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

THE SOUTHERN ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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VOL. 30

BIRMINGHAM, ALA., OCTOBER 14, 1903

NO. 40



Krishna Pal, First Hindoo Convert. Author of the following beautiful Hymn, which is found in many of our Hymn-Books.

O thou, my soul, forget no more	Eternal truth and mercy shine
The Friend who all thy sorrows bore;	In him, and he himself is thine;
Let every idol be forgot,	And canst thou, then, with sin beset,
But, O my soul, forget him not.	Such charms, such matchless charms,
	forget!
Renounce thy works and ways with	
grief,	
And fly to this divine relief;	Oh, no; till life itself depart,
Nor him forget, who left his throne.	And lisping this, from earth I'll rise,
And for thy life gave up his own.	And join the chorus of the skies.



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Receipts for first 7 months of 1903.....	\$242,486.62

H. M. ROBERTSON, President. W. V. M. ROBERTSON, Gen. Mgr.
D. C. COOPER, Vice-President. W. A. PORTER, Treasurer.
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THE PRIMARY LEAF.....	1
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THE SOUTHERN BAPTIST

and ALABAMA

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

RESOLVED That we solemnly endorse one issue of the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the Baptist State Convention at Gadsden, November 18, 1898].

OUR EDITORIAL STAFF.

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER
REV. J. W. HAMNER..... Corresponding Editor
REV. A. D. GLASS..... Field Editor

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

Field Notes

EUFULA ASSOCIATION.

The Eufaula Association will convene with Pleasant Grove Church Wednesday before the fourth Sunday in October. Pleasant Grove is five miles west of Clayton. Any coming on the train will come to Clayton, where they will be met, entertained the night they arrive and be carried to the Association the following day.

J. J. Hagood.

REV. PAUL PRICE.

Evangelist Paul Price of Urbana, Ala., is at present in a meeting at Jefferson City, Tenn., (seat of Carson and Newman College.) He will be at Tullahoma, Tenn., Oct. 18-29th, and goes to Indianapolis, Ind., for Nov. 1st. All time is booked solid to February, 1904.

FROM CARBON HILL.

We had a good day yesterday, morning and evening, large congregations. Three joined last night then one more going to join in with us soon. We are hoping for greater things than ever before at this point. We have had a hard fight.

W. B. Ernst.

WYLAM B. Y. P. U.

Our Union is growing in numbers, interest and ability. The members recently conducted the Sunday night service in the absence of the pastor and they are ready for any work at any time. The best helpers and most regular attendants at the prayer-meeting are the Union workers. We have about fifty enrolled, but our attendance is from fifty to 100 every Friday evening.

Miss May Sawyer is our worthy president and Mr. Sleeman Camps the efficient vice-president. J. W. O'Hara.

SALEM BAPTIST CHURCH.

At the close of the services at our church on Sunday morning, we were greatly grieved when our pastor, Bro. N. C. Underwood, who has faithfully served our church as pastor for fifteen years, tendered his resignation. The church had just extended him a unanimous call for another year.

His resignation was received with sorrowful hearts for we feel that his place can never be filled.

An able preacher, a devoted pastor, a consecrated Christian, he possessed all the requisites necessary to make him near and dear to the hearts of his people. His years of labor among us will ever be remembered by us as years of self-sacrificing love, on his part, for he has had many more advantageous calls extended him and refused them, preferring to remain with his people here, who love and honor him.

Though with sorrowing hearts we accept his resignation, and as pastor,

friend and neighbor we grieve to give him up, yet we know he decided on this course only after prayerful thought and consideration; and we trust that wherever he may be called God's richest blessings may attend him and his lovely family, and bring them at last, to that fair land where there will be no more parting. W. B. Kinbell.

FROM NORTHWEST ALABAMA.

Things have been getting along more or less smoothly in this section of the State as far as the cause is concerned, since I wrote you last. Several splendid meetings have been held; and some Baptist Rallies which I think have done good.

On the fifth Sunday night in August, I began a brush arbor meeting, some three miles below my Shiloh Church. Bro. T. W. Shelton assisted me in the meeting. We received seven for baptism. As a result of the meeting apart from the number received the following presbytery organized a Baptist Church under the same arbor on Saturday before the fourth Sunday in September: Rev. S. M. Waldrop, Rev. W. C. Woods, Rev. T. W. Shelton and Rev. J. E. Barnes.

