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BAPTIST EVANGEL OF BIRMINGHAM - BAPTIST HERALD OF FLORIDA - CONSOLIDATED JAN. 1ST 1902 WITH

THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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VOL. 30.

BIRMINGHAM, ALA., SEPTEMBER 23, 1903.

No. 37



Rev. S. O. Y. Ray, after a year's faithful service, has accepted the Superintendency of Missions in the Birmingham Association to begin Nov. 1. We herewith print the likeness of our new Field Editor, Rev. A. D. Glass, who made a notable success of his work with the Age-Herald. We beg our friends to give him their aid. He is now in the field.



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THE SOUTHERN BAPTIST

and ALABAMA

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 18, 1899].

OUR EDITORIAL STAFF.

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

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Field Notes

WEST END.

We have just closed a great meeting at West End, Birmingham. Bro. A. C. Swindall, a consecrated, forceful and sweet spirited young man, did the preaching. The church was greatly revived and it is impossible to tell how many were converted. Twenty-one additions were made, eleven for baptism, also one asked for membership in the Methodist and three in the Presbyterian Churches. God has done great things for us here and we return thanks to him. In mentioning the meeting it would not be complete if we did not say something of the co-operation of the other churches here. Brother Dowling, the much loved pastor of the Methodist Church, was a great power, lending his help in every way possible.

It has now been nine months since I began the work at West End. There has been fifty-two additions to the church, the membership now being eighty-one. Sunday school, B. Y. P. U. and Sunbeams are doing a good work and are growing. We hope to have our Sunday school to reach 100 attendance before the close of the year.

Some of the best people in the world live at West End. J. O. Calley.

FROM BROTHER NASH.

After an absence of three months from my pastoral work, on account of illness of myself and family, I found myself again, Saturday before the first Sunday in August, among my people at Harmony. We had a few days' protracted meeting in which the church was revived, several conversions, and two joined by experience.

The second Sunday in August began our protracted meeting at McLarty, which resulted in revival of the church. Our protracted meeting began at Union No. 1 (Duck Springs), the third Sunday in August and continued several days. The church was much revived. At the close of the meeting we were presented with a fine suit of clothes, by the members and friends of the church, led by Sister T. C. Gallo-way, which we appreciate very much and extend our thanks for the same.

From Union we went to Liberty (On-conta) and had a nine days' meeting which was one of the greatest I ever was in. The church received twenty or thirty conversions, seventeen baptisms, some restorations and letters. This ends our "circuit," but the fifth Sunday we went to Cleveland, where Bro. Samuel Cox was carrying on a protracted meeting. We preached several times. The meeting was a great one. I left it in progress, therefore I can't give results.

Brother Barnett, we invite you and

Bro. W. B. Crumpton specially to attend our Association to convene at Friendship Oct. 16th.

ALABAMA SUNDAY SCHOOL ASSOCIATION.

The annual convention of the Jefferson County Sunday School Association will be held at Birmingham on Sept. 29, 1903.

The basis of representation is, all ministers of the gospel, the superintendent and three delegates from each Sunday school in the county.

Joseph Carthel, Gen. Secy.

THE FIFTY-FIRST SESSION OF BIGBEE ASSOCIATION.

Judge A. P. Smith of Eutaw, was elected moderator and Rev. J. E. Her-ring of Sumterville, clerk.

Dr. W. B. Crumpton enthused us with a good long speech on missions. The Doctor is a fluent talker and can say much in an hour and a half, but he is entitled to every minute of the time that he may want. His work is the work of us all and entire co-operation is indispensable to the best results.

Dr. Murphy talks education with telling effect and Dr. Patrick makes a fine impression. He talked fluently for the Howard and Dr. Montague and ministerial education. We were satisfied as to the ability of the Doctor to look after the Judson in all her work. The Doctor gave us a splendid sermon as well as a fine address during the session.

Rev. W. H. Fancher of Demopolis preached the introductory sermon to the delight of all. Dr. W. G. Curry and Sister Curry were with us again and the Doctor preached a fine missionary sermon. He was in fine trim and gave us food for thought and bread to eat. Rev. Stewart told us all about the Orphanage and we gave him \$100. The visitor preached to a packed house at 8 p. m. and Mrs. W. H. Moore gave a solo of unusual force. Two young men and two young ladies gave themselves in consecration to God as missionaries, wherever God directed.

The Baptist Bay was in evidence taking names for the Southern and Alabama Baptist.

Rev. J. D. Cook was a welcome visitor from Meridian. He rendered much valuable assistance in adjusting the work. For many years Brother Cook was the efficient clerk of the Bigbee Association. The newly elected pastor, Rev. I. N. Langston, of Myrtlewood, made a fine impression on the Association. The Cuba Church is one of our strongest churches. They have remodeled their house and are putting in new pews of the latest pattern. They

are to have two full Sundays in the future. The Association was handsomely entertained by the good people of the prosperous city where everything is on the boom.

The choir rendered some fine music and they were prompt to duty. After a solo rendered by Mrs. Moore a collection of \$100 was taken by Dr. Cook for missions.

The W. M. S. session was largely attended and showed fine work done. When the women withdrew to hold their session in the M. E. Church the few men left were so discouraged that one brother made a motion to adjourn.

We are going to arrange for the W. M. Society to hold their session with the Association next year, giving them all the time they may desire. They were the last to leave the Cross of Christ and the first to tell of the risen Lord. God bless them in their work.

B. L. Mitchell.

FRUITHURST.

I desire to say a word in behalf of the Baptist Church at Iron City. The church has been without a pastor for some time, and I accepted an invitation to conduct a few days' meetings there, and I am unable to say enough in praise for the great interest of the people of Iron City and surrounding community. The church is weak numerically, but denominational distinctions were marked out and being assisted by Captain Howell and other good Methodist brethren, we had a revival of religion that will be long remembered by the people of that vicinity. There was no accessions to the church, but I feel that there was seed sown in the hearts of the unsaved that will spring up into eternal life, not many days hence. The hospitality of the people in and around Iron City cannot be surpassed by any community and any service that can be rendered by any of our ministering brethren would be highly appreciated. How true are the words of our Lord, Behold the harvest truly is great, but the labors are few.

Let us pray that God will send forth more willing laborers into His vineyard, for we have only to look around over this sunny land of ours to see vast multitudes of precious souls coasting the broad road that leads to death. Let us, as the professed followers of Christ, launch out into the deep places of sin, and let down the great gospel net for a draught. The meeting begun Sept. 1st and continued until the 9th, and Brother Jenkins of Heflin, preached at 11 a. m., Sept. 1st. Brother Scott of Heflin, preached Wednesday, 2d, and Brother Cross preached Saturday night. Each one of them done their duty and delivered able sermons. The writer preached fourteen sermons and Wednesday night bid farewell to a large congregation and turned his steps homeward, leaving behind a people

whom he loves and for whom he shall pray until their unsaved boys and girls are brought home to Jesus.

I. R. Walker.

FROM AUGUSTINE.

I commenced my meetings on Saturday before the first Sunday in August, and closed on Friday before the fifth Sunday.

Bro. L. M. Bradley was with us from the beginning and did the preaching. We commenced at Hepzibah; from this place we went to Pisgah and from Pisgah to Ocmulgee. The Lord was with us all the way through and graciously blessed us at Hepzibah. There were six accessions, four by letter and two by experience. The church was very much revived and stimulated to greater work for the Master. At Pisgah we had rain nearly every day and night; the roads were very muddy and the nights fearfully dark. Notwithstanding all these disadvantages we had a great meeting, the people prepared themselves with torch lights and lanterns and went through the rain and mud. At this place we baptized nine, received one by letter and one was restored, total, eleven.

We next came to Ocmulgee, which was our last meeting, but not the least, for the Lord was with us in great power. At this place there were fourteen accessions, thirteen by baptism and one by restoration. Since the meeting the church has received another for baptism, but the poor fellow will never be able to do much for his Master. He is now about seventy years old, and is also a paralytic. We feel very thankful to the Lord for what he has done for us.

I must say in conclusion that Bradley is a great fellow. He not only helps the people, but is so helpful in every way to the pastor. He is certainly a vessel through which the spirit moves as he presents the great truths of our Lord and Master. May God ever bless him and his dear family and the cause he represents.

J. A. McCrary.

TAKE NOTICE.

The date of the meeting of Bibb County Association is the 7th of October and not the 17th. It was a misprint on back of minutes. Please change the date in your paper. Six Mile is in Bibb county, five miles west of Asby on the Southern Railroad. Will have all trains met with conveyance on the 5th and 7th inst. All are invited.

J. W. Mitchell, Pastor.

FROM VALLEY HEAD.

We have just closed a revival of ten days. Had fourteen professions. The church was revived. The writer did all the preaching but three sermons, and the Lord has wonderfully blessed me for I am not a year old in the ministry yet. Pray for us.

Geo. H. Carr.

Field Notes

MONTGOMERY ASSOCIATION.

The twenty-second annual session of the Montgomery Baptist Association was held with the church at Fitzpatrick's Sept. 16-18. The attendance was good, and the church was filled at every service. It was the good fortune of your correspondent to be the guest of Deacon John Gray, in whose hospitable home the visiting Baptist preacher always finds a welcome.

Of course the old officers were re-elected: G. G. Miles moderator; A. J. Preston, clerk, and G. W. Ellis, treasurer.

The letters from the churches show increase in amounts contributed for missions. Almost all the churches report repairs and improvements to their houses of worship. The church at Autauga Line, which was constituted last November, was admitted to the Association. Rev. R. H. Henderson is the pastor.

The introductory sermon was preached by Dr. C. A. Stakely. Text, Jude iii, "Earnestly contend for the faith which was once delivered to the saints." His divisions were:

1. The truth as it is in Jesus.
2. The past delivery of this truth to the saints.
3. The duty of supporting this truth by holy contention.

It was an able and earnest presentation of the truth.

Pastor W. J. Elliott and his flock at Fitzgerald are in love with each other, and united in abundantly providing for all who were in attendance. The afternoon of the first day was given to the consideration of missions. The report on State Missions was presented by Rev. R. H. Hudson, on Home Missions by Rev. H. R. Schramm, on Foreign Missions, Rev. Geo. E. Brewer. In the absence of Secretary Crumpton, the discussion of these reports was opened by Dr. Stakely. He was followed by O. F. Gregory, Geo. E. Brewer, A. F. Dix, H. R. Schramm, R. H. Hudson and A. J. Preston. A full house listened with deepest interest and deep solemnity prevailed, which was intensified with deep spiritual tenderness when Rev. W. A. Windham, pastor of Southside Church, Montgomery, told us that he was very seriously considering offering himself to the Foreign Mission Board for the work in South America, and asked that the Association pray for Divine guidance to be given him in this important crisis in his life. Rev. Geo. E. Brewer led in prayer.

At night Rev. W. A. Windham delivered a very helpful and scriptural study of the mediatorship of Jesus Christ, our Prophet, Priest and King.

The representatives of the various Woman's Mission Societies in the Association met in the Methodist Church. Mrs. S. A. Smith, vice-president, presiding, and Mrs. T. W. Hanmon acting as secretary. The ladies report an excellent attendance, and very encouraging reports from all the churches.

Rev. D. P. Lee presented the report on denominational literature. In the absence of Editor Barnett your correspondent volunteered to represent the Southern and Alabama Baptist and urged the duty of every family to subscribe and pay for this valuable State paper. Rev. N. B. Williams and Moderator Miles also spoke on this subject.

The second day was opened with the report on denominational education by Dr. Stakely, who followed in an earnest appeal for Howard College and the Judson.

Prof. J. A. McNeil of Fitzpatrick, gave an excellent and helpful address on the value of education.

The report on ministerial education was presented by Rev. W. J. Elliott, who was followed by Rev. S. J. Catts in a brilliant address, full of practical wisdom, and chaste and well-ordered in all its conceptions. While all the speeches of the Association were of a high order, this was certainly one of the gems of the occasion.

The missionary sermon was preached by O. F. Gregory. Text, Ezekl. xxi, 47, and Rev. xi, 15. "I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is; and I will give it him." "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and He shall reign forever and ever."

A cash collection of \$—? was taken. Editor Barnett presented the interests of our State Baptist paper.

The Committee on Resolutions presented a testimonial to the memory of Dr. J. I. Lamar, for many years clerk of this Association, and a deacon of Deatsville Baptist Church.

The next meeting of the Association will be held with the church at Wetumpka, beginning Wednesday before the second Sunday in September.

Rev. R. F. Tredway preacher of the introductory sermon. Rev. S. J. Catts to preach the missionary sermon.

Rev. H. R. Schramm was elected delegate to the Southern Baptist Convention; alternate, Rev. Geo. E. Brewer.

A committee consisting of Bros. Catts, Schramm and Elliott, was appointed to arrange for Fifth Sunday meetings at four points in the Association.

The report on Woman's Work was read by Dr. Stakely. Addresses were made by him, O. F. Gregory and H. R. Schramm.

