

BAPTIST EVANGEL OF BIRMINGHAM - BAPTIST HERALD OF FLORIDA - CONSOLIDATED JAN. 1<sup>ST</sup> 1902 WITH

# THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

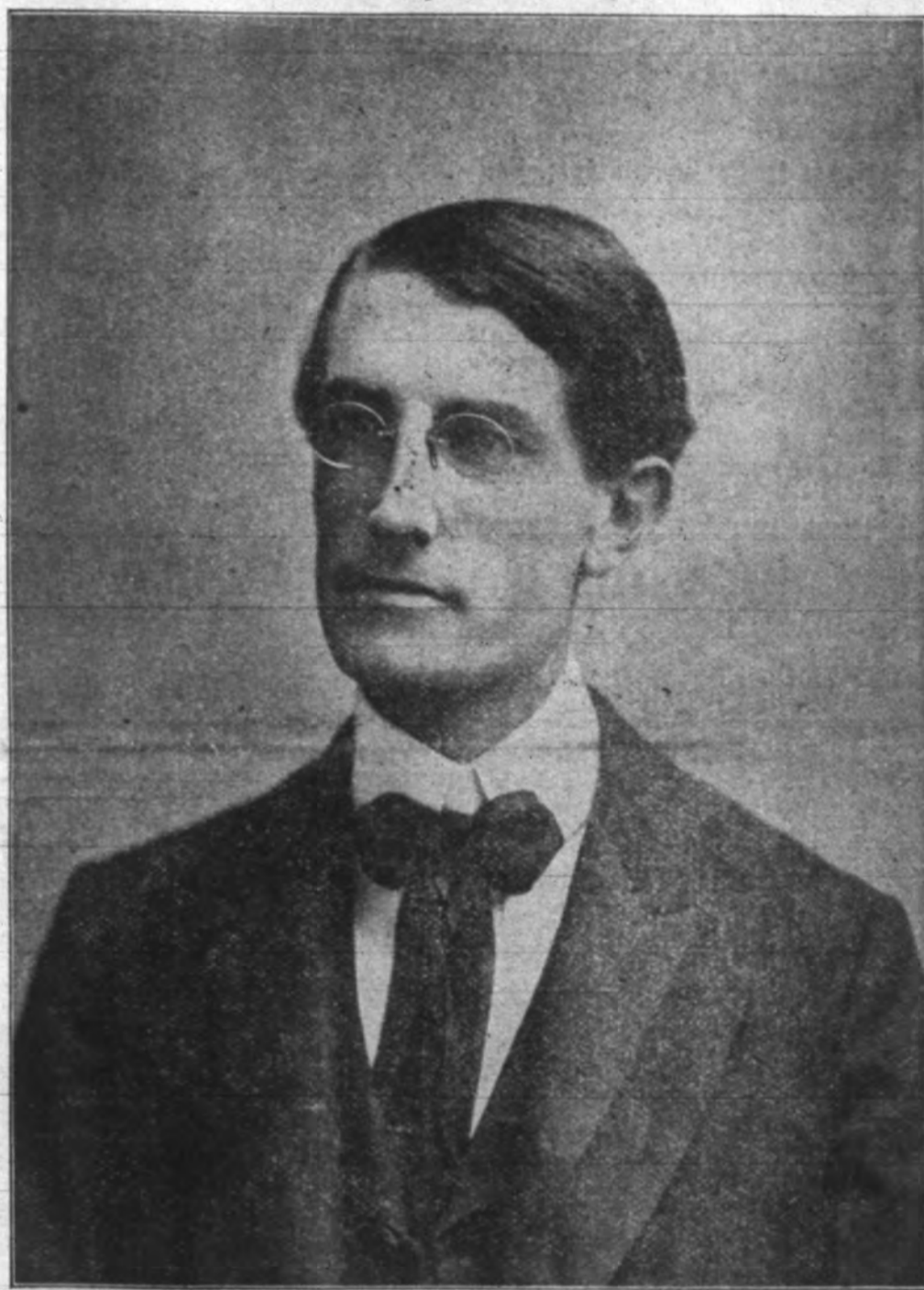
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VOL. 30.

BIRMINGHAM, ALA., SEPTEMBER 16, 1903.

NO. 36



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# THE SOUTHERN BAPTIST and ALABAMA BAPTIST

Organ of the Baptist State Convention of Alabama.

Published Weekly at Birmingham, Ala. Office 2127 First Avenue.

\$2.00 Per Year.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the Baptist State Convention at Gadsden, November 12, 1903].

## OUR EDITORIAL STAFF.

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER  
REV. J. W. HAMMER..... Corresponding Editor  
REV. S. O. Y. RAY..... Field Editor

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Paper continued at least Six Months over time paid, unless notified to stop. If you do not want the paper continued beyond time paid for write and it will be stopped.

## Field Notes

### CORRECTION.

Bro. Barnett: In the "field notes" of last week you made me say "fifteen others" and it should read "fifty others," and you made me say "an infant baptized" when I said "an infant sprinkled."

With due respect for all who may differ from me, I don't believe an infant can be "baptized"—scripturally speaking.

W. R. Adams.  
Avondale, Ala.

Huey is the main leader and superintendent.

We have Sunday school at 10:30 a. m. and B. Y. P. U. at 3:30 p. m. This fine section of the county is composed of Baptists, altogether there are seven Baptist churches in seven miles of our church—all Baptist.

The Mud Creek Association meets here in October. May God bless us in the future as in the past.

J. C. Travis.

### MEETING AT BETHESDA.

Our meeting commenced at Bethesda near Independence, Autauga county, Saturday before the fourth Sunday in August. Bro. A. J. Preston of Prattville came over Monday and took charge of the meeting. He obeyed the command of our Saviour to teach. He presented the Gospel with great clearness and force, which was attended by the Holy Spirit. The results were, the church was greatly revived. There were nine accessions by experience and baptism. We gave the Lord all the praise.

Success to the paper.

J. M. Smoke.

### IRMA.

Last Sunday was a great day with the Lord's saints at County Line. They were greatly revived. One received by experience. The church has unanimously called Bro. W. A. Robertson who has served the church here for some time and we hope he will decide to continue to serve us. The paper is a welcome visitor to our home and we hand them out as sample copies among the people.

R. L. Ennis.

### BILLINGSLEY.

We have just closed a splendid meeting. Bro. W. N. Connell of Stanton did the preaching and the church was gloriously revived. Our pastor Bro. Maness will preach to the children next Sunday. Pray for us.

W. L. Price.

### MUD CREEK.

The glorious revival conducted by Rev. Tom Ray, pastor of Pleasant Ridge church and Rev. Laifton pastor came to an end some time back. Rev. Ray did all the preaching. It was a success from beginning to end. There was great interest manifested, not only the church but the whole country at large. There was nineteen converted, some very able young men and girls were united. There was five hundred people at the baptizing. The B. Y. P. U. is doing splendid work leading the young men out into the Christian work. They have enrolled 150 members. Miss Alice

### SELMA.

I completed my work here Sept. 15. Church is in fine spiritual condition for which we praise God. Bro James D. Ray pastor of Van Buren St. Church Louisville, comes to accept the pastorate October 1.

J. L. Jackson.

### THE SEMINARY OPENING.

Please be kind enough to announce that the next session of the Southern Baptist Theological Seminary will open Thursday, Oct. 1, 1903. All new students are expected to bring with them license or ordination papers, or if they have not received these, a letter from their church endorsing them as students for the ministry. Information as to rates over the railroads can be obtained by addressing Mr. B. P. Smith, room 10, New York Hall, Louisville, Ky. Ladies who expect to enter should also bring letters of recommendation from their churches. The first meal in New York Hall will be served at supper on Wednesday, Sept. 30. It is important that all students be present at 10 o'clock Thursday morning, when the Seminary will be formally opened for the session, for matriculation and to hear announcements.

The opening address will be delivered in Norton Hall at 8 p. m. of the same day by Prof. E. C. Dargan, D.D.

E. Y. Mullins, President.

### SOME THINGS.

The Bigbee and Tuscaloosa Associations took a mission collection after the missionary sermons of \$100 each and the secretary had nothing in the world to do with it. The brethren did it. So I amend the suggestion of last week. I had small ideas when I suggested only \$1,000 as the amount that should come from the associational mission collectors. I want to put the figures up to \$3,000. This can be easily done with out any pressure.

### THE MERIMAC AND THE SUNDAY SCHOOLS.

I wonder if the Sunday schools are going back on me. I asked them to raise the \$1200 to pay for the beautiful little chapel at Merimac. Tuscaloosa leads with \$50, and many others come in

with small amounts, but most of the big schools are to be heard from. I hope they will stand along with Tuscaloosa and some of them go ahead. October 1st is the day for the obligation to be met. Won't the pastors remind the superintendents?

W. B. C.

### TUSCUMBIA.

On last Thursday night we closed a twelve days tent meeting with Okolona church (Cross Roads) three miles from Tuscombria where I preach two Sunday afternoons in each month. This proved the greatest meeting of my life, baptizing forty-six, twenty-one of whom were men; fifty-seven joined some church from the meeting, and the membership of Okolona was increased between sixty and seventy. All assistance failed me so I was compelled to do all the preaching myself except two sermons by Bro. Pace of Florence and one by Bro. Henry Fining, young preacher from this church who will be in Howard this year I hope. He was taken sick the first week of the meeting and was unable to preach any more during the meeting. Some whole families were baptized, and only two or three unsaved were left in the community. The meeting was twenty miles wide in its influence. This is some of the first work with the Colbert Association tent. We go to Leighton this week. Seventy-three baptisms on my field this year through the mercies of God—to Him be all glory and praise forever.

Tom V. Neal.

### HIXON.

Our recent six weeks tour of the churches may be of interest to many of our dear people. Rev. J. R. Graves White and the writer were proven true yoke-fellows in this arduous but delightful work from first to last. Six churches were visited in protracted services and others paid brief visits by writer in the six successive weeks. As a result fifty-three souls were born of God, and added to the church by baptism, and two by letter. At Hamilton Hill, my home church we had the most blessed meeting that has been enjoyed for many years, though only six were baptized here, there was a great revival among the members. Second Saturday and Sunday of this meeting the pastor ran over to Spring Hill and Bells Landing churches where he held he trusts profitable services.

Our next meeting was held with Peterman Baptist Church, Peterman, Ala. What multitudes of people! Our large church house was crowded for ten days and nights—and the woods full of people. Here the Lord greatly blessed us, giving us for baptism eighteen souls (two more since) and also two by letter. There was great awakening among the membership. At Peterman Bro. Skin-

ner ran up and preached for us two great sermons, sickness in his family preventing him from remaining longer. Next we went to Zion Church, Alx, Ala., labored under the genial leadership of pastor Majors. Here we ordained two deacons of much promise, and there baptized at the close of an eight days meeting nineteen rejoicing Christians.

Now complying with the scriptural injunction of the great apostle. "Separate me Barnabas and Saul," we each went his own way for a week. Bro. White went to Pleasant Hill church, Manistee, Ala., and we preaching twice at home, then Sunday night at Peterman. Monday morning went on our way to Ramah church in Conecuh county, laboring with that companionable brother, Rev. I. S. Ridgeway, where we had a glorious meeting of days, though only four were baptized at the close. Bro. White had again he told me that at Manistee another feast of good things in the Lord awaited him, baptizing three after a few days service.

Our last meeting was at Bells Landing, Wilcox county. Here Bro. White met me on Monday. All denominations as at other places above mentioned laid aside their temporal affairs, and as a result the church and community were greatly revived in their spiritual life. Though there were no additions to the church yet we trust bread was cast upon the waters there that will be gathered up many days hence.

Wherever we went we found a noble people many of whom we both feel like naming especially but space forbids. The sentiment is in the very atmosphere that—"We've enjoyed greater revivals in all this section, taking it all round, than for many years. Then, brethren, sisters, all, let us take courage, let us go forward. The good Lord has so greatly blessed us in crops and in his great grace that I pray you "magnify the Lord with me." Let us now send the Gospel to where it is not with greater liberality than ever before.

As to Bro. White, my people feasted upon his beautiful preaching, caught the spirit of his holy consecration and love him as I also do very warmly. To God we give all the glory.

J. B. Kilpatrick.

### YELLOW CREEK ASSOCIATION.

Please announce that the Yellow Creek Association will meet on Oct. 3d. at Bethel church, some nine miles from Fayette, on the Southern Railroad, and Bro. M. M. Wood of Fayette, will kindly provide conveyances out from Fayette for any of the visitors to the Association, who will notify him before hand, and reach there the morning of the third. Bro Barnett send us a representative of your paper—and we hope Bro Stewart will also arrive. Bro. Crumpton can't come.

J. E. Barnes.

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..... 1127 South 12th St., Birmingham
- Mrs. D. M. Malone..... East Lake
- Mrs. G. M. Morrow..... Birmingham

India.

My subject is India; a little word of five letters; but friends, do we, can we realize that this word stands for 1,560,160 square miles of God's earth, and 300,000,000 souls? Beings, who like ourselves were made after the image of our Lord, and like ourselves have immortal souls. There is no nation on earth so thoroughly convinced that their souls are immortal! There may be, yes, I know there are some in America who do not believe in the immortality of the soul; but never a Hindu! It is their one reason for living righteously according to their standard. The goal of a man's righteousness is that when he dies he may come to life in a higher social cast: that of a woman's that she may become to a man. I'm afraid too often our thoughts of India are of a romantic or mysterious nature; due no doubt to our familiarity with stories of the East such as "Lallah Rookh" and "The Arabian Nights;" or that most curious of creatures, the Indian Juggler.

