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# THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

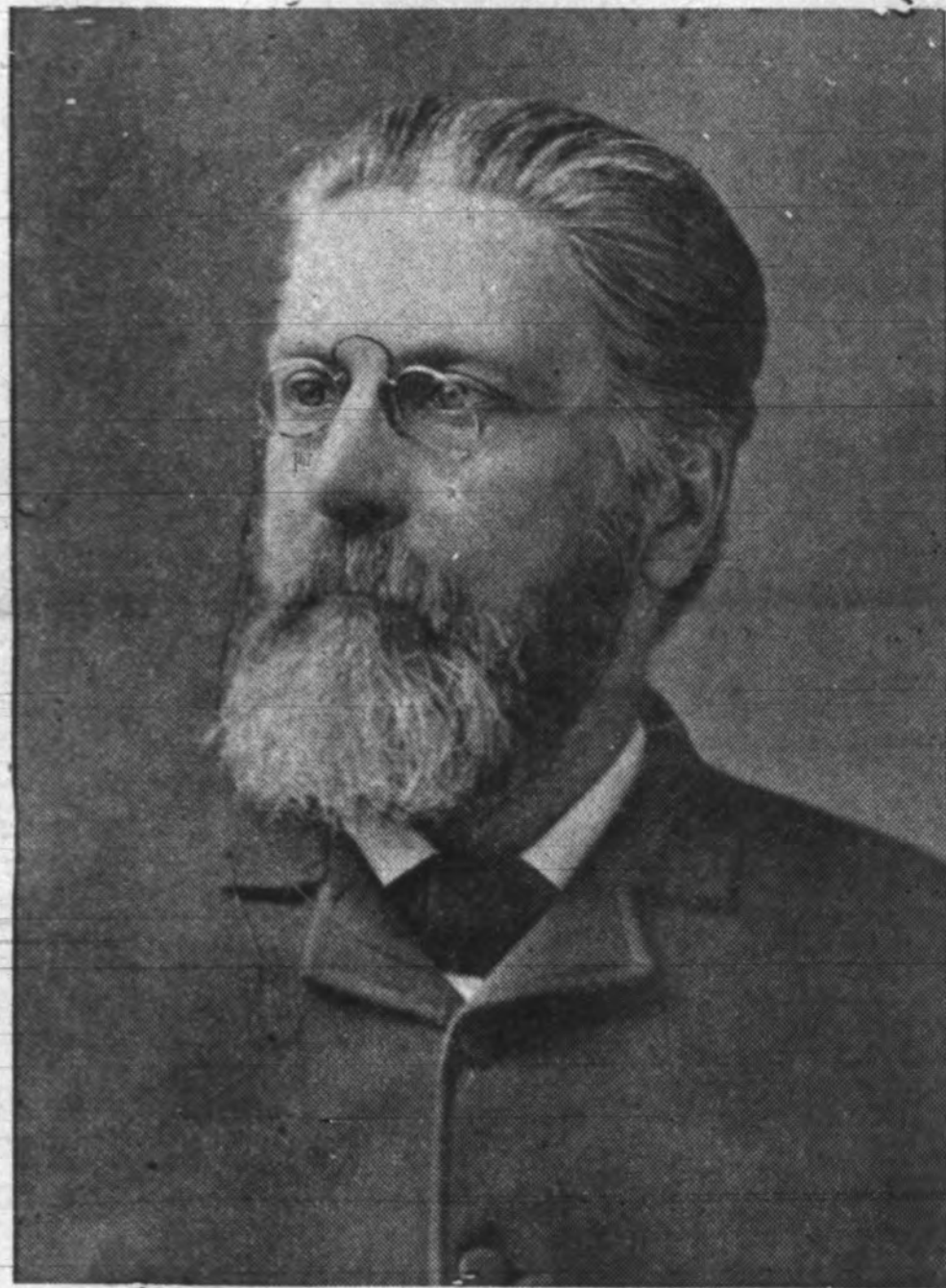
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VOL. 30.

BIRMINGHAM, ALA., SEPTEMBER 30, 1903.

No. 38



JABEZ L. M. CURRY.

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# THE SOUTHERN BAPTIST and ALABAMA BAPTIST

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

Resolved That we heartily endorse our state organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—(Resolution adopted by the Baptist State Convention at Gadsden, November 16, 1899).

## OUR EDITORIAL STAFF.

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REV. J. W. HAMNER..... Corresponding Editor  
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### FROM TITUS.

I enjoy reading the old reliable Baptist paper it brings joy to my home.

We had a revival at Wayside Church. On yesterday the thirteenth we closed a great meeting, the gospel was preached for ten days, by the pastor, Rev. J. C. Thomas.

He was assisted by Revs. J. M. Thomas, of Roanoke, Virginia Jas. Cannon, of Mountain Creek, Ala. and myself. We all preached some and had great success by the help of the Lord.

The church was much revived. And for a success there was twenty-two added to the church. Twenty by experience, one restored, one under watch care. Most of them was young people. Two of the brethren was up in forty. I can say for Wayside community and church that I never met a more friendly people.

I am young in the cause and feel greatly benefited. May the Lord bless the church and pastor is my prayer.

J. W. Jones.

### BRO. CUMBIE RESIGNS.

Never in the history of the Baptist Church at Midway has such gloom been thrown over our church, as when Brother R. A. J. Cumbie, our much beloved and highly esteemed pastor, arose with eyes filled with tears and with a tremulous voice tendered his resignation to the church.

As he spoke every eye was filled with tears, and when he finished profound silence reigned, as if some one had breathed his last.

So overcome were we with grief that we knew not what to do or say, but knowing Brother Cumbie as we do, and from his tender words we felt that nothing short of his duty to his Master prompted him to this course. Never has anyone been loved so much in our church and entire community, both in and out of the church, as is Brother Cumbie.

He has been our pastor for two years, bringing peace out of confusion, and as an evidence of his success sixty members have been added to our church.

While we mourn his loss we know its for some other field's great gain. To know Brother Cumbie is but to love him. May the richest blessings go with him as do our hearts.

M. E. Pruett.

### UNION ASSOCIATION.

This body met Sept. 8 with Beulah Church, Green county, Ala., and continued its session for three days as usual, transacting the accustomed routine of business. Deacon W. G. Robertson, of Carrollton, who has presided with much acceptance over the body several consecutive years, was re-elected moderator, and Elder Hix B Chappell was elected clerk and treasurer.

Nearly all of the thirty-five churches

in the body were represented by either messengers or letters. This was my first visit to this association, hence of my personal knowledge I cannot speak of its past history, but from what I could gather from the reports through the finance committee, and comparing them with some former statistics, it would appear that the trend of missions is on the upgrade, yet the contributions individually or in the aggregate are by no means what they ought to be.

The introductory sermon was preached by Eld. J. M. Mills a young brother of much promise, who acquitted himself well. The Association at this meeting instructed the Executive Committee to aid Bro. Mills in his efforts to obtain an education—quite a praiseworthy movement. In the absence of the appointee, the writer, by appointment, preached the missionary sermon, and Eld. D. O. Baird preached the doctrinal sermon.

The moderator presided with his usual firmness, tempered with love and kindness—the discussion, in the main, indicated marked spirituality, and a good degree of interest on the part of the brethren, besides a highly commendable degree of unity and harmony characterized the proceedings of the body from start to finish.

Secretary Crumpton and superintendent Stewart of the Orphanage honored us with their presence, and enlivened the proceedings no little by their characteristic speeches. A fairly good collection was taken for the Orphanage and for missions, also to aid the church at Reform in completing their building.

I have attended many associations, but in some respects this was one of the best meetings of the kind I was ever in. The attendance throughout was large—the order and attention was splendid—the staying qualities of the messengers to the last, admirable. The hospitality of the community was superb, and the spiritual temperature of the meeting ran high. We regretted very much that pastor Dickerson on account of feeble health, could be with us but one day.

We should have been glad if the Baptist field man could have been present and turned his "X-Ray" on us, however, in his absence, Bro. G. W. Kerr, one of our ministers faithfully represented the paper. The body adjourned to meet next year with the church at Reform.

H. M. Long.  
Carrollton, Ala., Sept. 16, 1903.

### FROM BROTHER STARKEY.

Please allow me space in our paper to tell our people of how God has blessed me and my field so far.

The third Sunday in July I began my meeting at Centerpoint church where I have been preaching each third Sunday evening and Saturday before for the past two years. We ran fourteen days

and as a result I baptized ten, five of whom were mothers.

Then on the first Sunday in August began my meeting at Pisgah, running sixteen days, as a result I baptized twenty four, and three more approved for baptism and five or six others who will join at my next appointment—three by letter and two by restoration. On the fifth Sunday in August I began my meeting at Hollywood continued for sixteen days and out of that meeting I baptized thirty-two and received one by letter. To God be all the glory for ever.

My meeting is in progress here in Scottsboro with Brother Murrey as spokesman. He is doing some pure preaching, and I am praying for a revival.  
C. T. Starkey.

### MT. LEBANON CHURCH.

Sunday, Sept. 20, 1903, completes another pastoral year at Mt. Lebanon. Rev. E. W. Williams has served us faithfully since January 1901, and on the first Sunday in September we again called him as a unit.

We extend to our pastor our sincere thanks for the earnest and fearless manner in which he has preached the truth, as it is in Jesus. We believe he has helped us to grow in grace, by telling us of our faults, and we love him for it. We have received by baptism forty six members since he became our pastor. Our collections for State, Home and Foreign Missions have increased from \$12.76 to \$75.40, and for the Orphans' Home, from \$3.38 to \$70.15 for last year; and when the Harris Association meets just one month from now, we hope to show that our zeal for the cause of missions has not abated. We are truly thankful to our Father in heaven for sending us a man who is a missionary, by both precept and example.

Done by order of church in Conference.

R. E. Lindsay,  
Moderator.  
Z. Sims,  
H. L. West,  
Committee.

Russell County.

### STANTON.

Sunday was a great day with the Ebenezer saints at Stanton. Pastor Windsor baptized four in the afternoon and eight were received by letter during the day. Both sermons were profound and elevating. Unity Association meets here Wednesday, October 7. Come down, Bro. Editor, and be with us.

Stanton High school has an enrollment of ninety-odd and others entering daily. Fine work is being done. Prof. Speer and faithful wife are devoting all their time to the work and this writer only the forenoon of each day, and in my twenty-one years experience, have never done pleasanter work, in

some respects.

Brother Barnett, you are giving us a good paper. God bless and prosper you and the Southern Alabama Baptist.

Robert Jones.

### EAST BIRMINGHAM.

The Lord has greatly blessed us at East Birmingham. On the fifth Sunday in August we held our first service in our new house. Thursday night following we began a series of meetings which continued two weeks. As a result of the meeting twenty-three were added to the membership of the church. Others will join later. During the meeting Bro. J. A. Beal preached one sermon, Bro. J. M. McCord two, and Bro. J. W. Partridge four. We are very grateful for the earnest gospel sermons preached by these brethren.

Our congregation is steadily increasing. The Sunday school is making good progress and the outlook is very encouraging. East Birmingham is destined to be one of our strong churches and you may count on her to stand by all our denominational institutions.

L. T. Reeves.

### BRO. J. E. WHITE RESIGNS.

The following preamble and resolution was adopted by Beulah Church in Conference Sept. 20, 1903:

Whereas, Bro. J. E. White has tendered his resignation as pastor of Beulah Church to take effect now, Sept. 20, 1903, and knowing him to be conscientious in his ministerial duties and subject to the guidance of the Holy Spirit and believing that he comes to this conclusion after prayerful consideration; be it

Resolved first, That we accept his resignation to take effect at the time designated by him.

Second, That during his one year pastorate with this church he has been a most zealous, capable and faithful preacher and pastor and by a consistent walk and conversation has won the love and esteem of the entire membership, fearless in his preaching the truth as he found it in the sacred record, he is nevertheless Christlike in considering the frailties and short comings of his fellows.

Third, That he has in his noble wife an helpmate indeed in his labors as pastor and one who will ever give emphasis to his work in the cause of Christ.

Fourth, That the stay of these good people in our midst has been a benediction to us and their influence for social purity and Christian living will last long after they have passed to their reward.

Fifth, That in parting with our pastor we pray God's richest blessings may rest upon him and his wife, and that his remaining days on the earth may prove the most useful and happiest of his life.



## Field Notes

### ADDRESSES WANTED.

I am now sending statistical blanks to the clerks of all associations whose addresses I have. I need the addresses of the following: Arbacoochee, Bibb county, Cedar Bluff, Cedar Creek, Cherokee, Elim, Geneva, Harmony, Macedonia, Mt. Moriah, Southeastern, Tennessee River, Weogufka, and North Alabama. Who will send me a minute?  
M. M. Wood, Statistical Secy.  
Fayette, Ala.

### WANTS A BELL.

If there is a church in the State wishing to dispose of a good bell, I would be glad to correspond with the proper parties about it.  
M. M. Wood.  
Fayette, Ala.

