numbers of *Crowning Day*, and this is better than any of the others. New songs will fill its pages. No duplicates from old books.
Such writers as Lowry, Doane, Stebbins, Ogden, Avis, Gabriel, Emerson, Sweeney, Kirkpatrick, McPhail, Fillmore, Hoffman, Unsel, Palmer, Hugg and many others have contributed to its pages, making it what we believe to be the best book of the year 1902.
Our Latest Crowning Day No. 5 Contains 128 pages new music from the most popular authors. 80 cents each; \$3.00 per dozen. One sample copy for only 15 cents.

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year in the history of the church. During the month of October Brother Stewart had the church praying for a revival and for God to send the right man to lead it. On the first Sunday in November Rev. W. J. Ray of Carlowville Ala. began the meeting; from the first sermon it was manifest that our prayers had been answered; the Holy Spirit seemed to hover over the congregation like a benediction as the messages of warning, reproof, rebuke, comfort, encouragement, hope and peace, so lovingly and sweetly spoken, carried conviction to the hearts of sinners, and awakened to penitential tears the indifferent, lukewarm Christians. This man of God filled as he was with the unction of the Spirit and the spirit of the Master, gave us the pure gospel, clothed in language, of no uncertain sound, and guided by the Holy Spirit it left its impress on the hearts and lives of those who heard it. Although the devil was in town in the shape of a Street Fair and plays at the opera house during one entire week, our meeting house was filled to overflowing at nearly every evening service. Many attended these services who heard Brother Ray gladly and look forward to the time when we can have him with us again. The last night of the meeting the house was crowded to standing room and a large number were turned away. A great many of those present asked for prayer and five united with the church. Fifteen joined during the meeting. May God bless Brother Ray in work and in his home and may we continue to reap of his sowing. Fraternaly,
A. J. Ivie.

OBITUARIES

PINSON.—Miss Mildred Pinson, daughter of David R. and Elizabeth Pinson, was born December 4, 1861. She was converted and joined the Baptist church at Rockford, Ala., in 1875, and moved with the family to Jefferson county, Ala., in 1882, and in 1883 she entered the State School for the Blind at Talladega where she studied until 1895, graduating with credit to herself. She died after a brief illness September 27, 1902. Although blind, she made her own living, was always useful, cheerful and a devoted Christian. An older sister, Miss Mary, also blind, preceded her only a few months to the better land, where, together with a godly mother, they await the home-coming of the aged husband and father who is fully prepared for the change. Many relatives and friends deeply sympathize with the family in their bereavement, and pray the God of all grace to sustain and keep them to the end.

A Friend.

MILES.—Ever since I read of the death of Mrs. Emma Ivey Miles, wife of Mr. Frank B. Miles, of Union Springs, I have intended to pay a tribute to her excellent qualities. I baptized her when she was a young girl into the fellowship of Perote church, Bullock county. She was one of six of the prettiest girls I ever saw together at one time who obeyed their Savior in baptism. From the day of her baptism her Christian life was one of beauty and fervor. A sweet girl, she grew to lovely and gentle womanhood. She was my friend and never failed to remind me now and then of the fact though we met but seldom after her baptism. Her death gave me sorrow and I sympathized deeply with her husband, her mother and two sisters. Her father, Bro. Malachi Ivey, and a younger sister had gone on before. I never knew a more refined or more charming family. I held them all in very high regard, but somehow there was a special attachment between myself and Emma, as she asked me to call her, without the prefix Miss. As the years pass by my friends who were found in other days pass with them. I have mourned for none more than for her whose friendship and love began in her girlhood and continued to the end.

"Up to the beautiful city of light,
God's children are gathering home."
E. F. Baber, Sr.

DUKE.—J. B. Duke died at LaFayette, Ala., November 18, 1902, aged 44 years. He was one of the leading lawyers and one of the most highly esteemed citizens of our town, being mayor at the time of his death. Bro. Duke had been in bad health for more than a year, and was at times a great sufferer, though he was rarely away from his business on account of it, and apparently was a strong, healthy man. But that dreaded malady, Bright's disease, was steadily preying upon him, and from the time he took his bed, three weeks before the end, he was an intense sufferer.