The only missionary thought which the word suggests comes with the words of Bishop Heber's beautiful missionary hymn. "From Greenland's icy mountains, "From India's coral strand;" but even then only the beautiful side of it presents itself; for how few of us take in the depth and breadth of misery depicted in the second verse, "Where every prospect pleases, and only man is vile." When we read of the grandeur of the old Mogul days, with its lavish use of gold, precious stones, spices and perfumes; its luxury and its squalor; its monarchs and its slaves; we naturally wonder what it all means. Think of it, today this great country is almost completely under the control of a nation, five times less than itself.

This was not an accident, it was history repeating itself! Bad stewardship! God was not willing that this 1,560,160 square miles should be called one of the waste places of His earth, so He laid this great burden of responsibility on a nation, who though far from perfect was and is today God fearing and Sabbath keeping. But He had warned them in the second Psalm, "Be wise now therefore O ye kings, be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling."

Has Great Britain been wise in her dealings with India, think you? Yes! As far back as 1859, the following practices had been forbidden by the British government.

1. To murder parents by exposure on the banks of rivers or by suttee, or by burying alive.
2. To murder children by dedication to the Ganges to be devoured by crocodiles, or daughters by the Rajput modes of infanticide.
3. To offer up human sacrifices in a temple, to propitiate the earth goddess.
4. To encourage suicide under the wheels of idol cars, or in wells or otherwise.

5. To promote voluntary torment by hook-swinging, etc.

6. Involuntary torture by mutilation, tramping to death, ordeals and barbarous executions.

Slavery and slave trade had been made illegal. Cast was not recognized in official appointments. All government connection with idolatry had ceased. A long step had been taken to protect the civil rights of converts, and to leave Hindu widows free to marry.

Great Britain did not antagonize India's religion, but granted perfect religious tolerance, thus opening wide the doors for the missionaries to enter, and take the country for their Heavenly King.

The annual report of the British and Foreign Bible Society, shows the circulation of the Scriptures to be over half a million copies.

Bishop Weldon said, "There are undoubtedly more copies of the Scripture in India than any other book, and probably no other book has so many Indian readers."

It is a well attested proverb, that "she who rocks the cradle, rules the world," is it any wonder that poor India was badly ruled when we read the following statistics: Of the 25,000,000 unfortunate widows in India, 13,878 are under four years of age; 64,040 are under nine years of age; 174,532 are under fourteen years of age; 4,160,548 are between fifteen and thirty years of age.

Think of it! We women of Christian lands, who owe our all to the religion of the Lord Jesus Christ, what will God say to us if we send not His blessed help to these poor sisters of ours?

After generations of such living, what must be their mental and spiritual condition?

Forty million women living secluded lives, with no books, and no thoughts beyond their petty cares and jealousies, no hope save in their foolish superstitions. The British women realized that here was the vital trouble; and the Zanana Mission work was begun in 1834. Today there are 800 Christian women, both European and American, assisted by 300 native Bible women, carrying on this great work. Women only can do this work, for they alone can get access to these secluded hearts and homes; and as the heart is, so is the woman; as the woman so is the home; as the home is, so is the nation.

The Zanana work has borne much fruit; the women are longing for spiritual and intellectual life.

In 1899 a native Hindu young woman took the degree of B. A. in the Madras University. Competing with nearly 1,000 young men, she took first honor in the English language division, first in the second language division, and stood fifth in the science and history division.

In 1900 at the Ecumenical Missionary Conference, after hearing that remarkable young woman from India, Miss Lilavati Lingh's address on the "Result of Higher Education," ex-President

Harrison said, "If I had given a million dollars to Foreign Missions, I should count it wisely invested if it led only to the conversion of this one woman."

Remember it was for a Hindu woman that the most beautiful tomb in the world was built. For the beautiful Montaz 250 years ago, her husband, Shah Jehan, built this wonderful white marble resting place; with its sixteen great arched windows, its four white marble minarets 137 feet high; its tracery of vines set with precious stones; the Koran spelled out in black marble in and about it; and most wonderful of all, the white marble screen cut so thin as to be transparent.

Talmage winds up his description of this wonderful Taj Mahal, by saying, "I shall see nothing to equal it till I see the Great White Throne." And all this for a Godless Hindu woman. Are they worth saving, think you?

This wonderful land with its 299,301,671 unsaved souls must be brought to Christ. I say must, because in Isaiah xxxv, 23, we read, "I have sworn by myself the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." Again, in Romans xiv, 11, "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Again, in Philip ii, 10-11, "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. And that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

It is so plain that India must put away her idols. But God does not intend that they shall do it without help from those whom He has helped. They must be made to call on God for this help: but in Romans x, "How then shall they call on Him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

This then is the object of the numerous Woman's Missionary Societies all over this land. It is not often that Christ says personally to us, "Go you into all the world and preach the gospel;" and fewer still can say with Paul, "For necessity is laid upon me, yea woe is me if I preach not the gospel."

I'm sure there is not a Christian woman in America who could cast out a poor sick hungry beggar; neither will we turn a deaf ear to the cry of these souls who are worse than beggars—"Hungry" for the bread of life, "thirsty" for the living water, worse than "naked," for they have not on the garment of righteousness, without which no one can enter the kingdom of God, they are "sick" with sin, and in the "prison" of superstition.

Remember, "Inasmuch as ye did it not unto the least of these ye did it not unto me."

But God would not have you ignorant of your reward for this saving of souls: He commanded James to write these words, "Let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." And that is what we are trying to do, save souls from death; and we can do it if we faint not. "Ask of me, and I will give thee the heathen for thine inheritance and the utmost parts of the earth for thy possession."

God forbid that you should grudge the little time and money you have given to

this greatest of causes! God says to women of Christian homes, "Freely ye have received, freely give."

Alice Daly.

East Lake, Ala.

The Foreign Mission Board.

Papal Fields.

Italy: There have been added to our twenty-five churches in Italy sixty by baptism and twenty-nine by letter and ten by restoration. We call special attention to our "Theological School of Rome." Its work is gratifying, but has been greatly impeded by lack of necessary books. Dr. Whittinghill says, "We cannot do our best work unless we are better provided with school room accessories." Your committee is of the opinion that this need should be speedily met. It is also apparent that our veteran missionary, Dr. Geo. B. Taylor, because of age and declining health needs a strong assistant. He says in his splendid report, "The double duty of administering the enlarged affairs of the mission, and of teaching in the Theological School has become too heavy for me with increasing years and failing health." Your committee respectfully recommend that our Board be instructed to immediately send a well-equipped man to this point.

MEXICO.

Brother Mahon of the Toluco Missions, says that we are facing a magnificent opportunity, and God is looking on. This is true of all our work in Mexico. There have been 132 baptisms, and the people gladly hear the gospel. We are gratified at the emphasis laid upon the need of and the equipment of native helpers. The Theological Training school, located in the Torreón District, is doing a most excellent work. Thirteen men have received special training and these students have supplied out-stations, and twenty have been baptized, and two churches organized, as a result of their work this year, 1903.

BRAZIL.

Perhaps Brazil is the most hopeful of all our Papal Fields. There have been 796 baptisms for which we praise God. The few missionaries cover an immense territory. Beginning at Manaus, 900 miles up the Amazon river, this territory extends to Sao Paulo, a distance of about 3,500 miles. On this field are only ten male and eleven female missionaries, with fourteen male and two male unordained, and eighteen ordained native helpers. Besides the urgent need of many new missionaries to reinforce these faithful soldiers at the front, there is a special need just now of funds to equip the Theological School, and to employ a permanent instructor that the young men desiring to enter the ministry may be prepared. Bro. J. J. Taylor, Sao Paulo, says: "The outlook is as bright as the promises of God, already many times fulfilled. It may be summed up in a few words: every man and woman of us full of faith, hope and hard work; churches faithful, growing liberal and working hard to bring souls to Christ; the field widening, inviting and prosperous; the great arch enemy wide-awake, working and persecuting." Let us, brethren of the Southern Baptist Convention, have the same faith, hope and zeal, and send out the needed reinforcement, and the victory shall be to our Christ.

Report of Committee S. B. C.

Home Missions.

Those who keep posted in regard to our work know that this year the women of Alabama are asked to give to

Home Missions more than twice our apportionment last year and almost twice the amount that was given. Our apportionment for 1903-04 being \$2,500 for Home Missions, the Central Committee has set apart the first Monday in November as Home Mission Day and lovingly asks every society and band to observe the day. We must put forth special effort if we hope to raise this amount. Remember this does not include the valuation of boxes—that is kept entirely separate from moneyed contributions. The sending of boxes to the Frontier is noble work and we would not have that diminished by one box. Still the Board is greatly in need of money. There are opportunities being presented every day that should be seized, that they cannot afford to let slip; but how are they to undertake new work without additional money? Societies must double their offerings to meet the demand. If the Boards are to enlarge their work, then we must enlarge ours. Let us get out of the old ruts and plan for great things! If our aim is high and noble we are given beautiful visions, labor seems sweet, giving a privilege, sacrifice a blessing.

The Central Committee asks every woman and child to make a special offering to Home Missions the first meeting in November.

**MONEY VERSUS BOX.**

The East Lake Society is the first church to decide to send money this fall instead of a box. "The Pastor's Helpers" will send the box and all contributions of clothing that the ladies have will be given the girls.

Who will be the next to take this advanced step?

**TAKING ORDERS.**

The young ladies of East Lake, belonging to the "Pastor's Helpers" and the "Howard Club" are doing a great work as reference to the last quarterly report will show. During the month of August they made a neat sum by "taking orders" for Mr. Sadler, a popular grocery merchant of East Lake, who gave them a certain per cent. of the receipts of the month. It was a sight delightful to behold these fresh lovely girls out early every morning rushing from house to house! What dainty pretty little "porters" they made and housekeepers were tempted to break themselves giving large orders just to see their radiantly happy faces!

**SPECIAL APPEALS FOR WOMAN'S MEETINGS OF THE ASSOCIATIONS.**

"Our Missionary"—Miss Kelly—Pledges.

The Hakka Home.  
The I. T. Tichenor Church-Building Memorial Fund.

The Young Woman's Movement.  
Proportionment—a suggested amount for each Society of the Association.

**THE ENLARGED CENTRAL COMMITTEE.**

According to the Constitution of the W. M. U., adopted at the State Convention at Troy, the Central Committee has been enlarged. The former officers, president and vice-president, leader of Sunbeam bands, secretary and treasurer (in the order that they appear at the head of this page), were elected by the W. M. U. and there have been added another vice-president, Mrs. T. W. Hannon of Montgomery, a recording secretary, Mrs. William A. Davis of Anniston, an auditor, Mrs. R. E. McCally of Birmingham, and an Advisory Board of five, viz: Mrs. A. P. Montague, East

Lake; Miss Annis Williams, Birmingham; Mrs. A. J. Dickinson, Birmingham; Mrs. W. H. Provence, Ensley; Mrs. A. J. Mussey, Woodlawn.

**PROGRESSIVE STEPS THAT HAVE BEEN TAKEN IN WOMAN'S WORK THIS YEAR.**

1. Woman's Missionary Union holding its meetings the day before the State Convention.
2. Adoption of a Constitution by the W. M. U. while in session at Troy.
3. Central Committee having been

electd by W. M. U. instead of the Convention.

4. Enlargement of Central Committee.

5. Plan of apportionment—Committee on Apportionment suggesting amounts for Associations and requesting them to suggest amounts to Societies.

6. Sending money to the Home Board by Societies of large churches, instead of sending boxes to the Frontier.

7. Home Mission Day, first Monday in November.

Mrs. D. M. Malone.

**Corner Stone of First Baptist Church Laid Saturday.**

**Masons Were in Charge—Following Masonic Ceremonies, Several Interesting Addresses were Heard—Many Relics Placed in Receptacle of Stone.**

In the presence of a large crowd of witnesses the cornerstone of the new First Baptist Church, corner of Twenty-second St. and Sixth Avenue, was impressively put in place Saturday afternoon at 4:30 o'clock. The church, which is to be one of the handsomest edifices in the city, will probably be dedicated some time in March.

The services Saturday afternoon were in charge of the Masons, under Captain John G. Smith, acting grand commander. They consisted in the measuring of the stone, the anointment, the placing of the box of relics, and the addresses of several prominent gentlemen. From a platform, near the corner of the church the ceremonies took place. After the stone had been tested Captain Smith poured on the corn, symbol of plenty; the wine, symbol of joy. These vessels were taken from the hands of three little girls, Misses Marie Tanner, Gladys Ensley and Mary Ratcliff. The stone was then filled with the box of relics, containing the roll of church members, daily newspapers, coins and other articles customary on such occasions.

**ADDRESS MADE.**

Following the placing of the cornerstone, Captain Smith made an address, foretelling the great good that would be accomplished under the roof of the new church. He spoke at some length on the subject of Masonry and the wonderful work it was accomplishing. Dr. Morris Newfield, of Temple Emanuel, in whose church the members of the Baptist congregation worshiped while their own was in the process of erection, next addressed the audience, congratulating the members on their energy on raising such a memorial, and stating

that such an effort would always meet with the assistance of good men everywhere. Dr. J. W. Stagg, of the First Presbyterian Church, was next called upon and responded with a short talk on the work of churches throughout the city. Dr. A. C. Davidson, pastor of the Southside Baptist Church, and Dr. A. J. Dickinson, pastor of the new Baptist Church, closed the meeting with short addresses.