There were thirty who went into the organization. A collection was taken for the Orphans' Home, and for State, Home and Foreign Missions.

The Yellow Creek Association met at Bethel Church near Fayette on the 3d to 6th inst. All the churches except one or two were represented by letter or messengers, or both. We had several visitors with us this year. Rev. J. W. Stewart represented our Orphans' Home and we gave him a cash collection of \$27. Rev. J. N. Hall was present, and represented the "Flag." Rev. M. M. Wood of Fayette, represented the Southern and Alabama Baptist, and made several helpful speeches in behalf of the organized work. Rev. J. N. Hall preached two strong, helpful doctrinal sermons, and made a good speech on missions. Rev. W. M. Olive of Hamilton, gave us some helpful talks. I can't recall the names of all the others.

The spirit of this session of the Association was good, the report and speeches in the main, were of a high order. More money was raised for all mission purposes than has probably ever been true with us during one year. We do not all see things just alike at present on the question of missions, either as to doctrine or method. But we are trying to get the pastors and churches to do something and quit talking methods and expense.

There are many things to encourage us, but this work requires time and patience and the spirit of being "everlast-

ing at it."

On His strength we will press forward in the work during the ensuing year. Yours fraternally,

J. E. Barnes.

Sulligent, Ala., Oct. 8, 1903.

CHURCH DEDICATION.

On Sabbath, Oct. 4th, the Meahersville Baptist Church dedicated their new house of worship, Dr. W. J. E. Cox of the St. Francis Street Church, assisted by the pastor of the new church, Bro. W. A. McCain, officiating.

The church is located some 2 1-2 miles north of Mobile, in a growing suburb, which seems destined to become a manufacturing center in the near future, and a promising field for church work.

The history of the movement, which culminated yesterday in the dedication, being quite exceptional, would seem for the encouragement of others, worth rehearsing.

On Jan. 18th, last, a little Sabbath school of fifteen pupils was organized in the home of Sister Arnold, who was the originator of the idea, near the present site, and the only place available for holding the school after organized was a small school house, entirely one side of and from one-half a mile to two miles from the attendants, but under the leadership of our devoted and able brother, Judge R. L. Maupin, and his not less devoted and faithful assistant, Brother Anderson S. Barnes, the school grew rapidly, until in May, Dr. Cox held a short series of meetings in the school house, resulting in eleven baptisms, and receiving several by letter into the St. Francis Street Church. And on May 31st the new church was organized, under the above name with twenty-six members.

Through the summer months the school continued a steady growth, until the necessity of larger accommodations, centrally located and adequate to present and prospective necessities was too apparent to be ignored and the brethren resolved that a house should be provided. Accordingly Brother Maupin and a few others took the matter in hand, vigorously, and in a short time had nearly all the materials secured by subscriptions and otherwise for the erection of the house, and on Aug. 3d the work of construction was begun with Deacon Holland in charge, on a nicely located lot in the center of the community, donated by Mr. August Meaher, after whom the church is named, although of another faith.

On Sept. 20th, the church was so near completion that the first Sabbath school was held there with 103 in attendance, and the building was entirely completed during the following week.

The building is a most comely, substantial and comfortable house, well lighted and ventilated, with vestibule

entrance, and seats for 240 people; in size it is 30x50 feet, on a fine brick foundation, nicely painted and blinds to windows all in most satisfactory style. The total cost is in round numbers \$750 and it has NO DEBT. The time of construction was less than two months, thanks to Brother Holland's push, and the whole of the financing and management is to the credit of the energy and devotion of Brother Maupin, and for the amount of money outlay, it is without comparison, the largest and best house of worship we have ever known. E. B. Denison.

Mobile, Ala., Oct. 5, 1903.

FROM W. W. FALKNER.

The Sardis Association convened with Chappell Hill Church on the third day of October. The introductory sermon was preached by Rev. T. O. Phillips of Pink, after which the usual good dinner was spread on tables and handshaking and eating was the first order of business.