Bro. Duke had been a deacon of our church for six or eight years, and was for several years superintendent of the Sunday school. He was honored, trusted, and loved by all who knew him, and

our church and community have sustained a great loss in his death. He leaves a wife and four children to mourn his loss.

C. C. Pugh.

Resolutions of Respect.

COLEY.—Whereas, it has pleased Almighty God to take out of this life on November 3, 1902, Mrs. Lemuel B. Coley, a beloved member of the Baptist church and Ladies' Aid Society.

Resolved that we, the members of the Ladies' Aid Society, adopt the following resolutions:

1. We recognize that God has taken one of our willing members; that in Sister Coley were found the essential qualities of a Christian woman. She exemplified the highest type of pure, true, noble womanhood. She was a most beautiful Christian character, dear not only to her family but to all who knew her, one of those sweet, self-sacrificing characters that let in the sunshine wherever she went.
2. That while feeling our loss we bow submissively to the Heavenly Father, acknowledging that His ways are high above the ways of men.
3. That we pray that this death be a reminder of the mortality of man and enable us in the light of the uncertainty of life, to be faithful to do the will of God.
4. That we express our heartfelt sympathy to the bereaved family, and pray that God will fill the want of their hearts with His grace and help them to be faithful unto death.
5. That a copy of these resolutions be sent to the family, a copy to the Alexander City Outlook and one to the Alabama Baptist.

Mrs. Anna Horten,
Mrs. Sallie Thornton,
Mrs. Annie Russel,
Mrs. Arnold Smith,
Committee.

Cancer of Twenty Years Standing Cured by the Combination Oils.

Dr. D. M. Bye Co., Dallas, Texas:

Dear Sirs—I feel so grateful to you for curing a cancer on my face, that I wish to make a statement of the case, and hope to induce other sufferers to give your remedy a trial and be cured.

My face has been cancerous for twenty years, I suppose. At the first it would break out in a sore and I would burn the place with a hot tobacco-pipe, and it would heal up, but would break out anew on a different part of my face, but it could not be controlled in this way, and about ten or twelve years ago it broke out again on my left cheek. I could get no relief by using the old application and I then submitted the case to a cancer doctor, who said that he knew he could cure me. He applied one fiery plaster after another, which almost threw me into convulsion, until he pronounced it cured. It did not heal over, but left a red, ugly scar. It remained so only a short time and broke out again. Again I returned to him and went through the same fiery ordeal. This I did three times and got no cure. The time of his treatment extended over thirteen months. I had resolved not to submit to the treatment any more, but to let it take its course; when I happened to see your card in the Home and Farm magazine. By this time, October, 1901, the case was a stubborn one, but I did not put myself under your treatment until December 1st, of the same year, four months ago. I followed your directions implicitly, and have no doubt but that I am permanently cured, because the place has healed over, leaving but a small scar, and the new skin is of a natural color and grows tougher every day.

I am in the 72d year of my age, and have been a member of the Primitive Baptist Church for nearly 53 years. I pray for God's blessings on you, that your life may be a long one, and that you may live to relieve the sufferings of others, as you have done for me.

Gratefully yours,
Mrs. Martha Gibson,
Corner Chestnut and Theodore streets,
Dallas, Texas.

Free illustrated books and papers sent to those interested. Call on or address Dr. D. M. Bye Co., 171 Main St., Dallas, Texas. P. O. Box 462.

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Other Boxes from 50c to \$6.00 each.

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Others from 75c to \$10.00 each.

Ladies Purse

Leather, good quality, genteel \$1.50.
Others from 75c to \$6.00 each.

Ladies Fine Card Case

Leather, latest make, for\$1.00.
Others from 50c to \$1.50 each.

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Fine leather, elegant, for\$1.00.
Others from 35c to \$2.00 each.

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Fine quality leather for\$1.00.
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Leather lined, coat pocket size, \$2.00.
Others from \$1.00 to \$4.00 each.