Among the articles placed in the cornerstone:

Book containing names secured by Ladies' Aid Society of the church.

Copy of the Alabama Baptist containing picture of the church.

List of contributors to the foundation fund of the church.

Copy of the church covenant.

Copy of the address of the acting grand master, J. G. Smith, in charge of the ceremonies.

Name of the only surviving member of those who organized the church, Christian F. Ensley.

Copy of the "Stone Cutters' Journal."

Copy of the Birmingham News.

Copy of the Birmingham Ledger.

Copy of the rules of the Senate of Alabama for 1903.

Two fans.

Roll of the Sunday school of the church.

Copy of the Masonic directory of the city of Birmingham.

A doll.

A silver quarter coined in 1901, the year of actual beginning of the new church.

Those who have all along doubted whethellaneous coins, a large number of cards of members and friends of the church.—Birmingham News.

**Birmingham Notes.**

Pastor J. A. Hendricks of Pratt City, did not take any vacation, but spent the summer fixing up for the Birmingham Association, which he entertained in such fine style as to receive much deserved praise. Notwithstanding an attractive protracted meeting in another church his people crowded to hear their pastor Sunday. He says the Association was a blessing to his church.

Dr. J. M. Shelburne at East Lake, preached Sunday morning on, "Is there anything in religion," and at the evening service, "The Redemption that is in Christ Jesus." During the year just closed Ruhama received by baptism at

a fine meeting Sunday; received twelve by baptism and nine by letter. Some of these are the result of the meeting at the Wauhama Mission. Let all the churches that want to be blessed and be a blessing start missions and go to work in them and keep them up. They surely reap a rich harvest.

Dr. Davidson of South Side, enjoyed his outing at Hot Springs, and comes home much benefited by the trip. He received an enthusiastic welcome from his people Sunday, when he started upon the sixth year of his pastorate with this church. During this time he has received 417 into the church, and they have raised and spent for all purposes over \$60,000. Last Associational year he baptized six.

Young Brother Wallace supplied for his pastor at Wylam Sunday morning very acceptably. In the evening he talked to the people at East Thomas, where he had a good congregation.

Pastor J. W. O'Hara preached Sunday morning at Bessemer for Bro. J. L. Thompson, who was absent attending the funeral of his wife, who passed away after a lingering illness of thirteen weeks.

Brother O'Hara has been busy in protracted meetings during the summer. His meeting with the Elyton Church resulted in adding twenty members, ten by baptism and ten by letter. At his own church at Wylam he has baptized forty-five during the year just closed, and another last Sunday night.

Dr. A. J. Dickinson was kept pretty busy Sunday having to hold five services, the last evening service was with the South Side Church. The cornerstone of the new First Church building was laid on Saturday evening with becoming Masonic honors. The rejoicing in the progress of this building is general. It will be a thing of beauty. During the last associational year he baptized six into the church.

Pastor Walter S. Brown at Fountain Heights received during the associational year fifty-three members, fifteen being by baptism and has four waiting now for baptism. Recently a fine lot for their new church was offered them, as a donation. It measures 100 by 185 feet and the property just opposite is held at \$30 per front foot. The church is making steady progress without any excitement.

**Drake's Palmetto Wine.**

The wonderful tonic medicine that removes all congestion and disease from vital organs, tissues and blood. One tablespoonful, once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. It is a positive specific for Congested Liver and Kidneys and Inflammation of Bladder, tones the Appetite and Nervous System, and purifies and enriches the Blood.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Southern and Alabama Baptist who needs it and writes for it to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill.

The Bigbee and Tuscaloosa Associations after the missionary sermons, each raised a collection of \$100 for missions. Let all the Associations remember to take good collections after the missionary sermon.

Pastor Blackwelder of Woodlawn, had

CORRESPONDENCE

Bunyan Davie vs. Dyspepsia.

(This letter was misplaced, or it would have been published a long while ago.)

Will you permit one who seldom asks space in your columns to say "Amen" to the article by Bro. A. G. Mosely in your issue of Dec. 24th. The pros and cons of the dispensary have been so industriously set forth by sympathizers with the respective sides of the question that there scarcely remains a viewpoint which has not been occupied by some writer, but there is one serious evil involved in the dispensary business which I have never seen presented; and I submit it here to thinking men within or without the pale of the church, but especially to those who believe that they have been saved by the "precious blood" of Christ are therefore bound by every prompting of love to further his cause and remove every possible stumbling block from the way.

Let us take for example a county which has—say sixteen—beats. Let us suppose that such a county has one dispensary, only, and that located at the county seat of said county. Let us open our ears and realize that the very heavens are being rent with plaudits of the dispensary system. Let us imagine we hear them saying "we are building water works, electric lights, and educating our children on the receipts of the dispensary." How nice it sounds! And how this little town of fifteen or twenty stores, two livery stables and a post-office goes booming on—fattening and prospering—on what? The money honestly (?) obtained by selling whiskey to men from fifteen beats besides its own.

And just here permit a slight digression while I pay my respects to the quality of the stuff which is being dispensed. In a certain town within the bounds of this State a certain farmer visited the dispensary and subsequently undertook to visit his home some ten miles distant, and this is his own version of the episode when the awful aftermath of headache, nausea, etc., was a thing of the bitter past: He said, "I didn't buy but a pint of the stuff and me and all my niggers and even the mules got drunk and if there is a mud hole between here and home that I did not fall into I don't know where it is." Poor fellow. He has not even the consolation of knowing that the pro rata earned on the 25 cents he spent at the dispensary will be sent back to help educate the children of his beat. Oh, no! that must go to the children of the county seat, and so, from an average radius of fifteen miles this ceaseless flow of hard-earned dollars is pouring in and being rained upon the counter of this county seat dispensary while the mayor and councilmen lick their chops and say, "Go to now; let us build up our own school and as for the school interest of the other fifteen beats, what is that to us?"

How remedy this? Ask me a hard one. Have the law regulating this traffic so framed that the dispenser shall be furnished with a book, pen and ink; a man walks in with his jug—

"What is your name?"

"John Smith."

"Your beat?"

"Beat 16."

"How much?"

"One gallon."

"Cash, please."

and so let these little dialogues go on every day and at the end of the month require the dispenser to fill out and send cash to balance with the following letter to each and every board of trustees in the country:

"To the School Trustees, Gentlemen: Inclosed please find (here state the amount) to be applied to the credit of the school fund of your beat, this being your pro rata of the earnings of the dispensary at this place, supported in part by the patronage of the citizens of your beat."

As I am not paying for space I guess I had better dry up. I have been trying to find time to write and offer this for publication ever since I read the article above quoted. I do not know Brother Mosely and he doesn't know me and if we should meet in the road today we would be like the two Dutchmen who met each other once and each one thought he knew the other, but was mistaken. One said "You thought it was me and I thought it was you and its neither of us," to which the other replied, "Yaw dot is thrue; you is not yourself and I is some udder man." But although I do not know Brother Mosely I am with him and all others who believe that "the dispensary movement is the worst that the cause of temperance has faced in the past fifty years." B. Davie.

The Whiskey Traffic.

In my judgment the above question should engage the attention of every thinking man and woman in the State of Alabama. It is an admitted fact that the liquor traffic is one of the greatest curses known to the human family, and that it has done more to degrade man than any other known evil. It has gone into homes, once joyous and bright, when the dark cloud of sorrow had not hovered and robbed those homes of bright boys, dragging them out into the mid-night revel of the drunkard chamber, only to ruin them, both soul and body and fill the heart of father and mother with sadness. It holds in its right hand the black flag of death, of sorrow, misery and shame, and in its left hand the charm that binds its victim for all time and eternity. Then the question is, What shall we do with it? Shall we hold the saloon, where only individuals are engaged in the business, or shall we ask for the removal of the saloon and demand of the House of Representatives that they give us in its place the dispensary, which makes every citizen of the State a partner in the business? Will the dispensary lessen the percentages of drunkenness? Will it make the traffic any the less a revolution of the Divine law? I think not. Then if it will not, how can any Christian respect either the saloon or dispensary, and maintain his loyalty to his fellow man, his country, and his God? It seems to me that he cannot. I am opposed to the whiskey traffic in any garb. I am an uncompromising prohibitionist, and will never give my influence to the saloon nor dispensary. I am for whipping the traffic out of the State and out of the United States. I appeal to every Baptist in State, both men and women and ask them to join in with me and many others in prayer to God for the removal of the traffic from our beloved State, and from our government. The Christian men and

women of Alabama cannot afford to support the liquor traffic in any form by their influence, or in any other way. It would be more destroying and God dishonoring for them to do it.

Brethren, let us wake up and stand for the right, though the stars fall.

G. A. Chinn.

The Bright Side.

I am an extreme optimist. I had rather see a man rejoice and smile in hope, than lament and weep in despair. The one that says and practices, "the darkest hour is just before day," by believing that the blessed light of joy is not far distant, receives in that dark hour, the sweet pleasure of hope. Hope is a desire with expectancy. A desire without expectancy, is not hope. "Faith is the substance of things hoped for, the evidence of things not seen." This is the great difference of the believer and unbeliever in trouble. Faith is to the one such a strong evidence of the untested joy of the near future, that even under the severest trials, he has a sense of protection and relief; doubting unbelief drives away all expectancy of future joy from the other, and weighs him down under the present cloud of despair.

The Comforter brings comfort in such a tranquil peace, to the believer, that the world cannot disturb its serenity. As it is written, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." This gives a "joy unspeakable and full of glory," even in the darkest hour of tribulation. Paul and Silas were cheered by this witness, and began to sing for joy in the prison at Philippi, with the result that the prison doors were opened by an earth quake, and the jailer and his household converted by their preaching.

It is not only the duty of Christians, but their blessed privilege, to look on the bright side of everything. Even the darkest prospect is made bright by the eye of faith. Some think the Christian should weep on account of the wickedness of our time. Not so. The pleasing smile of hope, the fruit of the "faith that worketh by love," that "beareth all things, believeth all things, hopeth all things, endureth all things; will have more effect on the sinner than tears, for

"Laugh and the world laughs with you; Weep, and you weep alone; For this sad old earth must borrow its mirth, It has trouble enough of its own."

The only true joy on earth is given by the Comforter, to the believer that trust in His guidance with a child-like confidence. W. T. Westbrook. Cardiff, Ala.

Sunday School Convention of the Muscle Shoals Association.

The second biennial session of this body was held with Trinity Baptist Church, commencing on Saturday, Aug. 29th at 9:30 a. m.

This is a new organization, covering the ground that the Association of the same name occupies, and organized at the suggestion of the Association. Its object is to create a greater interest in Sunday schools among our people, and strive to get every church in the Association to foster one or more Sunday schools.

The meeting at Trinity was an inspiring one, while we did not have all the Sunday schools in our Association

represented, yet we had over double as many represented as we had at the first meeting of the Convention last March. A resolution was adopted asking our Sunday School Board to send one of its field secretaries to lecture to our Sunday school superintendents and teachers. We want to have a meeting of superintendents and teachers at some central locality when the field secretary can meet them, and give them instructions and hints as to how they shall carry on the great work in which they are engaged.

Bro. J. A. Thomason of the Central Baptist Church of New Decatur, and superintendent of its Sunday school, was re-elected president and A. W. Briscoe, pastor of Trinity Church, secretary; Miss E. Johnson of Hartselle Baptist Church, treasurer.

The secretary will report to the Association at its next session the number of schools represented and the statistics of said schools. We trust that at our next meeting we will have all the schools in the Association represented. Jos. Shackelford.

Sept. 4, 1903.

To Dedicate.

It seems to me you promised to make us a visit in Ozark when the new church was dedicated. The dedication will take place the fourth Sunday in October. This gives you the date and reminds you of the promise. We would be glad to have you.

Our house is durable, comfortable and is in a good locality. It is well furnished. Others tell us we did exceedingly well to get the house we have for \$8,000. It will be dedicated out of debt. The church did nobly in building as they have. It was a great undertaking, yet they did it without complaint and in such a short time. The enthusiasm in building and the cheerful happy way in which it was done was beautiful and refreshing. With their house and some additions to their membership, which they have, they have a bright future. After the dedication they will have preaching every Sunday. Heretofore it has been for half time.

J. J. Hagood.

P. S.—We have just closed such a good meeting at Clayton. There were nineteen baptized. Bro. J. V. Dickinson was with us. J. J. H.

More Work--Less Talk.

We have been writing, exhorting and resolving in favor of law and order for half a century, and more. Is it not time now to revoloute some? The advocates of whiskey and other vices always put up a hard fight because of their constant work and their careful talk. Why can we not have some State, county and beat organizations that will keep our forces in tact? Can we not have some definite plans for the law and order crusade? Can't we have some system by which we can readily determine our strength, intelligently direct our efforts and effectively manipulate our forces? I feel that it is fully time for us to develop something like this. Its brave, intelligent action for which the temperance cause is now crying. Good talk is good, but why talk always? Why not some good shepherd, whose voice the sheep will obey, call a mass meeting for the purpose of formulating some plans by which we can work more and talk less? But this is 251 words and I'll close before I spoil a column.

Albert W. Briscoe.

Subscribe for the Baptist.

# Rag-Time Religion.

Rev. John Roach Stratton.

(This article first appeared in the Seminary Magazine when its writer was editor in chief, has since been amplified and can be had in pamphlet form.)

It is here at last—rag time religion!

Literature underwent the transformation, and "Trilby," George Ade, Opie Read and dear Laura Jean Libby's little things came in response to the itching demand of the hoipolloi for rag-time reading matter.