The Association was organized by the election of Rev. T. O. Phillips moderator, and W. J. Wise clerk and treasurer. Visiting brethren present were very few. Brother Bulger and the writer from the Zion Association, Brother Nichols of the Pea River, Allford from the Graves Association, West Florida, and perhaps others I cannot now recall. There seemed to be much enthusiasm among all the preachers and speakers present and everything indicated much brotherly love throughout all the session. This Association has some good preachers and I was really astonished at the reports from the different churches. If I am not badly mistaken, about \$9 was the sum total sent up for missions of all kinds by eleven churches. Bro. J. W. Brooks was conspicuously absent. Brethren J. A. Brooks, T. O. Phillips and Gahagins were the preachers present of the Association. The writer preached the mission sermon on Sunday and took a collection for missions that I thought did credit to the Association, I mean the collection did credit. Collections were taken also for Brother Bulger, one of the old pioneer preachers of this county, and perhaps the oldest preacher now living in the State. The Orphanage was also remembered with a good collection.

The writer represented the Alabama Baptist and all our denominational interest as well as possible and will enclose to you your part of the interest mentioned.

One thing noticeable that is worth mentioning yet and that is the messengers were to be found Monday at their posts in the Association with few exceptions. And thus ended a very pleasant, and profitable meeting, I trust, for the progress of these churches along some lines at least.

Floral, Ala.

A Feast of Good Things.

Delightful Program Rendered by Three Artists at the Central College.

Ludebuehl—Prelude, F Minor—Mr. Ludebuehl.

Brahms—Immer lieder wird mein schlurmer.

Fitzenhagen—Liebespein.

Greig—The First Meeting—Miss Closson.

Owen Meredith—Aux Italiens—Miss Jaynes.

Chopin—Funeral March—Mr. Ludebuehl.

Gounod—Flower Song from Faust—Miss Closson.

Arranged—A Race for a Dinner—Miss Jaynes.

Wagner—Liszt, Lohengrin's Reproof Schumann Romance.

Godard—Guirlandes—Mr. Ludebuehl.

Emery—Burst Ye Apple Buds.

Lang—Ghosts—Miss Closson.

The above was the exceedingly good program rendered at the Central College last night before an audience that filled all the opera chairs and required an extra number of seats in addition. While a large audience it was exceptional in conduct giving to every number that close attention that is so flattering to the performer.

The rendition of the program was most artistic. Mr. Ludebuehl needed no introduction but last night he eclipsed himself, playing better than ever before. His rendition had more breadth and he displayed, seemingly, more power, as well as an increase in musicianly feeling over even his excellent work of last year. The opening number was a fine composition and his own, full of strength and good music and he played it as only the man who made it could. The Funeral March was superbly done. Its sonorous, pathos and exceeding sweetness were all artistically brought out and it was quite best thing of the evening. The three last pieces were played with feeling and the Godard number was particularly dainty and attractive. As an encore he gave a beautiful selection of his own called "A Vision."

Miss Closson, the voice teacher, was new to Tuscaloosa, but she instantly made admirers. Although suffering from so severe a cold it was thought the recital would have to be postponed up to the very hour, she bravely sang every number and did them all artistically and delightfully, showing little sign of any trouble whatever. Her voice is a lovely lyric soprano of unusual sweetness and purity. Her tone production is beautiful in the extreme and her phrasing and execution generally that of the artist. She gave the three German songs excellently well, the Grieg number being especially charming. The pretty Flower Song was sung with spirit and lots of pretty tone. Burst Ye Apple Buds showed the more brilliant qualities of her voice and the little "Ghost" song was so dainty the audience hated to leave. To her encore she only responded with a bow.

In Miss Jaynes, those who expected a splendid reader had every anticipation surpassed. Tuscaloosa has seldom heard her equal as an exponent of the art of expression. Her style is of the most finished kind, that kind that is seldom seen off the professional platform. "Aux Italiens" was given without a

gesture, but with such fine expression that the audience sat in rapt interest. Her comedy is irresistible. After the clever telling of the Harvard story about the race for a dinner she was enthusiastically encored and responded with "Mr. Dooley on Libraries" so imitatively done that the audience demanded another and she graciously responded with a fetching Riley piece.

It was the general opinion Dr. Giles deserved hearty congratulations on his faculty in music and oratory.