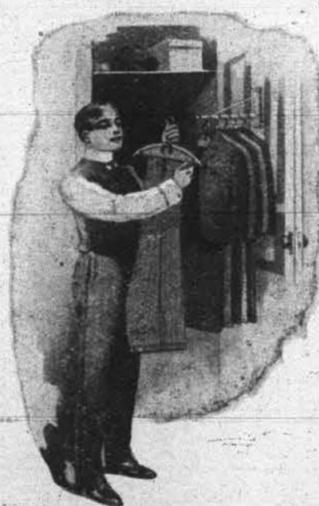
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The Howard Fund.

I want to beg the brethren to send in the fund for Howard College at once, so the college may have the benefit of it. Then we want to get it out of the way of the regular collections for other objects. Some brethren did not work up a collection as we had hoped they would do, but took up the ordinary hat collection and got only a pittance. This being the only collection for this purpose, we hoped the pastors would give some time to it and make a respectable showing. Every old Howard student ought to be seen and a special contribution gotten from him. Not one of them ought to be let off for less than \$5. Some of them ought to cheerfully give \$25. Where pastors failed to do something in November I want to ask them not to let the opportunity slip without being represented in the collection. Who can estimate what we owe Howard College? I have had good reports from some, I have been greatly disappointed in the small amounts of others while others still I have not heard from. This is the last call for Howard. I beg the pastors and old students to respond at once.

W. B. Crumpton.

Montgomery, Ala.

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Horsford's Acid Phosphate restores strength, quiets the nerves, induces restful sleep. A most reliable constitutional tonic.

Please, Brethren.

send me two copies of your minutes. I have received the following: The Montgomery, Mobile, Selma, Liberty, (North), East Liberty, Muscle Shoals, Mud Creek, Birmingham, Tuskegee, North River, Calhoun, Cleburne, Marshall, Columbia, Pine Barren, Alabama, Cherokee, Harris and Shelby.

W. B. Crumpton.

Montgomery, Ala.

**For Whooping Cough
 use CHENEY'S EX
 PECTORANT.**

To Fight Mormonism.

The ministerial alliance of Salt Lake City today adopted resolutions strongly opposing the proposed election to the United States Senate of Reed Smoot,

one of the twelve apostles of the Mormon Church. A copy of the resolutions will be sent to every ministerial alliance of prominence in the country at once, and also probably to President Roosevelt, each congressman and United States senator and others prominent in political life.

The resolutions in part follows:

"We protest against this endeavor to elect Apostle Smoot to the United States Senate as an endeavor to force upon the citizens of Utah a union of the church and the State.

"The election of a man who holds the highest office save one in the gift of the Mormon church, to the highest office save one in the gift of the people of Utah, or the United States, would be a menace to our civilized and religious beliefs. No other church has dared to attempt such an ecclesiastic invasion of Congress.

"As a consistent member of the Mormon apostolate, Apostle Smoot cannot make an important move without getting permission or taking counsel of the quorum of Mormon high priests, to which he belongs; by virtue of his apostolic vows he must act first as a Mormon apostle and second or third as a citizen of Utah and patriotic American.

"We protest against the proposed election of the Apostle Smoot to the United States Senate, because the majority of the Mormon apostolate, to which he belongs and with which he works in harmony, are living in polygamous relations in violation of covenants made to the people of the United States as well as in violation of the criminal statutes of Utah. Two or three apostles who may be living monogamous lives are obliged to defend the righteousness of the polygamous system of marriage, and to wink at the law breaking polygamous relation of their fellow apostles. The Mormon apostolate stands as one man before the community as directly or indirectly encouraging or conniving at the continuance of polygamous relations throughout the Mormon church."

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Notice to Non-Resident.

The State of Alabama, Jefferson County, In Chancery. Circuit Court of Jefferson County. G. W. Hays vs Delia A. Hays.