Mr. Simpson ("Jerry"—he who was short on socks!), Croker and Devery are the shining lights of rag-time politics—the supplanting of the noble and classical statesmanship of the past with the ward heeler, the machine boss and the slang slinger!

Rag-time music? Yes, oceans of it. "After the Ball," "Johnny Get Your Hair Cut" and "Goo-Goo Eyes" (good heavens!), until one cannot walk the streets without having one's ears offended with the disgusting and discordant jangling of barbarous sounds!

In art, too, the rage for rag-time is on deck. To say nothing of the ten-cent theater, we have but to glance at "The Yellow Kid," "Dear Gaston" and "Happy Hooligan and His Brother Gus" to be convinced of it.

But the very latest is rag-time religion! The following is from a recent issue of the Chicago Chronicle:

## "SENSATIONS IN THE CHURCHES.

"The churches afforded two sensations on Sunday.

"In a Chicago sanctuary a professional whistler held forth to the great delight of a large congregation, and in New York a supposedly orthodox preacher, who characterized baptism as a 'fake' and a 'barbarism' was wildly applauded, some of his hearers jumping to their feet and waving hymn books after the style of political conventions."

To which was added the remark that Mr. Bain, the performer on lips, is a "sweet and penetrating whistler," and that he was "engaged and advertised as the musical feature of the afternoon!"

From Evansville, Ind., comes the news that the churches are in such hot competition with the Sunday theater that they run half-page advertisements check by jowls with the theater ads.—announcing as drawing cards' sensational song features and the names of traveling evangelists—giving their pedigrees and records, no doubt! While the St. Louis Post-Dispatch recently contained the following in scare-head type: "Peoria Will Have a Religious Theater! Rev

George H. Simmons Has Rented the Coliseum and Will Begin With Stereopticon and Brass Band! He Has in Contemplation a Religious Drama to Present the Gospel in Such a Way as Shall Win the People." Then the account of the enterprise: that the coliseum has been secured, and that the pastor "will give a series of Sunday services there with many theatrical adjuncts and effects." There is to be a "brass band of twenty-seven pieces." "A stereopticon will also enter into the program, and there will be other similar features." And "Mr. Simmons says that he may in the future put on a religious drama."

And so the merry rage of rag-time religion goes forward!

And what is all of this but a shameless surrender to the degenerating tendencies of the times? We are no pessimist. We believe in our age—that it is great and good; that

"We are living we are moving in a great and awful time—In an age on ages telling; to be living is sublime." But none can be blind to the fact that frightful evils still exist, and that side by side with the forces making for righteousness and progress are those other tendencies, ever present in a great, complex civilization, that tear down and destroy. The supreme need of the hour is for restrictive forces at these weak points. To recognize and conserve all that is good, and yet to fearlessly fight all that is evil should be the purpose of those who fear God and love humanity. And what force other than the Christian pulpit is recreant to its high trust, if this "salt have lost its savor," and the light in us be darkness, how woeful the fact!—"how great is the darkness!"

Again be it said that these new church methods are a shameless surrender to the worst tendencies of the times. What are all of these brass bands and stereopticons and whistlers but an open catering to the prurient curiosity of the thoughtless crowd? What are they but a surrender to the consuming thirst for novelty, sensation, something to stare at which the degenerate taste of the times is demanding?

—And the next stage!—what shall it be? More pronounced vaudeville features?—tight-rope walking across the heads of the congregation from the gallery to the choir loft? consecrated clog dancing and the "religious" ballot, between the preacher's "stunts"? Are we to have this? At least it seems possible. When the present brass-band-whistler-stereopticon-religious-drama program has lost its novelty, how will our dear brethren draw the multitude, save by a stiffer

stimulation of the appetite for the startling, the curious, and the outre?

Sad, indeed, is the spectacle which these things present to the thoughtful eye. To those who know religion as an experience of grace in the human heart; who believe that regeneration means a change of heart—a turning about, through the power of God, from the "natural man" of thoughtlessness, vanity, selfishness and sin, to the "new creature in Christ Jesus," a being of faith and humility and gentleness and love—to such as these, how alarming must these modern methods appear?

Strange, is it not, that Paul, nor Augustine, nor Savonarola, nor Wesley, nor Spurgeon, nor Moody, ever adopted such tin-pan tactics? There were no brass bands or whistlers or stereopticons at Pentecost. There were only unity, earnestness, "steadfastness" in prayer, and the bold and fearless preaching of Peter, reproving them for their "wicked hands"—and then came the tongues of fire, and the parting of the waters by 3,000 of the regenerated and redeemed!

Why the change? we ask. Have we lost faith in the efficiency of the plain gospel? Is it not simply to "know the truth" that makes us "free"? Is then the province of the pulpit other than to proclaim the truth with sweetness, strength, earnestness and love—leaving the "increase" in the hands of God? Why the vaudeville attachments? Why the bargain counter methods? Why cheapen and degrade a puissant and noble religion with such gimcrackery and patent medicine pranks? Does the church of the living God need to be propped up with theaters and brass bands? Does it need bolstering with vaudeville stars and side show stunts? God forbid!

"To the law and to the testimony!" It is not rag-time music nor whistling Rufuses nor brass band, but "the gospel," which is "the power of God unto salvation." Dynamis—dynamite is Paul's word, and that must be our word also, if the good fight for righteousness and faith is to be won. You may scratch around on the surface a little with these whistlers and brass bands and sensational clap-traps, but there is only one power strong enough to burst open the stony heart of a sinner, and that is the gospel—the dynamis—the dynamite of God!

As in that other time, it appears that today "the kingdom of heaven suffereth violence, and the violent take it by force." We seem to be forgetting that "the kingdom of God cometh not with observation." Though having all the

power of dynamite, it is the noiseless growth of the mustard seed, the unseen working of the leaven, the silent regenerative force of the Holy Spirit operating in penitent individual souls that is to bring in the kingdom. In Elijah's time, the Lord was not in the earthquake, nor yet in the cyclone, nor yet in the fire, but in the "still small voice." Surely He cannot be found in this age in brass bands and "penetrating" whistlers!

Simply "Feed my sheep" is the divine command. We are not to cater to their curiosity, nor tickle their silly vanity, nor soft-soap their sins; we are to feed them on the gospel of God. How little, alas! they are fed today—the poor, lean sheep! Here, on the Sabbath, they are gathered in the earthly fold. Their eyes are lack-luster and sunken from dissipation; their cheeks are sallow; their spiritual blood is thin, so thin! and their nerves are wasted from the excitement, the grind, the bustle and the haste of our busy age. Ah! how the water of life would refresh them! How the saving food of God's simple but potent truth would nourish and strengthen! But they are denied it. They are fed on the same old husks of sensation which have choked them during the week; and when the Sabbath day is done, they have only seen the "whistler" and heard the tooting of the horns!

These new-fangled devices for catching the crowd, these whistling wonders and braying bands, accompanied by ten-minute sermons on "The Truth-Kernal in Christian Science" or the "Ethical Aspects of the Philippine Occupation," are filling the churches in many places of the North with hordes of unregenerated sinners—poor fools, "blind" who are led by the "blind," and who have salvaged their consciences with the awful delusion that they are saved souls, merely because they stand within the portals of some sensation-mongering so-called church of God!

The question that confronts us today as young ministers is, Shall we surrender the power of the gospel for the sake of gathering a gaping crowd? or shall we trust God's methods slow though they be (yet ever sure!), and depend upon the proclamation of the truth, "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little?"

There can be but one answer from any heart that is loyal to God and which holds the triumph of his truth dearer than the tickling of cheap notoriety, and that answer is, Away with this Laura Jean Libbyizing of our beautiful faith!

## Our Special Denominational Students.

The B. Y. P. U. Quarterly, published by the Sunday School Board and designed for young people's meetings is perhaps reaching more Baptist young people in the South than any other paper of its kind. Its publication was begun as an experiment, but from the first until now it has grown with increasing power. It has been our purpose to make this quarterly thoroughly adapted in all its parts for the best training of our people. This issue for the Fourth Quarter (October, November and December), will contain special articles of denominational studies. These are prepared by the Editorial Secretary of the Board

and will be in every way strong and helpful. There is great need that Baptist young people shall be trained in Baptist doctrine, and we hope that special effort will be made to get these studies largely circulated among our membership.

Three other articles will follow in the issue of the quarterly for the First Quarter, 1904, so we will have six months of special studies in Baptist doctrine. This will not in any wise interfere with the usual studies in mission topics which are always able and interesting. This paper is ten cents per copy per quarter, and six cents where as many as ten copies are taken to one address. We earnestly commend these studies to our brethren with the

hope that this opportunity may be turned to good account. J. M. Frost.

Nashville, Tenn.

## Three Good Meetings

It gives me pleasure to report a good meeting in each of the three churches of which I have the honor to be pastor. The one with the church at Catherine, Ala. came first embracing the first Sunday in August. Congregations were good during the entire meeting. The visible results the addition of four to membership by baptism and one by statement. Christians who attended regularly were strengthened and helped. Next came the meeting at Pine Hill, Ala., which embraced the second Sunday in August. We had fine congregations

here also. The meeting was a fine one. Sixteen were received for baptism, by restoration and one by letter—making eighteen in all. I trust others to follow soon. There was a revival also. The meeting with Safford church was next in the order of time. It was also a good meeting resulting in a revival and one addition by baptism. The preaching in all of these meetings was first class. This statement will occasion no surprise to your readers when they are told that the preachers were Bro. A. G. Mosley of Evergreen and Bro. A. J. Preston of Prattville. The former assisted at Catherine and Safford and the latter at Pine Hill. To God be all the praise. Success to you.

Jas. I. Kendrick.

# THE EDITORIAL PAGE.

## The Bush Mode of Baptism.

We suppose that no one takes seriously the reckless display of ignorance now being conducted by Rev. J. F. Sturdivant for the summer amusement of the readers of our neighbor, "The Christian Advocate." This burlesque on baptismal controversy is indeed the effusion of highly wrought feeling of a desperate mind which the sober advance of learning has driven to seek security in the intensity of its own dogmatic asseverations. The author of these articles seems to be following the counsel of a great preacher of his denomination who advised his brethren when short on argument to shout vociferously. But we should not be impatient with a people who are embarrassed by the advance of the world's learning and have not had time to adjust themselves to the new environment of approved scholarship. Brother Sturdivant's exegetical antics are interesting if not edifying.

In his article No. 9, he discovers the mode of John's baptism in a mistranslation of Matt. iii, 11, which he says tells "how John did it." The verse reads, "I indeed baptize you in water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Spirit and fire." So reads the American Revision and the original Greek has the preposition 'in' after baptize in both cases. But Brother Sturdivant allows himself to be imposed upon by the King James translators and reads it, 'baptize with' and adds that he gets "the mode from the expression with water, with the Holy Ghost, and with fire." So his mode would hardly date further back than the time this mistake in translation was made in the reign of King James. He also makes this same mistake in his translation of Mk. i, 8, where the Greek has "in the Holy Spirit" and in John i, 26, 33, and Acts ii, 16, where the Greek has in each case "in water" and "in the Holy Spirit." Such an oversight would be pardonable in one who did not profess to know Greek, but how such an imposition could be made on one of Brother Sturdivant's pretensions to Greek scholarship is difficult to explain. The Greeks

had prepositions that exactly express the idea of instrument or implement with which an act was performed, but it was not the preposition in (en) or its cognate (eis) into. But these prepositions expressing instrument or implement with which an act is done never occur in the phrase 'baptism with water.' He tells us that these mistranslations "teach us the mode of baptism—how John baptized and how Jesus baptized. Get it. It is as clear as a sun beam." A clear mistake. He explains the phrase, "John was baptizing in Jordan" by Joshua iii, 8, when the King James reads, "When ye are come to the brink of Jordan ye shall stand still in Jordan," and adds, "We see from this language that they were 'in Jordan' and yet not in the waters, but only at the brink. So then John stood at the edge of the water and not in it when he was baptizing the crowds." Now the Hebrew word here used is (Ketzeh) which means "an end or extreme part," but always a part; and the Greek Septuagint translates it by meros which Thayer says means "one of the constituent parts of a whole," and is found in the New Testament in those passages, "if therefore thy whole body be full of light having no part dark, etc." Lk. xi, 36. "The soldiers therefore took his garments and made four parts, to every soldier a part." John xviv, 23. The prodigal said, "Father, give me the part of thy substance that falleth to me." Lk. xv, 12. "And they gave him a piece of broiled fish." Lk. xxiv, 42. This is the word here translated brink, and I am sure it means in the brink of the water a constituent part of the Jordan. But the passage in Joshua leaves no room for doubt as to where the priests that bear the ark stood "when they that bear the ark were come unto Jordan and the feet of the priest that bear the ark were dipped in the brink of the water (for the Jordan overfloweth all its bank all the time of the harvest) that the waters which come down from above, stood, etc." Joshua iii, 14, 15. It seems therefore that they dipped (bapto) their feet in the brink of the water. If Brother Sturdivant had read just a few more verses he would not have contradicted the Scriptures and he would have known that they stood still in Jordan,

having dipped their feet in the brink of the water. So in the Jordan is in this case expressly said to be in the water. It seems "when we take the Bible for it" John did stand in the water.