### EAST LIBERTY ASSOCIATION.

East Liberty Association meets at Antioch on Tuesday after the first Sunday in October. Brethren from a distance will go to Opelika, thence to Moorefield on Lafayette R. R., where conveyance will be furnished.  
W. C. Bledsoe, Secty.

### FROM WEST GREEN.

We had a good meeting there last week, Bro. B. L. Mitchel did most of the preaching, and we were all greatly helped. Two to be baptised at the next meeting.  
J. E. Herring.

### NOTES FROM HUNTSVILLE.

The week has passed without any unusual occurrence of interest to Baptists of the State; however, it may be stated that the denomination does not find itself lonesome in the Master's work here. Nearly all of the preachers have returned from their summer vacation and have entered upon their work again with renewed zeal and interest. Mr. Murry, pastor of the First Church, has also returned from Scottsboro, Jackson county where he held a successful revival meeting. News from Maysville, this county, also speaks encouragingly of the success Rev. M. H. Crutcher, the new foreign missionary, is having with his meeting here. Young Crutcher is a power for God and his works are proving it.

Children's Day was celebrated at Dallas Avenue Baptist Church Sunday morning. Bro. Rice gave way his morning service and let the children have full sway. A large crowd was present and a good time was had. Bro. R. E. Pettes' fine address was the main feature on the program aside from the children's exercises, but the best of all was the magnificent collection received for missions. This church ranks with the foremost in Liberty Baptist Association.

First Baptist Church also observed children's day in a mild way. The center of interest now is the work of the Young People's Union of the First Church. A full house is present every Sunday afternoon now and the young people will soon inaugurate a plan to build up the interest in the church congregations. Instead of following the young people intend to lead. The Lord is certainly blessing their work here.

Merrimack, West Huntsville and Dallas suburban churches are doing as well as could be expected considering their surroundings.  
J. E. Pierce.

### FROM GENEVA.

I have received lately several letters of inquiry from preachers in different parts of the State, asking me about this part of the State, the people, the church, etc.

With permission I will do the best I can in a brief way to answer their inquiries.

In the first place I will say that if any one expects to find an ignorant, shiftless, careless, people, they will be very much mistaken. Just to the contrary. We have a wide awake reading people, energetic and progressive. Making rapid progress along all material lines.

We have two railroads running through our county, little towns growing along each of them; on the Central of Georgia we have Slocomb, Hartford, Bellwood, Chancellor, Coffee Springs, Sellersville, Sansom, Gainer, Florida. On the Louisville & Nashville we have beginning at Boon, Pera, Geneva, Black, Nama, Graceville, with intermediate stations. Quite a flow of immigration, finding employment with the various industries here. We have a considerable milling interest, large turpentine farms, with agriculture as the leading industry and it is quite remunerative.

great attention is given to education. where they have a high curriculum. run six or eight months in the year where they have a very high curriculum. The difficulty we have here religiously is the church is not keeping up with the progress that is made in material things. More religious activity is what we need.

We need a ministry that is able and will fearlessly preach the doctrines of the New Testament and is in harmony with the organized work of the denomination. Men who will stand by the boards, State, Home, Foreign, in their efforts to evangelize the world—to such we will extend a hearty welcome, assist them all we can in any way—we don't want any disorganizers.

Geneva Association meets with the church at Friendship, six miles north of Geneva, Nov. 3, 1903. All invited.

Respectfully,

John F. Register.

Geneva, Sept 26, 1903.

### STATE MISSIONS.

The Baptist and Reflector says, that on a recent Sunday, pastor L. T. Wilson raised \$587 for State Missions in Humboldt Baptist Church without a visit from corresponding secretary who was sick. The church has only 225 members, but its contributions for missions the past year were over \$1600.00. There are perhaps fifty churches in Alabama that are able to do as much as Humboldt church. Then, there are several hundred churches that could double their contributions to State missions without feeling any remorse of conscience. I thought if this should be done how Dr. Crumpton's heart would swell with emotion of gratitude to God that he had enabled the State Board to send the gospel to the hundreds of almost nameless mining towns that spring up almost in a night in every direction from Birmingham. Then the solitary places would be glad, and the angels would rejoice. I thought of what Dr. F. C. McConnell said about Birmingham as a storm center, thought of how the devil had incited one of his

most trusty servants to rob a Baptist preacher's family and try to cremate them alive in their own home. The Baptist says that we ought to be indignant—yes, indignant enough to take a big collection for State missions and send it to Dr. Crumpton at once. Brother, look at that vile wretch and see just what you might have been but for the grace of God. "The gospel is the power of God unto salvation to every one that believeth." "But how can they believe on Him of whom they have not heard? and how can they hear without a preacher? and how can they preach except they be sent?" May God put it into hearts of His people to give the gospel to these towns before they prove the moral ruin of the State.

\* Northport.

B. T. Stamps.

### FROM THOMASVILLE.

I thought I would write you about my meetings. In July, Brother Sandlin from Ft. Payne came to Thomasville and did the preaching for several days, resulting in one addition to the church. Bro. Sandlin is a strong preacher. He is at the Seminary or will be, and I predict a bright future for him. He is an inveterate foe to saloons, dispensaries and all kindred institutions.

I hope his preaching was there as bread cast on the water, that shall be "many days gathering up." By the way I have given up that church and this leaves a field open from Myrtlewood to McKinley. May God send them the right man.

On Friday before the fifth Sunday, Bro. J. M. Roden, recently from Texas, and I started to Frankville, in Washington county, arriving in time for Saturday night service. Bro. Roden, a sweet spirited, and able minister preached the truth in "power and demonstration of the spirit" for eight consecutive days and nights, with five additions to the church.

Bro. Roden, who is working for the State Board, had to leave me and go to the Bigbee Association.

On Thursday night before the second Sunday in September I begun a meeting at my Salitpa Church, and with the exception of the Sunday nights sermon, preached every sermon, till the following Friday noon. Resulting ten by baptism and three by letter. This is two meetings there since last session of Clark county Association, and there have been forty baptisms and sixteen by letter and statement. Salitpa is fast forging to the front. A beautiful plateau, two miles long and about a mile wide, it is one of the prettiest and most independent sections of the county. They have a beautiful school building, and are to have a good school this session. This is where Bro. Head of Pike county taught last year. We were sorry to lose Bro. Head, for he was a whole team in church and Sunday school work. Young Bro. J. Walter Flemming, a licentiate preacher from that church, now in school, bids fair to reflect honor upon the church who started him to proclaiming salvation to a lost world. Salitpa goes to the Association ahead on all the Associational requests.

I preached ten days in August and first of September, at Albertville, for my son-in-law. God very signally blessed the meeting. There were twenty-two additions.

We hold a meeting, D. V., at St. Stephens beginning fourth Sabbath in October. Bro. Roden is to help me there.

Bro. Roden is back from Texas to stay in Alabama, and some church or churches would do well to secure his pastoral services.

Lest you grow weary I will desist. God bless the paper.

Wm. A. Parker, Sr.

### FROM RUSSELLVILLE.

My first month here has been signally blessed of the Lord. We opened up with a ten days meeting in which there were sixty-six additions to the church. Our Sunday school has gone from sixty-five to 130. Last night at our first prayer meeting since I have been here there were about a hundred present. The church book has been lost for two years or more and we have ordered a new book and will soon have a re-enrollment. With the members recently added and others yet to come our roll will approximate 200 by the time we open up our new book. Our people are taking on new life and getting ready to get down to business. They subscribed \$85.00 to the orphanage, and set our mark for missions up to \$150 for next year. I believe that these people among whom God has sent me are going to surprise some folks in a mighty little while too with their growth and good works along many lines. Many of us read the Baptist and others are going to.

F. H. Watkins.

### MARRIAGE NOTES.

At the Baptist Church, Lineville, Ala., Sept. 16, 1903, 8:30 o'clock a. m. Senator Walter Scott Smith and Miss Carrie Mae Bell were united in marriage.

The church was beautifully decorated for the occasion, and a large audience gathered to witness the nuptials.

Senator Smith distinguished himself as a student in the law department of Colombian University, winning the honors from time to time. Locating temporarily in his native country to practice law his many friends and admirers seeing his fitness for the position sent him to the State Senate where the people of Alabama are reaping the benefits of his thorough preparation. Many predict for this chaste, studious and courageous young man the honors that have attended the career of Senator Morgan. The bride is one of Lineville's choicest flowers—her life in the home, in the school, and in society has been fragrant with love, and her friends are numbered by the score.

Mr. Smith is the president of our B. Y. P. U., and Miss Bell the secretary of our Sunday school. Since their early teens both have been members of the Baptist Church. The best wishes of their many friends attend them.

J. R. Stodghill.

### TAKE NOTICE.

The time of meeting of the Conecuh County Baptist Association has been changed from Oct. 20th to Oct. 27, 1903.  
P. M. Bruner.

### REV. E. LEE SMITH RESIGNS.

Whereas, Our beloved pastor, Rev. E. Lee Smith, on Sept. 19th tendered his resignation as pastor of Ewing Baptist Church, Fleming county, Ky., to take effect Oct. 1st, a position he has successfully held for nearly three years, and whose efforts while among us in building up the cause of Christ have been zealous and sincere and for which we owe thankful hearts; therefore, be it Resolved, That the church and



## THE SOUTHERN AND ALABAMA BAPTIST

neighborhood accept his resignation with regret, love and kind wishes for him upon his departure, and a painful knowledge that his services will be sadly missed by the church and community.

Since he has been with us a regular weekly prayer-meeting is kept up all the year, a thing that did not exist prior to his coming, and also an ever-green Sunday school has been kept up all the time, which has never been done by the church through the winter months.

Our membership has been increased forty-four by baptism and by letter since his pastorate began, and in his going in and coming out among us we have found him at his post of duty cheering us with faith of the Christian and visiting us in sorrow or affliction; and further be it

Resolved. That in his labors among us, he has been greatly assisted by his faithful and efficient wife, especially in organizing the B. Y. P. U. Society, now the strongest in the State, with 659 Bible readers and still growing in numbers, also the Woman's Missionary Society, Sunbeam, training school and Juvenile department (or baby work), all of which are in flourishing condition and accomplishing great good; and in addition to this she has taught music in her home most of the time since coming among us, the benefits of which many of our people have availed themselves, and for which, be it further

Resolved. That we, as a church and community sadly realize that her vacancy cannot be filled; that no woman of similar accomplishments and ability will ever be one of us and sacrifice for our spiritual, moral and financial welfare what she has done and that the community will suffer in giving her up. That for her efforts in every respect we unanimously feel a sense of gratitude, such as words cannot express; And, be it further

Resolved. That we unreservedly commend Brother Smith and his dear companion to the hearts and homes where they may go to pray for the unsearchable riches of Christ, and pray heaven's richest blessings upon them, and that God may attend them wherever they go and may their lot be cast in pleasant places and that they may be greatly used by the Master in building up His kingdom on earth.

Respectfully submitted,

L. G. Cord,

Rebecca Ross,

F. C. Blair,

Committee.

Ewing, Sept. 19, 1903.

### Why He Became a Baptist.

(The following letter, written to Rev. T. E. Pinegar of Cordova, is printed by request:)

Linden, Tenn., Jan. 2, 1903.

Dear Brother Pinegar: It is with pleasure I answer your letter, but fear I cannot on paper do justice to the subject.

I am the original A. H. Dickson, who participated in holding the tent meetings you spoke of and received your relatives into the M. E. Church, South, at Pine Bluff. Give my love to your kinfolks and tell them I have the same religion I had then and that I am glad to hear from them and pray that God may bless them in every way.

Reverting to the meeting at Pine Bluff: On the last Sunday of the meeting near the close of the day when shades were reaching out over the ro-

mantic Caney fork, I led fourteen into the waters in hearing of the roar of the falls, nine women and five men and there as our Master was baptized I buried these fourteen in the likeness of His death. It was a grand and impressive scene. Brother Pinegar, indeed. Tell your mother that I did not quit the Methodist because they are not Christians, but because they did not teach and practice in all things the plain word of God and in some things follow the commandments of men and the traditions of their elders. But to be more explicit I will state my reasons, but first let me say that I never read a Baptist book but Pendleton's Manual and the Bible, nor heard a doctrinal sermon by a Baptist preacher until I joined the Baptist Church. I was reared a Methodist. My mother, grandmother, and all my near kin are Methodists. I was reared under this kind of influence. The Baptist Church nearest my home was twelve miles and has been organized since I joined the M. E. Church, South. When God, for Christ's sake, forgave my sins I felt God wanted me to preach. The only avenue for the exercise of this duty was through the Methodist Church. I joined the Conference; was sent to a defunct field on a very small salary, \$200 per year, while I was offered \$60 per month to teach school. I tell this to show that I was in earnest about this matter. I went to work on my circuit and was faithful to my people and loyal to my church. I read my Bible and the books that the Methodist preachers are all required to read, and never seriously investigated the church question. I fortified myself against Campbellism and Hardshell do-nothing-ism and just went along trying to get people converted and just took it for granted that the Methodist Church was as good as any other.