Whereas, on this the 28th day of November, 1902, an order of publication was made in the above stated cause as follows, to-wit: "In this cause it being made to appear to the Judge of this court, in term time by the affidavit of F. R. Mathews that the defendant Delia A. Hays is a non-resident of the State of Alabama and resides in Douglassville, Douglass County, Georgia, and further, that in the belief of said affiant the defendant Delia A. Hays is over the age of 21 years, it is therefore ordered that publication be made in the Southern and Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring her the said Delia A. Hays to answer or demur to the bill of complaint in this cause by the 1st day of January, 1903, or after thirty days therefrom a decree pro confesso may be taken against her."

A. A. Coleman.
Now, therefore, pursuant to said order this publication is made, and the said Delia A. Hays is required to answer or demur to the bill of complaint in this cause by the 1st day of January, 1903, or after thirty days therefrom a decree pro confesso may be taken against her.

Walter K. McAdory,
Clerk and Register.

Mortgage Sale.

Under and by virtue of a power of sale contained in a certain mortgage executed to B. M. Allen, the undersigned mortgagee, by W. Streitz on to-wit, the 21st day of March, 1891, which said mortgage was duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 145, Page 280, default having been made in the payment of the indebtedness secured by said mortgage, I, B. M. Allen, mortgagee aforesaid, will on to-wit, the 10th day of January, 1903, in front of the court house door in Jefferson County, Alabama, offer for sale the following described real estate, to-wit: Lot number seven in block number one beginning 50 feet east of the southeast corner of Fourth Avenue and Fifth Street, running east fifty feet along Fourth Avenue; thence South one hundred and twenty feet to an alley; thence west along said alley fifty feet; thence north one hundred and twenty feet to the point of beginning.

Also lot number three in block number two, beginning one hundred feet west of the southwest corner of Fourth Avenue and Fifth Street, running west along Fourth Avenue fifty feet; thence south one hundred and twenty feet to an alley; thence east fifty feet along said alley; thence north one hundred and twenty feet to point of beginning; all situated in Pleasant Valley Land and Manufacturing Company's Enterprise tract as surveyed and recorded in the town of Powderly, Alabama; all in Jefferson County, Alabama.

Said sale made to satisfy the indebtedness secured by said mortgage.

B. M. Allen, Mortgagee.
D. J. Poncelor, Attorney for B. M. Allen.

Mortgage Sale.

Under and by virtue of a power of sale contained in a certain mortgage executed to B. M. Allen, the undersigned mortgagee by Charles Gray on to-wit, the 3rd day of December, 1898, which said mortgage is duly recorded in the office of the Judge of Probate of Jefferson County, Alabama, in Volume 302, Record of Mortgages Page 398, and default having been made in the payment of the indebtedness secured by said mortgage, I, the said B. M. Allen, mortgagee aforesaid, will on to-wit, the 10th day of January, 1903, in front of the court house door in Jefferson County, Alabama, proceed to sell the following described real estate, to-wit:

Lot number eleven in block number seven as laid off by W. D. Reid in the town of Brakes, fronting sixty feet on Warrior Street; running south one hundred and fifty-seven feet to the right-of-way of the Watts Company railroad; thence run east along said right-of-way one hundred and twenty-four feet; thence north one hundred and thirty-one feet to Warrior Street; and situated near Warrior, Jefferson County, Alabama, said sale being made to satisfy said mortgage indebtedness.

B. M. Allen, Mortgagee.
D. J. Poncelor, Attorney for B. M. Allen.

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

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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.

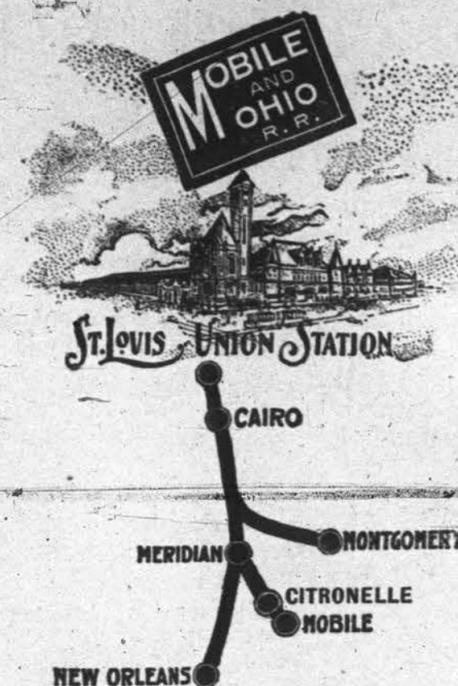
J. P. Stiles,
Judge of Probate.