But Brother Sturdivant does not limit his pretensions of learning to the Greek language. He is also learned beyond the rest of the world in Palestinian geography. He alone, it seems, knows just where Aenon, the place of John's baptism was and has had his friend, Mr. Fairfield to visit the spot. But alas, for the rest of us who have been searching for the authentic "Aenon near Salem" to these years. For this one man who knows the spot fails to tell where it is. Condor, a geographer and explorer of great information, supposes that the place is Ainum in the Wady Far-ah and says, "Here were once a great number of rock hewn cisterns." The only other place suspected is eight miles below Beison, the Ancient Scythopolis where Van de Velde says, "Rivulets wind about in every direction. I have found few places in Palestine of which one can so truly say, Here is much water." Mr. Sturdivant says John was mistaken in saying that the Baptists baptized because there was much water there. The supply of water according to Mr. Sturdivant, caused him to seek this place to water the crowds. I do not know how he got his information to correct the evangelist on this point.

The disciple of Rev. J. M. Boland closes his article with this quotation, I suppose taken from his Master's treatise on Priestly Baptism. "All of John's education would lead him to dip a bunch of hissoop into the running water and sprinkle it upon the people in token of their turning away from their sins unto the living God. The words of the Psalmist were familiar to him. Purge me with hissoop and I shall be clean. He had read the prophecy, I will sprinkle clean water upon you and ye shall be clean. He had often heard that prophecy. "So shall he sprinkle many nations." In the presence of such familiarity and intimate acquaintance with John's education and sphere of reading one hesitates to venture. But as has been already shown the Hebrew and Greek text of Isaiah reads, "So shall he sprinkle many nations" and the

King James mistranslation, "So shall he sprinkle many nations" was not tant until fifteen hundred years after John. He could hardly therefore have often heard it. Again, now many of our Methodist brethren at their camp meetings ever took a bush and baptized a crowd. John must have been very loose in deciding whom to baptize if he performed it in this wholesale fashion which the Methodist Church would not tolerate in one of her ministers.

Brother Sturdivant has difficulty in seeing how John could have baptized so many one by one. He supposes that John baptized a million which would be a large per cent. of the population, indeed, as Jesus himself after His ministry had only a few thousand followers, usually estimated at seven or eight hundred. John's ministry lasted probably not less than two years. But let us see how many people have actually been baptized by immersion and some of them by triune immersion in one day. Chrysostom baptized by triune immersion three thousand in Constantinople on April 16, 404. (See His Life by Perthes, p. 185, also Cave's Lives of the Fathers, p. 661.) St. Patrick immersed "many thousands on one day." See Todd's Life of Patrick, p. 442. Clovis, King of France and three thousand of his soldiers were baptized by triune immersion in one day. (See Patralogia Latinae, Vol. 125, pp. 1159, 1162.) But let us come to our own day and time. In Madras in 1878 Rev. J. E. Clough, with five assistants, missionaries of the American Baptists, immersed 2222 converts in about six hours, and on Dec. 28, 1890, baptized 1,671. These were all immersed one by one each on his own profession of faith. Now if Brother Sturdivant knows as much about arithmetic as he pretends to know about Greek he can figure out how many John and his disciples could have baptized in two years' ministry. Experience seems to show that the "bush-mode" of baptizing will hardly ever become necessary nor will we ever have such a volume of business in baptizing that we shall need to perform the ordinance by wholesale. If this Methodist preacher ever adopts his "bush-mode" of baptism by the wholesale we may look for a committee of trial to be appointed at the next Conference.

## Editorial Paragraphs

The Pastors' Conference held its opening fall session on Monday. Many of the pastors come back to their work refreshed by their vacation.

We had the pleasure of being with the brethren at the Tuscaloosa Association and came away impressed that we had been sitting with an unusually strong body of men.

Please don't send to us for associational blanks or church letters. We do no job printing and have nothing for sale, except the Alabama Baptist. Can supply a few copies of the paper to all those who write at once.

We extend to Dr. J. L. Thompson of Bessemer, our sincerest sympathy. Af-

ter a long and painful illness his dear wife died on Sept. 7th. She was a lovely Christian woman, whose sweet influence will not soon be forgotten by those whose lives she touched.

John Treutlen Barnett, our business manager is back from Shelby Springs much improved in health. He is now sufficiently recovered to be able to write out a receipt for all who will send their back dues—in fact he says it will give him the very kind of exercise that he needs.

The laying of the corner stone of the First Baptist Church on last Saturday afternoon was well attended by members and their friends. Dr. Dickin-

son as pastor and the noble band of men, women and children who compose the membership are to be congratulated upon the prospect of soon being able to worship in such a beautiful, commodious and comfortable church building. It promises to be one of the handsomest churches in the South.

If you owe the paper please make an effort to pay your back dues at the association and if you fail to attend kindly forward us the remittance here. We need the money and hope our subscribers will not forget us at this season. We have been patient with thousands and we trust that at least hundreds will grow impatient to pay up. If you haven't got it we can wait, but if you have the money, don't make us wait any longer for it. A number will tell us at the Association, "Oh! if we had only known you needed it we would have sent

it sooner." This is to let our friends know that we need cash every day.

Brethren go to the association prepared to speak a good word for the Alabama Baptist and try and interest those who are not taking it to subscribe. If the friends of the paper would only be aggressive in its interest during the associational period it would make the editors' heart glad. We beg pastors, moderators, Clerks, Sunday school superintendents, deacons, and the good women to take an active canvass among their friends so that the Organ of the Baptists may go into the homes of the people.

"Brother Crumpton, here is a dollar to help you with your tract fund. Keep on writing against tobacco." A good sister said it. Her reason was: "I have a son who is simply killing himself with tobacco."



**Protracted Meeting.**

Are going out of fashion with many of our preachers and churches. Brethren tell me of the awful dearth which has settled down upon their churches; about hard-feelings and strife in the membership; about divisions and bickering; about the cross-grained deacons, set, who are wanting to drive; about the who are wanting to lead, and another neglect of worship, and carelessness as to behavior; about everything, and frequently they wind up with: "I have about made up my mind to resign." Well maybe he ought to do it; but generally it is sheer cowardice that makes the man talk that way. The remedy, in almost every instance, is a good meeting. God's children can be called back from their wandering and cemented together only by the continued blasts from the gospel's trumpet. Hold a meeting, brother; yes, several of them through the year.

**A TELLING SPEECH.**

At the Shelby Association Brother Smitherman said about this: "Brethren, the time has come when we preachers must set our people an example in giving. They are informed—they know enough—but they are not giving, and we pastors are not setting the example in giving." Brethren, as sure as you live, Brother Smitherman is correct. I know the most of the preachers are poor and unable to give very much; but they must back up their Mission sermons and speeches by liberal giving or their people will never do much. We have been talking for years about educating the masses along mission lines. Here is a plain, country preacher, who rises and says: "The people know about the Mission matter, the trouble is we preachers don't set an example in giving, so they may put in practice what they know."

**COVETOUSNESS**

Can grip a preacher as it can a layman. Wonder how it would sound to some of our layman to hear their pastors preach against the sin of covetousness!

**AT THE ASSOCIATIONS**

There will be much talk of Missions. Many missionary sermons will be preached. I beg the brethren not to neglect a collection for Missions at each Association. \$1,000 can be gathered in this way easy as not, if we will only give the people a chance to give.

**SAMPLE LETTER RECEIVED JUST BEFORE THE ASSOCIATIONS BEGIN TO MEET.**

"Dear Brother Crumpton:—I wish you would look on your books and send me duplicate receipt for all the money you have received since the last Association from Old Mount Moriah church. I disremember how many times I sent. I mislaid my receipts and can't find them."

I get dozens of letters like this. The brother forgets that almost every Association has in it a Mount Moriah church. He expects me to look through the books of a whole year, without the slightest idea when the money was sent, the amount, or the number of times. This is the busiest time of the year with me. Some times it would take a half

day to comply with a request like this. If I failed to send the receipt, I will go to any trouble to find it, if the brethren will let me know about the time it was sent and the amount. But I beg them not to be unreasonable in their demands on my time.

W. B. Crumpton.

**Serious Indigestion**

**Cured by Hersford's Acid Phosphate.**

It relieves quickly, and then gradually restores the stomach to perfect health. A permanent cure and a most excellent Tonic.

**What Will Cure a Bad Catarrh.**

**A Noted Doctor-Preacher of Atlanta Seems Able to Permanently Cure This Disease by an Entirely New Home Method That is Attracting Attention.**

**SENDS IT TO ANYONE WITHOUT EXPECTING PAYMENT.**

Those who have along doubted whether there really was a permanent cure for catarrh will be glad to learn that an eminent Southern doctor-divine, J. W. Blosser by name, has discovered a home method whereby catarrh can be cured to the very last speck without regard to climate or conditions, and so that there shall be no misgiving about it he will send it free to any man or woman without expecting payment, for while others are spending fortunes in advertising Dr. Blosser used his money to build up his discovery, and therefore he can afford to send a trial package free and let the results speak for themselves.

The doctor's discovery is radically different from the schemes that the country has recently been flooded with, and the results he has achieved seem to mark a new era in the scientific cure of chronic catarrh, foul breath, hawking and spitting, stopped-up feeling in the nose and throat, coughing spells, difficulty of breathing, catarrhal deafness, scratching in the throat, asthma, bronchitis and the many other symptoms of a bad case of catarrh. The first day's use will clear the nasal passage and the lungs, and then the catarrh germs are dispelled and you are forever freed from this annoying disease.

The doctor is willing to rest his case on the free package he sends you, and the fact that his company now occupies four large floors would seem to prove that his discovery is genuine; so send your name and address without delay to the Dr. Blosser Co., 352 Walton St., Atlanta, Ga., and you will receive the free package, illustrated book, etc. The least you can do is to find out what the doctor has got, as you can't be anything out, one way or another, and you surely should be cured.

**For Over Sixty Years**

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

See Brother Crumpton's apology. Brother Barnett. I kindly apologize to the author of the "Parable of the Tobacco Seed." I clipped it for the missionary number without giving credit. The people are congratulating me, supposing that I am the author.

W. B. C.

Subscribe for the Baptist.

**DO YOU SELL YOUR COTTON SEED**

and afterwards buy commercial fertilizer? Why not convert them into meal and hulls at the gin, use the kernels for fertilizer and the hulls for cow feed and thereby permanently enrich your soil. We build a line of plantation hullers of from five to twenty tons daily capacity. They can be run in connection with any steam gin, will thoroughly grind the seed and at same time separate the meal from the hulls.

To say I am well pleased with the huller after two seasons use hardly expresses my feelings. I have ground on it this season 400 tons of seed and cannot supply the demand for meal and hulls. W. S. PIPE, Collierville, Tenn.

The Cotton Seed Huller is giving excellent results. At a small cost it converts the raw seed into a product worth fully double their value. I consider it indispensable to any gin. Would not take \$1,000 for it and be without it.

L. L. DENSON, Bay Springs, Miss.

I am well pleased with the huller but am better pleased with my guano bill. I have saved this season \$1050. In the cost of my guano by using the cotton seed kernels for fertilizer. L. D. HILL, Drone, Ga.

Write for catalogue and price list.

**PERRYMAN & CO., - - Birmingham, Ala.**

22 Years the best WAGON MADE.

**THE FLORENCE FARM WAGON**

is FULLY GUARANTEED to be the very best, strongest and lightest draft wagon for all farm purposes. Neat, handsome, substantially constructed from best grade seasoned timber, well ironed, it possesses every quality that makes it desirable. See the FLORENCE at our nearest agency. If there is no agency near, write us direct and we will send you free our illustrated Catalogue, our attractive periodical "The Florence Waggin' Tongue," and make you an offer to supply you with a FLORENCE WAGON on liberal terms and at a low price.

Write today to Box 127, FLORENCE WAGON WORKS, Florence, Alabama.

According to the old hymn, "Religion never was designed to make our pleasures less." That is true; but it certainly is designed to make them different. It would be a poor sort of religion that did not bar out of our lives a good many forms of pleasure. There are so-called "worldly" pleasures against which nothing can be said except that they distract the mind from the spiritual life, and take up time that ought to be devoted to nobler things. But is not that enough to condemn them? Many pastimes are foolish, even from the mere intellectual point of view. They rob us of time that ought to be more usefully employed. But if this is true intellectually, it is far more true spiritually. Our business is to redeem the time, not waste it; for our time, as well as our talents and possessions, belongs to God from whom we receive it.—The Examiner.

**A Chance to Make Money.**

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days, I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage etc. Francis Casey, St. Louis, Mo.

Subscribe for The Alabama Baptist.

\$35 or \$55 pays tuition and board 6 months by our plan in Normal, College, Music or Business department. ANNISTON BUSINESS COLLEGE, Anniston, Ala. J. B. MADDEN, President.

**CHURCH AND SCHOOL HEATING**

Our Specialty.

Heating plans, with estimates, made on request. Correspondence invited. ATLANTA FURNACE CO., 79 & 81 N. Pryor St., Atlanta, Ga.

**Order of Publication.**

The State of Alabama, Jefferson County. Circuit Court of Jefferson County. In Chancery. At rules before the Clerk and Register in vacation.

Ella Jenkins, Complainant, vs Wesley Jenkins, Defendant.

In this cause it being made to appear to the Clerk and Register of this Court in vacation by the affidavit of W. H. Carney, Solicitor for and agent of complainant, that the defendant, Wesley Jenkins, is a non-resident of the State of Alabama, and resides in Fruithurst, Georgia, and further, that, in the belief of said affiant, the defendant is over the age of 21 years. It is therefore ordered that publication be made in the Southern and Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him the said Wesley Jenkins to answer, plead or demur to the Bill of Complaint in this cause by the 28th day of September, 1903, or after thirty days therefrom a decree pro confesso may be taken against him. Granted this 26th day of August, 1903.

Walter K. McAdory, Clerk and Register.