Twentieth Century S. S. Revival.

I desire through the columns of the Southern and Alabama Baptist to say a few things about the "Twentieth Century Sunday School Revival."

I do this because I want our Sunday schools in Alabama to know about this revival and something of what it will do for a Sunday school. The purpose of the revival is to increase Sunday school attendance, and this it does to a degree that is simply wonderful.

That there is need for a revival in Sunday school attendance may be seen by reading the minutes of almost any Baptist Association. The Sunday school enrollment is often seen to be far below one-half of the enrolled church membership. In many cases the average Sunday school attendance appears to be less than one-fourth of the enrolled church membership. The Sunday school revival is the remedy for this evil. In most cases, where it is tried, it doubles the attendance in a few Sundays. Often it has been known to quadruple the attendance. In my own school the attendance was more than doubled on the fourth Sunday after the revival began. On the tenth Sunday it was more than quadrupled.

Two incidental benefits growing out of the Sunday school revival, I wish to mention. One of these is the increase in contributions. It is wonderful how the pupils give, even with no special effort to induce them to do so. In my school I believe the increase in contributions was greater relatively than was the increase in attendance. I think this has been a common experience in schools where the revival has been tried. The other and greater benefit is found in the fact that many of the new pupils brought into the Sunday school by the revival, are won to Christ and to the church. Many of those thus won are persons who, before the Sunday school revival, rarely darkened a church door.

Every Sunday school revival should therefore be followed by a protracted meeting when possible. Just a month after the close of our Sunday school revival in my church we began a series of meetings which resulted in more than sixty additions to the church. I think at least one-third of these were brought in as a result of their having been brought in reach of the gospel by means of the Sunday school revival.

I confidently believe that if our Baptist schools generally in the United States and Canada would faithfully try this revival plan within the next year, it would mean the bringing in of at least 1,000,000 pupils into our Sunday schools, and if protracted meetings

should follow, as I have suggested, the result would be the addition of hundreds of thousands of converts to the membership of our churches.

What is the expense? It is light. If you have a revival you will get back in cash more than you pay out, before your revival has half run its time.

There is not space here to give the method of starting and conducting a Sunday school revival, but I wish to say this: I have so much confidence in the plan that I have gone to the trouble of having several thousands of copies of it printed and I will gladly send one to any who desire it. This printed plan makes every point connected with the revival perfectly clear. Write to me, inclosing two 2-cent stamps, and I will gladly send it to you by return mail.

Address W. P. Throgmorton, Du Quoin, Ill.

From Centerville.

I have just recently closed my revival meetings with my four churches of which I have been pastor from three to eight years. With one exception I have never seen these people in better shape for the Lord's work. My first meeting was with Fellowship, Perry county, in August. Brother Charles Lee of Hope-well, did the preaching for me and did it well. He endeared himself to this people. Brother Lee is one of our rising young men and will be heard from as the days go by. Twelve added by baptism.

The next was Evergreen, in Autauga county. This is a great band of brethren. She has one of the largest congregations of young people that I know of. She also has one of the finest and best organized Sunday schools of any country church of my acquaintance. This work is due to untiring zeal and labor of Brethren Taylor, Overstreet and Willis. Dr. P. G. Maness did the preaching for us. In all of my life I never heard stronger and more earnest sermons. Yet it was one of those times when the church did not move. Every one enjoyed the preaching. Yet there was a mystery somewhere not understood. We feel sure it was not the preacher's fault. Only one added by baptism.

On the fifth Sunday in August we began our revival at home (Bethel) with Maj. John G. Harris of Montgomery, to do the preaching for us. He conducted seventeen services for us and not a single failure. It had been previously arranged for a reunion of the old soldiers of the community and Tuesday of that week thirty-one old soldiers were present. Major Harris talked to them on "Religion in the camp." I have never listened to a better talk. He made a strong appeal to those old veterans. As you have fought for your country, fight for your God.

Our church had a great uplift. Ten were added to her number, one by letter and nine by experience and baptism. Brother Harris made many friends among us and proved himself master of such a meeting.

Then the first Sunday in September our meeting began at Six Mile. Young Brother Ross Arnold did the preaching until Brother Harris and myself could reach them. On Monday the meeting was turned over to Brother Harris. Here, as at our home church, he did a splendid work and made many friends. On Thursday he was unexpectedly called home to Montgomery. All regretted

that he had to leave, but he did a great work.