Dr. C. L. Boyd read report on B. Y. P. U., and discussed by Bros. Stakely, A. F. Dix and G. W. Ellis.

Deacon W. B. Davidson read a very strong report on temperance. Other speakers were Rev. Geo. E. Brewer, Dr. C. L. Boyd.

Mr. S. B. Sightler presented the report on Sunday schools. Discussed by W. B. Davidson.

Heartly thanks were returned to the community for their abundant hospitality. It was a delightful session, well attended, the speeches were as a rule, excellent, the spirit of brotherly love and unity prevailed.

Moderator Miles presides with dignity and yet with gentle grace and kindness, and Clerk Preston is accurate and prompt.

Rev. S. J. Catts preached at night, and was followed by Rev. A. F. Dix in a temperance address. O. F. G.

FROM PRICEVILLE.

We are wide awake in North Alabama on temperance. We are tired of the saloon. As Christian people we ought to rise up in our might and stop the evil. It is sending millions to drunkard's graves, to drunkard's hell. Lets ask our Legislature for a prohibition act to cover the dear old State of Alabama. It would be one of the grandest acts of the Legislature. If the Christian people of the United States would call a convention and consolidate their forces and nominate them a man for President, we would get rid of the worst evil in the United States. The Christian people can rule the world if they would turn their attention to this matter. Christians should vote as they pray. What is it that brings sorrow? What is it that bring war? What is it that brings poverty and makes broken hearted mothers? What is it that brings sadness to brothers and sisters hearts and brings little children to rags and starvation? What is it that brings all the evils that is perpetrated in our Christian land? What is it that brings men and some women to the gallows and to the penitentiary and coal mines? What is it that causes husband and wife to fall out and fight? What is it that causes fathers sometimes to kill their dear son or daughter and sometime to take their darling wife's life and then his own? Why, it is Liquor! Liquor! Liquor. I imagine that there are reserve seats in hell for the liquor sellers. Selling whiskey is not an honorable business. It may be the honorable way to hell. The business is landing millions yearly into the lake of fire.

Oh God, we pray Thee that the Holy Spirit may get hold of the whiskey men and shake them from center to circumference. Oh God, we pray Thee that the blessed Spirit may open these blinded eyes that they may repent and be saved from this great evil, and turn unto the living God and be saved before they wake up in an awful hell with the lost. J. J. Bishop.

LIBERTY BAPTIST ASSOCIATION
For the first time this Association met in Huntsville on Thursday, Friday and Saturday of last week. The Association met in the Dallas Avenue Baptist Church and was presided over by Moderator Hampton of Meridianville. Lack of space forbids the Alabama Baptist giving a full report of this splendid meeting, but the writer will say that never before in the history of the Association was such a magnificent and successful session enjoyed. A large delegation was present from the active churches in the Association which is composed of those Baptist Churches in Madison and Limestone counties. The whole program was carried out with few exceptions, and the different reports showed a healthy increase in every department of work. The Association decided to raise \$900 for missions this year, and also gave a nice sum for the worthy Orphans' Home at Evergreen. The addresses of the Association were fine and were productive of much good. On the last day of the convention Bro. M. H. Crutcher, the much loved young Baptist preacher from this county, volunteered to go as a missionary on the foreign field. He will spend one year in Howard College before leaving for his new work. Regular old-time religion got hold of the brethren and sisters present at the Association and the result will show forth good fruits in future. Officers for the new year were re-elected as follows. Dr. J. P. Hampton, moderator, Meridianville; Hon. Perry Henderson, clerk, Athens. Madison was selected as the next place of meeting and Rev. J. A. Jenkins was chosen to deliver the introductory sermon when the Association meets there.

Bro. M. H. Crutcher, the young preacher who has just volunteered to go as a foreign missionary, is up in Jackson county holding a revival meeting. Brother Crutcher is easily one of the best young men in the whole Baptist denomination and his friends in general see a most brilliant future before him. Walter M. Murray, pastor of the First Baptist Church here, will close his revival meeting at Scottsboro this week. By former promise to the people of Scottsboro this meeting kept him from attending the Liberty Baptist Association which has just closed its meeting here. The familiar face of W. B. Crumpton was missed in the meeting of Liberty Baptist Association held here last week. Explanation of the illness of one of his sons was made and the prayers of the good people went up in his behalf. Mrs. Butler, wife of Prof. S. R. Butler, superintendent of the First Baptist Sunday school, is convalescing after a dangerous illness with typhoid fever. The Young Peoples' Union of the First Baptist Church, held a grand rally yesterday afternoon at 4 o'clock. The meeting was largely attended and a nice program was carried out. Pro. John Stewart, superintendent of the Orphans' Home, was among the welcome visitors to Huntsville last week. He rekindled the feeling and interest for the little orphans in his care and received a liberal response as a result of his visit. J. E. Pierce.

THE ALABAMA ASSOCIATION.
To the churches of the Alabama Association, dear brethren, I notice a mistake of our moderator in the issue of the 9th inst. A proposition to change the time of convening from Friday before the second Sunday in October, to Thursday before the second Sunday.

That proposition was made and the vote was taken which resulted in an overwhelming majority in favor of holding to the old time honored day—as you remember, Brother Editor.

I hope that question will not be sprung any more and I hope the old time honored Association will stand firm in the faith and do more for the cause. And instead of dissolving that she may expand further and further. Success to the Baptist.

T. E. Morgan.
Honoraville, Ala.

A VISIT TO COOSA COUNTY.
During my vacation this summer which I spent in Alabama, I went with my oldest brother to our birth place in Coosa county, where I had not been, except for one brief hurried visit, for thirty-two years. My, what changes in the roads, hills, streams and houses from the picture my mingled childish memories and fancies had painted. The names of the people were familiar, but the faces of only a few could be recalled. By far the greater number of those I had known had either moved to other parts or passed into the great beyond, and as we passed over the scenes of other days I could not keep my thoughts from running after them.

They were holding a most interesting meeting at the time in the old Wayside Church. In the latter part of the sixties my father, not then a Christian and my mother a Methodist, invited a young Baptist preacher, the Rev. A. G. Rains,

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to come to our home and preach in a new school house built on the edge of the old homestead. He came and soon the Wayside Church was organized. Old Bro. Felix Sample, who was then running my father's mill, was the first to be baptized in the pond. This was the first baptism I had ever seen. A few months later a great revival was held in the church. I sat on the banks of the same pond and witnessed the baptism of my father and mother, the Rev. J. M. McCord, now of East Lake, his father and mother, Brother Rain's first wife, then a young lady, and a host of others. My father never loved any man better than he did Brother Rains and we always esteemed it a great honor to have him in our home. We passed by his home near Coosa river, but failed to see him, which we regretted very much.

For two days and nights I tried as best I could under the circumstances to preach for them in their meeting. Such a host of young people! What an opportunity for influencing eternity. The house was so crowded at night that a great number had to stay out doors and listen through the doors and windows. The order and attention was perfect and the interest profound. Some thirty or forty came forward for prayer at the last service. A number had united with the church. Bro. J. C. Thomas of Titus, has been their much beloved pastor for the past six years. He is doing a work which only eternity can fully reveal. I learned to love him much on this short acquaintance. God bless the country pastor. He is doing a work which only heaven fully appreciates.

I also met Brethren Shores and Jones, young ministers in whom I became much interested. May God open the way for them to enter some of our schools to prepare themselves for their life work of promise. What a power they may become in the hands of God if given the advantages He would have them take.

The people! the people! how hospitable attentive, thoughtful and kind in every conceivable way. If we could have stayed as long as they would have had us and visit all who besought us when would we ever have gotten away. God bless them one and all and lead them to know the joys of His salvation. Oh! that that great host of unsaved ones may soon know Him as the giver of life to their never dying souls.

This visit shall ever be most fondly cherished during my life. Yes, even in eternity. J. M. Thomas.

ORPHANS' HOME.

As I attempt to write this week Miss Stitts' kindergarten class on the floor above moves so gently and interestingly that I lose sight of all other interests and wonder if our friends know, or take time to think, what this class means toward the polishing of the uncouth diamonds that are coming this way. A long felt want in the work here is now filled. We have the babies from three to seven, and we have the teacher whose heart is in the work but ah! such rude fixtures for a cause so worthy. No kindergarten apparatus except what she brought to us in her trunk, and such substitutes as can be gathered from our school room. And yet thirty children have been held for more than two hours without a cry or the slightest disturbance, and as they pass down the long stairs, their childish good bys can but mean, we are sorry you have dismissed us and will be glad when we are called again. I have a feeling that there is a

friend, yet unseen, that will not permit us to go long without a well furnished kindergarten room. This class is the attraction at the Home now and holds from 2 to 4 every afternoon. No other two hours spent here means so much for the babies. Friends are urged to visit and inspect the work, and those desiring to do so are requested to come on Mondays. Our sick children are all better. J. D. Pittman.

ANTIOCH ASSOCIATION. PROGRAM.

This body will convene with Hickory Grove, Choctaw county, Ala., Oct. 2, 1903.

FRIDAY.

10:30 a. m. Devotional services—Rev. W. E. Fail.

11 a. m. Associational Sermon—Rev. T. E. Tucker.

Appointment of Committee on Credentials.

Adjourned to meet at 2 p. m.

2 p. m. Report of Committee on Credentials.

Permanent Organization.

3 p. m. Report on Publication—Elder J. B. Hamberlin.

4. Report on Indigent Ministry and Their Families—Rev. J. E. Thames.

Announcement of committee to report at this session. Adjourned to meet at 9:30 a. m.

Report of Industrial Academy—Trustees.

10 a. m. Report on Education in General—H. M. Mason.

11 a. m. Report on Missions in General—Rev. T. W. Fagan.

Adjourned to meet at 2 p. m.

Report on Woman's Work—Mrs. J. B. Hamberlin.

2:30 p. m. Report on Baptist Orphanage—Rev. T. E. Tucker.

Report on Division of Funds—F. A. Tate.

Report on Prohibition—Rev. J. L. Carney.

Adjourned to meet at 9:30 Sunday morning.

Report on Sunday Schools—Rev. J. L. Carney.

11 a. m. Preaching.

All are invited to attend.

H. M. Mason,
Committee on Program.

Rev. and Mrs. N. C. Underwood announce the marriage of their daughter, Ava Mae, to Mr. Benajah Wilkes Word, on Tuesday evening, October sixth at nine o'clock at home, Brundidge, Alabama. Their friends are all invited. No cards will be sent out. We wish the contracting parties every happiness this life can give.

FROM KELLYTON.

As I see nothing said from this part of the vineyard of God, I feel the demand rests upon me. Our meeting at Old Mt. Olive Church, six miles west of Goodwater, began on Saturday before the fourth Sunday in August and closed on Sunday following. Rev. C. C. Heard, pastor and Bro. Ocie Bentley assisted in the work. I am sure I never saw the power of God demonstrated any more fully and the gospel of Jesus preached more forcibly than it was in this meeting. I feel that we owe much gratitude to Brother Heard and Brother Bentley, and honor to God for the great love which was manifested during the entire meeting. The whole church seemed to be rejoiced in spirit

and more strongly united for the work of the Lord than ever before. There were fourteen united with the church by experience and baptism, thirteen were baptized at close of meeting and one yet to be baptized. The interest in the meeting was very great and increased even till the close. We were greatly revived in spirit, but sad indeed to part from the brethren and dear people, for our Lord is a great God and works mightily in the hearts of His people and always gives an out-pouring of His Spirit when a church stands together in bonds of Christian love and gives her best efforts and strength to the work and her pastor. May the Lord's richest blessings continually rest upon our church together with her pastor and Brother Bentley and especially upon those who were buried with Him in baptism, is

the earnest prayer of your humble servant in the Lord. R. W. Carlisle.

HAW RIDGE ASSOCIATION.

We meet at County Line Church, seven miles from Enterprise, Oct. 14th. Conveyances will be at Enterprise to carry visitors to the church. Come, brethren. This is the country you are looking for. Come see the promised land, and eat the fruit thereof. We have wire grass, but not grass wires. Come see the city, whose thrift and progress are all that its name implies; and a country, whose sturdy sons of toil, are making the wilderness blossom with the apple and the peach.

Come Barnett, come Crumpton, come! and let all the "furinners" come, and talk on missions freely.

R. M. Hunter.

Was Auspicious: Howard's Opening.

Best Year Yet Is Promised the Institution—Large Attendance—Interesting and Inspiring Addresses Were Heard.

The formal opening of Howard College took place this morning, when a large audience assembled in the chapel to hear addresses by prominent citizens.

The exercises began at 10 o'clock. At that hour the students who had arrived to enter the college went to the hall. There was a large attendance of ladies and they composed fully half of the audience.

DR. MONTAGUE PRESIDED.

On the stage a number of prominent lawyers, educators and ministers occupied chairs.

The president of the college, Dr. A. P. Montague, presided, and in a happy manner introduced the speakers.

All of the addresses were highly appreciated, as evidenced by the hearty applause that greeted them.