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	44	34	38
Lv. Selma	4 00pm	6 20am
Ar. Montgomery	6 05pm	8 20am
Lv. Montgomery	6 30pm	1 30pm	6 20am
Ar. Opelika	8 26pm	3 45pm	8 05am
Lv. Opelika	8 25pm	3 45pm	8 05am
Ar. Atlanta	11 40pm	7 30pm	11 40am
Ar. Selma	11 30pm	.....	11 30am
Lv. Montgomery	9 35pm	.....	9 00am
Ar. Montgomery	9 20pm	10 55am	6 25pm
Lv. Opelika	7 40pm	8 50am	4 23pm
Ar. Opelika	7 37pm	8 50am	4 23pm
Lv. Atlanta	4 20pm	5 30am	1 05pm

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F. J. ROBINSON, Ass't General Pass'r Agent, SAVANNAH, GA.

Atlantic Coast Line.

	Nov. 30th	212	78	58
Lv. Montgomery	4 15pm	6 30am	7 45pm	.....
Ar. Sprague Junction	5 38pm	7 00am	8 21pm	.....
Troy	.....	8 05am	9 25pm	.....
Brundidge	.....	8 40am	10 05pm	.....
Ozark	.....	9 30am	10 55pm	.....
Elba Junc.	.....	9 55am	11 17pm	.....
Abbeville Junction	.....	10 32am	11 50pm	.....
Dothan	.....	10 42am	12 01am	.....
Bainbridge	.....	12 37pm	1 55am	.....
Climax	.....	12 47pm	2 10am	.....
Thomasville	.....	1 45pm	3 15am	.....
Valdosta	.....	3 21pm	4 37am	.....
Waycross	.....	5 25pm	6 15am	.....
Jacksonville	.....	7 55pm	9 05am	.....
Tampa	.....	7 00am	6 40pm	.....
Port Tampa	.....	7 30am	10 00pm	.....
Lv. Waycross	.....	5 45pm	6 35am	.....
Ar. Savannah	.....	8 40pm	9 30am	.....
Ar. Charleston	.....	6 4 am	5 25pm	.....
Lv. Sprague Junction	5 40pm	8 00am	.....	.....
Ar. Luverne	7 15pm	11 00am	.....	.....
Lv. Abbeville Junction	.....	10 30am	.....	.....
Ar. Abbeville	.....	12 15pm	.....	.....
Lv. Climax	.....	2 40pm	.....	.....
Ar. Chattanooga	.....	4 55pm	.....	.....
Going West	*65	*67	*60	.....
Lv. Elba Junc.	10 00am	3 15pm	2 50pm	.....
Ar. Enterprise	11 00am	4 30pm	3 50pm	.....
Ar. Elba	12 05pm	00pm	4 50pm	.....
Going East	*66	*68	*70	.....
Lv. Elba	6 15am	12 30pm	7 50am	.....
Ar. Enterprise	7 45am	1 30pm	8 50am	.....
Ar. Elba Junc.	9 30am	2 35pm	9 50am	.....

*Daily, except Sunday. -Sunday only.
Trains arrive at Montgomery 8:10 a. m., 6:30 p. m.
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H. M. Emerson, A. T. M., Wilmington, N. C.

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Large Stockholders in Krell-French Factory.

We take pleasure in announcing to the public that we are now manufacturers as well as dealers of Pianos, and the task of placing ourselves in a position to sell the very best Pianos for the least possible money is now complete.

The advantage afforded us in handling our own output will be readily understood by every one. Our facilities heretofore have been almost unequalled, and the patronage accorded us has been most gratifying, but the fact that we now manufacture our own Pianos gives us every advantage that could possibly be had, placing us in a position to sell cheaper than others not so fortunately situated.