But in the school of experience and under the teacher observation I became skeptical about some practice in the Methodist Church. Fortunate for me I decided to go to Texas. Brother Pinegar, I thank the Lord I did go to Texas. There I was stationed in a town where there were four churches, Baptist, Old School and Cumberland Presbyterians and M. E. Church, South. And there with my Bible and Pendleton's Manual, I began to investigate the church question. And as the fellow who is daring enough to do such a thing I came out a Baptist.

I found in my Bible first, That in every place that the writer attempted to tell how baptism was performed that any unbiased person could see it was by immersion in water; another thing I discovered by reading every Methodist Standards or books used by Methodists that there was no place where baptism was spoken of as a ceremony where it could not be practiced by immersion. I was fully convinced that immersion was the primitive mode of baptism and that Christ baptism was Christian baptism, both in mode and all other essential feature.

Second, I was convinced that the government of the church was congregational instead of episcopal in the apostolical times and that as a Christian minister if I by even silent assent helped to lend prestige and power to the pompous bishoprick of the church and help foster all the evils which are bred from the bishop's power over consecrated men and their families that I was doing wrong. I decided a person didn't have to preach under the direction of a Bishop to get to heaven.

Third, I saw that Christ was setting up a kingdom which would never have an end and with my knowledge of history for I have always been a reader of history, I could not believe that Christ had perpetuated His church through the "Mother of harlots" (the Catholic). So I decided that the Baptist (even if they could not as some say, make every link in the chain jingle clear back to the apostles), were in church polity and doctrine apostolic. I have told you a few things and could go on for quite a while, but maybe it would be best for you to write and ask questions.

Tell your mother that I would be delighted to do anything I could to lead her right. I am well pleased in the Baptist Church and so is my wife. I hope you much success in the work there. Write me again.

Your brother in Christ,

A. H. Dickson.

### The Passing of My Friends.

It seemed very strange to me, in my younger days, to hear elderly people say: "I know more people on the other side of the river than on this side." I am beginning to understand it now. How fast they seem to be gathering over there.

These reflections I had when I read the other day in the newspaper of the deaths of my friends, Gen. R. C. Jones, and his brother, Dr. Paul Jones, in Camden. While the burial of the former was taking place, the life of the latter passed out.

The General was about two years my senior. We were in school together at Camden. Paul was then a young man. They were my friends in later years, when I became pastor in Camden, for a brief period.

I became a wanderer when a boy; they remained and spent their lives in the old town. Though our paths were far apart, I remembered them as I knew them in their school boy days, dignified, studious, genteel gentlemen. As they were then, they continued to be to the end. In many respects they were model men. They loved their country; they were devoted to their families. No children ever had kinder or more indulgent fathers. I knew but little of "Dr. Paul" as he was familiarly called, as a Christian. He became a church member after the years of my pastorate in Camden; but from his general characteristics, I am sure he loved his God and trusted in the merits of the shed blood. I knew the General as a deacon and Sunday school superintendent. The last I saw him in Camden Church, he presided as superintendent, though his health seemed to be declining then. But for his timidity, General Richard C. Jones would have been a greater leader in politics and among the Baptist hosts. They were both men of rare gifts and the community where they spent their lives, and the church where they held their membership will sorely miss them.

May God raise up from among their noble sons, men who shall strive to fill the places made vacant.

W. B. Crumpton.

### Three Things Only.

From the Clarke County Democrat I learn that a Baptist Church has been organized east of Fulton, Ala. This is the beginning of the work of Bro. W. B. Harrell, who entered the ministry less than a year ago. He is showing already that he is the right material. He has gone over there in a Metho-

dist country, preached Baptist doctrine and organized a Baptist Church. I have always wondered why this had not been done long since. There are two whole beats in there that have heretofore had no church of the Baptist faith though we possess lots of members in there and I rejoice to know that those people now have an opportunity of attending a church of their belief and no doubt that will be one of the most thrifty churches in that section in days to come. The people are industrious and well to do and are morally men and women of worth. May the Lord bless the little band and help them to speedily become a strong body and a power for good in that community. I preached the first sermon I ever attempted in that locality and I am pleased to know that the good work continues to go on there.

I learn with regret that the Holiness sect have established a church at Alameda, less than fifty yards of my mother's home, but there was a fine opportunity for an organization there and I hoped some day to see the Baptists "go in and possess the land." If a Baptist Church had been built there three years ago it would today have had between fifty and seventy-five members. New settlers came, the community is building up, and preaching must be carried on and it is a pity that among all these people some one did not save the place from this awful mistake. Yet I pray that God may yet reveal a hidden measure which will enable the people there to have a wide-awake Baptist Church soon.

Maplesville is next in order—a town with lots of Baptists, having six good business houses, a steady increasing population and four miles to the nearest church, but a church is being talked of here and subscriptions are being circulated to see what can be done. I feel sure that the matter only needs to be pushed to a finish, then we will be blessed with a Baptist Church in our midst and can be fed of the spiritual food by one of our beloved undershepherds. I feel that we as Baptists have not been awake to the situation as we should have been, else those places would not have been neglected and perhaps that which we could have presented to the Lord as an offering pass into the hands of others.

May our Divine Leader quicken us to seize the opportunity in every particular and give us divine guidance and wisdom. W. E. Fendley.

### Drake's Palmetto Wine.

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of the Southern and Alabama Baptist who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful once a day immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor.

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CORRESPONDENCE

A New Kind of Consolation.

Rev. P. G. Manes, Th. D.

A young lady teacher, who is a friend to the writer took charge of a school in the back woods last winter. On Sunday she attended services at the Baptist church. Great was her mortification on entering the church to find that the floor was literally reeking with the filth and slime of tobacco and snuff. The good brethren and sisters had taken special pains, it seems, to spit on all parts of the church floor and even on the walls. Our young lady friend had much ado to keep her skirts clear. By diligent searching she found a seat as free from tobacco stain as any in the house. She had hardly seated herself when two good old time sisters came in and seated themselves on her bench directly fronting her. Shortly one sister said to the other: "Have you got any consolation?" Our teacher's mind was filled with wonder. What in the world was "consolation" anyway? But the second sister replied gently, "yes. I have some consolation. Do you want some?" and then somehow she produced a large bottle of snuff from the folds of her skirts. The first sister took the bottle, unstopped it, reached into the neck, took out a small spoon, which was made for the purpose, and heaping it with snuff, she pulled out her underlip about an inch from its natural position, inserted the consolation and closed her mouth. The second sister did likewise. Turning to the young teacher, she said: "Won't you have some consolation?" Of course the teacher declined, mortified that snuff should be called "consolation" and that these two church members as well as the rest of them did not hesitate in the least to spit all about on the church floor.

Perhaps it is not generally known that snuff is called "consolation" in various parts of the country and that a small spoon is made to accompany the bottle or box from which it is used. Of course dippers do not limit themselves to the spoon. Some use a brush or mop, some the lid, still others pour the snuff in between the teeth and lower lip directly from the box. And be it understood that this use of snuff is not confined to the fair sex by any means. In the country nearly as many men use it as women. I happen to know of more than one sister that uses a five cent box of snuff every day of her life and plenty of men chew five cents worth of tobacco every day that comes. These are Baptists, too, and some of them never gave one cent to God's great work in all their lives. It seems strange to us that men and women claiming to be children of God and servants of Jesus Christ do not hesitate to despoil a house dedicated to such a glorious service. A great many of these very people would under no circumstances allow any one to spit on their own floors. How much more should the house of God be respected and honored. The very fact that tobacco is known by some as "satisfaction" and snuff is called "consolation" illustrates some fundamental traits in human nature which I have long held as true.

1. That all men are by nature, disposition and occupation dissatisfied beings.

2. That all men under all circum-

stances and at all times desire satisfaction.

3. That all that men do, say or think is done for the express purpose of gratifying the appetites, and passions, fulfilling the desires of the body and satisfying conscience and curiosity.

4. That the only supreme satisfaction for the body and soul is found in Jesus Christ, and this is a growing ever increasing satisfaction and consolation, sufficient for all the desires and needs of life.

There is not space to enlarge on details. Each reader can do that for himself. There is no doubt of their truth in the main.

They suggest a remedy for the above state of things. That remedy is Christian education. The fact of it is that real Christian Education is the solution of all our problems, race, political and every other kind of a problem you could name. It is the remedy for our social ills. Nothing is more far-reaching for our undeveloped churches. Some one may ask what is Christian Education? Briefly, it is the development of the individual along physical, mental, moral and spiritual lines for the purpose of living a useful life here and a happy life hereafter. And it matters not whenever or however this training of mind and body takes place, whether in the fields or woods, fireside or town, school room or church services, it is no less Christian Education, if it is done for man's good and God's glory.

This then is the remedy for a sad state of affairs in many of our churches. That it is the remedy is shown by the fact that wherever educated, live pastors and Christian teachers have gone snuff dipping and tobacco chewing are taking their everlasting flight, especially among the young people.

There is one community the writer knows of where formerly the young men carried snuff for their sweet hearts and all dipped together on Sundays. That day has forever passed away in that community. There is scarcely a young person, if a single one that would be guilty of taking snuff, or using tobacco in any form. What made the change? The answer is simple enough. Christian Education. And it did not take a dozen years either to bring about such a change.

What we need to-day in our country communities as never before, are godly, consecrated Christian teachers and earnest, faithful, educated pastors. Let some of our young men that graduate from the Howard and the Seminary, consecrate their lives, each one to a country community, it matters not how far out in the "sticks" it may be, let him preach the Gospel to the people, not quarrel with them, and train their children in real Christian Education and then in the after years he may rejoice in a work well done that will never die.

This article may be summed up in the words of Isaiah: "Wherefore do ye spend money for that which is not bread and your labors for that which satisfieth not. Harken diligently unto me and eat ye that which is good and let your soul delight itself in fatness." (Isa. 55:2).

Subscribe for the Southern and Alabama Baptist.

South Baldwin.

With one of my right hand men at Bay Minette, Bro. A. M. Thompson, I started on a missionary tour in South Baldwin Monday, Sept. 14th. After leaving Bay Minette and its immediate vicinity, we found but little farming and but few people, for some fifteen miles, then we began to find some farming that grew better and more extensive as we advanced. I preached Monday evening at a school house in the Jack Burroughs settlement, to a fairly good congregation, and spent the night with Brother Burroughs. This neighborhood lies east of Daphne some four miles; is thickly settled by thrifty farmers; quite a few northern and western settlers are here, and a goodly number of people from Monroe, Wilcox and other up counties of the State, have found homes in this community. The land is comparatively level, red clay subsoil, capable of a high state of cultivation, and is better land than that bringing \$25 per acre in other sections, and it can be bought for less than a third less. We found here about twenty Baptists, unorganized, with no regular preaching. Steps are being, and will be taken, to organize a church here. From thence we went to

FAREHOPE

and spent a short while, meeting with Bro. H. C. Aswalt, who is postmaster. From him we learned that he was about the only Baptist in town. Farehope is a beautiful village of about 500 people, situated on the bluffs of the eastern shore of Mobile Bay. This is a single tax colony, composed mostly of north-westerners and the appearance of the village shows they are a thrifty people. All of our Baptist people hereabouts have united with our Campbellite brethren. We have no preaching here, either regular or otherwise. Campbellites and Episcopalians have good churches. From thence we went to

POINT CLEAR

and found the Point clear out of Baptists. The Catholic and Episcopalians have churches here. It is thickly settled about the Point, and great crowds flock here in summer. Most of the time is spent in "fiddling and dancing," the balance in sailing and eating. We took dinner and had a pleasant stay with Mr. Nelson, also a short stop with the family of ex-Sheriff Bryant, who were kinsmen of Brother Thompson. From thence we went to

BARNWELL.

or what used to be known as Caxanoe. I preached here in a school house Tuesday evening, and spent the night with Mr. Asa Bishop. There used to be a good church here but it was swallowed by our Campbellite brethren, as it had no pastor. Some are here yet, however, who are faithful and are praying for help. There is no church in this section now, you might say. The Episcopal and Campbellites preach occasionally. The community is thickly settled, the land is good, and some splendid people. But what will it be in the future with no preaching? Steps will be taken to commence work here for the Master. From thence we went on to

MAGNOLIA SPRINGS,

a beautiful northern resort, quite a good settlement are here, and flocks of people in the winter. Wednesday evening I preached at

BON SECOUR.