Brother Arnold assisted me to the close on Friday. On account of his own sister's uniting with the church, it was decided for him to do the baptizing, which he did. Addition to church, three by baptism and nine by letter. We are sure that this church was greatly helped by this meeting.

Now I am asking my church to give \$100 for missions, in addition to what they had already given during the year, and I am sure every dollar of it will be raised. Much love to all the brethren.

J. W. Mitchell.

Board of Ministerial Education.

We are doing all in our power to carry out the work committed to us. Our work is somewhat restricted owing to the limited funds put at our disposal. At Howard College the number of ministerial students has already reached an enrollment of thirty-two, and others will come later. This is the largest class at opening of session in the history of the College. While a goodly number of these are not asking help of the Board, still the demands upon us are enlarging year by year.

This Board is the regular appointed channel through which funds are sent to aid those from our state who are in attendance at the Seminary at Louisville.

We believe the churches are willing to aid us in providing means by which every deserving young man shall be assisted who is seeking higher efficiency in his work for the Master.

We look for generous contributions to this cause from our brethren of the state, and ask that funds be sent as early as possible to Dr. C. C. Jones, East Lake, Ala.

W. M. Blackwelder,
Chairman of Board, Woodlawn, Ala.

A Prominent Minister.

How He Was Rescued Twenty-one Years Ago from the Horrors of Catarrh.

Rev. J. Cal. Littrell of Warrensburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. My nervous system gave way, unfitting me for the duties of life.

"By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty-one years in which I have not had a return of the disease, nor have I felt the effects of it.

"I most heartily recommend Dr. Blosser's Catarrh Cure to all sufferers, as one that cannot be excelled."

SAMPLE MAILED FREE.

If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. Blosser Company, 352 Walton Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid.

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.

CORRESPONDENCE

An Auspicious Opening.

Forty-fourth Session of the Southern Baptist Theological Seminary.

On Thursday, Oct. 1st, at 10 a. m. sharp, in the ample Seminary Chapel, Norton Hall, President Mullins opened the devotional exercises preliminary to the matriculation of students for the forty-fourth session of the Southern Baptist Theological Seminary. A full faculty, a fine body of men, a goodly company of young women and quite a sprinkling of visitors, city pastors, etc.—an inspiring assembly—was before him. After the service of song full of unction, vigor and volume, a fit Scripture selection was given by the president, with apt comments, presenting the great Paul as worthy of study, as a shining example of ministerial devotion, zeal and fidelity, and an address was delivered that was at once sensible, spiritual and glowing. Then the other members of the faculty had their inning, announcing in turn their text-books, lessons, etc., of their several classes, and winding up with characteristic bits of wit and wisdom, passing easily from grave to gay. Then followed a suggestive and optimistic reminiscent address of Dr. J. Wm. Jones of Chapel Hill, N. C., a member of the first class and the second matriculate of the Seminary, enjoying here the distinction of being the father of Carter Helm Jones, the popular pastor of the Broadway Baptist Church.

FIRST DAY MATRICULATES.

The matriculation and enrollment of students, old and new, male and female, was then in order. The result revealed that the enrollment was the largest with one exception in the history of the Seminary. It was found that there were 209 enrolled, of whom 187 were men (matriculates) and twenty-two women. It will be understood that, while women intending to be missionaries, at home or abroad, pastors' wives, etc., are, by the action of the Board of Trustees, freely admitted to all the lecture rooms of the institution, and every aid given to help them in deciding upon and taking a needed course of study here, the charter of the Seminary permits only ministers, as students for the ministry, to matriculate. At this writing the number of those who have enrolled has increased considerably, and the prospect is that the total enrollment of the session will be one of the largest in the history of the school. Thus far it is about twenty-five in advance of the enrollment of the corresponding period of last year, and includes representation from China, Japan, England, Australia, New Zealand, and Sweden, seven students from the distant State of Washington, quite a number from other Northern and Western States, in addition to representatives from every Southern State. Of these Alabama has a goodly number, some who stand among "the brightest and best."

THE INAUGURAL ADDRESS.