The new dormitory is ready for the students to occupy. The building is of red brick, beautiful in design and constructed on a plan that is most conducive to convenience.

Dr. Montague extended an invitation to those in the audience to go through the new dormitory. After the exercises many persons took this opportunity to see the building.

Several hymns were sung between the speeches, and this served to vary the exercises.

MAY FURNISH ROOMS.

Towards the close of the exercises President Montague stated that it was the desire of the faculty to have the rooms in the old building furnished as soon as possible and asked that any

one wishing to furnish a room let him know. The Rev. Frank Willis Barnett arose and said that he would be glad to furnish one of the rooms. The cost will be about \$20 each and President Montague hopes to hear from others who will assist in this matter.

The opening is considered a very creditable one. The president said: "The exercise and the speeches today are a great inspiration to us in our work."

The students will register this afternoon, and the formation of classes will begin tomorrow.

THE SPEAKERS.

Those who were called upon for addresses and who so happily responded were as follows:

The Rev. A. C. Davidson, President A. P. Montague, Dr. Crumpton, Mr. Belton Gilreath, Mr. A. O. Lane, Capt. W. C. Ward, Prof. A. D. Smith, Dr. J. C. LeGrande, Rev. Frank Willis Barnett, Dr. C. C. Jones, Dr. Newfield and Mr. W. K. Terry.

All of the speakers gave good advice to the students before them. They referred to the growth of Howard College and what it was accomplishing.

President Montague was highly complimented several times.

In his remarks President Montague spoke of the assistance the daily papers of Birmingham were giving in the way of helping to build up educational institutions in the Birmingham district.

The opening of the college was very auspicious and it is now entering upon what promised to be one of the most successful years in its history.—News.

Howard College Notes.

The first regular meeting of the faculty of Howard College was held on Thursday, Sept. 10th.

Dr. Montague was sufficiently recovered from his recent severe illness to preside, and made the following assignments to the various members of the faculty for the coming scholastic year: Col. Hogan was re-appointed commandant and made acting chairman.

He was also given charge of purchasing, with assistance of Mr. Garrett.

Prof. Brand was placed in charge of repairs and general oversight of buildings and grounds.

Prof. Moon was re-appointed treasurer.

Prof. Dawson assistant disciplinarian.

On motion of Col. Hogan, a committee composed of Profs. Brand, Cunningham and Dawson, was appointed to oversee all publications from the college.

Mr. J. D. Dickson of Loundesboro, Ala., was appointed adjutant for session 1903-04.

Some changes in classes were made, and a new schedule arranged, which to a great extent, facilitates the work of the several departments.

The outlook for the college was discussed and it is believed that this is to be one of the brightest years in the history of the institution.

Howard College is on a boom. Fall in line, Baptists, talk for, work for, and give to the cause. J. D.

CORRESPONDENCE

From Cartersville.

Since leaving Alabama I read with more interest than ever letters from the brethren concerning their work for the Lord in their respective fields; especially do I read with interest the letters from the representatives of the Alabama Baptist, brother Crumpton's "Trip Notes" and the notes from the various pastors whom I have assisted in revivals and the news from the different pastorates I held while in Alabama, viz: Guin, Carbon Hill, Townly, Akerman, Oxford and Anniston. Two of these churches, Townly and Carbon Hill, it was my privilege to organize. At Guin I had the pleasure of preaching many times before there was any sign of a church house in the little town, and afterwards pastor of the church for four years.

I note with pleasure in a recent issue of the Alabama Baptist that the First Church, Anniston, has sent out a colony and organized a church of fifty-five members at the Net and Twine mill. This is where we kept a prosperous mission with preaching twice a month the four years I was pastor there and where we captured one whole community for the Baptist. There is an interesting incident in the history of the Twine Mill Mission that will linger with me as long as I live. It proves to me the power of the true gospel. About one year after we established the mission during which time we had preached Baptist doctrine to them, the Campbellite pastor in Anniston, by some means secured the keys and gained admittance into the chapel and preached for a week before I knew of it. He announced in the papers that he would preach Sunday night on the text, "What must I do to be saved?" Fortunately the afternoon before he was to preach on this text that night, was my regular appointment at the mission. I used the same passage as a text. The Lord did help me to preach at that hour. Two men, a Campbellite and an Episcopalian, were converted and I afterward baptized both of them into the fellowship of the First Church. The little preacher came that night, found what had happened, preached on a few days longer trying to proselyte the Baptist and finally closed, mad with the community and without winning a single one from the Baptist over to his faith. Some of the best members of the First Church lived in this community and consequently went into the constitution of the new church. One of them paid \$100 per year on pastor's salary. May the Lord prosper them in their new organization! I rejoice that the First Church has secured them a new pastor in the person of Rev. A. G. Spinks. Brother Spinks will find them a noble band of Christians—a people that know how to pray and that with all their hearts. The richest blessings of my life were bestowed upon me during my most pleasant and profitable pastorate there. These blessings came in answer to the earnest prayers of the faithful members of the First Baptist Church at Anniston. May God bless the new pastor as He did the old one.

Had the way been open I would have gladly returned to these noble people when they called me to return last July. But the church here was so enthusiastic and unanimous in wanting

me to remain in Cartersville and being under obligations to this church first, I could not return.

This brings me to Cartersville. This is a town of some 4,000 people, with sixty-five business houses and is the principal shipping point on the W. and A. Railroad between Atlanta and Chattanooga. We also have the Sea Board Railroad here. We have four denominations in town, one church of each, Baptist, Methodist, Presbyterian and Episcopalian.

When I came here five months ago the Baptist were worshipping in the edge of town and strong efforts being made to remain in the woods.

It seemed for a while like they would decide to build the new house of worship on the old lot. But by earnest prayer and hard work we decided by a vote of three to one to locate and build on some central lot. We now have the best lot and most central lot in town and will go to work soon on a new brick building which will give the Baptist a great advantage over any other church in a house of worship and in location. We paid \$3,000 for the new lot. We have \$4,000 worth of property and \$2,500 to put in the building fund without soliciting subscription from the members yet. We will raise about \$6,000 from our membership. We hope to have the house complete in time for the Georgia Baptist Convention to meet with us in November 1904.

We have recently closed a meeting in our church, which resulted in twenty-eight additions to the church, twenty-five for baptism.

My evangelistic tour to Texas this summer was a pleasant and profitable one. This letter is now too long, else I would speak more definitely of it. The Lord bless the cause in Alabama.

John E. Barnard.

Cartersville, Ga., Sept. 14, 1903.

P. S.—After our hard fight for a central lot, the one we bought was agreed upon, price and all with only one dissenting vote. The church here has a nice, elegant, up-to-date eight roomed parsonage and the brethren are as good to us as if we were babies. Praise the Lord for His goodness. J. E. B.

East Tennessee Notes.

Morristown Baptist Church has just celebrated its Centennial. Rev. P. T. Hale, D.D., of Owensboro, Ky., preached the Centennial sermon. He remains a few days to preach for the church. The church is pastorless. S. E. Jones of Jefferson City, is supplying for a few Sundays. A vigorous young man with the qualifications is needed for this important field.

The Second Baptist Church, Knoxville, has called Rev. W. A. Atchley of the Bay State, as pastor. The Third Church is yet pastorless.

On the evening of the 24th inst. the faculty and Board of Trustees of Carson and Newman College gave the new president, Dr. M. D. Jeffries and his wife, a cordial reception. Some splendid addresses were made and very delicious refreshments were served.

The college opened on the 25th. This is judged to be the finest opening in the history of the institution. The enthusiasm is high and the outlook splendid for the year.

The reception to the students Thurs-

day night was a brilliant affair. Dr. Ayers, head professor of music, gave the entertainment which was thoroughly enjoyed. East Tennessee seems to be greatly prospering. We thank God and take courage. S. E. Jones.

Aug. 29, 1903.

City Christians.

Spending last Sunday in Birmingham I was seriously impressed with the difficulties under which Christians lived and served the Lord. The conveniences for attending church services and the frequency of them are much more than offset by other conditions peculiar to the city life. While in one of the best church houses in the city, listening to a fine sermon, seated on one side next to the street; it was with great difficulty I could hear the preacher sufficiently to keep in with the thought of the discourse. He spoke clearly, distinctly and with voice enough, but the rattle of the street cars every few minutes, heavy vehicles and horses' iron shod hoofs well nigh drowned the speaker's voice. This furor on the streets, annihilating the sweet, quiet and restful symbolism of the Lord's holy day made one's hearing of the gospel less appreciative and enjoyable. It occurred to me that Christians in the cities were placed at a great disadvantage in this particular. How important it is to hear aright—as Jesus said, "let him hear." No interference, no detractions nor distractions, no diverting the attention from the word, but a good, complete hearing in spirit and understanding. All these harsh noises grating on the ears, and that on Sunday, must be a serious hindrance to the Christians' hearing the gospel messages.

Then, the multiplied and varied forms of temptations to greet him all along his pathway. Business is crowding his mind as if it were under a great cotton compress block, packed and forced onto him by the demands of the run of trade. Everything is fast about him, and really in him as well, for he must think fast, plan fast and execute fast or he is soon left. This grade of life atmosphere is not best for Christian health, growth and enjoyment. The many sides, kaleidoscope like, of life he sees, is severe in its effects upon faith as it has to do with man. And yet, some how our faith is in its exercise affected by what we observe in man—a living epistle to us. So here city life is exposed as it is not in the country. The thousand hardening sights constantly met with in the city is in influence hurtful to true Christian graces or spirit. Yes, there are many elements and colorings in the city life that act as a militant in the life that is not for self, but for God and His truth. Yet, in the face of all this, we do find some of the purest, sweetest and most consecrated lives in our cities. The grace of God is sufficient and they make good this assurance. L. M. Stone.

An Interesting Document.

Looking through my old papers tonight I find the enclosed sketch of the organization of the Pine Barren Association, written by my father, who for some twenty-five years was the clerk. It might interest some if you would publish it. C. W. Hare.

SKETCH OF THE PINE BARREN BAPTIST ASSOCIATION.

On Friday before the fifth Lord's day in May, 1850, twenty-four churches through their delegates met in conven-

tion with the Friendship Baptist Church, Wilcox county, Ala., to take the preliminary steps to forming a new Association. Most of the churches were members of the Bethlehem Association. The convention was organized by calling Elder K. Hawthorn to the chair and appointing Elder C. W. Hare secretary. Committees were appointed, viz: On a Constitution, Articles of Faith, Rules of Order, Standing Order of Business, Correspondence. Convention then adjourned to meet with the Bear Creek Baptist Church on Friday before the third Lord's day in October.

Friday before the third Sabbath in October the convention met with the Bear Creek Church. Introductory sermon preached by Elder K. Hawthorn, after which the Constitution, Articles of Faith, Rules of Order and Standing Order of Business was adopted and the name, Pine Barren, was adopted and the Association was organized by selecting Elder J. J. Sessions moderator; Elder C. W. Hare, clerk, and Bro. S. S. Andrews, treasurer. The ordained ministers who were in the organization, were J. J. Sessions, L. W. Lindsey, K. Hawthorn, Platt Stout, M. L. McWilliams, E. E. Kirvin, G. Longmire, E. J. Underwood, John C. Jones, H. G. Owen, C. W. Hare. Appointed the time of meeting on Saturday before the third Sabbath in September. The Association has continued to foster missions in her bounds and ministerial education. The following churches entered into the organization: New Providence, Wilcox county, constituted in 1831; Gravel Creek, Wilcox county, constituted in 1837; Black's Bluff, Wilcox county; Rock Wrest, Wilcox county; Camden, Wilcox county, constituted in 1850; Canton, Wilcox county; Bethany, Wilcox county, constituted in 1839.

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. Yours truly,

W. H. Bruton,

Pastor Baptist Church, Ripley, Tenn.

A TEXAS WONDER.

One bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629 St. Louis, Mo. Send for testimonials. Sold by all druggists.

Church Letters to the Association can be had for \$1.00 per hundred, and postage, by writing the Secretary of the State Board of Missions, Montgomery, Ala.

Subscribe for the Southern and Alabama Baptist.

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

Notes from the Woman's Meetings at the Associations.

Mrs. T. A. Hamilton.

SHELBY ASSOCIATION.

The church with which the Shelby Association met, Sept. 1st, has the distinction of being the oldest Baptist Church house in Alabama. Its founders seem to have had the same proclivities as "the sect everywhere spoken against" evinced long years ago, when they sought places where much water might be found. This venerable church house holds its head high on the very banks of the gently flowing Cahaba and under the cedars furnishing its banks the well filled tables were placed for dinner.

A delightful drive from Milton through fields "ripe for the harvest" and over a most beautiful rolling country brought the scribe and a choice company of Montevallo Juniors escorted by the Bishop of the Montevallo Church, to the place of meetings. The crowd began to gather an hour before the Association was called together, and the grove was soon a busy scene with the vehicles filled with those eager for the occasion to which their minds had turned for many a day. The capacity of the old church was taxed to its utmost, when the time came for hearing the introductory sermon. It was a thoughtful, practical discourse and listened to with marked attention. If the visiting brother has a first rate sermon in his grip, let him not be chary of it, but give it out freely, for there are good listeners in the country.