We have here an organization of about fifteen members. They have a neat little building, and Bro. J. S. Lambert has dropped in on his way to

Shellbanks along during the year and preached for them some. Bon Secour is situated on the mouth of the bay, bearing its name. It is very much scattered. The people are engaged mostly in timber, oystering and fishing. The Bon Secour oyster is the best on the Gulf coast. We had purposed to go on to Shellbanks, "but was let hitherto." I was then, however, in a meeting in August with Pastor Lambert. They have a good church. Everybody is Baptist. All fish and oyster for a living and are making money. Brother Lambert has done a good work here. From Bon Secour we started home, came via Silver Hill and spent the night nearby with Brother David Seay. I would say something of this thriving Swedish colony, but Dr. Crumpton has already wrote of its thrift. I will say, however, that they have the new Baptist Church almost complete, and have the material on the ground to finish it—save the seating of it. Two brethren were at work on the building. They are praying for God to send them a preacher. They have a man that will come who can preach to them both in Swedish and English, if they can only arrange for his support. We had purposed to visit other sections along the Perdido river, but found that Brother Bryars, missionary for Bethel Association, was doing work in this section, and had succeeded in organizing two churches.

From Bay Minette to Shellbanks upwards of sixty miles or in all South Baldwin, there is no Baptist preaching, save the work above mentioned by Brother Bryars. This section contains as good lands as anywhere in the State, is rapidly filling up with settlers. A railroad has been surveyed from Bay Minette to Navy Cove—one of the finest harbors, and the deepest water on the Gulf coast. When this is built, giving this section an outlet it will be the choice port of Alabama. We Baptists must put a man in this section, and in the years to come it will be a stronghold of the Baptist in this territory. On last fifth Sunday I preached at Stocton, ten miles north of Bay Minette. This is a fine community and before the days of railroads it was one of the chief towns along the river. Most everybody are Presbyterians, but some are Methodists. They know nothing of Baptists. I found a few Baptists and stopped with Brother Anderson while there. He is a staunch Baptist, together with his family, and is very anxious to have regular Baptist preaching, and feels that a good work can be done.

That God may call more laborers into the harvest is my prayer. I would like to say something of my own work, but fear I have already doomed this paper to the waste basket. Yours for Him,  
Geo. W. McRae.

A Good Service at Carrollton.

Last Sunday we had a really encouraging service at Carrollton. After the sermon in the morning by the pastor, four ladies presented themselves, and were received by letter into the fellowship of the church. At night, quite a number of young people were present, and much interest was manifested throughout the service. The indications encourage us to hope for a gracious revival here in the near future. The church has a live Ladies' Aid Society, whose motto seems "Go Forward."

H. M. Long.

Sept. 16, 1903.

Subscribe for the Baptist.



OBITUARIES

**CHRISTENBERRY.**—On Thursday, Aug. 20, 1903, little Rupert, the only child of Brother and Sister Syl Christenberry, passed away. This dear little child, a gift from God was only spared to the fond parents for one short year. But it left behind sweet memories and fond recollections. Rupert was a sweet, cheerful and smiling baby, always happy, a ray of sun light to every one who knew him.

"A bud of beauty nipt by death—  
O no! but upward borne,  
Where no rude wind or poisoned breath  
Can blast a flower of paradise."  
May God comfort the bereaved.  
J. O. Calley.

**SHANK.**—Mrs. Mary Teague Shank was a daughter of E. B. Teague, D.D., of Alabama. She was born in Eutaw, Nov. 3, 1846, professed faith in Christ when about thirteen years old and baptized by her father into the fellowship of the Baptist Church in LaGrange, Ga. She was married to H. M. Shank in Selma when her father was pastor of the Baptist Church in that place. She came with her husband to Texas quite a number of years ago and finally settled a pleasant home near Swan, Smith county, Texas. Sister Shank's life has been a valuable one. It has had the vicissitudes and experiences of many long years through which to pass, but by the grace of God it has been well maintained. She died Aug. 29, 1903, and went home to Christ and God. She leaves a good husband, three sons, two daughters and a very large number of friends to mourn her loss. May God dwell graciously with the bereaved.  
D. J. Bedell.

**Resolutions of Respect.**

Resolutions adopted by the Ladies Aid Society of the Alexander City Baptist Church on the death of Mrs. E. A. Jackson.

Whereas it has pleased the all wise Father to remove from our midst by death our beloved sister, Minnie Stokes Jackson; therefore, be it

Resolved first, That we feel a keen sense of bereavement and sorrow in the departure of one we all so much loved.

Second, That our church and society have lost a member held in the highest esteem, one helpful and true.

Third, That we recognize in her a beautiful, Christian character: one bright and cheerful under all circumstances; one possessed of broad sympathies, lofty aspirations, refined feelings, pure motives, and noble purposes.

Fourth, That we bow in humble submission to the will of Him who doeth all things well.

Fifth, That we extend to her bereaved family our tenderest sympathies, condolence and prayers.

Sixth, That a copy of these resolutions be spread upon our minutes, published in the Alexander City Outlook, the Southern and Alabama Baptist, and a copy conveyed to the bereaved family.

Mrs. J. C. Maxwell,  
Mrs. Emma Jackson,  
Mrs. A. L. Harlan,  
Committee.

**DRAKE.**—Bro. Walter Drake, son of Brother and Sister T. S. Drake, on Aug. 25th, was almost cut to pieces by

falling on a saw and lived only a few hours, but long enough to say he was reconciled and in God's hand.

Walter joined the Missionary Baptist Church at the age of eighteen years and was a consistent member till death. Walter was a model young man and a kind and dutiful son and true to brothers sisters and friends. He said all was well just a few moments before he breathed his last. His death seems to us a great loss, but Walter has payed the debt. We all have to pay sooner or later and may we so live that when we come to pass over the river we may be as Walter, and say all is well. May the blessing of heaven rest on the bereaved father and mother, brother and sister and friends, and prepare them to meet dear Walter in that home where parting will be no more. Like the weary traveler nearing his journey's end death comes as in this case as a messenger of welcome tidings with a smile of love, and the light of peace and rest upon his face, he falls asleep in Jesus and we say Thy will be done. At the time of his death he was twenty-four years, ten months and nine days old.

Miss Maud Yeager,  
T. H. Allen,  
J. K. Turner,  
Miss Annie Philpot,  
Committee.

**DR. J. M. KITCHENS.**

Whereas, As our Heavenly Father in His all-wise Providence has removed from our midst our dearly beloved brother, Dr. J. M. Kitchens; and

Whereas, He was for so long a time our faithful and efficient superintendent, a Godly man, and consistent member of our church and recognizing our irreparable loss in his death; therefore, be it

Resolved first, That we, as a church and Sunday school deeply deplore this sad providence, and while we feel that in his death we sustain a great loss, we all humbly submit to the will of an unerring and loving Father.

Second, That it is the sense of this church and Sunday school, that one of our most energetic and untiring workers for the upbuilding of God's cause has been removed from our church, and that a faithful and true co-laborer in the Sunday school work has been called up higher to his deserved reward.

Third, That we will, as God's children, strive to emulate his beautiful example in our unceasing effort to upbuild the cause of Christ, which he so dearly loved.

Fourth, That we extend our deep sympathy to his family, and that a copy of these resolutions be published in the Alabama Inquirer and the Southern and Alabama Baptist, a copy sent to Sister Kitchens and also one spread upon the minutes of our Sunday school.

Florence Burleson,  
J. C. Orr,  
Lilla Johnson,  
Committee.

Whereas, The hand of God has been laid on the family and the hearts of our highly esteemed Professor E. P. Hogan, by taking away his beloved father; therefore be it

Resolved first, That we, the Franklin Literary Society of Howard College,

hereby extend to Prof. Hogan our sincere condolence and sympathy in this, his great bereavement.

Second, That the dutiful attention and loving care of Prof. Hogan extended to his father, during his past life and especially during his recent illness, have endeared him to us more closely.

Third, We pray our Heavenly Father to comfort him and the bereaved family, as we cannot.

Fourth, That a copy of these resolutions be sent to the family, and furnished for publication.

W. T. Nettles,  
B. L. Huggins,  
J. N. Jester,  
Committee.

**WALTER J. BURCH.**

Whereas, God in His infinite wisdom, has by death, removed from our midst our brother, Walter J. Burch; therefore, be it

Resolved first, That in the death of Brother Burch the church has lost an efficient clerk, a faithful deacon, a loyal member.

Second, Though sad at our loss, we bow in humble submission to the will of Him "who doeth all things well," confident that "our loss is his gain" and that it was the voice of the Master saying unto him, "Enter thou into the joys of thy Lord."

Third, That we extend unto the bereaved family our heartfelt sympathy, praying that God will bind up their broken hearts and by the sunshine of His love drive away the dark cloud of sorrow hanging over their lives.

Fourth, That a page in the "Book of Records" of this church be set apart to his memory, and that these resolutions be spread upon the minutes.

Fifth, That a copy of these resolutions be sent the sorrowing family.

Adopted by South Side Baptist Church in Conference June 28, 1903.

**"Red Level on the Upgrade."**

Don't ask me why this place is so named, for it is neither red nor level. It is on the A. & F. Railroad, twenty-one miles from Georgiana in Covington county. It is a growing busy little town, where only three years ago there was but a solitary house.

Fair Mount Baptist Church, half a mile away, has been a hard work for many years. It is this that I want to speak of. It is one of the largest country churches in Southern Alabama. I know of no other so large. They have just begun to awake to a realization of the truth, that they are a power in the Lord's work. Bro. S. P. Lindsay has been giving one Sunday a month for the last two years. He has seen the fruit of his labors and rejoices in the seeing.

It was the pleasure of this scribe to spend last Sunday with this congregation. It was Orphans' Day with them. This does not mean that they do not remember us only once a year but that it was a day specially set apart for our work. The pastor told the orphanage man that the whole church would devote the whole day's service to work. He told me moreover, if I speak to a man calling him Beasley. I would perhaps make a mistake, but if I did just try again, and say "Mason." These are prominent families in the community and in the church work, but I judged from the part taken by Miss Parker in the exercises at night that that name is not to be left out.

Bro. John M. Sims had his Sunday

school well in hand, and there was abundant evidence that it was a live school. The visiting brother told about the Orphans' Home at the morning service, and at night the ladies, Mrs. John M. Sims and Mrs. Mattie Bush, gave a delightful exercise by the children. These faithful Christian women don't know what a great work they are doing for the Lord, and for humanity. I came away rejoicing over the \$50 they gave me to buy bread with, but I rejoice no less over the good the community is getting from the influence of those noble Christian workers. "Red Level" should be called "Ready to climb."

John W. Stewart.

**From Marshall County.**

To the Southern and Alabama Baptist, a copy of your paper having recently fell into my hands and after perusing its pages and especially its field notes, I am prompted to tell your readers how the Master's work is progressing in this part of the vineyard (Marshall county.) In an interview with Rev. R. W. Roe, who has just recently returned from a five weeks' series of meetings with the four churches which he has charge of as pastor, also a work near Meltonsville. In this five weeks' work he has baptized seventy persons into the fellowship of the churches with good prospects of baptizing several more before the associational year closes. He baptized seventy last year. This man works in his crop as others and then preaches every Saturday and Sunday, besides the burying and other work.

What might our brethren do if our churches would free them so they could devote their entire time to the work of the ministry? Brother Roe has been pastor of (Beulah) my home church for fifteen years and the church has called him again for another year. Our country churches have generally been blessed with good meetings this season.

A friend to the great cause,  
Davis L. Chambers.  
McVie, Ala.

**Ordination of Rev. J. H. Layton.**

At the request of Union Hill Church, Randolph county, Ala., a Presbytery consisting of John P. Shaffer, moderator; A. S. Brannon, secretary; Wm. Layton, convened in the meeting house of the Union Hill Church on Sept. 17, 1903 for the purpose of ordaining J. H. Layton to the Christian ministry. Brother Bailey acted as mouth for the church. A. S. Brannon questioned the church. John P. Shaffer examined the candidate. Wm. Layton offered the ordination prayer. A. S. Brannon charged the church and candidate. The ordination sermon was preached by Brother Shaffer. The examination of the church and candidate were satisfactory, and therefore Brother Layton was ordained to the sacred office of the Christian ministry, and may the Lord guide him and prosper the work committed to him.  
A. S. Brannon, Secy.

**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.

**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.



# THE EDITORIAL PAGE.

## U n c t i o n .

Uction may be described in some of its results. It cannot be defined, its results elude all attempts to put it in a dictionary straight-jacket. The word unction means anointing. The thing unction may be defined as the condition in which the presence and power of the Holy Spirit is present enabling us to perform in a very gracious and loving manner any duty or service to which we may be called.

Dr. A. J. Gordon well says, "While we thus conclude that it is a Christian's privilege and duty to claim a distinct anointing of the Spirit to qualify him for his work we would be careful not to prescribe any stereotyped exercises through which one must necessarily pass in order to possess it."