On Thursday evening, Oct. 1st, the inaugural address of the session was delivered by Dr. E. C. Dargan, the Professor of Homiletics and Ecclesiology, who took as his subject, "Preaching as a Factor in Civilization." It was a theme most congenial to his soul and in the line of his special field, the History of Preaching, on which he has pre-

pared a work that when published will show what a master of the subject he has become. Dr. Dargan said in part:

None of the factors in progress is perfect. Facts, doctrines and institutions of the Christian religion take front rank among the factors of civilization's progress. One of the Christian institutions with which are vitally connected all others is the pulpit. Originative preaching, the first period, was established by Jesus and His apostles and the nature of preaching was determined in this period. Preaching was thus planted in the first century in the midst of the world's highest civilization—Greek and Roman. This was the introduction of a new motive into human progress.

The second period of preaching was the patristic or formative. Christianity takes a place in this period as a mighty force. The Bible and its exposition enter into preaching more largely than before.

The form of preaching also suffers modification in that it is largely expository of the Scriptures. Greater dignity and wider influence of preaching, along with political recognition, gave a larger oratorical element. Great crowds attended sermons and the pulpit was a living and effective force. But decay set in and the proper name for the third period is the decadent. It only shared the fate of all things of this age, when everything had consumption and preaching caught it.

The great Catholic revival, 1,200—1,400, brings in a new, the fourth, era of preaching. Retaining all it had acquired in the past, preaching now increased in force, content and influence. Many defects marred it, but it was still a tremendous power.

In this period preaching was a chief factor in producing the crusades. There was also appeal to genuine religious feeling. At this time also preaching was intimately connected with scholasticism and mysticism. There were also great popular preachers apart from the movements mentioned above. The two most famous were Antony of Padua, and Barthold of Regensburg, at whose preaching thousands attended.

The reformatory preaching of the fifth period was a recurrence to a purer biblical preaching, which is manifest in both Protestant and Catholic preaching.

In the sixteenth century we find the pulpit again in one of its great historic climaxes of power. The modern period of preaching cannot be characterized in any one term except lack of distinctness. But, taking up the centuries and countries in turn, the place of preaching can be seen to have been prominent. This influence in the seventeenth century is most manifest in England and New England.

The eighteenth century marked decline and coldness in sympathy with the dullness and hardness of the times. But in this darkness shine the lights of Wesley, Whitfield and Jonathan Edwards.

England's greatness in the nineteenth century owed no little to the preaching of Wesley and Whitfield in the eighteenth. In America, too, the influence was signal.

In the great nineteenth century, with its busy decades, preaching fully shared

and greatly influenced the vigorous advances. In Biblical interpretation, intellectual power, spiritual profundity preaching reached its highest point. And it extended more widely than in any other period of history.

In the United States all sects and sections were nobly represented in the ministry, by which the pulpit helped to develop the country in that progress which is a world's wonder.

Among these ministers the faithful, uncultured toiling preachers must be accounted an immeasurable force.

THE WORK OF THE NEW SESSION.

The key note struck on the opening day, as usual, was work. Dr. Mullins sounded it in his opening address, and each speaker in turn echoed it, one of them quoting the closing words of Dr. Broadus' masterful address on Gessner Harrison, "Fear God, and Work." Before the day was gone work had begun in many a student's workshop, and next day at 8 o'clock a. m., regular recitations and lectures had begun, which meant work, real and unremitting, for faculty and students till the close of the session next June. Saturdays, as well as Mondays, are work days here, and the Seminary gives no holiday except one at Christmas. Already, therefore, the busy round has begun, the machine, if not yet fully oiled and adjusted, is running, and the hum and heat of it may even now be heard and felt on every side. This session every member of the faculty is at his post—nobody off traveling or studying, abroad. Again the proportion of college men among the students is conspicuously high, and there is perhaps an increase over last session of men of mature years, who have had more or less experience already in the ministry. At first sight the personnel of the student body seems to be fine and full of promise.

As attractive features of the work this session I may mention that the lectures on the Gay foundation will be delivered by the famous Dr. J. S. Stalker, author of *Stalker's Life of Christ, Life of Paul, the Apostle, etc.* and Professor of Church History in the University of Scotland; and the lectures under the auspices of the Sunday School Board, by Dr. S. H. Green, the efficient pastor and leader of the great Calvary Church, Washington, D. C.