As there was no other house available for the holding of the woman's meeting, the brethren kindly voted the sisters the church for an hour of the afternoon session. The vice-president of the Association, Mrs. W. G. Parker, being detained by sickness in her family, no arrangement for a missionary meeting had been made, but the ladies and children showed much interest in the subjects presented and it was greatly regretted that the time was so short, or the importance of the organized work might have been pressed, and the good material found there might have been utilized. Surely the banner of this veteran church should be in the foremost of the fray in the cause of missions and her women and children should have a part in the work.

A drive home through the fields with the "smell of autumn" upon the air, and flooded with moon-light, brought us to the hospitable home of Mrs. H. R. Lyman in Montevallo, for years the Vice-president of Shelby Association, after having refreshed ourselves by the most beautiful spring en route. This was a place to be long remembered, with its edges fringed with fragrant mint and water cress and giving forth most generously the placid water. A rest upon the cool piazza of the owners of this fairy scene, gave an insight into the hospitality of this repose. A suspicion actually rose in our minds,

as to whether they really knew the war was over!

The Montevallo ladies and Sunbeams lent sympathetic ears to the presentation of the various objects of the W. M. U., and Miss Willie Kelly's name is among them as a household word. This consecrated woman having been in their midst at one time, her memory there is still fragrant.

BIGBEE ASSOCIATION.

Woman's work in the Bigbee Association needs no visiting sister to foster it. The efficient vice-president, Mrs. H. L. Mellen, has given it careful and prayerful attention and the result shows itself not only on the amounts reported at the annual meeting, but in the systematic quarterly reports given during the year and by the enthusiasm and numbers of the delegates that go up to the feast. The disappointment is still keen that by some untoward misunderstanding as to the time of the woman's meeting, this scribe was defrauded of the pleasure of being in the annual meeting, and missed the "seeing eye-to-eye" and enjoying the heart to heart talk regarding the things of the kingdom, which had been eagerly anticipated for a long time. However, the crowded house and the good attention accorded the "stranger within the gates" made her feel very much at home and led her to hope that some one might have been benefited among the ranks of young ladies and the crowd of little ones, who came up to worship. The sight was a most beautiful one, as the Sunbeams crowded up to the front "to help in the meeting!" Who couldn't have a delightful service with such assistance?

The hospitality of Cuba cannot be overrated and our hostess, of whom particular note was taken, seemed to have inexhaustible resources and easily inspired her guests with the confidence that there was always room for one more! It is a most pleasant and interesting task this fitting faces to the names of correspondents of years' standing. After they are "just what you thought they would be," from the good, earnest letters received from them and oftener they are a great deal better than one had kenned. How beautiful a thing is this Christian fellowship that provides a platform upon which those scarcely acquainted may stand together as sisters in the Lord? Think you, it is not a little foretaste of the time when "they shall come from the North and the South, the East and the West, and shall sit down together in the kingdom." That means recognition and fellowship.

TUSCALOOSA ASSOCIATION.

From the Bigbee to the Tuscaloosa Association, resting a night in the chamber of peace, that looked toward the East "in the parsonage," hard by the synagogic and presided over by that "elect body" who knows how to minister to the "necessities" of the wayfarer, whether he or she be a "saint" or not! The distance to Gilgal Church

was compassed partly in a freight car and partly by a ride in a wagon, the latter reminding some of us when we were younger, and perhaps that we were growing older! But it was a goodly company that cheered each other that day, and the time was quickly passed in the pleasantest and most genial manner.

The grove in which this venerable old church stands must have been one of the "first temples," so grand the trees and so great. The women and children gathered after dinner, which was on the ground (and after the manner commended by a well known friend to woman's work), and a great spread it surely was. Owing to the extreme heat and the limited room offered by the little school room, the meeting was necessarily short, but the crowds of children as well as men folks and the interest manifested by them in the simple mission facts furnished and the plain duty deduced from them, made one long to tell more of the fields "white unto the harvest" and push the lesson home. It was with real pleasure the suggestion was received that in the Tuscaloosa Association the name of our loved and veteran missionary to China, Mrs. Crawford, stands for mission work in that far away land. May Alabama Baptists never forget her, who has made it possible for us during these years to be obedient to the command which she as our representative has heard. A Sunbeam leader was secured for this church in the person of an earnest young woman and a president for a Woman's Aid and Missionary Society from a family who has a name in that community that stands for everything good and helpful. May the seed sown that day bring forth good fruit! Then back to the Druid City, after a waiting by the wayside wherein there was room and opportunity for "patience to have its perfect work" and the busy day thus drew to a close.

ST. CLAIR ASSOCIATION.

If you would lay claim to the promise of "being healthy, wealthy and wise," as based on early rising just rise up and see the "moon bright as day" at 1 o'clock in the morning, catch an early train and ride through the circumambient air about Ashville, and you'll feel as though you had taken an elixir. And if perchance your hostess should be the same as the one that claimed your correspondent, you will indeed be fortunate. "While the day was yet young," a happy trio set out for the Association which met at Hopewell Church, seven miles from Ashville. The eye was delighted by the mountains along the horizon and the abundant crops that are crowning the labors of the farmers. Everything that was fruit-bearing was bending with a burden for man's comfort, and pleasure. May he not forget to bring the tithes to the treasury of the Lord. By the courtesy of the Association the women and children were voted the use of the church immediately after the beautiful dinner spread on long tables under the trees and free to all. In the limited time at their command, a good deal of hand shaking and "getting acquainted" was done and the "King's business which requireth haste" was discussed. The result was a Sunbeam Band left in process of erection, and the promise of observing Missionary Day, when the pretty programs for that occasion shall be received. The Missionary Society at Ashville redeemed the church, in the amount reported

for missions at the Association. No wonder Brother Crumpton bestows his blessing upon those societies—"the little rills that do not run dry in the summer." The lambs at Ashville are to be "gently led" by one who loves them dearly and who feels that the children should be taught these great truths of loving God and their fellow men, in childhood. Such gentle courtesy and unbounded hospitalities as was accorded the writer while she tarried under the roof of her hostess at Ashville makes that day one to be "marked by a white stone."

Muscle Shoals Association.

The eighty-fourth annual session of this body will be held with Harmony Church, Lawrence county, Ala., commencing at 10 a. m. on Thursday, Oct. 1st. Introductory sermon by Elder J. Gunn, Elder R. L. Quinn, alternate. Missionary sermon by W. Y. Quisenberry.

Chairmen of Standing Committees: Associational Missions, Wallace Wear; State Missions, F. C. David; Foreign Missions, W. Y. Quisenberry; Education, E. L. Hays; Ministerial Education, R. L. Quinn; Temperance, J. E. Weaver; Sunday Schools, J. C. Lance; Indigent Ministers J. C. Tidwell; Orphans' Home, J. D. McClanahan.

The brethren will please have their reports ready and if any one of them cannot attend, he will please prepare his report and send the same to the clerk who will hand it over to some member of his committee who may be present.

Harmony Church is on the road from Moulton to Hillsboro, five miles from the former and nine miles from the latter place. The mail hack leaves Hillsboro every day (except Sunday) at about 2 p. m., and arrives at Pitt post-office, one mile from the church, at about 4 p. m. Bro. G. A. Walker is the Post Master at Pitt and will make arrangements for the entertainment of any who come on the hack if he is notified beforehand. He is a member of the Harmony Church.

The representatives of our Mission Boards, Educational Institutions, Orphans' Home and the editor of our paper are cordially invited to visit us.

Jos. Shackelford, Clerk.

From Kentucky.

Through the Baptist may I shake hands with my Alabama friends? I send Christian greetings to all.

Midway, Ky., is a pleasant place to live. It is in the heart of the famous Blue Grass, midway between Lexington and Frankfort and between Versailles and Georgetown. The church of which I am pastor, is in good condition every way and promises yet better things. Frequent conversions and regular services. Four to be baptized next Sunday. The people are exceedingly kind. I am happy.

I have recently assisted in a meeting at the Great Crossings Church, near Georgetown. This church is one of the oldest in the State. Being now 118 years old. It is the mother church of Georgetown, Midway and several others. The meeting was of unusual interest and a great uplift to the church. Forty-two additions, thirty-two by baptism, twenty-three of these were young men. Success to the Baptist and Baptist affairs in Alabama.

J. F. Watson.

Subscribe for the Baptist.

THE EDITORIAL PAGE.

Some Mistakes in Exegesis.

Mr. Sturdivant finds great consolation in Mt. iii, 16, where it is said, "Jesus when He was baptized went up straightway from (apo) the water," and argues that since Jesus came from the water that therefore He had not been in the water. When I see Brother Sturdivant coming 'from' church of course he could not have been in the church, but only "at or near by." When therefore I was baptized and I came from the river (as I did in fact do) I must have been mistaken about having been immersed in the river and as a Baptist have been deluded these years. Which way Brother Sturdivant expects one to go after being baptized except from the water it is difficult to conjecture. His quotation of Mark i, 9, is unfortunate for him indeed, "and it came to pass in those days that Jesus came from (apo) Nazareth of Galilee and was baptized of John in Jordan." Now if the use of from (apo) means that Jesus had not been in, we are mistaken in supposing that He ever was in Nazareth, but only in the suburbs. But Mark in describing this same scene, says, "and straightway coming up out of (Ek) the water," etc., i, 10. Brother Sturdivant is ingenious in skipping evidence and omits this passage entirely. It seems from this preposition that he had been in the water just as when one comes out of the house, it is very strongly implied that he had been in it. But Brother Sturdivant argues that out of does not mean that one had been in, but only at or near by. If therefore one would say he saw Brother Sturdivant coming "out of a barroom," meaning that he was walking at or near by such a place, he would not object to the language, of course. Again, he argues that into (eis) and in (en) after baptize does not mean into or in, but only at or near by.

relations ordinarily expressed in Greek by para and pros. According to Brother Sturdivant, the whole herd of swine rushed down the steep at or near by (eis) the sea and were drowned at the sea." And the angels having announced the birth of Jesus went away near by heaven." Lk. iii, 15. "The light which lighteth every man coming near by the world." John i, 9. "Light is come near by the world, etc." Dives was only "at or near by" Hades, and the wicked shall not be in hell at all, but only "at or near by." The Lord was not buried in a tomb of Joseph, but only "at or near by." And Brother Sturdivant does not expect to "enter through the gates into the city, but only "at or near by" the New Jerusalem will he pitch his eternal camp. We remarked once before that the methods ordinarily used by Pedo-Baptists in discovering the meaning of baptism would utterly overthrow all evangelical Christianity if applied to the interpretation of other biblical expressions. But one would suppose that a school boy would know that the Greeks always express the relation of "at or near by" by para and pros and near by en or eis.

The case of Philip and the Eunuch he argues could not have been an immersion as "no mention is made of wet clothes."—I have never seen a Baptist in reporting a baptism mention wet clothes, therefore I suppose Baptists do not immerse. The Eunuch was reading Isaiah, liii, 7, 8, and just above in the King James version is the language, "so shall he sprinkle many nations." But we know that this Eunuch was reading the Septuagint Greek which renders that text, "so shall he startle (thamazein) many nations." "They went down both into the water, both Philip and the Eunuch. If this expression means immersion both were immersed. What is said of the one is said of the

other." Yet, it is said that both went down into the water and then added that Philip baptized the Eunuch, but this is ingeniously omitted by Brother Sturdivant. What shall we say of such wanton omission of evidence save a desire to pervert by deceitfully handling the Word of God? It may be doubted whether such unscrupulousness in handling the Scriptures does not put the author beyond the pale of an honest seeker after its meaning. Brother Sturdivant has trouble about enough water in that region to permit of an immersion. Dr. Thomson, the famous Palestinian explorer in "the Land and the Book," says: "Philip would have met the Eunuch somewhere south of Latron. There is a fine stream of water called Marubah, deep enough in June to satisfy the utmost wishes of our Baptist friends. This Marubah is but a local name for the great Wady Suror, given to it on account of its copious, fountains which supply it with water during the summer." Any good map of Palestine will show that the road from Jerusalem to Egypt near Gaza crosses a half dozen large wadys. For a full discussion of the impossibility of the language "the same is desert," meaning that either the city of Gaza or any part of the road lacked an abundant supply of water, see Geo. Adam Smith's Historical Geography of Palestine, p. 186, 187. Dr. Smith shows that at this time the site of the city had been charred and the language means the deserted city Gaza as opposed to the new and populous one.