This unction ought to be on the preacher. In nothing else does modern preaching so often and so essentially fail as in this divine unction which quickens and clarifies the mind, softens, sweetens, gives a glow to the feelings, imparts courage, holy and tender boldness, makes the word pointed, incisive, sharp, luminous, powerful and authoritative. "One bright benison which private prayer brings down on the min-

istry is an indescribable and inimitable something better understood than named: it is a dew from the Lord, which you will recognize at once when I say it is an unction from the Holy One. What is it? I wonder how long we might beat our brains before we could plainly put into words what is meant by preaching with unction; yet he who preaches knows its presence and he who hears soon detects its absence; Samaria in famine typifies a discourse without it. Jerusalem with her fat things, full of marrow may represent a sermon enriched with it. Every one knows what the freshness of the morning is when orient pearls abound on every blade of grass, but who can describe much less produce it of itself? Such is the mystery of spiritual anointing! We know, but we cannot tell to others what it is. Uction is a thing which you cannot manufacture and its counterfeits are worse than worthless. Yet it is in itself priceless and beyond measure needful, if you would edify believers, and bring sinners to Jesus. To the secret pleader with God this secret is committed: upon him rests the dew of the Lord, about him is the perfume which makes glad the heart. If the anointing which we bear come not from the Lord of hosts we are

deceivers and since only in prayer can we obtain it, let us continue instant, constant, fervent in supplication."

These words of Mr. Spurgeon deserve to be written in gold and hung up in the chambers of our souls, and in every preacher's study and in every closet. Mr. Spurgeon is an illustration of this unction. He had it in a marvelous manner. It came upon him, not simply because he prayed, but because every Sabbath morning his leading members gathered apart for special prayer for him. A visitor relates that a Sunday morning sermon was comparatively powerless. Mr. Spurgeon felt and noted it, and remarked it must not be so again. He knew where the leak was, and he spent the whole afternoon in prayer and the night sermon was one of marvelous power and results. This unction is not for preachers only, but for every member who is for God. All and each are to have it, John says of all and each of the primitive Christians. "But ye have an unction from the Holy One, and ye know all things." The revised version changes the word unction into anointing—then we have these statements: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but

as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Now he which establisheth us with you in Christ, and hath anointed us, is God;

Who hath also sealed us, and given the earnest of the Spirit in our hearts.

We learn from these Scriptures how much this unction is to the Christian. The truth, teaching, abiding, establishing, sealing. The very life of the believer's connection with Christ, his spiritual vigor, stability, and usefulness are due to its presence.

This unction is not a mere mental glow and enlargement. It is not the declaration of the truth with earnestness and fidelity. It is the presence and power of the Holy Spirit consciously and evidently on the person. He is above himself, out of himself, beyond himself in enlargement, clearness, humility, sweetness and power. God is clothing him, is inspiring him. Self is dead, all low and worldly motives are retired; deadness, dryness are gone—life, the life of God is on the worker, and in the work. The divine impulse is seen and felt. The unction from the Holy One is there. Love and light rule the hour and its results.

## Editorial Paragraphs

We have lost our "X-Rays," but we have found "A Field Glass."

Rev. A. J. Preston is assisting Bro. I. Winsor in a meeting at Plantersville.

Bessemer Association. J. E. Wilson, moderator; N. L. Huey, clerk, Union Church. I. W. Inzer, pastor.

Rev. W. G. Curry has resigned at Clanton, and is now open to propositions from other fields.

Any church in the Birmingham Association failing to receive the minutes of the last session, should notify Pat Felton, Jr., at Pratt City.

Rev. A. D. Glass, our new Field Editor, is on the field and we bespeak for him the co-operation of the brethren at the Associations and in their home fields.

We are glad to have Rev. H. M. Long in our midst. He has already taken a strong hold at Carrollton, Mississippi in lending him to Alabama, loses one of her strongest preachers.

Friday night we stopped off at Adamsville with Brother Loftin and preached to his people, and found them most appreciative. Brother Loftin has done a good work at Adamsville.

We attended the North River Association at Cordova on Saturday, but on account of a preaching engagement here on Sunday, had to hurry away. The brethren received us most cordially and heard us most patiently.

Brother Ray's indisposition comes just at the time when we need him most, the associational period, and as he is out of harness we earnestly hope some brother at each Association where the paper has no representative will make it his business to present the claims of the paper and take subscriptions and forward back dues.

We call special attention to the communication from Col. Farnham, concerning a Gospel Wagon with Bro. W. Y. Quisenberry to man it. We believe that he is peculiarly called to this kind of work and hope the brethren and the good women throughout the State will send sufficient funds to Col. Farnham at Evergreen to put the wagon in the field.

We had the pleasure of being present at the Bessemer Association on two days. "Dinner on the grounds" was quite a feature. J. E. Wilson was elected moderator, and N. L. Huey, clerk. We got more cash and new subscribers for the Alabama Baptist than at any other Association this year, considering the size of the Association and the number present.

You are invited to be present at the Inaugural Exercises in honor of the Reverend J. J. Taylor, D.D., as President of Georgetown College, to be held in the College Chapel Friday evening, October second, nineteen-hundred and three, at seven-thirty o'clock, followed by Reception in Rucker Hall.

Speakers: Dr. Arthur Yager, Pres. E. Y. Mullins, Dr. J. A. Lewis, President Taylor.

We regret that Rev. S. O. Y. Ray has

been confined to his bed for ten days with a severe attack of sciatica and we fear that he will not be able to cover any of the Associations before taking up the work of Superintendent of Missions in the Birmingham Association. We hated very much to give him up as his work for the Alabama Baptist was most helpful in every way, but believing it was best for him and best for the cause, we cheerfully submitted to his engaging in the work of organizing this district. Brother Ray is a true man and deserves the love and confidence which the brethren throughout the State so generously accord him.

The Birmingham Ledger says:

The playing of baseball and other games in Alabama on Sunday was effectively prohibited Monday afternoon in the chamber of the Senate, but the battle waged against the bill was decidedly the bitterest and hardest fought contest since the Senate reconvened after the recess.

For a while it seemed that the bill would not live through the storm, but when the Morrow amendment, striking golf and tennis from the list of prohibited games, was lost by the vote of Lieutenant Governor Cunningham, the end was inevitable. The final vote was, ayes 22 nays 11, as follows:

Ayes—Messrs. Acree, Bostick, Bullock, Dunn, Frazer, Harrison, Hipp, Hogue, Hurst, Johnston, Jones, Kennedy, Lancaster, Lynce, Norman, Norwood, Powell, Smith, Spragins, Spencer, Stone, Wolf—22.

Nays—Messrs. Arrington, Blackmon, Castleberry, Craig, Goldsby, Hall, Long, Morrow, NeSmith, Rogers, Screws—11.

We felt confident that the Legislature would respect the wishes of the Christian people in Alabama. It is well to

let those who clamor for a "continental Sunday" know for once and all that they are out of sympathy with the Christian sentiment in Alabama.

### Resolution of the Dwight Baptist Church.

Resolved first, That we bespeak for Rev. J. M. Solley, who has been our pastor for the past two years, that he has been faithful and loyal to the church and to the gospel of our Lord and Savior Jesus Christ.

Second, That in our opinion he does not fail to declare the whole counsel of God.

Third, That he is a safe and good minister, also a good man and that our love and best wishes go with him and his dear family wherever they may go.

Be it further resolved, That these resolutions be spread on the church minutes and a copy be given to Bro. J. M. Solley and one sent to the Alabama Baptist for publication.

N. H. Bomar, C. C.

### A Great Revival.

We have just closed a meeting of great spiritual power at Second Baptist Church at this point. Twenty-four additions, most by baptism. Rev. Thomas Southerland of Haysville, assisted in the meeting. Rev. Q. P. Haney did the baptizing. Our pastor, W. B. Ernst, is doing a great work in this field. Oh that the Lord would call more men like our pastor to preach the gospel of His Son! Wish all the readers of the Alabama Baptist could hear him preach a few sermons on the doctrine of the church, also on the ordinances.

J. L. Watts, C. C.

Subscribe for the Southern and Alabama Baptist.



## Birmingham Notes.

Rev. J. G. Lowery is a regular attendant at the Conference.

Rev. H. T. Dormian of North Birmingham; was a visitor at the Conference.

Pastor L. M. Bradley had a good day at Avondale at all the services and two accessions by letter.

Ruhama had their Rally Day Sunday for Sunday school and church. Pastor Shellburne preached and they had a fine day.

South Side Sunday school had their Rally Day Sunday. Dr. Davidson filled his pulpit and at night preached a delightful sermon about David winning his way with harp and song. Received four by letter.

Pastor O'Hara of Wylam, "had-married him a wife" and was off enjoying his vacation, but his pulpit was supplied for both services. His church has elected Mrs. O'Hara by increasing the pastor's salary.

Brother Farrington reported a fine day's work at Jonesboro, where Rev. P. C. Barkley has been called. He takes charge also at Brighton, Brother Farrington having resigned to accept a work in Pittsburg, Pa.

Pastor J. L. McKinney has during his summer work in his field of Irondale, Pine Grove, Rocky Ridge and Hebron, baptized thirty converts. He now takes charge at McIlwain and Bro. W. Y. Browning, the former much beloved pastor, returns on account of his health.

Pastor Hendricks continues to grow in favor with his church and the people of Pratt City. Had his best day last Sunday, large congregations at all services. Organized a "Bible Class" for Sunday afternoon at 3 o'clock for every one who wishes to know more of the Bible—will lead it himself.

Fountain Heights Church had a usually good day and full congregations. The B. Y. P. U. choir does good singing and are much appreciated. Two baptized at night and two received by letter. Pastor Brown preached on "Motive and Spirit in Giving," and "Paul's Conversion and Baptism."

There was quite a full attendance at the Ministers' Conference this week, all the preachers having returned from their summer vacation. Dr. A. C. Davidson entertained the Conference in a very pleasant and instructive review of Mr. W. T. Stead's recent book, about how the world is becoming Americanized.

The beloved State Secretary, Dr. Crumpton, dropped in on the Conference between his trips. He is making about from two to four Associations per week having visited twelve up to date. He was jogging the pastors about their State Mission collection which is needed for work in this district. The new missionary is expected to begin work Oct. 1st. The Howard boys that are at work are doing finely and more are offering their services, all of them could be used if there were sufficient funds on hand.

All were delighted to see and welcome as a visitor Dr. Hobson of Jacksonville, Fla., formerly the pastor at East Lake. He gave us a cheery, hopeful report from the metropolis of the Land of Flowers. The city that was so recently in ashes has now Phoenix-like risen to

grander proportions and with this new life his church has been rebuilt with a beautiful and substantial stone structure, costing about \$50,000, and seating about 1,000, having all the most modern equipments with a fine \$5,000 pipe organ. The Lord has blessed his labors and we rejoice with him.

The Powderly Church work has missed Mr. Sam H. Smith and his most estimable wife since they moved away. Mrs. Smith, who has just returned from her summer outing visiting relatives in Virginia, wife at Powderly was the vice-president of the Ladies' Aid Society and the real power and moving spirit in that mission. The president, who was very capable, being absent most of the time from sickness and other causes. Most of the money obtained in Powderly was raised by this Society. They together with the Church Extension Society, under the directions of the superintendent of missions who raised the balance outside, built the neat little chapel there.

By request we copy the following from the Western Recorder:

It has been a great pleasure and profit to have Dr. Moody of Pewee Valley with me five days at Mt. Pisgah, and a week at Flemingsburg, in a series of doctrinal sermons. At Mt. Pisgah we had four additions by regeneration, and the church was greatly encouraged and invigorated in both doctrine and practice. At Flemingsburg we have been greatly strengthened realizing more than ever the imperative necessity of contending earnestly for the faith delivered to the saints. A common remark was, "We have never heard it on this wise before." Reformers and others said, "We have never before understood the Baptist position on the doctrines, especially on communion."

We are glad to note that the church stood with Mr. Moody, and we feel that we are more ready to do real work for the Lord, and to make real progress than ever before. In logic he is unanswerable, in truth he is irrefutable, in courage he is indomitable, and in spirit he is irreproachable. In preparation he is unexcelled, and in scholarship he has few equals.

He feels called to do this kind of work, and is trying to keep out of the pastorate for that purpose; he is refusing calls to the pastorate in order that he may have a wider influence for good. I feel sure that the churches throughout our Southland can have no one with them more helpful. Many preachers have mistaken ideas in thinking that their people do not want the doctrines. A good brother said, after hearing Dr. Moody, "That was a sweet morsel to my soul." And I find that there are many more such souls hungering for just such morsels. True the people don't want pugnacity, but I have ever found them responsive, with a few exceptions, to our cherished doctrines. May Mr. Moody live long to as earnestly contend for the faith, is the prayer of Flemingsburg, and Mt. Pisgah churches.

L. C. Kelley.

Flemingsburg Sept. 10.

### J. L. M. Curry's Place Among the Immortals.

Religious Herald.

Every State is entitled by law to set up the statues of any two of her citizens whom she may deem most worthy to represent her character and merits in Statuary Hall in the Federal Capitol.

Last week the Legislature of the State of Alabama decided by a unanimous vote to erect a statue of Dr Curry as one of her two representatives in that august convocation.