Geo. B. Eager.

Norton Hall, Louisville, Ky., Oct. 8.

State Missions.

I read with peculiar interest Brother Crampton's urgent appeal for State Missions in the last issue of the *Southern and Alabama Baptist*.

Unless the men and women composing the churches represented by the Baptist State Convention are quickened by the Spirit of God to appreciate the present position of affairs, and to determine "to arise and build each man his part of the wall," we will inevitably fail to raise the \$2,500 for State Missions before the meeting of the Board in November.

It is not a time to cut down our contributions, but to increase them. The old theological story of the gulf that opened in ancient Rome is a good one to rehearse in these times. The oracle said the gulf was due to the anger of the gods, and could be closed by throwing into it precious gifts.

The Roman nations brought their jewels and cast them into the yawning gulf. Still it widened, until at last a young nobleman exclaimed, "Know, O

Romans! your best gift is in your sons," and sprang in. Then it closed. More recognition of God, more self-denial, and the yawning gulf of financial difficulties will cease to exist.

Remembering the immediate needs of our State Board, let every church prepare for a generous response to the call of our faithful secretary.

W. J. Elliott.

Montgomery, Ala.

From Middle Alabama.

The Bibb County Missionary Baptist Association held its first session with Six Mile Baptist Church Oct. 7, 1903. A large representation was in attendance. Rev. W. W. Lee declined to serve as moderator, contending that, he thought best to have a layman in the chair. Bro. J. B. Davie was unanimously elected as moderator. Bro. D. J. Frasher was unanimously chosen clerk and treasurer.

Your humble servant occupied fifteen minutes time delivering the introductory sermon. Then a bountiful dinner was served. We resumed business at 1:30 p. m. Brother Crumpton the first agent, or secretary that has ever met us, occupied the entire evening. I do not know which I am the sorriest for, his mother that had to sew on buttons for him, or the congregation that has to hear him tell about tearing them off. But what amuses me, is that he does not jump much better now than he did then. At night Rev. J. M. McCord preached an excellent sermon, and then temperance was warmly discussed.

Bro. A. D. Glass was on hand with our dear Alabama Baptist, and happily he had good success, but he got lots of cents. He said he got more subscribers here than anywhere else.

The second day was a glorious success. Reports read and discussed with much enthusiasm.

Rev. W. W. Lee preached a grand missionary sermon, and a fine collection followed. Then, O such a dinner. We want to go to Six Mile again. The report of Committee on Digest of Letters, developed the fact that every church in our Association contributed to missions during the year. Our Association is a missionary body, to a unit, and the inspiration appears to have originated among the local churches. All praise to God. We meet next at Centerville, Ala. James D. Martin.

Drake's Palmetto Wine.

A complete medicine and tonic for immediate relief and absolute cure of Chronic Stomach Troubles, Flatulency, Constipation, Liver and Kidney Congestion, Inflammation of Bladder and Catarrh of Mucous Membranes. When used for the cure of Bright's Disease, Diabetes and female troubles, it cures to stay cured and promotes health and vigor. One tablespoonful, once a day, establishes a perfect cure and is a wonderful tonic for the appetite and nerves and purifies and enriches the blood. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the *Southern and Alabama Baptist* who writes for it to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. Simply send your name and address, with request for one bottle of Drake's Palmetto Wine prepaid, free of charge.

Subscribe for The Alabama Baptist.

CORRESPONDENCE

Krisna Pal—First Hindoo Convert.

A PLEA FOR MISSIONS.