Brother Sturdivant argues that because the Latin fathers name the ordinance not by the Latin word, but by the Greek baptismos that therefore they did not immerse. That you may appreciate the full force of his argument remember that because Baptists not only name the ordinance baptism,

but also themselves receive the name Baptists after the Greek rather than after the English dip, that therefore they must all practice something else than dipping. But Brother Sturdivant fails to tell his readers several things about these Latin fathers of interest in this connection. 1. The earliest Latin version of the Bible translates the word tinguo which means to dye, to dip, as shown by Tertullian's quotation from it. 2. While they preserve the Greek name for the ordinance they explain the mode of administering it by the words tinguo and mergo to dip, to put under respectively and never by sprinkle or pour. He thinks because Saul arose and was baptized he was baptized while standing and hence was not immersed. Every Baptist preacher requires his candidates to stand hence I suppose they all sprinkle. The fact is an immersion can only be administered by standing up. If I would say, "arise and go to bed," Mr. Sturdivant, I suppose he would understand me to mean that he must go to bed standing up, but I am sure no other sensible man would. He says the jailor was baptized in the jail, but the Scriptures say "the jailor" brought them out * * and took them the same hour of the night and washed their stripes and was baptized he and all his immediately." So he took them out of the jail and brought them to water and washed their stripes and was baptized. Again, we ask how can such a handling of the Scriptures by those set apart for its expounding maintain the respect of a thoughtful and educated public? No wonder many of them believe our preaching is but an arbitrary imposition upon the unsuspecting public rather than the judicious conclusions of searchers and seekers after the truth of God. We can but hope that this case has no parallel in the ministry.

Editorial Paragraphs

Please make an effort to pay your back dues at your Association.

We need money. We have been patient. Please don't make us wait longer.

Go to the Association prepared to pay your dues and give in your renewal.

The death of Dr. Alvah Hovey takes from us one of our greatest scholars.

If you have money for us and are not going to your Association, don't hold it until an agent visits you, but send it in.

A great missionary collection after the missionary sermon at every Association! Don't let the moderators forget it.

Rev. L. C. Kelly of Flemingsburg, Ky., passed through the city Tuesday en route to Healing Springs to hold a meeting.

The moderators have been unusually kind to us this season. They can help us in our effort to put the paper into every Baptist home in Alabama.

We had the pleasure of visiting the Mineral Springs Association last week. We had a warm welcome and the brethren helped us spiritually and materially.

Brother Crumpton writes, "I am sending a package of Convention minutes and tracts to each Association. I want to ask some brother to look out for them and see that they are distributed."

The Clarendon Street Baptist Church of Boston, for years served by the lamented A. J. Gordon, has extended Dr. Len G. Broughton of Atlanta, a unanimous call. Dr. Broughton has not yet accepted.

Rev. E. E. George, who supplied at the First Church, Selma, during the vacation of Dr. Gross, came by to see us on his way to the Seminary to finish his course. He reports fine meetings at Nicholasville, Lamison, Pine Flats, Fellowship and New Shiloh.

Don't let the Sunday schools fail to respond to Brother Crumpton's appeal for the Merrimac Church building.

Next Sunday is the last before the money is due. Drop the secretary a postal card Monday morning, telling him what he may expect from your school by Sept. 30th.

Rev. James Hogan, aged sixty-three years, one of the oldest Baptist ministers in the State, died last Friday at his residence, 1805 Avenue C.

The deceased was the head of a large family. A wife and eight children survive him, viz: Mrs. W. B. Baker, Dr. George A. Hogan, of Bessemer; Dr. J. F. Hogan, who has just become a partner with Dr. J. D. S. Davis, in their private infirmary; Prof. E. P. Hogan, of Howard College; Dan A. Hogan, a well known merchant of the city; Misses Maggie and Laurie Hogan and Masters Marion and Marshall Hogan.

At the funeral services held at the South Side Baptist Church, Dr. Davidson told of the life of service given by the departed saint to the work of his Master.

The deceased was a gallant captain in the western army of the Confederacy and his memory is held in high esteem by his comrades. We join our tears with the loved ones left behind.

Hundreds of the friends of Brother

and Sister Blackwelder will read with indignation and sorrow the following account of the daring burglary for shortly before 2 o'clock Saturday morning, Mrs. Blackwelder, wife of Rev. W. M. Blackwelder, the pastor of Woodlawn Baptist Church, who was at Fayette in a meeting, was awakened by the noise of crashing glass in an adjoining room. She reached the room just in time to see a man's figure coming through the window.

Being unarmed, she immediately screamed and turned to run. The burglar seeing her, drew a large revolver and thrust it in her face, the muzzle leaving its imprint on her forehead. He then ordered her to keep silence and give what valuables she had, adding the significant threat that if she screamed again he would brain the little children, two of whom he could see through the open door.

After ransacking the house, he then demanded a can of oil. When it was brought to him, he kicked it over, spilling its contents on the floor. He then stepped back, drew a torpedo from his pocket, and set the oil on fire. There was a quantity of inflammable material in the room and the blaze quickly caught.

Although the fire department did gal-

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9-4 Sheeting, excellent grade. Mill End Sale 15c
72-inch German Linen. Mill End Sale

Sale 49c
75c 81x90-in. linen finish Sheets. Mill End Sale 49c
5-8 size book fold German Linen Napkins, dozen, 98c and \$1.23
Remnants of 15c Cambric, 40 inches wide. Mill End Sale 9c
Full Marseilles pattern Spreads in neat designs. Mill End Sale \$1.19
45x36 inches extra quality peppercorn weight Pillow Cases. Mill End Sale 10c
6 bleached 1/2 le Linen. Mill End Sale 48c

5-8 size book fold Napkins. Mill End Sale 60c
The Mill End Sale Offers Wash Goods at Positive Non-Competitive Prices.

36-inch Shirting Madras in very desirable patterns, worth every cent of 20c per yard. Mill End Sale 5c
Manchester Chambrays, all colors, worth 20c. Mill End Sale

Sale 7½c
Oil Cloth Remnants, assorted colors and white. Mill End Sale 9c
Heavy Twilled Red Flannel, worth 35c a yard. Mill End Sale 20c
Heavy Fleece Flannel, worth 10c. for only Mill End Sale 6c
White Curtain Swiss, latest designs. Mill End Sale 9c
Extra Quality White Lawn, 2 to 10 yard Remnants, worth 10c. Mill End Sale 5c

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lant work, the house is a total wreck, only a little of the frame work being still standing. All the household furniture was destroyed, the only articles saved being a few pieces of silverware, and some articles of wearing apparel. The building was insured but the furniture was not and is a total loss. The estimated loss, above the insurance, is about \$3,500.

Birmingham Notes.

Bro. W. Y. Browning, while not able to preach, reports the work doing nicely at McElwain with a fine Sunday school.

Pastor F. M. Bradley since returning from his vacation, has received seven into the Avondale Church. Held two fine services Sunday and received two members.

Brother Farrington reports a fine meeting in progress at Brighton. Five received Sunday. The church extended a call to Rev. P. C. Barkley, who is conducting the meeting, to become their pastor.

Pastor O'Hara held his usually good service morning and evening at Wylam. Received one by letter. He and his B. Y. P. U., twenty-two strong, went to Gate City and organized a Union there with sixteen members.

Rev. F. M. Wood of North Birmingham, whose cheerful face has not been seen often in the Conference, was in this week telling of the good work and progress in his field. He expects to baptize four next Sunday.

Brother Blackwelder's absence from the Conference was felt by all and resolutions of sympathy were passed expressing the feelings of the brethren for him in the robbery and loss of his home by fire last week.

The First Church is laboring under great disadvantages while their new building is going up, but the work goes steadily on and the hope grows of being able to use some part of it this fall. Their meetings are still held at the High school building.

Pastor Walter S. Brown preached at Fountain Heights Church in the morning on "Glorifying God by winning souls," and in the evening on "Jesus on trial." Received one by letter. Preparations are being made for Rally Day the second Sunday in October.

Brother Colbert of the American Tract Society, recently appointed as Colporter for the Birmingham district, was introduced to the Conference. He is making his headquarters here and will employ helpers. Those wishing to engage in this work would do well to call on him or address him care Rev. Walter S. Brown.

Pastor Dr. Davidson had two unusually fine services at South Side. Dr. Bryan, the missionary from China, who is on a visit to America, preached at the evening service a delightfully hopeful sermon on missions, and every one

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L. L. DENSON, Bay Springs, Miss.

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L. D. HILL, Dromo, Ga.

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felt enthused. Next Sunday will be Rally Day at South Side. A big time is expected, a full turn-out of the membership at all the services and Sunday school to enjoy the good things in store for them and visitors alike.

At the Pastors' Conference this week the hour was given to Dr. R. T. Bryan, our missionary at Shanghai, China, to tell of his work done and the undertakings for enlarging the school work and establishing a Baptist College for higher education. His manner of telling the story of the work was quite fascinating and instructive, so much so that every one will not only give to it, but will during the year raise some funds from others to help forward this deserving enterprise.

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OUR SERMON.

By Rev. Jeter G. Dickinson.

Life Lost in a Mission Found.

"I hold not my life of any account as dear unto myself so that I may accomplish my course and the service I received of the Lord Jesus."—Acts 20:24.

The greatest thing in our great world is truly great character. The real greatness of character consists not in what a man says or does, but in what he is. A truly great man is much greater than the sum total of all his works and deeds. There is a reserve force about all true worth that eludes and defies all outward expression and calls for some other medium through which to make itself known and felt. However deft and artful a man may be in the use of language, he can never with mere words tell all he thinks and feels; for there are times when the mind soars and the heart swells that words, instead of being wings are weights to thought.

Tennyson was not alone in the experience when he stood on the rockribbed shore of old ocean, and saw the wild waves in endless procession break and dash themselves to pieces on the cold grey stones till thoughts and feelings came too mighty for words, and he cried—

"Break, Break, Break
On thy cold grey stones, O sea,
And I would that my tongue could utter
The thoughts that arise in me."

he felt the emptiness of language.

And while "Actions speak louder than words," and are more expressive, yet a truly great soul can not act out all it is. The psalmist cried, "marvelous are thy works, O God, and that my soul knoweth right well;" but as many and as marvelous as are the works of God, who will say that God is not unspeakably greater than His works? "Lo! these are but the outskirts of His ways" And what is true of the Creator is true of the creature whom He made in His likeness. There is a necessary reserve force about all true greatness that can not be known by words, but only by sympathetic contact, the touch of soul on soul.

This is especially true when we come in touch with a character like Paul, who bears not the pretence but the real pith of greatness. Wonderful were his words and deeds, but there was something back of them that was more wonderful still, the man was always more than he showed himself to be; there was a reserve force that eluded outward expression and made itself known only to those who have caught the Pauline spirit and enter into soul-touch with him.

But though this be true, there are times when words do approximately express a soul in the fullness of its thoughts and feelings, for the very words seem to become vitalized with the life and spirit of the man who speaks them. Such I think is the text we have before us. If words can photograph the soul of a man these do. Paul never uttered a grander sentiment nor one that gave fuller expression of himself. This is one of those bright flashes in the writings of the apostle by which we see deeper into his soul and know better what manner of man he was. I do not know of a better program for a human life than our text affords, for we have in it the secret of the greatest life that

man ever lived—a life lost in a mission found.

I. A truly great life must have a consciousness of a divinely given mission peculiarly its own. This thought is distinct and prominent in the text; twice emphasized, first as the racer who has his course to run, and then as the plodding servant who has his slow task to perform; but whether racer who runs swiftly or servant who works slowly his heavy task, it is all the same, a mission from the Most High—"that I may accomplish my course and the service I received of the Lord Jesus." To every truly great life there must be this consciousness of a mission to be performed, a service to be rendered that calls for consecrated purpose. Something must be attempted before something is done. William Carey inaugurated the great modern missionary movement which is now making the great wide world feel its force by preaching his wonderful sermon, "Expect great things from God," "Attempt great things for God." He was right both from a religious and philosophic standpoint, because expectation and attempt are the fore runners of accomplishment. He made the church feel the awakening force of a God-given mission that moved her out to conquest; and the glory of our modern day Christianity is the growing consciousness of a world-wide mission of salvation to the lost. Every day greater expectation is leading to greater attempt, and greater attempt to greater accomplishment.

And what is true of organized society is even more true of the individual, for the individual is the unit of society. Each life to grasp its possibilities and use its power must feel the awakening force of a real mission. Oh! not something to live on, but something to live for. Mr. Beecher, in the later years of his life, when the spirit of materialism got hold upon him, had the idea that the beefsteak he ate Saturday entered into his sermon Sunday, and was very careful in the selection of his beefsteak. Yet there was a sad decline in Mr. Beecher's later sermons in spite of his strenuous efforts to improve the quality of his beefsteak. But I'll tell you what did enter into Mr. Beecher's sermon on Sunday, and what enters into the issue of every life, and that is what we are living for. The goal toward which we are looking gives the trend to the track we tread. "Aim high if you fall low," is not a true saying, for no one did ever constantly aim high and fall low, for we fall approximately where we aim. Pickett's heroes at Gettysburg fell on the hill before the wall because they aimed for it, they fell hard by the object of the aim, and that is where every life ends.