**Christian Readers Need**

Books That Will Aid in the Development of a Deeper Spiritual Life, Faith, and a Better Understanding of the Scriptures.

Bible Readings for Bible Students and for the Home and Fireside	Cloth \$1.50
The Cleansing of the Sanctuary	1.50
Nineteen Hundred Years of Church History	1.50
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The Kingdom of God, and the One Thousand Years' Reign	1.00
Letters of Love and Counsel for Our Girls	1.00
Mothers' Counsel to their Sons	1.00
Familiar Names and Faces	1.35
Is the Negro a Beast?	.50
The Great Physician and His Power to Heal	.50
Behind the Prison Bars	.50
Salvation, Present, Perfect, Now or Never	.35
What Shall I Do To Be Saved?	.50
Modern Spiritualism Exposed	.50
Christian Conduct	.35
Salvation Echoes Song-book	.35
India's Millions	Paper .25
Life Sketches of Mother Smith	.10
Sanctification	.10
Boys' Compassion	.15
Two Works of Grace	.10
Tobacco and Its Effects	.10

Make your selection before laying this paper aside. Address, GOSPEL TRIUMPH COMPANY, Agents wanted. Moundsville, W. Va.


J. B. Moody, Pewee Valley, Ky., wants to come to Alabama and fill a few appointments. The strongest Baptist Baptist preacher I know. W. B. C.

**Best by Test**

FOR disordered stomachs, aching heads and constipation.

"It's good for children too"

Used by American Physicians since 1864. 50c and \$1.00 at druggists



OBITUARIES

**THOMAS.**—A tribute to the memory of Mrs. Elizabeth Thomas consort of deacon Wm. H. Thomas; and daughter of Reuben and Elisabeth Maxwell; born in Talbot county, Ga., June the 12th 1824, and died at the residence of her son S. F. Thomas at Central, Elmore county, Ala., July 19, 1903. This aged couple have lived happily together more than three score years; were blessed with nine children, four sons and five daughters; all of whom together with the parents were members of the Baptist church. This sainted mother had been a consistent Christian for more than sixty years, and "come to the grave in a full age, like as a shock of corn cometh in in his season."

D. S. Martin.

**CONNELL.**—Mrs. Sarah I. Connell calmly departed from this life Sept. 27, 1903 at the home of her son, Dr. R. O. Connell, at Pine Mills, Tex.

She was a native of Ga. She was married in 1851 and moved to Pike county, Ala. in 1855. She was left a widow in 1891, since that time she has lived in Texas.

She, though dead, still lives in our hearts, and we believe without doubt that she lives eternally. Death has removed the loving and lovable and venerated body from our view, but it has not and will not remove from our hearts the hallowed influence of an eventful Christ-like life.

Tender loving hands have consigned her form to its mother earth, but the hallowed influences refuse to depart. Thank God they remain to animate and comfort us, and to guide us in the way mother marked out, the way of meekness vigilance, humility, consecration, sobriety and faithfulness. Moreover there remains an exemplary warfare that began early in the "teens" and continued to near seventy years. She stemmed the raging storm and seemed to pass through the valley of the shadow of death, without fear of evil. No doubt she has anchored her soul in the haven of eternal rest. Just a few moments before she passed away she said to her only daughter, "I tell you truly from my heart I am going home to rest."

While nature goes into the valley of weeping our hearts and souls go up to God in ecstasy of joy, and unlimited praise for the gift—a Christian mother, and for the triumphant death, and the blessed peace that was here in life and in death and is here to all eternity.

Her son,  
W. H. Connell.

**HILTON.**—Brother Hilton was born in Meigs county, Tenn., Dec. 1, 1823, and died July 3, 1903, at Nauvoo, Ala.

He was married to Miss Rhoda E. Hughes Jan. 9, 1852. To them were born nine children, two sons, seven daughters, all of whom are living except one daughter. The mother of these children died Dec. 31, 1878. Brother Hilton then on April 27, 1879 took Miss Martha May Boatler to wife.

He followed teaching for several years, also filled public offices in his county from Justice of the Peace to Probate Judge with many honors. He enlisted in the Southern Army in 1862 and filled the office of Orderly Sergeant first; was early promoted to second Lieutenant where he served till the close of the war. He was a Master Mason in good standing, and filled the presiding officers chair many times. Hilton Lodge No. 419 was named in honor of him.

He joined the Baptist church October 1, 1865. October 1, 1867 he was ordained to be a minister of the gospel. In his life he was pastor of seventeen churches and was missionary of Clear Creek and North River Associations 2 and 4 years respectively. Was Moderator of Clear Creek and North River Associations 2 years each, also Clerk of Clear Creek for 2 years. He assisted in the ordination of six preachers and 25 or 30 deacons, also in the organization of 14 churches. He baptized hundreds of people during his public ministry, officiated at 89 marriages. Was pastor of Gamble Mines and Saragossa Baptist Churches when called home.

His was a long and useful life. His death the death of the righteous. He left his wife and eight children to mourn his departure. He was buried July 4, 1903, in the presence of a vast concourse of people. May we emulate his virtues.

Rev. J. I. McCollum.

**BOSTICK.**—Memorial services of Mary Thornton Bostick, who died of pneumonia, in Chefoo, China March 25, 1903, were held at Bethel Church, in Hickman's beat, Tuscaloosa county, Ala., June 28, 1903.

A large concourse of friends and relatives were present to do honor to one whom they loved. Pastor J. W. Dickinson conducted the services and read extracts from several letters from members of the family. The writer preached the sermon, text, Matt. xxv, 23, "The faithful servant and his reward."

Mrs. Bostick was the youngest of six children, the only daughter, born Dec. 4, 1862, only a short while before the death of her father from a wound received in the war between the States. She was a very frail child, and the family possessed but little of this world's goods. In spite of all this, she graduated from the Alabama Central Female College at Tuscaloosa, Ala., with credit to herself and the school. She received her first impressions to Foreign Mission work when about fourteen years old from reading letters of Mrs. Crawford published in Kind Words which she got in the Sunday school. These impressions grew with her beautiful Christian character, developing into conviction in 1889, and soon thereafter, June, 1890, she sailed for China.

Oct. 29, 1891, she was married to Rev. G. P. Bostick, with whom she lived happily

to the day of her death, leaving her husband, a step-daughter and four children to mourn their great loss.

While great numbers of her friends were painfully disappointed when she severed her connection with our Foreign Mission Board, yet not one of them doubted her loyalty to her honest convictions of duty, and not one word of uncharitable criticism ever fell from her lips.

It was my privilege and pleasure to be her pastor during the years 1885 to 1888, and I have never ministered to a lovelier Christian character, or a more faithful church member.

Peace be to her ashes, and the comforts of God's grace to her dear loved ones until He shall call them to join her in her home beyond the skies.

M. M. Wood.

**M'IVER.**—The subject of this notice was born in Darlington county, S. C., in 1826. She was baptized during her school days at the Judson, Dec. 26, 1842. In 1847 she was married to Alexander McIntosh McIver, who preceded her to the "better land" more than thirty years. Hers was an active, useful life, full of good and kindly deeds; characterized by a quiet, unobtrusive modesty, and an unselfishness in which self was entirely lost, in ministering to the wants of those about her.

The end was quiet and peaceful as life had been, breathing her last Aug. 22, 1903, just at the dawning of the day, and her spirit soared to greet the new eternal day in the brighter "home" above, and her voice now joins.

"In the great choir  
Of happy saints, and does not tire."

God's will is best.  
We loose our hold  
Content to leave thee to the deeper rest  
The safer fold.  
To joy's immortal youth—  
Content the cold and wintry day to bear  
—O. B. Y. wave—  
And know thee in immortal summer there  
Beyond the grave.  
Content to give thee to the Lord that gave,  
Her Daughter.

**PRICE.**—Edward Osteen Price, little four year old son of Frank and Willie Price, Enterprise, Ala., left this earthly home to be in the kind Father's keeping. He was born June 1, 1899, and died June 23, 1903.

We cannot understand why God took our little lamb, but He is a very present help in trouble, therefore will we not fear.

Mamma.

**CALLOWAY.**—Claburn Williamson Calloway was born in Troupe county, Ga., Oct. 5, 1848, and died July 2, 1903.

When quite a boy the family moved from Georgia to Chambers county, Ala., where the remainder of his life was spent esteemed among many friends.

At about the age of seventeen Brother Calloway was baptized into the fellowship of Providence Church near West Point, Ga., by Rev. Wm. Harrington.

From this youthful period on to his death, he lived a consistent member of the Baptist Church, being an honored member of Lanett Church when he died.

To the bereaved widow, the sorrowing children, the sisters and brother and the host of friends, we commend the all-sounding grace of our Heavenly Father.

C. J. Bentley.

**GARRARD.**—The cheerful home of our dear brother and sister, Geo. D. Garrard of Fountain Heights, Birmingham, Ala., was visited on Feb. 5, 1903, by the angel reapers who took from the spirit of their darling, Joe. For five years he had been the hope and smiles of that happy family; for he was a bright, cheerful little spirit. Weep not, fond mother and father, while you have one tie less to bind your affections, lay another cord to draw you up to heaven. The separation will not always continue. While you cannot bring your jewel back to earth, take comfort in the fact that you may go to him. And after you shall have passed through the dark valley of the shadow of death, your own little Joe will greet you at the shining river and accompany you through the gate into that city where death is a stranger, and where God shall wipe all tears from your eyes.

L. M. Bradley.

**MAXWELL.**—Born Dec. 4, 1902, and died June 6, 1903. This tells the brief story of a fair young life. It records the short stay on earth of little Leila Rebecca, the infant daughter of Dr. C. K. and Susan Maxwell. Never knowing sin, and made perfect through the refining touch of suffering, the precious babe fell asleep. But not until she had brightened and blessed her home on earth was she taken to the fairer Home on High. The Lord teaches us to say: "Thy will be done." "Who plucked this flower?" asked the gardener. "The Master," replied the servant. Then the gardener held his peace.

Alexander City, Ala., June 20, 1903.

**EARNEST.**—In loving remembrance of William Cunningham Earnest, died July 19, 1903. A voice we loved is stilled; a place is vacant in our home which never can be filled. The soul is safe in heaven. The Lord has called from our home as bright a jewel as ever given. Willie was the sunshine of our home, he was an obedient son, he was a sweet-spirited Christian, he was converted under the writer's preaching and was joined the Baptist Church more than a year ago. He was the sweetest singer ever heard, his voice would be heard no more on earth, but he was going to live with his blessed Lord and join the heavenly choir and sing his praise for evermore. He said, papa, tell

John and Paul to be good boys and meet him in heaven. He leaves a tender mother and father, one sister and four brothers to weep his loss.

We miss thee from our home, dear Billie;  
We miss thee from thy place;  
We miss thy loving voice, dear Billie;  
We miss thy smiling face;  
We miss thy kind and willing hand,  
Thy fond love and care—  
Our home is sad without thee;  
We miss thee, Billie dear.

W. B. Earnest.

**BANKS.**—It has pleased God in His wisdom to call from among us Mrs. Elizabeth Banks. Sister Banks was born March 5, 1831, and departed this life May 29, 1903. She professed faith in Christ about the close of the war and lived a faithful Christian until the Lord said, come up higher.

She was left a widow in time of the war with four children, two of these are left to mourn her death. May He that doeth all things well, comfort and console them in their bereavement.

R. J. O'Bryant.

**MOORE.**—Died at the home of her son, Robert, near Farnsville, Nov. 5th, Mrs. Jane L. Moore, age sixty-six, the wife of O. Moore. She was an obedient wife, indulgent and loving mother. She united with Bethorsday Baptist Church, near Independence, in 1872, then moved to Barusville and united with Shadygrove Church, and remained a faithful member until death.

She leaves an aged husband and three sons and three daughters and a host of other relatives and friends to mourn her departure.

Farewell, beloved mother, may we meet on the other shore, where parting is no more.

J. C. King.

**ELDER M. J. YOUNGBLOOD.** Whereas, In and through a dispensation of an all-wise Providence, hath God seen fit to take from us our dearly beloved kinderman, friend and co-laborer for Christ, Elder M. J. Youngblood; therefore, be it

Resolved first, That in the death of Brother Youngblood the church loses one of its strongest supporters, the Baptist denomination a consecrated and faithful minister, the county a highly respected citizen, the family a loving father and husband.

Second, That we bow submissively to his will and say thy will be done, not ours.

Third, That we extend to all relatives and friends of the deceased and especially to the bereaved widow and children our sincere sympathy and condolence, and point them for comfort to Him who healeth the broken-hearted.

Fourth, That a copy of these resolutions be spread on our minutes a copy be sent to the bereaved family, and a copy be sent to the Troy Messenger and Alabama Baptist for publication.

**WULFF.**—Mrs. Margaret A. Wulff, who was called from labor to rest at Semms, Ala., March 12, 1903, deserves more than a passing notice. She was seventy-five years old and had been a member of the Baptist Church for about forty-seven years and a more faithful and consistent Christian wife and mother has never lived. It was in the sick room that her Christian spirit was most manifest. She was a ministering angel to the sick and the suffering. Five children survive her, all of whom are devout members of Mt. Pleasant Church. Grandma Wulff as everybody called her, was ready when the end came and faithfully urged her loved ones to meet her in heaven.

Pastor.

Resolutions of Respect.

**LITTLE RUTH JONES.** Resolutions of respect adopted by the Newton Baptist Sunday School, in Memory of Little Ruth Jones who died June 12, 1903.