This is the highest distinction that can be conferred upon the memory of any American. A statue in any other position is weak and meaningless as compared with this. Statuary Hall is the truest American Hall of Fame. It is our country's real Walhalla. Thither all the people go on pilgrimages—and Curry is worthy of this great distinction. He will stand with ease among the mightiest figures of our nation. The State of Alabama has chosen wisely. She shall never blush for this day's work. The people of our whole country will applaud the selection she has made and cry, Well done Alabama!

Dr. Curry's fame was already secure, but it will be heightened by this generous acknowledgement and grow for all time. That Alabama should have selected him for this honor is most gratifying and remarkable, for it has been more than thirty years since he ceased to reside within her borders or to claim her as the home of his citizenship. But she was always and everywhere the home of his heart; he loved her with a boundless devotion to the end. The result shows that in her turn Alabama could not forget him. She has now linked his name with her own throughout all coming cycles and each will increase the lustre of the other.

This splendid tribute of recognition is pure and unsullied. It was not conferred in honor of wealth. The possession of hundreds of millions of money would not have obtained it from Alabama. The honor was unbought unsolicited, unanticipated—a faultless contribution to worth and merit. The incident is faultless on both sides and beautiful beyond expression. Its uplifting power shall be felt for all time in Alabama.

When I lately beheld the form of John A Broadus set among the immortals of Virginia in the Portrait Gallery at the Capitol of Virginia my heart was thrilled with joy. If I should be spared to look upon the statue of Curry among the American immortals in the Statuary Hall of the Capitol in Washington I shall say, with faithful Simeon, "Lord, now lettest thou thy servant depart in peace."

William H. Whitsitt.

Richmond College.

### From Brother Windes.

Another year's work has been done. We go up to the Association where all good Baptist preachers love to go. Some times we have done well and sometimes not so well. We say nothing about the failures. We talk about the successes. We have a great good time. Our small church at Falkville has made some advancement. It had a meeting of twelve days without any ministerial aid, except Brother Briscoe, the last four days. There were four professions. The membership was helped. Three were baptized by the pastor last Sunday. The church goes up to the Association with all dues paid and a little more. Danville is yet to be heard from.

### A Cordial Invitation.

Rev. W. B. Crumpton.

Dear Brother. I take this method of earnestly soliciting you to be with us at the Carey Association, which convenes with Union Church, four miles

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

**Tetterine**

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

**Cures All Skin Diseases.**  
50c. at druggists, or by mail from  
**J. T. SHUPTRINE, Savannah, Ga.**  
Sole Proprietor.

### Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed to W. G. Orme by E. H. Anchors and Mary Anchors, his wife, default having been made in the payment of the debt secured by the said mortgage, I will proceed to sell at auction, to the highest bidder for cash in front of the court house door of Jefferson County, Alabama, between the legal hours of sale on Monday, November 2d, 1903, the property described in said mortgage, to-wit:

Lots (2) and (3) according to a resurvey of D. F. Thomas's survey of the N E 1/4 of the N E 1/4 of Section (2), Tp. 18, Range 4, west, as recorded map book Vol. 4, at page 84, according to the records of Jefferson County, Alabama. The said lots fronting (85) feet each on Railroad Street and running back of uniform width, lot (2) running back 167.7 feet on the South side and 122.3 feet on the North side. Lot (3) running back on the North side 82 feet, and on the south side 122.3 feet. Mineral and mining rights not conveyed. Situated in Jefferson County, Alabama.

The said mortgage is recorded in Volume 320, page 518 Record of Deeds in the office of the Judge of Probate of Jefferson County, Alabama.

Dated this 22nd day of September, 1903.

J. B. Aird, W. G. Orme,  
Attorney for Mortgagee. Mortgagee.

north of Daviston, Tallapoosa county, on Tuesday before the third Sunday in October next. We want Bro. H. G. Harris and Bro. F. W. Barnett. Please insist on their coming. We need all the help we can get on every line of our regular work. Bro. Barnett can get a good list of subscribers for the Southern and Alabama Baptist. We do trust all of your can be with us. I am as ever,  
Yours in the work,  
W. T. Davis.

Whereas, The Rev. A. B. Metcalf has tendered his resignation as pastor of this church to take effect this 19th day of September, and knowing him to be conscientious in his ministerial duties, and subject to the guidance of the Holy Spirit and believing that he comes to this conclusion after prayerful consideration; be it

Resolved first, That we accept his resignation to take effect at the time designated by him.

Second, That during his four years' pastorate of this church he has been a most zealous, capable and faithful preacher and pastor. And by a consistent walk and conversation has won the love and esteem of the entire membership; fearless in his preaching the truth as he found it in the sacred records he is nevertheless Christ-like in considering the frailties and shortcomings of his fellows.

Third, That in parting with our pastor, we pray that God's richest blessings may rest upon him, and that his remaining days on the earth may prove the most useful of his life.

Fourth, That Brother Metcalf has been our pastor for four years and there have been more accessions to the church under his administration than all other ministers of the church.

Subscribe for The Alabama Baptist.



## 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

My Dear Sunbeams: I hope you have received the beautiful programs sent you by Dr. Frost for Missionary Day, and that you will have a delightful occasion in celebrating the day. Remember the generous offer made you by the Sunday School Board, that for every dollar you raise, another will be added to it when you send your offering to Nashville. Be sure you report to the Central Committee the sum you raise, and be just as sure to send up a good round sum to dear Dr. Frost.

Ever your friend,  
Mrs. T. A. Hamilton.

Marbury, Ala., July 18, 1903.

Dear Mrs. Hamilton: Our society was organized April 26th with twenty-eight members. The officers are as follows: Miss Zula Foster, president; Ieie Sims, vice-president; Mattie Lee Hughes, secretary; Willie Henderson, treasurer; Maomi Dorman, organist. We named this Society for Dr. Tupper, your much loved father. We meet twice each month on Sunday afternoon. Then we also have a sewing society which meets every Monday afternoon. We are making quilts for the Orphans' Home.

Sincerely yours,  
Mattie Hughes.

Sycamore, Ala., July 24, 1903.

Mrs. T. A. Hamilton, Birmingham, Ala.  
Dear Mrs. Hamilton: It was a genuine disappointment to your Sunbeams here that you could not make us the promised visit. However, we are looking forward to the time when we shall see you "face to face."

Our work here is prospering, and the future looks bright for the faithful little band of workers. We have redeemed our financial pledges, having given \$5 each to Foreign Missions, State Missions, the Orphanage and Ministerial Education. We are trusting in the Master who said, "Suffer little children to come unto Me and forbid them not," and by His guidance and grace we hope to accomplish greater things for His glory.

We thank you for the programs. They reach us promptly and are indeed helpful.

Very sincerely,  
Sophie Smoot.

Hartselle, Ala., July 6, 1903.

My Dear Sister Hamilton: I know you will be glad to learn that we have organized a Sunbeam Band in our church. We know very little about the work and any assistance you can render will be gratefully received. We would be glad to have you with us some time in the near future.

Pray for me that I may discharge my whole duty in training them for the better world. May God's richest blessings rest upon you and your work, is the prayer of your sister.

Lilla B. Johnson.

Fitzpatrick, Ala., July 31, 1903.

Dear Mrs. Hamilton: Doubtless you think our Sunbeam Society in this place has died out, as we haven't reported it

in so long, but it has not died, only taking a vacation. So many of our members are absent in the summer we thought best not to have any more meetings until fall. I gave the children mite boxes to use during the time, some that was sent to the Sunday school that we didn't use. I wish you would send me about six more.

We would be so glad to have you visit our Society. I feel that it would greatly benefit me. Any time you are in this part of your work, stop with us.

Your friend in the work,  
Mrs. John Gray.

Rembert, Ala., July 16, 1903.

Mrs. T. A. Hamilton Birmingham, Ala.

My Dear Friend: I write you to let you know of our work. We are still at work and I feel that the Lord will bless our efforts. We observed Bible Day with our little band the fourth Sunday in June. Our offering amounted to \$1.60. We added that to 40 cents we had in the treasury and made our quarterly offering \$2, which we sent to the Sunday School Board at Nashville. I encourage the Band to work for their offering and ask each one to tell me how they made their money, and they all seem to enjoy the work. I hope to see some of my little Band give their hearts to the Lord. Especially am I praying for the president.

Yours in the work,  
Mrs. C. C. Jackson.

Enterprise, Ala., R. F. D., No. 1.

Aug. 19, 1903.

My Dear Sister: Your letter, also tracts, etc., have been received with much appreciation. I will distribute them at the next meeting of our "Sunbeam Band." I send you a report of the organization of our Sunbeam. Would be so proud if you would keep me supplied with programs for children. Also to suggest how to spend our collections. Our next two collections will be for Miss Willie Kelly. I received a letter from Sister Bettie Bailey today stating that Miss Willie was very sick with typhoid fever. We are expecting a visit from you during our association, which convenes in October next. Hoping for you success in your work, I am

Yours devotedly,  
(Mrs.) Palestine Hatcher.

Prattville, Ala., Aug. 10, 1903.

Mrs. T. A. Hamilton, Birmingham, Ala.  
Dear Mrs. Hamilton: We have received programs for the Sunbeams only once since you were here and they were so helpful would like to get more.

We are doing well in our work and are now working to get money for the parsonage and your programs are very helpful to us.

I will close hoping to hear from you soon. Please write and send programs soon.

Yours truly,  
Eula Ledbetter.

East Birmingham, Ala., Aug. 10, 1903.

Dear Mrs. Hamilton Your letter re-

ceived and very much appreciated, also the literature. I am very grateful to you for your kindness and offered assistance. I feel that I will need your advice very often as I realize the responsibility that is resting on myself, although I am willing to do all that is in my power. I feel that our little Band will be able to do much in honoring and glorifying our beloved Savior. I would be glad to have those barrels you spoke of, also the programs. Would be glad to have you visit us as early as you can. Asking your prayers and best wishes for our Band of little children, I remain,

Very sincerely,  
Miss Dollie Gardner.

P. S.—Enclosed you will find report of organization. D. G.

East Lake Ala., July 21, 1903.

Dear Mrs. Hamilton: Having taken charge of the Sunbeam band at this place and new being the work will be glad of any ideas you might give me about the work, also glad of any literature and help on the work.

Will you kindly send me two dozen of the little mission barrels, would be glad to have them before Friday as that is the day of our meeting

Yours in the work,  
Edna Barritt.

Box 125

Walnut Grove, Ala., July 19, 1903.

Dear Mrs. Hamilton: I will write you a letter as I am a little Sunbeam.

The officers are, Elsie Bynum, president, Alla Lutes, secretary and treasurer. I will tell you about the picnic. We started at eight o'clock and went to a beautiful grove where we played until a cloud came up and we hid to the college building for shelter. The rain was soon over, then we went back to play. We carried our barrels, we had \$8.00 in them.

I like to work for the Sunbeams very much.

Respectfully,  
Annie Hendricks.

#### "The Unknown."

There are things unknown, the knowledge of which, no doubt would add but little comfort or happiness to our race. But there are other things, the knowledge of which would give great satisfaction to many of us. There has been a long time questions in my mind, like the fabulous ghost, that will not down. Are we Campbellites, or what kind of "ites" are we? I want to know what kind of an "ite" I am myself—have always baptized those coming to us from the Campbellites—have taught the church that is was scriptural and consistent—have refused to receive some good people because they would not submit to what I conceive as scriptural baptism—have been spoken against because I insisted on the right way. Now here in the very field where I taught and practiced these things, and "earnestly contended for the faith once delivered to the saints," another man comes and teaches and practices another doctrine, receiving into the fellowship of the church, so I am creditably informed, fullfledged Campbellites. Why not receive Methodist immersion? Is not the one as good as the other? Where are we drifting? Into unknown seas of trouble, no doubt! and soon we shall hear the sound of their breakers and feel the shock of their waves. I am ever glad to see the members of my church increase, but never to that abnormal condition that I would open the doors of my church to every heresy in the land.

Another unknown question. How may

one tell when questioned by a church, who to recommend to a Baptist pulpit? Shall he recommend a Baptist or a Campbellite pastor? Where is the difference? Do not the Campbellites do even the same? "What thank have ye then?" There is in this country a field pea, called "The Unknown." I planted it in my garden early in the spring. For months it bore no fruit—but such a vine—it ran all over the fence, all over my fruit trees, tied their limbs together, and when the wind blew a little hard, the vine took advantage of the occasion and pulled the whole thing to the ground. Taking my knife I cut the ravenous vine away and let my fruit trees up. If our vineyards are not soon to be overrun by "the unknown" then it is because God's will, not of pleasure, but of permission, is not done. Surely God takes no pleasure in such heresy. This field pea is so called, I am sure, either because of the uncertainty of its beginning or else the uncertainty of its end. Who will tell us whereunto shall this thing grow? How far will these Campbellite preachers project their heresies into our churches? From all such, may God deliver us.