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Cherokee Remedy of Sweet Gum & Mullein
Cures Coughs, Colds, Whooping Cough, LaGrippe and all Throat and Lung Troubles. MADE of Pure SWEET GUM, MULLEIN & HONEY. Your Druggist sells it 25 & 50c

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217 North Nineteenth Street.
COMFORT IN SHOES.

Solid comfort and the height of fashion can be combined in moderate priced shoes but the fact remains that that is rarely done.

Too many manufacturers and dealers have the short-sighted habit of sacrificing the prestige for the sake of large profits. Our profits are small. Our shoes reach the maximum of comfort and style. We buy from conscientious manufacturers. Our shoes appeal to careful buyers.

We especially invite your attention to our medium-priced line of Ladies' Shoes, any style, toe or heel, extension or light sole, tips or plain.

Our Nov. selling price \$1.50, worth \$2.00.
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Our Nov. selling price \$2.50, worth \$3.00.
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Ask for any style of shoe—I'll furnish it.
My leather finding, making and repair department best in the city.
Goods delivered to any part of the city.

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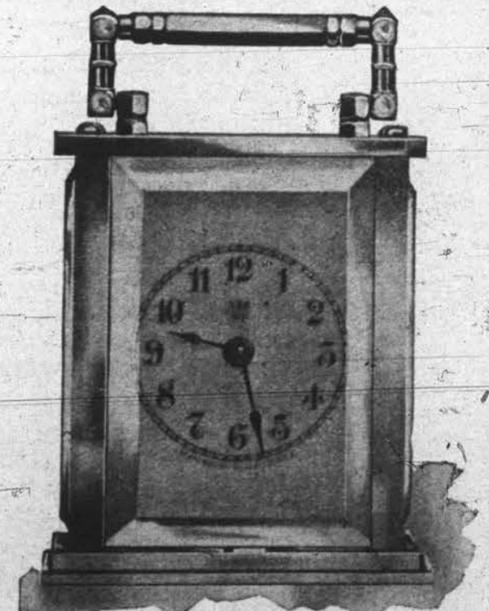
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Non-Resident Notice.
The State of Alabama, Jefferson County. City Court of Birmingham. In Chancery. No. 3223.
James E. Webb, Trustee, Complainant, vs F. W. Barnett, Trustee, et als, Defendants.

In this cause it being made to appear to the Judge of this Court in term time by the affidavit of James E. Webb, Solicitor for the complainant, James E. Webb, Trustee, that the defendants Samuel T. Barnett, Anna B. Sales, Mrs. D. A. Barnett as guardian of Una Barnett and of Reese Barnett, George O. Vanderbilt, Peter Schlisher, Catherine Wycoff as executrix of the estate of John Wycoff, deceased, William D. Aiken, A. D. Cooke, H. S. Little and E. P. Webb, are non-residents of the State of Alabama, and further, that in the belief of said affiant, each of said above named defendants are over the age of 21 years, and that the said George O. Vanderbilt and A. D. Cooke reside in Princeton N. J.; and that the said Peter Schlisher resides in Trenton, N. J.; and that the said Catherine Wycoff (as executrix of the estate of John Wycoff, deceased) resides in Plainsboro, N. J.; and that the said William D. Aiken resides in Sewanee, Tenn.; and that the said H. S. Little resides in Long Branch, N. J.; and that the said E. P. Webb resides in New Orleans, Louisiana.

It is therefore ordered that publication be made in The Southern and Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring each of the said above named defendants to answer, plead or demur to the bill of complaint in this cause by the 26th day of December, 1902, or after thirty days therefrom a decree pro confesso may be taken against them.

This 19th day of November, 1902.
CHAS. A. SENN,
Judge of the City Court of Birmingham.

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on Sunday School Lessons for 1903, by Rev. J. M. COON, A. M. All the Lessons, self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Prayer Meeting Topics of Young People's Societies for 1903, with BENEDICTION, etc. Pocket size, 128 pages. Linen 25c, Morocco 35c, interleaved for Notes 50c; postpaid. Stamps taken. Agents Wanted. GEORGE W. NOBLE, Lakeside Bldg., Chicago.

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