Again the afflicting hand of providence has been laid heavily upon this Sunday school and just in beginning of childhood's bright and happy days our pupil and sister, Ruth Jones has been called to her reward. Inscrutable as this visitation seems to us, we submit to the divine will of our Heavenly Father, comforting ourselves with the assurance that the dark messenger of death was himself transformed into an angel of light and that He has lead the spirit of our departed friend along the shining way to the home of her father.

Resolved first, That as a Sunday school we deplore the untimely loss of our sister, and we tender our sincere condolence and heartfelt sympathy to the grief-stricken family and sorrowing friends and commend them to the God of all grace who said "suffer little children to come unto me," and who alone is able to apply a balm to their broken hearts.

Resolved second, That a copy of these resolutions be sent to the family and a copy each furnished to the Harmonizer and Southern and Alabama Baptist for publication.

R. L. Jones,  
Miss Erin Penn,  
Jas. P. Foster,  
Committee.

**REV. PAYTON S. MONTGOMERY.** Whereas, It has pleased an all-wise Providence to remove from our midst, by death, our esteemed brother, friend and former pastor of this church, Rev. Peyton S. Montgomery, which sad event occurred in Ashville, at the residence of his son J. P. Montgomery, on the evening of May 15th, and in the seventieth year of his age; therefore, be it

Resolved, In church conference convened on this the 11th day of July, 1903, first, That in the death of our brother and friend, Ashville Baptist Church has lost one of its most zealous and useful members; the community one of its best and most upright citizens; his family an affectionate father. Second, That it may be said of him that he was ever ready to every good work; that he was ever on the right side of all great moral questions and that he had the real courage to follow his convictions of right.

Third, That we miss him; that this church will miss him; that his friends will miss him; that the country will miss him; that his children will miss his wise and conservative counsel and advice.

Fourth, That we mourn for him not like those who mourn without hope; we know that we will see him again, and we know that if we are as true to the cause of Christ as he was we will meet with him in the land where sorrows are unknown and where partings are no more. His life was such, and the clear evidences of his Christian character were so long before us that we are enabled to say of a truth we know our brother is now in the enjoyment of a blessed immortality. He is gone but his life and Christian character is with us and his acts and doings from childhood to the day of his death are before us.

Fifth, That a copy of this preamble and resolutions be spread on the minutes of his church and that a page be set apart to his memory on which alone shall be written, his name, age and date of death. And that a copy the preamble and resolutions be furnished by the clerk of his church to each of his children and to his little grand-daughter, Clara Bell Robinson, whom he much loved in his life.

Done in conference and unanimously adopted by the church on this Saturday, the 11th day of July, 1903.

R. T. Nunnelley, Church Clerk.  
L. M. Stone, Moderator.

**MAXIE SIMMONS.** Whereas, The angel of death has visited our Sunday school and taken from our midst one of the brightest faces of our class, Maxie Simmons. We are forcibly reminded by her sudden death; that the silent reaper gathers not only the golden and ripened grain for the Master's use, but plucks from our pathway, the sweet buds and blossoms that give to life its most beautiful graces, and purest joys. Therefore, be it

Resolved, That though we mourn her untimely death yet she has not left us comfortless for we know that freed from the pains and sorrows of this earthly life, she has been called up higher, and now dwells in the presence of Him "who doeth all things well."

Resolved, That we extend to grief-stricken family our heart-felt sympathy, praying that God in His infinite love and mercy may pour balm in their bleeding hearts, and in the great hereafter that they may meet the dear one so suddenly taken from their tender care, in a home of never ending bliss, where sorrow and parting are unknown.

Resolved, That a copy of these resolutions be furnished the bereaved family, also all the home papers and the Alabama Baptist for publication, and that they be spread upon the minutes of our Sunday school.

Mrs. J. A. Anglin,  
Mamie Lotlin,  
May Smith,  
Committee.

**REV. JAMES HILTON.** Whereas, It has pleased the Supreme Ruler of the Universe to remove from our midst by death our beloved brother and pastor Rev. James Hilton, who was born Dec. 1, 1823, and departed this life July 3, 1903, aged 79 years, 7 months and two days. In the death of Bro. Hilton his family have lost a devoted husband and indulgent father, the church a faithful servant, the county a good citizen, the poor a good friend and faithful helper in the time of trouble. Therefore be it resolved.

First, That our loss is his eternal gain, and though he is gone from among us, yet he is not dead but sleepeth and his works have been done to stand and will last forever and are worthy of our emulation, therefore let us weep not as those who have no hope but press forward to the mark of the prize of the high calling as it is in Christ Jesus.

Second, That we bow in humble submission to the will of him who doeth all things well, and commend the bereaved family for strength and support to an all-wise Heavenly Father. We also extend to them our deepest sympathy and condolence.

Third, That a copy of these resolutions be spread on the minutes of the church, a copy be given the bereaved wife and a copy sent to the Mountain Eagle and Southern and Alabama Baptist for publication.

Thos. P. Deweese,  
J. H. Freeman.

**DOBBS.**—The subject of this sketch, Miss Clara Dobbs, daughter of James W. and Susie Dobbs, was born in Tallapoosa county, Ala. in 1886 and joined the Baptist Church at Fellowship in 1898. She was a devoted, active and zealous member of the church and Sunday school. She was the pride of her fond parents and was a dutiful, kind and obliging daughter and a faithful friend. She loved her friends, but above all she loved and honored God. Oh! how we miss her in the home, church and Sunday school. She has gone where pain, sorrow and sighing are not known. Our loss is her eternal gain. But we sorrow not as those who have no hope. We will meet again on that bright and shining shore.

May the good Lord comfort and sustain the sorrowing ones and may this sad event cause them to trust more and more in Him who is able to carry us through every trial and at last bring us safe into the portals of Glory where we will part no more.

Rev. R. F. Sturky,  
R. H. Dobbs,  
James H. Clegg,  
Committee.

**WORRELL.**—Bro. W. G. Worrell was born and reared in Georgia. Removed to Alabama and joined Countyline Church, Chambers county, at the age of twenty-four. Was ordained deacon by Elam Church, Montgomery county, in 1868.

Brother Worrell was a member of Deatsville Church for thirteen years, where he served as deacon and Sunday school superintendent. He removed to Pratt City a few months before his death, April 14, 1903. It may be truly said that he was loved

and revered by all who knew him and that he was an ideal husband, father and church member. May the richest blessings of an all-wise Providence attend the grief-stricken family.

W. L. Walker,  
M. J. E. Estis,  
Davis,  
Church Committee.

LAMAR.—Dr. Lamar, who died in May, 1903 at Deatsville, was born in 1839. At the age of fifteen he became a member of the Missionary Baptist Church, living a consistent member until called to his reward.

Brother Lamar, secretary of the Central Association for a number of years, senior deacon of our church, and Sunday school superintendent filling all places with fidelity. The church Sunday school, Association, relatives, friends and a devoted wife, who so gently and tenderly ministered to his every necessity, feel they have lost a dear friend and companion and mourn his loss, but our loss is his gain.

"There is no death,  
What seems so is transition,  
This life of mortal breath  
Is but the gate of life elysian  
Whose portals we call death."

This done by order of church and Sunday school.

W. L. Walker,  
Bro. Davis,  
Dr. Ester  
Committee.

MISS JULIA MEADOWS.

Whereas, God, in His all-wise Providence, has called home a faithful and beloved member of the Baptist Young People's Union, Miss Julia Meadows; and,

Whereas, The Union feels it has sustained a great loss by her removal from us; therefore, be it

Resolved, That we place on record our appreciation of the faithfulness with which she has discharged her duties as a member of the B. Y. P. U. and of the pleasant intercourse which has endeared her to her fellow members.

Resolved, That we tender to the bereaved relatives and friends heartfelt sympathies in their bereavement.

Resolved, That a copy of these resolutions be sent to her family, and a copy sent to the Alabama Baptist for publication.

Mrs. R. L. Taylor,  
Fannie Lee Parker,  
T. N. L. Andrews,  
Committee.

BROCK.—Whereas, God has called home our sisters the venerable Mrs. R. Z. Brock and her daughter, Mrs. Othello Hughes; therefore, be it

Resolved, That we, as a society, have lost two of our most earnest Christian workers, whose memory we will cherish and whose zeal and kindness we will emulate.

Resolved further, That we extend our heartfelt sympathies to the bereaved relatives of our departed sisters, and that we bow in reverence, even though our hearts are aching, at this dispensation of God's providence.

Resolved further, That these resolutions be inscribed on our minutes, and that a copy be sent to the Southern and Alabama Baptist for publication.

Mrs. R. G. Roberts,  
Mrs. D. P. Haynes,  
Committee.

GILLILAND.—On July 27th the messenger of death came and took from us our much beloved friend and brother, W. A. Gillilan. (Alva, for such we were all wont to call him), was born Aug. 27, 1869, and at the age of twelve was converted and joined the church at Antioch and was baptized by Bro. W. M. Blackwelder. He was in the organization of the church at Center, of which church he remained a consistent member till his death. He was educated in the school of Chambers county and spent a while in Howard College. By his industry and faithfulness he acquired a very good education and taught for a number of years in the schools of his native and adjoining counties.

But perhaps the work that was dearest to his heart was what he was permitted to do for his Lord in the church and Sabbath school.

Many who knew Alva were strongly impressed that the Lord had a special work for him. During his months of suffering he never seemed to murmur but once, and then he stopped himself and said God is good.

C. S. Ellis.

READ THIS.

Ripley, Tenn., June 1, 1901.

Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give your "Texas Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.

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Pastor Baptist Church, Ripley, Tenn.

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From Electric.

Dear Bro. you seldom ever hear from this part of the vineyard, but I must tell you of a revival meeting occurring at old Liberty Church about twelve miles south of Alexander City; meeting began on Saturday before the third Sunday in August, the writer doing the preaching until Monday night when Rev. R. J. McElrath came in to help us and preached five strong able sermons during the week, the writer doing the rest. The Lord was with us from beginning to end, and in all my life I have never seen the spirit of the Lord working so powerful upon His people; numbers began to be converted, wicked men and boys turned from Satan unto God, and as soon as they was converted they would go to work for the Lord and do all in their power to lead others to Christ; they seemed to never think of being ashamed or afraid, and it made no difference who heard or saw them trying to lead others to Jesus. The result was forty-two united with the church, thirty-four by experience and baptism and eight by letter and restoration, and others that will probably join soon. We feel that we owe much to Bro. McElrath, he is a faithful earnest worker for his Master, and our prayers will go with him wherever he goes. Our church is greatly revived, and we all giving God the praise. May the Lord's richest blessings rest upon these dear ones who were buried with Him in baptism is the earnest prayers of their pastor.

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**An Appeal to the People of Alabama.**

In Stonewall Cemetery, Winchester, Va., there are lots for each Southern State. Here a number of their dead soldiers lie buried. The number ranges from about fifty to three or four hundred in each State lot. Alabama has seventy-one. About the center of each lot stands a beautiful monument, and each grave is suitably marked with marble head and foot-stones, except Alabama. This State has no monument and no marble head-stones, except to three graves. Imagine our mortification recently, when my wife and I were walking through this cemetery, feeling like taking off our shoes because we were walking where the dust of as noble, loyal dead lay as ever drew sword, when we discovered that Alabama's dead had no monument and no marble headstones, but decaying wooden head-boards only. We could not express our feelings at this sight, but we said our old State did not know this work and honor were not done. At once I offered my services to the Daughters of the Confederacy of Winchester, Va., who have this work in charge, that I might help raise the money needed.

As I am well acquainted in Alabama, being a native of that State, and having spent my life there, except the past five years, I thought I might render some help. The monument and head stones will cost \$700.00.

Here is the list of the dead as far as known with their companies and regiments:

1. Sergeant—Unknown, of Alabama. Died 1864.
2. A. C. Bond, Co. D, 3d Alabama. Killed Oct. 19, 1864.
3. D. C. Rankin, Co. C, 5th Ala. Died July 14, 1864.
4. Unknown. Died July 19 1864.
5. W. D. G., 47th Ala. Died Nov. 10, 1862
6. T. J. Lister, Co. C, 6th Ala. Died Sept. 22, 1864.
7. Sergeant, Wm. H. Thomas, Co. A. Died Oct. 22, 1864.
8. Capt. W. B. Hunt, 5th Ala. Died Oct. 19, 1864.
9. G. W. Hannah, Co. B, 5th Ala. Died Sept. 26, 1864.
10. J. Thomas, 14th Ala. Dec. 17, 1862.
11. W. Wyatt, 9th Ala. Died July 20, 1861.
12. J. C. Culver, Co. K, 4th Ala. Died July 29, 1861.
13. H. L. Smith, Capt. Travis Co. Died Aug. 4, 1861.
14. J. Furguson, Ala.
15. J. H. Frawick, Co. C, 15th Ala. Died June 19, 1862.
16. J. H. McElroy, Co. A, 44th Ala. Died Sept. 27, 1862.
17. F. M. Yancey, 44th Ala. Died Sept. 26, 1862.
18. F. Holtz, Co. D, 23d Ala. Died 1862.
19. B. F. Trotter, Co. I, 10th Ala. Died Sept. 30, 1862.
20. J. W. Dunham, Co. F, 47th Ala. Died Nov. 3, 1862.
21. A. Thompson, Co. F, 44th Ala. Died Sept. 28, 1862.
22. W. M. McCull, Co. C, 13th Ala.
23. A. D. Moore, 13th Ala.
24. T. J. Wilson, Co. B, 5th Ala. Died Oct. 19, 1862.
25. M. Mann, Co. A, 44th Ala. Died Oct. 19, 1862.
26. C. A. Mabel, Co. F, 44th Ala. Died Oct. 22, 1862.
27. A. L. Murvel, Co. B, 11th Ala. Died Nov. 1862.