The weakness of most lives is not lack of capacity, but the lack of a conscious mission to call capacity into exercise. The consciousness of a noble mission is the greatest educational force of a man's or a woman's life—it calls out of them the best that is in them and makes it applicable to life; it gives the soul possession of itself by awakening it to the consciousness of its powers in the face of its possibilities. The curse of the one-talent-man of the parable was not his incapacity but his failure to use what he had, and he failed be-

cause he lacked this very thing. His life was purposeless and therefore his talent hid.

But we must see life's mission aright if we are to feel its full force.

(1). Mission means service. "That I may accomplish the service." The word is usually translated ministry, but we translate service because the word "ministry" has become professionalized and carries a shade of meaning very different from the idea of the apostle. We never hear the word ministry now that we do not instantly think of the "clergy" and the "cloth." But there was precious little professionalism about Paul and none of the "clergy" and the "cloth." The essential idea of the Greek word is that of service rendered at the bidding of another, and hence "Service I received of the Lord Jesus." Ah, we are all servants, and the mission of our life consists in service, and we have mistaken our life if we have not seen it in the spirit of Him who said of himself, "the son of man came not to be served but to serve." If the son of man counted service honorable shall not we? And shall we not find the mission of our life in doing service for Him and the great world for which He died? Are we looking for the greatest life possible to us? Let us not forget His words, "Let him that would be great among you be your servant, and let him that would be chief among you be your bond servant." Life rises in value as it sinks in service, and becomes more serviceable. The only question to a great heart is how and where to serve.

(2). But that this service may be uplifting there must be the consciousness that it is divinely given. The hand of the Master must be seen by the servant. It meant worlds to Paul that his service was "received of the Lord Jesus."

Mere servitude of man to man is debasing, it throttles the possibilities of the highest life. But let the divine element enter in and we serve others not because we cringe to them, but because we bow to God, and the nature and spirit of the service instantly changes and becomes inspiring and transforming. This is the way Paul regarded it. There never was a more independent spirit than his; but, says he, "though I be free from all men, yet have I made myself the servant of all," and he was the servant of all others because he was "Paul the bond servant of the Lord Jesus." He saw Christ in all the services he rendered to his fellow men. And though he lived the life of a servant as did his Master he surrounded that servant life with a divine atmosphere and breathed in it the very air of high heaven. Oh! don't leave God out of life and in all of your service let there be the recognition of the Lord Jesus, for it takes the divine element to make the human truly great.

Measured by the standard of mere display Louis XIV lived one of the greatest lives the world ever saw. He sat on the throne of France in the palmy days before "the deluge" came. It was his sole ambition to make his court dazzle the eyes of the civilized world and have all Europe green with envy.

Nothing was too costly, nothing too glittering nor gaudy for France. He lived for show, and wherever he went he left a train of phosphorescent glory in his wake. Even his court preachers he selected and trained to this end, and they were marvels of ecclesiastical

eloquence. The world never heard more superbly eloquent preachers than Bourdaloue, Bossuet and Massillon, concerning whom the king once said, "My father, when I hear other preachers I go away much pleased with them, but whenever I hear you I go away much displeased with myself." It came to pass that the great king, so rich toward this world and so poor toward God, fell under the hand of death like other men, and Massillon was called on for his funeral oration. The same glitter and show surrounded the dead monarch that had attended him in life and was present on the solemn occasion of his funeral. Massillon stood and gazed down for a moment upon all that was left of Louis XIV., and with his soul filled with the sense of the emptiness of worldly glitter he lifted up his eyes and faced his great audience and began his message with these pregnant words: "There is nothing great but God."

(3.) Again this mission must be emphatically one's very own. We must feel it like Paul as "my" course and the service "I" received.

No man can feel great enthusiasm or elevate himself greatly in doing another man's duty, for there is a feeling of foreignness that robs it of its force. It is that which is divinely given me and I feel to be mine that is the stairway upon which I must rise. No life can ever become great till it feels mightily its separateness and distinctness growing out of deep sense of distinct personal obligations. Perhaps the greatest single intellectual step the mind ever takes is when it first thinks "I" and becomes self conscious. That one thought separates the soul from all else and makes it the fountain source of life from which all its issues flow and to which all must be referred. It is an epoch in the life of a soul when it first says "I" and begins to be conscious of itself as a source of self-determining power. Oh! if in the unfolding of the years that follow there comes the conviction deep and strong that this conscious power which may be self-directed is only divine power delegated to the soul for divine purposes and the self-conscious soul becomes God-conscious and says, "Not my will but thine be done," and finds its own high calling in the will of God, it has struck the true note of a great life that shall make the world glad with its melody. There is such a thing as a divinely magnetized life, but it is known only to those who like Paul feel the flow of the divine current in their lives drawing all after it.

II. But the truly great life must lose itself in the mission found. "I hold not my life dear unto myself."

Perhaps the dearest thing in the world to most men and women is life. And human life is dear; God forbid we should ever think of it any other way! To regard human life as a cheap thing is barbarous. A proper estimate of the value of life is necessary to a high civilization and one of the surest evidences of it. Human life is of so great value in the divine mind that the taking of life can only be paid for by the giving of life. It is life for life.

Life is worth far more than that for which most people are spending it. It is worth unspeakably more than money, or pleasure, or fame. If the highwayman meets you on the road and faces you with the proposition, "Your money or your life," unless you are a fool you are not long in deciding which you will give him. Yet there is many a man

who would decide this question on the instant, who lives through the long years and makes a wrong decision. Oh! life is worth more than any and all of the mere externals the world can ever give for it. And yet it is a mistaken idea that life is worth more than anything in the world, and who thinks so has by the very thought debased life. There are things in this world dearer than life, else why is it that when the soldier goes forth to battle in defense of home and country and falls, he is not rated as a fool but crowned a hero? There was something worth more to that man than life and he stood for it unto death, and the world applauds the stand.

We need to enquire what it is that makes life dear, and we shall find something dearer than life, and in which life may well be spent and lost.

No human life ought to be dear to itself. If a man is living just to live, how does his life differ from the brute's? That is the devil's estimate of human life; his whole aim is to get men to live just for the living. The worst slander that was ever perpetuated on a nobleman was Satan's estimate of the life of Job in the presence of the Lord, when the sons of God were assembled and Satan with them. The Lord said unto him hast thou observed my servant Job, how that he walketh uprightly? And Satan answered, Doth Job serve God for naught? Haven't you hedged him about and prospered him in all his ways? Job is a wise man; he is living for what he can get out of life. Take away his prosperity and he will curse you. The Lord accepted the challenge and Job was bereft of all. Yet was the Lord's servant faithful, saying in submission to a higher will, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

When Satan assembled again with the sons of God his attention was again called to the fidelity of Job in spite of provocation. And he answered with his devilish sneer "Skin for skin, all that a man hath will he give for his life." It was a lie and the author of all slander fathered it. Job proved its falseness, for when life was brought down to where it was no longer worth the living and he was bidden by the wife of his bosom to curse God and die, he said: "though he slay me yet will I trust Him." Fidelity to God was worth more to Job than life, and the proving of it was worth the losing of life. Ah yes! there is a divine mission in every human life, a course to be run, a service to be rendered that constitutes the high calling of God in Christ Jesus; and to every true man and woman who will meet the great calling of life with something of the consecrated heroism of Paul, who in the face of tears and entreaties from friends, bonds and afflictions and imprisonment and death from enemies to block the path of duty can yet press forward singing, "I hold not my life of any account as dear unto myself so that I may accomplish my course and the service I received of the Lord Jesus." Ah! unreserved consecration to the will of God in accomplishing the mission of life is the highest test of truly great living, and who lives thus has never lived in vain.

Young ladies of the Judson, to whom I am called to speak to-day, the measure of your life will not be the limit of your talents, but the extent of your consecration of them to life's work in the fear of God. Life like money was made to be spent, but spent aright. When someone asked Mr. Edison what was the

secret of his success, he said, "I never look at the clock." What was time for to him but to be spent in his great life work, and why need he note the passing of it? Enough for him that the time, whether little or much, was well spent. And isn't that the secret of all success?

Look for God in your life and seek His will to do it with all your heart. There is no sphere of noble living into which the divine does not enter, for God touches all true life everywhere. Thank God for a divine environment to human life, "For in Him we live and move and have our being." Has God given you the talent of the artist to mix his colors and retrace his created forms, for the teaching of the eye and the refining of the taste? Was ever such an artist as He who made the world and all things therein? See the divine in your calling and let God speak through it. Have you the tastes and talents of the musician? Heaven, the home of God, is the birthplace of music, and He has filled the world with the concord of sweet sounds. "Lose your life in the divine art; for oh! there is a difference when the personality of the player pervades the piece and the soul of the singer seasons the song. It is then we feel as we did this morning—

"Let music meet me last on earth
And greet me first in heaven."

God shall call some of you to be teachers. Behold, the Christ was a "teacher come from God." Put soul into your teaching, for there is a vast difference between one who is teaching to live and one who is living to teach, and every pupil knows it. Many of you will be called to the home. Heaven God's dwelling place, is a home, and what diviner mission than to make by a refined and consecrated personality earthly miniatures of the home on high? And Oh! God has honored this institution and He may do it again; He may call some of you as missionaries to the heathen women who sit in darkness and shadow of death. If He does, give Him your life, for it is worth ten thousand lives like ours "to testify the gospel of the grace of God," to those who never heard it. And wherever our life be cast let us make it a testimony for God and the gospel of his grace.

Nineteen centuries ago there lived here on earth one who called himself Son of Man. Beyond all other men he felt the power of divine mission running through his life; beyond all men he gave himself to his mission unto the losing of his life; beyond all men he triumphed in his mission unto the saving of others and the crowning of himself; and he left this strange paradox for the guidance of human life. "He that loveth his life shall lose it, and he that loseth his life for my sake, the same shall find it." God help us to see his meaning, to catch his spirit, and and to follow his footsteps.

"Oh! for diviner discontent,
Our hearts are upward turning.
Oh! for the fire that heaven meant
For souls with Godward yearnings"

"The broader mind, the kindlier heart
Strong, tender and forgiving,
Thy balm of sweetness o'er the land,
Above the pain of living."

"Lift up thy weary ones again,
Oh! Master, strong and true
And in the hearts of erring men,
Oh! Christ be born anew."

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The Rose Tobacco Cure is a cheap, pleasant and ABSOLUTE CURE. Proof: Rev. E. W. Hardee, Leesburg, Fla., says: "My father-in-law, who is 82 years old, used one box and was cured, after chewing tobacco for 67 years." Price \$1.00 per box. Order of Rose Drug Co., 2105 Second Avenue, Birmingham, Ala.

PARIAN PAINT GUARANTEED WEATHER PROOF.

If Not for Sale in Your City Write the Manufacturers.

PARIAN PAINT CO., Atlanta, Ga

From Brother Kramer.

I have just returned home from a seven weeks engagement. I assisted Bro. Sims at Sardis Church. I see your paper states that "Brother Strand" was the preacher. I find that my dictionary makes "strand" mean "to drift, to run around." I have no objection to the word for I have been on the run. We had a great deal of interest manifested and eight connected themselves with the church.

BREWTON.

I returned to Brewton on Sunday night and buried five in baptism. We will have our meeting here in a few days.

CASTLEBERRY.

The dead were raised, the blind saw, lepers were cleansed and the people came to hear the gospel. We had eighteen to join the church. Bro Lindsey (their pastor) knows how to help a preacher. He has the people of his church in a good working condition. I found the church and community ripe for a revival. I believe Castleberry will soon be a Baptist town, judging from the material we secured, and we didn't proselyte either. Bro Lindsey is a man who lives with the Lord.

TUNNEL SPRINGS.

This church can have a revival anytime. Last year I assisted Bro. Skinner in a meeting there and fifteen were added. I was told there was no one to join the church this year, but we had twenty-seven additions. Brother B. J. Skinner has been their able, thoughtful, leader for eighteen years and is as popular today as he was when he preached his

first sermon. No man could rob him of his pastorate.

PINEAPPLE.

Here I met that affable, cultured, godly man, Dr. Ramsey. He, too, for sixteen years has been their faithful leader. The people came far and near and kept coming. We had twenty-seven to unite with the church. Pineapple is one of the best towns I know of. I will always accept an invitation to go to Pineapple. Dr. Ramsey is loved as a man, a citizen, and a minister. His life in that community for over sixty years has preached more eloquently than a man's lips could.

FLOMATON.

What shall I say of Flomaton? I held a meeting there and had nearly thirty additions. I never saw such interest in a church. I have raised over one thousand dollars to build them a church. Keep your eyes on Flomaton. The Baptists are gaining ground all over this part of the State. This is the way I spend my vacation.

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.

\$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,
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School Suits for Boys. The largest stock in Birmingham. However, mere bigness goes for naught—it must be combined with sterling qualities and happy prices. Quantity, quality and economy. Saks knows the secret alchemy that welds the three.