R. M. Hunter.

#### B. Y. P. U.

We have a band of about fifty members in our Union, of whom about thirty-five are active workers, ever ready to take up any duty assigned them.

We have adopted the "Red" and "Blue" plan and last Sunday closed our first contest, the result being a victory for the "Blues," who were royally entertained by the "Reds" at the home of Mr. and Mrs. J. C. Maxwell, Monday evening, Sept. 21. We find this system a great helper in our work, it creates greater interest in the members, and the way we grade leads them to rely upon themselves, we only give credit for original work, attendance etc. thus:

- Each member present counts 1.
- Each member on time counts 1.
- Each member paying dues counts 2.
- Each original paper or talk counts 5.
- Each recitation or solo counts 5.
- Each new member counts 5.
- Each subscriber to "Union" secured counts 5.
- Each leader absent deducts 10.

Our meeting last Sunday afternoon was devoted entirely to B. Y. P. U. work, what we have done and what we hope to do; there were several good talks and papers on this that were very encouraging and should lead us to strive harder to make this, the third year of our life, surpass the past two.

With best wishes for yourself and all B. Y. P. U. workers, I am,

W. C. Jackson, Pres.

Mr. and Mrs. Robert Walker Johnson will give in marriage their daughter, Annie Mae, to Mr. Emmett Preston Smith, Wednesday evening, October the twenty-first, one thousand nine hundred and three, at half past eight o'clock at the Baptist Church at Uchee, Alabama. You are invited to be present. We wish the contracting parties every joy that this life can give.

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**OUR SERMON.**

E. Y. Mullins, D.D., LL.D.

**What Baptists Stand For.**

Abstract of an address by President E. Y. Mullins, D.D., LL. D., at the Long Run Association.

The question is equivocal. Does it mean what Baptists actually stand for? If so, the reply is that some so-called Baptists stand for virtually nothing, others stand for one or two doctrines, and some stand for many doctrines, but in such a spirit that they neutralize the good effects of their position. I take it, however, that the question means: What have Baptists as a historic denomination stood for? In reply I will say in general the Baptists stand for this: a whole gospel for the whole world. Most of the errors of the ages have begun as half truths. A fragment of the truth out of place may virtually be a falsehood. Coming to the main points that are embraced in this statement, I will say they stand:

1. For a whole Bible. We do not stand for a mutilated Bible. The first article of the Seminary statement of doctrine is as follows. "The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience." This brief summary is a good statement of what we believe to be the relation of the Scriptures to our faith. Our Scriptures are our authority in the sense that they are the literary expression of the revealed will of God through Christ. The teachings of Scripture, of course, must be interpreted by the mind and heart enlightened by the Spirit of God, and when the mind of the Spirit is discovered there is no appeal from that for Baptists.

2. A whole Doctrine of God. This includes a real doctrine of the Trinity. We believe that God is revealed to us as one in nature and three in personal attributes. The word personal is, of course, employed in this connection in a somewhat figurative way. We do not mean three separate and distinct individuals as when we speak of three human persons; for this would be tritheism. But we believe that no adequate statement of the Scripture teaching can be made which does not express a real distinction in the Godhead, which is best expressed by the word person. Among others the word hypostasis has been suggested as a substitute. But it has not won a place in general theological language which has enabled it to displace the word person.

3. We hold to a whole Doctrine of Man. Nothing is more far reaching in theology than defective doctrines as to sin. We believe that the human race was involved in the sin of Adam. Some explain this connection by a federal headship, others by the natural heredity. The chief point is that the race is involved in such a way that it is helpless save as enabled by the Spirit of God. All men are not equally bad, nor are all men as bad as they can be; but according to the teaching of the Scripture all men need the regenerating power of the Holy Spirit. All have sinned and come short of the glory of God. Human depravity means that all the powers and faculties of every man have been affected by sin.

4. A whole Doctrine of Salvation. We believe in a finished work of Christ whereby the sinner is justified upon

the exercise of faith and accepted in Christ. And in this sense we can speak of the finished salvation which Christ brought, and the finished salvation which has become ours when we believe. This starting point of salvation, however, is to be progressively realized in this life and is to be complete in the world to come in the "salvation that is to be revealed at the last time;" that is to say, a perfected character conformed to the image of Jesus Christ.

Election grows out of the doctrine of God as sovereign. The first verse and first chapter of the first book of the Bible sets forth the doctrine of the sovereignty of God—"In the beginning, God." That statement properly understood involves all that is meant by predestination and election. If God is first, then everything else must in some way be dependent upon Him.

Vicarious or substitutionary sacrifice grows out of the doctrine of God as holy love, and out of human guilt. Christ's atonement was not only manward but also Godward.

Regeneration grows out of the doctrine of sin and depravity, and is a cardinal doctrine of Baptists, involving far reaching consequences as to their general position.

The doctrine of sanctification grows out of the doctrine of regeneration. Sanctification is the unfolding of the germ implanted in the regenerating act of God.

Repentance and faith result from the doctrine of human freedom. Divine sonship is not imposed upon man, but is received by man by the exercise of human choice and the gift of God. Electing grace operates by awakening human faculties. Repentance and faith are the exercise of human faculties in response to the grace of God.

Out of the doctrine of freedom and human responsibility arise a group of doctrines which are of great importance. One of these relates to the baptism of believers only. The doctrine of human freedom and personal responsibility cuts up by the roots the doctrine of infant baptism.

Another outgrowth of the doctrine of freedom is the doctrine of religious and civil liberty, which I cannot enlarge upon, but which is familiar to Baptists.

Still another is the right of private interpretation of the Scripture, including the freedom to investigate truth in all realms. This has been a great safeguard of Baptist doctrine from the beginning. Leave a man who is in earnest for the truth under the influence of the Spirit of God in the study of the Scripture, and the probability is he will become a Baptist.

The doctrine of future endless punishment is also a corollary from the doctrine of human freedom. Hell is the result of a human choice of evil. The Bible did not make hell. Hell came as the fruit of disobedience. Hell will be endless because disobedience will be endless. This is one of the most solemn and moving facts of man's spiritual nature. Let us not fail to recognize and proclaim it in the Spirit of the Master Himself. Of course the doctrine of the resurrection of the body and the future judgment are included in the doctrine of last things as held by the Baptists, and along with these the glorious doctrine of endless joy in a state of activity in heaven.

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5. Baptists believe in a whole Doctrine of the Church. Here also the fragmentary method of dealing with the truth has led to serious consequences. They have as a historic body held to a whole doctrine of the church, both as to its organization and constitution, and as to the mission. There are two senses in which the word church is used in the New Testament. Baptists of all ages have admitted the two senses. One is the universal sense and the other the local. The New Testament in certain passages clearly uses the word in the universal sense. Recently among Southern Baptists discussion has arisen as to whether the universal sense applies in time or eternity. All parties, however, hold to the two senses. The Seminary article on the subject of the church is as follows: "The Lord Jesus is the head of the church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to His commandment Christians are to associate themselves into particular societies or churches, and to each of these churches He hath given needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a church are bishops or elders, and deacons." Baptists stand for the local church, for its independence and self government; they stand for the integrity of the ordinances for the immersion of believers only as Christian baptism; they believe that nothing else is baptism; and they believe in the admission to the Lord's Supper of the immersed only and of those who have an orderly Christian walk.

Baptists have stood for a whole doctrine of the church as to its mission. The mission of the church is to evangelize the world. It is, of course, to maintain the doctrines and the ordinances

in the community, evangelize the neighborhood, build up Christian character. But looking at its mission in the largest and most comprehensive sense, it is appointed to carry the gospel to the ends of the earth.

I have, of course, not been able to touch upon every detail of doctrinal view as held by Baptists. The above is the briefest kind of a sketch only, the nature of the subject preventing my going into detail to any greater extent here.

**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.

Subscribe for The Alabama Baptist.



**A Gospel Wagon for Colportage and Evangelistic Work in North Alabama.**

Dear Bro. Editor: I was deeply impressed at the Convention in Troy by the discussion of Bro. W. Y. Quisenberry, relating to his colportage and evangelistic work in North Alabama.

The intense earnestness of the man and his clear statement of the needs of that field convinced me that his ideas of its importance are correct. The possibilities of that field and the promise of speedy results, as portrayed by him, ought to secure the active support of the denomination.

On account of the peculiar conditions, as stated by him, it occurred to me, even while he was talking, that the best and most practical way to accomplish that work, is to buy for him a gospel wagon and a pair of good horses, that he may canvass that section thoroughly, and live in his wagon, if necessary, preaching and distributing his literature "without money and without price."

I mentioned this matter to others and it met with universal approval. I wrote to Bro. Quisenberry to ask his views, and he heartily approved it. I then resolved to attempt to raise the money, but preferred to ascertain the costs of the wagon and outfit before doing so, that it might be known definitely how much had to be raised.

I have been corresponding ever since to obtain the desired information, and within the last few days got from the manufacturers an accurate description, also photos and price lists.

The description of the wagon meets my conception of what is needed.

Like a pullman car all the space is utilized and the seats can be pulled down and made into two comfortable beds, and books, etc. stored in boxes under the body.

It will cost for the wagon, horses and harness, including freight to Decatur, \$650.00, and I trustfully and prayerfully ask the Baptists of Alabama to send me this money at once.

If this works successfully, as I sincerely believe it will, we will go on and equip other men to work in other portions of the State, until we reach every destitute portion of Alabama.

Will not some brother mention the matter in every church and association and let us raise the fund at once.

I will acknowledge all contributions through the paper and hope you will keep the list standing until complete.

I will start it with \$10.00, who will follow?  
Yours Fraternaly,

G. R. Farnham.  
Evergreen, Ala., Sept. 26, 1903.

**No Compromise.**

The two excuses, (I cannot dignify them with the term arguments,) which Christians especially are in the habit of giving as a reason for their advocacy of the dispensary as against the saloon, are the choice of evils, taking the lesser one; and a stepping stone into prohibition.

God is an infinitely wise God, and it is impossible even to finite minds to conceive of an infinitely wise God leaving the determining as to the character or quality of sin, to finite minds and hearts desperately wicked and deceitful above all things. If it be true that there is a difference in the degrees of sin, God has never so revealed the fact to us, nor has He directed by precept or precedent that finite minds and wicked hearts are ever to determine this matter. Revela-

tion does not indicate that in the minds of the infinite, there are degrees in sin, hence for us His creatures there is no such thing as choice of sins. God's decree is, thou shalt do no sin. God's people cannot carry out God's command and choose the dispensary as against the saloon, or the saloon as against the dispensary. Absolute prohibition for the individual and for the State is the only principle in accord with God's command.

The different denominations of Christians almost universally pronounce the traffic in intoxicants sinful. Prohibition of the traffic is the only righteous course, every other is a yielding to, or compromise with this sinful traffic. Prohibition in its relation to this traffic is righteousness; and yielding thereto or compromise therewith is sinful. The dispensary is an acknowledged compromise with existing sinful conditions; how then can it be a stepping stone into prohibition or righteousness? A sinful act, a stepping stone into righteousness! God forbid. No compromise, and there have been numerous compromises, with this traffic, has at any time, anywhere, proven to be a stepping stone to prohibition, except in the way of leading God's people to see their error, and with doing what would have been better done at the outset. Do right, never make a compromise with sin, or attempt to make an unrighteous act a stepping stone into righteousness, and leave the results with God.

D. P. Goodhue.

**EXCURSION RATES TO ATLANTA, GA., AND RETURN**

Account Southern Interstate Fair, Oct. 7-24, via Central of Georgia Ry.

For individuals one fare plus 25 cents, plus 50 cents admission for adults, and 25 cents admission for children; minimum rates, including admission, \$1 for adults, and 50 cents for children.

For military companies and brass bands in uniform, twenty or more on one ticket, one cent per mile per capita in each direction.

Tickets on sale from points in Georgia, daily, from Oct. 6th to 23, 1903, inclusive, and for trains scheduled to arrive in Atlanta prior to noon, Oct. 24, 1903, except that no tickets will be sold for trains arriving Atlanta on Sundays. From points in Alabama, except Vincent, Birmingham and intermediate points, inclusive, Oct. 13th and 22, 1903, only, final limit of all tickets Oct. 26, 1903.

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A sure cure for itching, dandruff, baldness and falling hair. Scalp food, jar, \$1.00. Large bottle shampoo, 75 cents. Booklet 15c. this month. Write today. Address  
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**A MILL END BARGAIN, \$27.50**

In the Mill End Sale.

We will sell this high grade standard Charter Oak range for only \$27.50.



ROCK RAPIDS, IA.  
The Charter Oak purchased last spring gives the best satisfaction of any stove I have ever used. As a baker and roaster it is a perfect jewel. I would advise any lady who is in need of a stove to purchase a Charter Oak by all means.  
Most truly yours,  
MRS. A. F. BERDINE.