**To the Public.**

OPELIKA, ALA., May 12, 1900.

Having used Dr. Tichenor's Antiseptic in my family and known of its use for a number of years, I take pleasure in recommending it as a valuable household medicine. Its efficacy as a dressing for Wounds, Burns, etc., is really wonderful, preserving the flesh and allowing it to heal without inflammation or suppuration. It is very popular wherever well known.

Respectfully,

J. F. PURSER,

Pastor Baptist Church.

28. W. T. Harper, Co. K, 44th Ala. Died Oct. 31, 1862.
29. J. J. Thompson, Co. B, 49th Ala. Died Oct. 24, 1862.
30. O. H. Campbell, Co. B, 8th Ala. Died Oct. 24, 1862.
31. R. W. Yeldell, Co. C, 44th Ala. Died Oct. 25, 1862.
32. L. Glaise, Co. C, 48th Ala. Died Oct. 29, 1862.
33. R. Williams, Co. F, 48th Ala. Died Oct. 29, 1862.
34. W. W. Trent Co. F, 15th Ala. Died Oct. 30, 1862.
35. H. C. Hendrix, Co. B, 15th Ala.
36. B. F. Holiday, Co. G, 14th Ala.
37. R. J. Cartwright, Co. C, 47th Ala. Died Oct. 21, 1862.
38. M. S. Moore, Co. G, 3rd Ala. Died Oct. 24, 1862.
39. W. G. Higginbotham, Co. A, 49th Ala.
40. J. Messer, Co. E, 15th Ala. Died Oct. 28, 1862.
41. D. M. Smith, Co. G, 47th Ala.
42. L. S. Markum, Co. B, 26th Ala. Died Nov. 1, 1862.
43. L. Kidd, Co. H, 15th Ala.
44. E. Faunton, Co. F, 15th Ala. Died Nov. 1, 1862.
45. J. Buchanan, Co. K, 48th Ala. Died Nov. 4, 1862.
46. W. Young, Co. F, 15th Ala. Died Nov. 7, 1862.
47. P. A. Swann, Co. C, 47th Ala. Died Nov. 11, 1862.
48. Capt. G. W. Reid, Co. E, 5th Ala. Died Sept. 24, 1862.
49. M. Elmore, Co. G, 3rd Ala. Died Oct. 21, 1862.
50. Jno. M. Pugh, Co. C, 3rd Ala. Died Oct. 21, 1862.
51. W. J. Vensey, Co. C, 3rd Ala. Died Nov. 14, 1864.
52. Jas. Porter, Co. C, 51st Ala.
53. Sergt. C. W. Mafnen, Co. D, 5th Ala.
54. Corporal D. Wood, Co. D, 61st Ala.
55. C. H. Bergen, Co. H, 5th Ala. Died Nov. 29, 1864.
56. Robt. C. Ellington, Co. F, 64th Ala. Died July 19, 1864.
57. E. G. Adams, Co. M, 6th Ala. Died July 21, 1864.
58. G. R. Purnell, Co. C, 12th Ala. Died July 21, 1864.
59. Jos. West, Co. E, 12th Ala. Died July 23, 1864.
60. D. Friday, Co. E, 44th Ala. Died Oct. 9, 1862.
61. W. G. Rowland, Co. F, 13th Ala. Died Oct. 21, 1862.
62. L. N. Gilbert, Co. G, 44th Ala. Died Oct. 12, 1862.

63. W. G. Cole, Co. I, 14th Ala.
64. R. E. Newman, Co. E, 15th Ala. Died Oct. 15, 1862.
65. W. G. Ballard, Co. H, 14th Ala.
66. C. Goodson, Co. A, 44th Ala. Died Nov. 16, 1864.
67. Blanchard, Co. K, 10th Ala.
68. J. Sims, Co. D, 3d Ala. Died Dec. 8, 1862.
69. W. R. Copeland, Co. B, 61st Ala. Died Oct. 8, 1864.
70. J. J. Gill, Co. I, 6th Ala. Died Dec. 6, 1862.
71. Lieut. W. D. Lyons, Gen. Ewans Staff, Goodsons Div., Gen. Early's Army. Died Sept. 27, 1864.

Let the surviving members of the above companies, regiments and army, with the people of Alabama, please respond to this appeal. Also let the friends and relatives of the dead respond. Let us have the help of the various organizations of Confederate Veterans, sons of Confederate Veterans and United Daughters of the Confederacy. I will receipt for all money sent me. I appeal to acquaintances, friends and relatives in Alabama for help. To those in the State who do not know me, I refer to the editor and publisher of the Alabama Christian Advocate, and to members of the Alabama Conference, M. E. Church, South. I was a member of this Conference for fifteen years and am now a member of the Baltimore Conference, and pastor at Berryville, Va. I ask the press of Alabama to please publish this appeal and give it editorial notice. I offer my services in this work without charge and for the love I have for my State's dead, believing it must be done, and that Alabama will do it.

Let me have the money at an early day. Address me at Berryville, Va.

Jas. M. Green,  
 Pastor M. E. Church, South.

It will be good news to thousands of Baptists in Alabama to know that Dr. Montague is able to once more give his time to the work at Howard College. His presence at the opening on Wednesday will be an inspiration to the faculty, the students, and the friends of the college. God grant that he may be strengthened to do the great work he has mapped out for himself. Let every friend of the Howard attend the opening and show the worthy president that he has a host of friends upon whom he can lean.

Subscribe for the Southern and Alabama Baptist.

**The Drunkard Shops Must Go.**

Air: "Deliverance Will Come."  
(Dedicated to the Legislature of Alabama.)  
O Patriots, let us rally  
And finally take a stand  
Against the Liquor Demon,  
And drive him from our land.  
Dispensaries, Blind-tigers,  
Saloons and Wild Cats, too,  
Are his recruiting stations;  
These drunkard shops must go.

Chorus:—Then, shouts of victory,  
Songs of glory,  
Shouts of victory,  
We shall hear.

Too long they've cursed our nation  
With poverty and shame;  
With sin and degradation,  
And crimes of every name.  
Too long have we been paltering  
Before this stealthy foe  
Of Good and shrdletoi oaJ a'bd.shrdl  
The drunkard shops must go.

Chorus:—  
Against all liquor dealers,  
And liquor voters, too,  
And Liquor Legislators  
God has pronounced a woe.  
Then give us moral courage,  
To stand like patriots true  
And save our homes from ruin—  
The drunkard shops must go.

Chorus:—  
Then, trusting in Jehovah,  
We'll, like true patriots, stand;  
And smite this liquor demon,  
And drive him from our land.  
Then from each vale and mountain  
Will songs triumphant flow  
To God who gives the victory—  
The drunkard shops must go.

Chorus:—  
B. F. Stamps.

**Temperance.**

It is not necessary to characterize the saloon. Too well you know the character, and the untold misery it causes. You see the thousands and tens of thousands of these instruments of evil as they reach for the last nickel of the poor besotted wretch, who forgets his very soul in satisfying his appetite for strong drink. Oh! what fearful wreck and ruin are wrought to swell the receipts of the man behind the bar.

The picture is one you cannot do justice to, try as you may. Its hideous character covers the vilest thoughts, the darkest and the deepest despair. You find concealed in that nickel the unwritten history of more woe, misery, and distress, than comes from all other crimes of mankind. You see manhood brought to a condition below. You see genius uttering low maudlin speech of drunkards; you see fathers and brothers; young men and old men going down into that hell where there is no respect, no honor, no mercy, no sympathy, no blessings. Where there are only remorse, disgrace, confusion and sin. And now I appeal to you as men with hearts of love and pity, not to ignore this terrible specter, which stalks the earth like an evil spirit, and brings to an untimely grave so many of our youth.

I only wonder that God in His just wrath does not blot out life, even the so-called Christian man for allowing the existence of such a monstrous wrong. With kindest regards for the success of the Baptist, I am, J. B. Trotter.

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All Skin and Blood Diseases Cured.  
Mrs. M. L. Adams, Fredonia, Ala., took Botanic Blood Balm which effectually cured an eating cancer of the nose and face. The sores healed up perfectly. Many doctors had given up her case as hopeless, hundreds of cases of cancer, eating sores, suppurating swellings, etc., have been cured by Blood Balm. Among others, Mrs. B. M. Guerne, Warrior Stand, Ala. Her nose and lip were raw as beef, with offensive discharge from the eating sore. Doctors advised cutting, but it failed. Blood Balm healed the sores, and Mrs. Guerne is as well as ever. Botanic Blood Balm also cures eczema, itching humors, scabs and scales, bone pains, ulcers, offensive pimples, blood poison, carbuncles, scrofula, risings and bumps on the skin and all blood troubles. Druggists, \$1 per large bottle. Sample of Botanic Blood Balm free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and special medical advice sent in sealed letter. It is certainly worth while investigating such a remarkable remedy, as Blood Balm cures the most awful, worst and most deep-seated blood diseases.

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**Atlantic Coast Line.**

	Nov. 30th.	212	40	58
Lv. Montgomery	4:15pm	7:00am	7:45pm	
Ar. Sprague Junction	5:40pm	7:30am	8:25pm	
Troy		8:32am	9:25pm	
Brundidge		9:22am	10:05pm	
Ozark		9:52am	10:50pm	
Eiba Junc.		10:16am	11:17pm	
Abbeville Junction		10:45am	11:50pm	
Botham		11:00am	12:01am	
Eainbridge		1:00pm	1:50am	
Olimax		1:15pm	2:05am	
Thomasville		2:10pm	3:15am	
Valdosta		4:00pm	4:37am	
Waycross		5:20pm	6:15am	
Jacksonville		8:00pm	9:00am	
Tampa		8:10am	10:35pm	
Port Tampa		8:45am	11:05pm	
Lv. Waycross		10:15pm	10:06am	
Ar. Savannah		1:35am	12:50am	
Ar. Charleston		6:45am	5:00pm	
Lv. Sprague Junction	5:40pm	8:00am		
Ar. Luverne	7:15pm	11:00am		
Lv. Abbeville Junction		10:45am		
Ar. Abbeville		12:20pm		
Lv. Olimax		2:40pm		
Ar. Chattahoochee		4:55pm		
Going West	*65	*67	-60	
Lv. Eiba Junc.	10:00am		3:15pm	
Ar. Enterprise	11:00am		4:30pm	
Ar. Eiba	12:00pm		6:00pm	
Going East	*40	*45	-70	
Lv. Eiba	7:00am	12:30pm		
Ar. Enterprise	8:20am	1:30pm		
Ar. Eiba Junc.	10:00am	2:35pm		

\*Daily, except Sunday. -Sunday only.  
Trains arrive at Montgomery 8:10 a. m., 6:30 p. m.  
Pullman sleepers on No. 58 between Montgomery Jacksonville and St. Petersburg.



Effective January 4, 1903.

**EASTBOUND.**

	No. 2. Daily.	No. 4. Daily.
Lv. Birmingham	6:40 am	4:00 pm
Ar Childersburg	8:20 am	5:32 pm
Ar Sylacauga	8:43 am	5:50 pm
Ar Talladega	12:48 pm	
Ar Anniston	2:05 pm	
Ar Goodwater	9:22 am	6:24 pm
Ar Alexander City	9:57 am	6:59 pm
Ar Dadeville	10:32 am	7:34 pm
Ar Camp Hill	10:51 am	7:46 pm
Ar Opelika	11:35 am	8:25 pm
Ar Columbus	12:38 pm	9:25 pm
Ar Fort Valley	8:20 pm	11:45 pm
Ar Macon	4:15 pm	12:40 am
Ar Americus [ex. Sun.]	7:00 pm	11:20 am
Ar Americus via Fort Valley	10:05 pm	6:10 am
Ar Albany	11:10 pm	7:15 am
Ar Augusta		6:45 am
Ar Savannah		7:00 am

**ARRIVALS.**  
No. 1, from Macon, Albany, Columbus, Opelika, Americus, etc., 8:45 p. m.  
No. 3, from Savannah, Augusta, Macon, Columbus, etc., 12:20 p. m.  
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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	
1:30 p. m.		9:20 p. m.
6:30 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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\*Daily except Sunday.

**The Western R'y of Alabama.**

SCHEDULE EFFECTIVE SEPT. 25, 1903.

	44	54	5
Lv. Selma	4:00pm	5:00am	
Ar. Montgomery	5:55pm	6:50am	
Lv. Montgomery	6:30pm	1:30pm	5:55am
Ar. Opelika	8:35pm	3:45pm	5:37am
Lv. Opelika	8:25pm	3:45pm	
Ar. Atlanta	11:40pm	7:35pm	11:40am
	57	55	53
Ar. Selma	11:30pm		10:30am
Lv. Montgomery	9:35pm		6:30am
Ar. Montgomery	9:30pm	10:55am	5:35pm
Lv. Opelika	7:40pm	5:50am	4:25pm
Ar. Opelika	7:35pm	5:50am	4:22pm
Lv. Atlanta	4:30pm	5:30am	1:05pm

Trains 57 and 55 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 53 and 56 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service.  
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Beginning with 1904, the quarterlies will be greatly improved and enlarged. The *Senior* will be 48 pages, and will be finely illustrated. The *Advanced* will also be enlarged and illustrated. Important changes will be made in the *Teacher* and *Superintendent*. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, *Our Story Quarterly*, for beginners will appear early in the new year.

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