But down to business: Is your boy rough on clothes? If not, send him to the doctor and not to Saks. We are ready to put wear-resisting suits on the fellow that romps and plays. No matter how rough on clothes he may be, a Saks suit will give a good account of itself. It emerges admirably from such exercises as climbing trees, kicking the can and popping the whip.

Special prices on Suits for school wear.

BOYS SUITS.

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4 to 16 yrs. Pin-checked Cheviots, Knickerbocker fabrics—black and gray with snow drops; Norfolk style. Pure wool, of course—\$3.00 value.

AT \$3.00

4 to 16 yrs. Made of Cheviots and Tweeds, two and three toned effects, nobby, snappy, stylish. Hard finished fabrics that wear forever and a day. Lined with farmers' satin—value \$3.75.

AT \$4.00

4 to 16 yrs. This price buys real elegance in Boys' Suits. Worsted Cheviots, Cassimeres and Serges, in fancies and blue and black: thoroughly made up. Reinforced at vital points.

AT \$5.00

4 to 16 yrs. Cheviots and Tweeds; roughish, woolly fabrics; double-breasted style; lined with satin; shape collars; re-inforced knees, seats and elbows; manly suits—worth close to \$6.

GIRLS TAILORED SUITS.

AT \$8.95

Made of Venetians and Serges—stand-by fabrics, famous for wear. Norfolk style, and Norfolks are stronger favorites than ever. Blouse styles, gathered at the waist with a belt. Browns and blues, serviceable colors—at \$8.95.

AT \$14.95

Made of Tweeds and Knickerbocker weaves—dark colors, dashed with bright spots now and then. Made up thoroughly, lined with satin; skirted coat, blouse waist with belt, metal buttons. You'd say the price was \$20—at \$14.95.

GIRLS TAILORED SUITS.

Practically, Saks has no competition in this field. Most stores are absorbed in Women's suits, to the total neglect of the girls. However, we find time to divide our thoughts. Frocks for misses get as much attention as frocks for their mothers.

We've gone to specialists in Girls' Tailored Suits and bought liberally. The styles we show are appropriate—they are pronouncedly youthful and girlish. None are "oldish"—none are too severe.

The sale that starts tomorrow involves not more than a hundred suits. The smallness of the quantity is amply compensated by the smallness of the prices. The history of how we bought these suits to sell at such wonderfully little prices would form an interesting chapter—but we haven't the space. Search the town up and down, you'll not find prices equal to these.

Boys Pants at 50 Cents. 3 to 17 years; worth 75c—special at 50c. Re-inforced waist bands, patent buttons; seams sewed with Belfast linen. An extra pair of pants gives a suit double life.

LOUIS SAKS, Clothier to the Whole Family.

Several Things.

Here is a conversation I had with a young preacher, who has been one year at the Seminary: "I have been intending to return to the Seminary, but of late I have had my mind turned to Howard College. I find that the foundation has been neglected with me. I think two years of hard study in English will put me in position where I can get much more out of the Seminary course." What did I say? Of course I said: "You are exactly right, brother. Dr. Broadus always insisted that the literary training for a preacher was of first importance. If one must be neglected, let it be the theological course. And I am proud to see the professors in the Seminary are saying the same thing. If you get the literary, you will accomplish so much more when you go to the Seminary. If you never go to the Seminary, having the literary, you can easily acquire the theological training." I said further: "You may make a useful preacher as you are; you will make a very much better preacher by going to the Seminary; but with defective early training you can never hope, even with the Seminary training, to occupy the best pulpits. Say what you please, cultivated people are not going to have as a pastor a man who cannot speak and write English correctly. In the goodness of their hearts, they may overlook it in some of our old men—who gave to the Confederacy the time we should have given to securing a finished education; but they will not tolerate it in the younger men. For a preacher to say: "I taken." "I were goin'," "he were there," "it were awful ill convenient," "they is my

friends," etc., I care not what his other gifts, it forever shuts him out of the best pulpits. You may complain at it and say hard things about them; but it is just that way. The children are being educated in the common schools and they notice when the preacher makes a break in grammar. You are wise, brother, in making up your mind to go to Howard College."

BREAD CAST UPON THE WATER.
A brother sent me a check for a nice sum and said: "Here is 10 per cent. of a sum of money which was cast upon the waters a quarter of a century ago. Use it for whatever purpose you think best." How many there are who are receiving money from unexpected quarters, who never think of honoring God with any part of it.

THE VALUE OF TRACTS.
A brother wrote me for a supply of tracts, saying: "Those who are informed are the people who are giving. It is not a question of financial ability, but of information. They give most liberally who are informed. That is

what the tracts are doing for us—giving the information, and the informed are they who give the money.

Every preacher owes it to the cause to be a tract distributor.

THE MERRIMAC CHURCH BUILDING.

I am hearing from the Sunday schools, but my, how small are some of the amounts! If they can do no better than that, it is all right; but it seems to me a little extra effort ought to be made in a case like this. Small hat collections will never pay an amount like this. But some are doing nobly. One brother has agreed to pay the last \$100.

Won't the pastors and superintendents press the matter next Sunday, which is the last? I have promises from several of the largest schools.

W. B. C.

Church Letters to the Association can be had for \$1.00 per hundred, and postage, by writing the Secretary of the State Board of Missions, Montgomery, Ala.

To the Alabama Students for the Seminary.

It will be remembered that the matter of aid for young ministers, both at Howard College and the Seminary, is in the hands of our Board by direction of the State Convention. If you must have aid at the Seminary that Board must aid you. It would be well, therefore, for you to apply for aid to Dr. C. C. Jones, East Lake, Ala., who is secretary for the Board of Ministerial Education for Alabama. We desire to help you if you need it.

There are several stipulations which must be agreed to if you desire aid. Among them are:

1st. That you study in the Seminary the entire session.
2d. That you attend all examinations.

The Board would urge all young ministers without Seminary training to enter the Southern Baptist Theological Seminary at Louisville, Ky., which opens its doors Oct. 1st.

"MODERN · SQUARE · HOUSES" #60 PLANS #6

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OBITUARIES

OSBORNE.—Bro. James Osborne was born in Merriwether county, Ga., in 1837, and died May 13, 1903. He joined Good Hope Baptist Church in 1854. In 1867 he was married to Miss Mattie Norton, who made him a most excellent wife. Their union was blessed with seven children, two boys and five girls. He answered his country's call and gave two years of his life to the civil war. He was one of the first settlers of Eclectic, where he has spent his life. The Lord called him home very suddenly, leaving his wife and all of the children to mourn. May the God of the orphans comfort and keep them.

C. C. Heard, Pastor.

FULMER.—Rev. J. W. Fulmer moved from Georgia to Coosa county, Ala., some thirty-five years ago. He was one of the pioneer preachers of the Central Association. It would have been hard to have found a more consecrated Christian, a more earnest preacher, a more staunch Baptist, or a better neighbor. He was a Christian sixty-nine years. After an illness of some three months he fell on sleep and joins his wife and several children in heaven. Truly a good man is gone. He leaves several children to mourn over his absence, all of whom, I believe, are Christians. May their father's God comfort them is the prayer of his pastor.

C. C. Heard.

PARKER.—Sister Carrie Parker, daughter of Mr. and Mrs. Johnston, was born April 23, 1875. She was married to Mr. F. L. Parker Dec. 15, 1895. After a short illness she passed away on May 3, 1903. When she was quite young she embraced the Christian religion and loved as becometh a Christian. Indeed her life was a sweet-spirited one. She leaves four little children. May heaven guide their little feet and comfort all the bereaved is the prayer of her pastor.

C. C. Heard.

THOMPSON.—Bro. W. S. Thompson was called home to heaven July 13, 1903. He was one of the best young men we have ever known. He was born Aug. 10, 1872, and joined the church at Randolph when only eleven years old. His Christian life was a most exemplary one. He was very industrious, earned good wages, was liberal in the support of his pastor, missions and never forgot his aged father, mother and sisters at home.

The father and mother should rejoice in the thought of having such a jewel in heaven, where he will be waiting and watching for them when they get to the beautiful gate. May the Lord help all the bereft in this great trouble.

I. Windsor.

THOMPSON.—Mrs. Alabama Ellis Thompson, beloved wife of Rev. J. L. Thompson of the First Baptist Church, died on the night of Sept. 8th, after a long and painful illness lasting several months. For weeks her condition had been hopeless and her loving and faithful husband watched the loved one droop and slowly pass away, while tender and loving friends ministered to her in her weakness and suffering.

Mrs. Thompson was the daughter of Col. Moody Ellis of Auburn, and was

at the time of her death fifty-five years of age. She was united in marriage to Rev. J. L. Thompson in 1890. She was a sister of Hon. George W. Ellis of Orrville, who, with his wife, was at the bedside of his sister when the end came. Mrs. Thompson was a woman of the highest type of Christian character and she was always a great help and assistance to her husband in his work, she entering heartily into everything for the advancement and success of the gospel and in every way possible encouraging and helping in every movement that would advance the cause. She was dearly beloved here, where she had been for the past three years. Although much of the time was passed in feebleness and sickness, she always kept in touch with all the affairs of the church and was ever ready to suggest and to plan, though too feeble to carry out the details of the work. A noble, consecrated, Christian woman has gone to her reward.

The funeral services were held this morning, Rev. W. M. Blackwelder of Woodlawn, conducting the exercises, after which the remains were taken to Montgomery for burial. The sympathy of the whole city goes out to the bereaved husband and relatives over the loss of the dear one.

O. G. TRUSS AND TALMAGE T. TRUSS.

"God giveth and He taketh away, and in His divine wisdom He saw proper to take from us our beloved boys, and brothers that of Talmage T. Truss and Oron Graves Truss. Talmage, the younger, died of that dread disease small pox, Oct. 30, 1902. He was converted in the spring previous to his death. He was a great lover of music and loved so much to sing good religious songs. Sleep on, my baby boy, we will meet in the sweet bye and bye, never more to part, no more we will hear thy gentle voice in this world.

Oron Graves, the older, died Nov. 6, 1902, of the same disease. He lacked a few days being twenty-four years of age.

He professed religion in 1896, and August last, joined Beulah Church, and was baptized by R. W. Rose, pastor. They are sweetly sleeping yonder on the hillside in their narrow cold beds.

They were always together here, so attached to each other, enjoying themselves together, not a jar to mar their love and affections for each other.

They were good, obedient boys, so industrious studying and planning and working to maintain the sisters and mother. Their father preceded them eight years ago. They endured their great suffering which was constant, and excruciating without a murmur. Graves put his feeble arms around his mother's neck and said, "My dear old mother, I'm suffering so much." But soon God sent His messenger and relieved intense suffering and his dear spirit took its flight to the great God who gave it.

They loved their home, never indulging in dissipation of any kind. Sober, industrious, high-minded boys, always courteous and kind to every one. We miss them at church, miss them at the singings, prayer-meetings and at their home more than any place.

Mother.

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.

A Good Day at Pickensville.

Last Sunday opened up auspiciously for our services at Pickensville. About 9:30 I baptized two promising young ladies in the waters of the Tombigbee and at 11 o'clock the preacher was greeted by a good sized congregation, whose good order and rapt attention throughout the sermon was a real inspiration to me. A good collection for missions followed a short conference and thus closed one of the best days I have had with this church. Will protract next meeting there.

H. M. Long.

Carrollton, Ala., Sept. 12, 1903.

A Wonderful Medicine

If you read the Southern and Alabama Baptist you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

One dose a day of this tonic, laxative Palmetto medicine gives immediate relief and often cures in a few days. Drake's Palmetto Wine is a wonder worker for the Blood and the Liver and Kidneys.

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 writes for it.

A Quiet Home Marriage.

On Sept. 6th at 3:30 p. m., in the city of Dadeville, Ala., at the residence of the bride's father, W. L. Hill, Mr. Albert Spencer of Wylam, Ala., and Miss Lois Hill were united in marriage, the writer officiating. Both parties belong to good families and many relatives and friends wish for them happy and useful lives. They will reside at Wylam.

John P. Shaffer.

Best I Have Ever Known.

It is the best: "I have been handling Hughes' Tonic for years, it is the best chill remedy I have ever known. During the past two years I sold nearly twelve gross. It comes nearer being a universal chill cure than anything I ever handled." Sold by Druggists—50c. and \$1.00 bottles.