**READ THE FULL DESCRIPTION.**

This range is constructed of the very finest stove material. It is just as illustrated— asbestos lined throughout, making the bottom of the oven just as hot as the top. The ash pan is several inches below the grate which never burns out on account of hot coals beneath. It has been the standard for 51 years, employing 600 skilled laborers in its manufacture, and only one salesman to sell the entire output. It can't be equalled for \$40.

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Bailey's Wood Bottom Smooth.....	98c
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We have several good bargains in Square Pianos. Payments if desired on all purchases.

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**From Florida.**

Dear Baptist: I have been thinking for some time of writing some notes from West Florida but you know the "Protracted Meeting Season" is about the preachers busiest time, and then, too, my poor health has greatly interfered with my work. I delight to read the Alabama Baptist; first, because it is so very live and readable; second, because some of the best and happiest years of my ministry were spent around Montgomery to Clanton, and at Newton and in Southeast Alabama; thirdly, it is almost like a "letter from home" to read the news of work, progress, and changes in Alabama. I was much moved by the notices of deaths of Rev. B. T. Jones and his little daughter, Ruth. Oh! how I rejoice for the "grounds of hope," that they are at rest. I also noted with much pleasure the reports of prosperity and success of the Baptist Collegiate Institute at Newton—the Athens of Southeast Alabama. That school deserves the support and patronage of every Baptist in that part of the State.

I have been Missionary of the Home, State, and Associational Boards, for nearly five years. My field is about fifty miles around St. Andrews' Bay. I have preached as missionary pastor for 18 churches. (an average of seven per month,) every one of which except three have been organized since I came here. Under my service there have been over 400 added to the churches. My churches have built seven new houses of worship and rebuilt three others. I have preached over 1000 sermons, traveled over 16,000 miles, and collected nearly \$4,000 for church building, missions, etc., besides my salary, which has only been sufficient to sustain my family, and expenses. This is a very healthy country, but my overwork and exposure has broken my health so much that it is necessary for me to resign all my churches and rest a while. It is painful to do so for every one of my churches are begging me to stay with them. I may spend the winter in South Florida for my health and rest, and attend our State Convention at Bartow in January. We are getting many new preachers from Tennessee, Georgia, and Alabama. Rogers, Yearby, Wilkes, Cain, Smith, and others.

We have had many great meetings this season. At Bonifay there were forty-one additions; at Westville, 55; at Millville, 32; at Hickory Level, 30; and 5 to 22 at several other churches. According to the reports I see in the papers, the Baptists will break all records this year. We are ahead of Alabama, Georgia and South Carolina, for we have no saloons, nor "Christian fellowship with whiskey" in the form of dispensaries; we just simply vote our counties dry and all rum business becomes an outlaw. Jackson (a 2 to 1 negro county), recently voted dry by 2 to 1. "Go thou and do likewise."

Rev. W. F. Wagner, a Georgia boy, of Jasper, Fla., has been doing most effective work as an evangelist in Florida this year. Our Stetson University is coming from under its recent cloud and will maintain its position in the lead as a great educational institution in the South.

With love, prayers and kind wishes for the Southern and Alabama Baptist, and all my friends in Alabama,

S. L. Loudermilk.

Nixon, Fla.

Subscribe for the Southern and Alabama Baptist.

**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 Flying Trip Through Northern Alabama.**

Will you allow me space to say a few words about my impressions of Baptist affairs in Northern Alabama at the points where I stopped.

My first appointment was at Oxford, with Brother Ivey. He was holding a protracted meeting, but cheerfully gave me an evening for Foreign Missions, saying that missions was a part of the Gospel.

The audience was large, attentive, and very patient with this old Chinaman. Brother Ivey is full of the Spirit of the Lord, and his church is moving forward on all lines.

We found Brother Foster, of Anniston, doing a fine work among a fine people. It was a pleasure to speak to his people, as well as to the girls in Dr. Owens' school.

The city of Anniston was begun by wealthy Episcopalians, who determined to make it an Episcopalian city. The Baptist found great difficulty in securing a building site but Anniston is now a Baptist city. It is a good place for a school. Dr. Owens is the right man. He has a beautiful and healthy location and a good building. This school is a great blessing to Northern Alabama, and deserves a large patronage.

Our next stopping place was Birmingham. It was a great privilege to meet with Brother Shelbourne at East Lake, and to speak to his people, and the college boys at Howard. We found him very happy in his work. His church has a fine record in the mastering of many difficulties, and in reaching a high standard in giving to all objects.

Howard College opens with a much larger attendance than usual. With Dr. Montague and his able faculty, with this splendid location, with the mighty Baptist host of Alabama, Howard College has a bright future before it.

Brother Davidson gave us a royal welcome at his home, and a good audience at the Southside.

It was a great pleasure to speak to the Baptist pastors of the Valley. We were surprised to see so many at the Pastors' Conference, and they greatly cheered our hearts by their deep interest in Foreign Missions.

At Tuscaloosa, we were met by Brother Dawson and driven to his home. He had just treated himself to a new horse and buggy, and is enjoying it very much. He believes in his work and in his people, and they believe in him. The church has just been enlarged, and is a model in its adaptation to the work.

The new horse took us over the city, and Brother Dawson personally invited all whom he saw to attend our service. We had a good audience.

Brother Giles is looking for a large attendance at his school. He has the old Capitol, and it is a capital building for the purpose.

We will not forget our pleasant trip through Alabama, especially the kindnesses received in the homes where we stopped. All of these pastors have such lovely, consecrated co-pastors in their wives that they can but succeed in their work.

We pass from Alabama into Mississippi greatly cheered by the progressive mission spirit which greeted us everywhere.

Fraternally,

R. T. Bryan,

Missionary Shanghai, China.

**A Preacher's Discovery.**

**A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for All Catarrhal Diseases.**

Rev. J. W. Blosser, M.D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis, and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of 15, 20 and 25 years' standing.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded postage paid. Address, Dr. Blosser Company, 352 Walton St., Atlanta, Ga.

A fine 8x10 Portrait of yourself or friend free and prepaid if you sell four boxes Excelsior Headache Pills at 25 cents each. Sample box—65 pills—and particulars for 10 cents (silver). Address J. A. Dodd, Spartanburg, S. C.

WANTED—Position as music teacher. Address M. Harris, Plantersville, Ala.

Subscribe for the Baptist.



THE SOUTHERN AND ALABAMA BAPTIST

Nude Pictures.

I want to commend, with all my heart, the article of Brother Wells in the last issue. It is remarkably well written and on a subject which needs to be noticed.

Nude pictures and statuary have become a fad in certain quarters. I go into parlors sometimes where I am made to blush. I see in parlors and bedrooms pictures I would be ashamed for any one to catch me looking at. Doting mothers often take beautiful care of the rooms of their sons and seem to mothers sometimes take beautiful care of think it all right for the walls to be adorned with nude pictures of women, taken from calendars, and cigarette and insurance advertisements.

On the walls, the mother sees an index to her boy's mind. It is horrible to think of the results of this sort of indulgence. A father said to his two artist daughters: "I love pictures; I hope you will become great artists, but I draw the line on nude work. I shall be very displeased if you even make a picture that the most modest person would not be delighted to look upon." Who will say the father was not right?

Everybody admires modesty in girls. We throw up our hats over the modesty of our Southern women. Is there any law, divine or otherwise, dooming our boys and young men to immodesty? The girls are what their parents, by careful training, have made them and boys are what their companions, their reading and their thinking have made them. W. B. C.

A Good Meeting.

We have had a good meeting at Elim. The church revived and six young men baptized. Brother Deer preached two good sermons for us. Brother Sims came in Monday and preached until Thursday morning and we all greatly enjoyed his sermons. Canal Church is on its feet again and promises to go forward. Brother John Deer preached fine sermons for us here, which we all enjoyed. Two young ladies were baptized Sunday and at night service a young man was received for baptism. I. L. Taylor.

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Cancer Cured by Blood Balm.

All Skin and Blood Diseases Cured.  
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Atlantic Coast Line.

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

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



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EASTBOUND.

	No. 2. Daily.	No. 4 Daily.
Lv. Birmingham	6:40 am	4:00 pm
Ar Childersburg	8:20 am	5:32 pm
Ar Sylacauga	8:43 am	5:50 pm
Ar Talladega	12:48 pm	
Ar Anniston	2:05 pm	
Ar Goodwater	9:22 am	6:24 pm
Ar Alexander City	9:57 am	6:50 pm
Ar Dadeville	10:32 am	7:26 pm
Ar Camp Hill	10:51 am	7:46 pm
Ar Opelika	11:35 am	8:25 pm
Ar Columbus	12:30 pm	9:25 pm
Ar Fort Valley	3:20 pm	11:45 pm
Ar Macon	4:15 pm	12:40 am
Ar Americus (ex. Sun.)	7:00 pm	11:20 am
Ar Americus via Fort Valley	10:05 pm	6:10 am
Ar Albany	11:10 pm	7:15 am
Ar Augusta		6:45 am
Ar Savannah		7:00 am

ARRIVALS.

No. 1, from Macon, Albany, Columbus, Opelika, Americus, etc., 8:45 p. m.  
No. 3, from Savannah, Augusta, Macon, Columbus, etc., 12:20 p. m.  
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W. F. Christian, A. G. P. A., Atlanta, Ga.  
Charles B. Ryan, G. P. A., Portsmouth, Va.

The Western R'y of Alabama.

SCHEDULE EFFECTIVE SEPT. 25, 1901.

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

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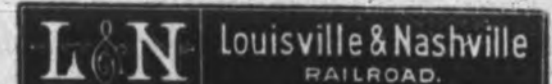
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### Rev. Dr. J. J. Taylor Resigns His Norfolk Pastorate.

Public Ledger Norfolk, Va.

Some days ago Rev. Dr. J. J. Taylor, pastor of the Freeman Street Baptist Church, this city, received a call to the Presidency of the Georgetown (Ky.) College, which he has decided to accept, in consequence of which he on yesterday, resigned his Norfolk pastorate reading the following letter on the subject to his congregation at the 11 a. m. services:

The Freeman Street Baptist Church of Christ, Norfolk, Va.:

Dear Brethren and Sisters—Four years ago, assuring me that you felt the guiding influence of the Holy Spirit, you extended to me, then a stranger, a call to become your pastor. Devoutly and diligently I sought to know my duty in the matter, visiting you and giving you an opportunity of seeing and hearing me. Being re-assured of your choice by many and urgent letters from brethren "Who seemed to be pillars," I accepted your call and entered upon the work amid many receptions and tokens of rejoicing.

My ministry and manner of life among you are matters of history. I have rejoiced with you in your rejoicing invoking a father's blessing upon your wedding feasts, or leading your children and friends into the baptismal waters. I wept with you in your sorrows, or have sat dumb with grief in the presence of your unspeakable bereavements. I have bent with you over the cold forms of your dead, and in such light as came to me I have tried to cheer you with a glimpse of the better land or with a strain of the unutterable music that

floats down from the upper spheres. In all things I have endeavored to be a faithful shepherd and true minister of Christ, comforting, exhorting, warning, with all long suffering and doctrine.

Besides prayer meeting talks and irregular services, I have preached 334 sermons from our pulpit; and we have received into the fellowship 301 members, and established the Park place mission which has grown into a promising church, that will soon dedicate a tasteful house of worship; we have paid off a \$5,000 mortgage debt, \$350 floating debt, and \$275 back apportionment on the Portsmouth Association cottage at the Baptist Orphanage in Salem. We have spent about \$2,000 in repairs on our church property, \$250 to relieve the Virginia Institute, \$200 on the main orphanage building, and about \$1,000 to pay off local church debts, sum total contributions for the four years being about \$40,000.

On the 4th of this month the trustees of Georgetown College, Ky., elected me to the Presidency of that institution, which is the foremost Baptist seat of

learning in the State. Some years ago, in connection with my pastorate, in Lexington, I taught the President's classes for a half session; later, on the death of President Dudley, I was invited to be his successor. This second call of the trustees, reinforced by more than forty letters from leading Baptists in different parts of the State, impressed me. While imposing grave responsibilities, the position furnished an opportunity of great usefulness; its duties are congenial to my tastes, and its atmosphere exhilarating. Brethren in whose judgment I have confidence feel that my acceptance will mark an era of scholastic progress among Kentucky Baptists.

I therefore offer my resignation as pastor here, and beg that you will accept it without question, leaving me to arrange the date of my departure as the exigencies of my new work may require.

And now, brethren, I commend you to God and to the word of His grace, which is able to build up and to give an inheritance among all those that are sanctified. I have coveted no man's silver, gold, or apparel. For every act of

kindness, for every generous impulse displayed toward me and my household during the years of our labors together, I record my grateful thanks. In leaving the pastorate though not the pulpit, I shall carry sacred memories of many who have been faithful and true; and as I prosecute the larger work upon which I am about to enter I shall not cease to say of this old church, "If I forget thee, may my right hand forget her cunning," as for her I shall not cease to pray, "Peace be within thy walls, and prosperity within thy palaces!"

Respectfully submitted,

J. J. Taylor.

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