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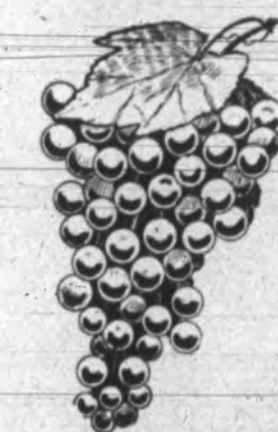
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- 6 "1847" Triple pl. Knives \$2.
- 6 "1847" Rogers Forks, \$2.75.
- 6 "1847" Rogers Tablespoons, \$2.50.
- 6 "1847" Rogers Teaspoons, \$1.25.
- 6 Rogers 12 oz. Knives, \$1.75.
- 6 Rogers 12 oz. Fruit K. \$1.50.
- 6 Rogers Table Forks, \$1.75.
- 6 Rogers Tablespoons, \$1.75.
- 6 Rogers Tea Spoons, \$1.
- 6 "1835" A1 Coffee Spoons, \$1.50.
- 6 "1835" A1 Oyster Forks, \$1.50.
- "Rogers" Oyster Ladle, \$2.
- "1835" Butter K. or Sug. S., 50c.
- "1835" Gravy L. or Berry Sp., \$1.25.
- "1847" 3-piece Childs Set, \$1.25.
- 6 plated Nut Cracks, 1 Pick, 75c.
- 2 Pepper or Salt Boxes 25c.
- Round Waiter, 12 in. nickel, \$1.50.

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Unfermented
GRAPE JUICE

For Family Use
From Choice
Concord Grapes.

For Sacrament: to each quart add one or two tumblers of cold water. As a beverage dilute with chilled ice. After being opened it will keep for a time in a cool place. Never change when kept sealed. For all purposes have the grape juice cold. For Convalescents: After typhoid, bilious or malarial fever it is one of the best tonics in the world.

A. D. MASSEY, Woodlawn, Ala.

All Aboard for the Judson.

The Sixty-Sixth session of the Judson begins September 24, at 9 a. m. On account of this event the Southern Railway will run a Judson Special from Selma to Marion on the 23d, leaving Selma about noon and arriving at Marion in time for dinner. It is of the greatest importance that all pupils should be at the Judson by the afternoon of the 22nd, and the morning of the 23rd, up to the departure of the W. of A. for Selma, at 8:30 a. m. All pupils coming through Montgomery over the Plant System (Ala. Midland), Atlanta and West Point, the L. and N., the C. of G., the M. and O., or other lines should leave their homes in time to take the W. of A. for Selma as it makes connection with the special at Selma. While in Montgomery my headquarters will be at Mabson's New Hotel, where I shall be pleased to meet patrons and friends who wish to confer with me.

Pupils from North Alabama Birmingham and vicinity will find it to their interest to leave Birmingham over A. G. S. via Akron at 5:45 a. m. on the 23rd as that train arrives at Marion at 10:45 a. m. the same day. Arrangements will be made to have pupils who have to spend the night in Birmingham met and cared for if they will give us due notice.

Pupils coming over the Southern (M. and B.) from Mobile, and the Southern from Meridian on the regular morning trains will make good connection with the special at Marion Junction. Those who come over the B. S. and N. O. and the Pineapple Railways (L. and N.) should arrange to reach Selma in time to connect with the special on the 23rd.

Pupils from points along the Rome and Selma division of the Southern will make connection with the regular train at Selma at 4:35 p. m., arriving in Marion at 5:45 p. m. Pupils from points on the A. G. S. between York Station and Akron make direct connection with the regular morning train at Akron for Marion.

The outlook for a large school is very bright. Pupils will greatly oblige me by writing at once when and where they wish to be met.

Robert G. Patrick, President.

The Calhoun County Baptist Association

This Association meets with the Cane Creek Church Sept. 30, 1903. Cane Creek Church is four miles from Alexandria on the L. & N. Railroad between Anniston and Gadsden. We earnestly hope that you, Brother Crumpton and other brethren in the State denominational work will attend the Association. Will give you a cordial welcome.

P. B. Brown, Clerk.

For Debilitated Men,

Horsford's Acid Phosphate.

It ranks among the best of nerve tonics for debilitated men. Renews the vitality.

CHURCH AND SCHOOL HEATING

Our Specialty.

Heating plans, with estimates, made on request. Correspondence invited.

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GOOD COAL... Muncey Coal Co., Birmingham, Ala.

Cancer Cured by Blood Balm.

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. Guernsey, 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. Guernsey 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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Special Round-Trip Summer Rates to Colorado and Utah, June 1st to Sept. 30th, 1903.

Special one way Colonist Rates to Kansas and Colorado each second Tuesday until September 15th, 1903.

Round-Trip home seekers excursions to Kansas, Nebraska and the Northwest each third Tuesday until Sept. 15th, 1903.

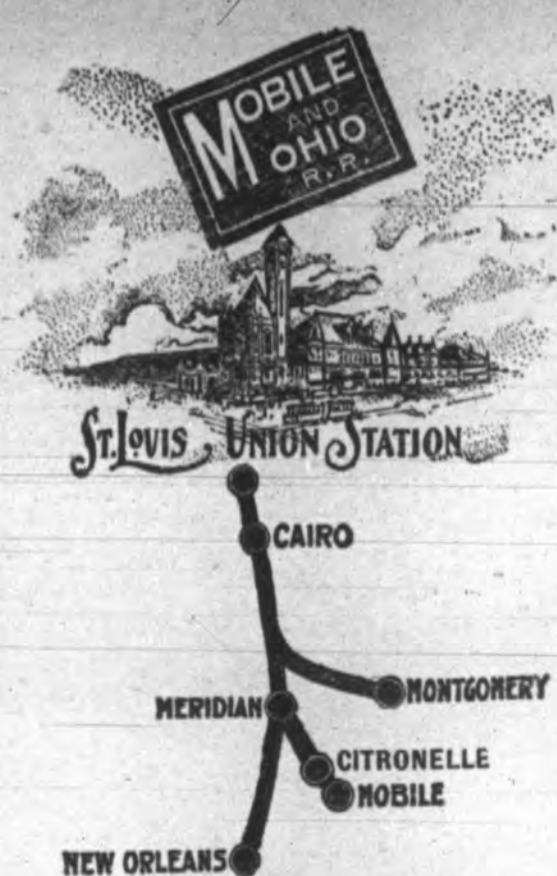
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For information write or call on J. F. VAN RENSSALAER, General Agent, Atlanta, Ga., G. W. ELY T. P. A.

Atlantic Coast Line.

Table with columns for dates (Nov. 30th, 40, 58) and train routes (Lv. Montgomery, Ar. Sprague Junction, Troy, Brundidge, Ozark, Elba Junction, Abbeville Junction, Dothan, Bainbridge, Climax, Thomasville, Valdosta, Waycross, Jacksonville, Tampa, Port Tampa, Lv. Waycross, Ar. Savannah, Ar. Charleston, Lv. Sprague Junction, Ar. Luverne, Lv. Abbeville Junction, Ar. Abbeville, Lv. Climax, Ar. Chattahoochee, Going West, Lv. Elba Junction, Ar. Enterprise, Ar. Elba, Going East, Lv. Elba, Ar. Enterprise, Ar. Elba Junction).

*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.



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EASTBOUND.

Table with columns for train numbers (No. 2 Daily, No. 4 Daily) and arrival/departure times for various stations like Birmingham, Childersburg, Sylacauga, Talladega, Anniston, Goodwater, Alexander City, Dadeville, Camp Hill, Opelika, Columbus, Fort Valley, Macon, Americus, etc.

ARRIVALS.

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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.

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Report for the Summer.

I have just closed my meetings for the summer. Just a word or two about them. Adger first. I was assisted by Bro. T. D. Ray here. Three were received by baptism, two by letter.

Adamsville next. We only stayed here part of one week. One by letter was received. From here I went with Brother Ray to his church at Pleasant Ridge. The church was greatly revived. Two were received by experience, five by letter. Brother Ray got me to do the baptizing for him.

From Pleasant Ridge we went to Mud Creek. Here Brother Ray did his best preaching. Nineteen were received by baptism. This was the first time I ever had so many at one time.

From Mud Creek I went to Oak Grove to assist Old Brother White. We had a very precious meeting here. Eight were received by experience. Here again I was asked to do the baptizing, which I gladly did, for there is nothing I enjoy more.

Now back to Adger. Brother McCain got Brother Overtown, a Cumberland Presbyterian, to come up with his tent. I never witnessed just such a meeting before. It went on for three weeks. During that time several beer clubs were broken up and one hop-jack stand run out of the place. The fellow not only quit the business, but he actually left the place. Not only that, but there were about 250 conversions and reclamations together. I can't begin to tell of the good that was done. Now as one walks over the place he can hear singing; before you could have heard almost anything else but singing unto the Lord. When the tent first went there nobody had room for the "preacher." "Baby is sick, my cook has just left and I'm not well myself." But before the meeting closed the babies all got well, cooks all came back, and there was just plenty of room, and if there had been a dozen of us we couldn't have gotten around to all the places. Some that cursed the tent were happily converted before it left. I could tell many other good things the meeting did, but I won't take the space. But some of the expressions you can hear there now, "What a glorious meeting we had!" "The best I was ever in!" "Thank God for sending the tent!" "Praise God for such a sober town as we have now!" "I'm so proud I accepted the Savior!" "I was such a sinner, but thank God I have found sweet peace at last," etc.

Just to see those men now who were once the leaders of the beer clubs are now working as faithful as they know how for Jesus. We received thirty-four, thirty by experience, four by letter. There are others to follow. The M. E. Church, South, and Presbyterians got a number, I don't know how many. The Methodist got the greater number. I also got thirty subscribers for the Southern and Alabama Baptist. Well, I can't tell it all, so I'll quit. God bless our paper and Brother Barnett, its editor. A. F. Loftin.

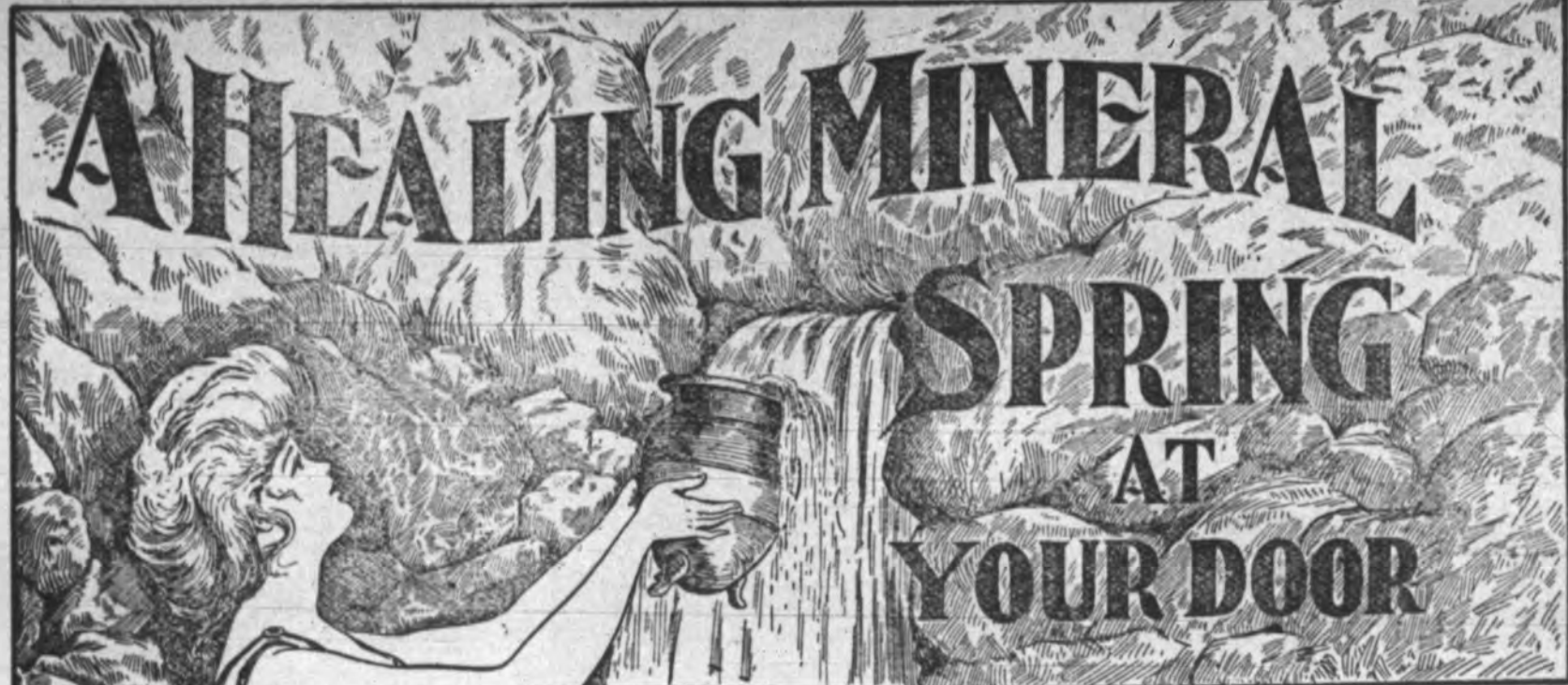
P. S.—Two certain young folks thought it wouldn't do to close such a good meeting without a marriage so on last Sunday evening at 7:30 at the Baptist Church, I sent them on their way rejoicing. But Miss Jones didn't change her name. No, no kin.

Notice.

Butler County Association meets at Georgiana Friday before fourth Sunday in November.

W. A. Taliaferro.

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