W. R. Whatley.

In 2 Cor. 9:8, we read: "God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound unto every good work." These words simply express God's ability to supply all our needs, in our work for Him. He whom we denominate God, the Armoricau tongue calls Teuti; the Oretan Thios; the German and Swiss Gott; the Celtic, and Gallic Diu, and so on to the extent of about fifty we could name. None of them knew Him in the sense of comprehensive mental ability, but as a fact, manifesting Himself to them in the works of His hand, and in His word. Our thinking powers are so constructed we meet these demonstrations of His existence with a reciprocal conclusiveness that satisfies us the assumptions of the apostle are true. Who is it that cannot see in them an ample sufficiency for the emergency of all our cases. We may say if we want to for argument sake, that things are as they always were, and always will be; or that they were created from nothing, and our understandings are equally fraught with a difficulty they can't solve. Either horn of the dilemma would be agnosticism to the core. The thing that properly concerns us, is the fact of the existence of God, evidenced by what we see and know of Him, attended with every prerequisite necessary to satisfy the mind that He possesses resources commensurate with His infinite wisdom and power, for the purpose in question. Ask men if men exist. They say yes. Ask them how they know, they say they see them. Ask them if God exist. Some say they don't know. Ask them then why, they say they can't see Him. As a fact they see no more of man than they do God. The invisible of each simply manifest themselves through the visible. On the scale of extent of existence, they see far more of God than they do of men. If God can't be seen, and known, man can't be seen and known. If there is no God, there is no man. Involution equals evolution in all things. It is the invisible manifesting itself in the visible, that gives us the fact of the existence of the invisible, as involving extent, wisdom, and power. A book has recently come from the press to the effect the negro has no soul. Some Baptists are believing it. They are overlooking the fact, the only evidence they have that they have a soul, is the evidence the negro has that he has a soul. It is the manifestation of an interest in a future life. Take that away, and what evidence have we that anybody has one. It is immortality, and immortality alone, that can contemplate immortality, or have any interest in it. It is the same principle concerning itself about the future, and the present, and lives with its interest in one life, as much as it does in another. How or why an interest in that which is, and is to be, and live in one and not in the other. When the author of that book, or anybody advocating it answers this proposition, I will believe what he says. It is not the longest argument that settles questions, nor the one from him occupying the highest position in the estimation of men. The earth is pregnant with life

elements that germinate planted seeds into growth, and fructification, according to kind. The seeds possess embryos so well adjusted to the touch of the soil they yield at once to the impulse given, and spring into development, according to the law of variegated plant life. In connection with these conclusions there is irrefutable proof that the Bible account of creation is true. It consists in the fact, that vegetable, animal, and human life are maintained by the employment of the life germs put into existence by God in the incipency of their formation. Suppose for a moment that the life germ of every kind of life was made extinct, how could any more life be, except by the fiat of God, as in the beginning. If spontaneous generation obtained then, why not again? If it ever did obtain, for what cause did it stop? The difficulty about evolution is, it don't evolve. I have seen nor heard anything of its action, since I have had my being. The fact that we have fathers and mothers, proves by the law of ancestry, and posterity, that at the head of the line, the first pair were made without any. How intelligently, powerfully and perfectly too, are these things operated by the hand of God. He has given man the ability, and skill to manipulate the resources of His bounty for His temporal, and eternal good. The only interference with the possibilities in store for him is the abuse of the rules, and regulations instituted for the proper utility of what he has access to. Think of the gift of the power of thought, utterance, and acquisition, to be spent for this world only, according to the practice of a great many. How much thinking is done for God, compared with what is done for the world? How much is spent for God, compared with what is spent for the world? How often did He ever disappoint us, by producing for us, what we did not plant? Suppose for two years we were to plant corn, and get weeds; cotton and get briars; wheat and oats and get grass? How we would bewail our conditions! People today are like they were when the Savior was on earth. They have faith enough in Him to trust Him for the loaves and fishes, but not for the bread of eternal life. (John vi.) Corn, cotton, wheat and oats, are being multiplied now, as the loaves and fishes were then. Some people say the Bible is such a mysterious book they can't understand it and therefore can't accept it. According to their own argument they ought not to plant corn, cotton, wheat, nor oats. They can't tell a thing about how they come up and grow. They ought not to receive the sunlight. They can't tell how it comes. They ought not to eat. They can't tell why they are hungry, nor how food is digested and assimilated, for physical, and mental strength. They know nothing, except the name of things, if they did, they could make them. We know what is good; or bad for us, only by effects, produced by causes. We plant, cultivate, and eat, because we know such is good for us. On the same principle, we take hold of the Bible, because we have found it is good for us. Bad men did not write the Bible. They would not write a book against their badness. They hate it. Good men wrote it, because they wrote against badness. What it contains is true because they wrote against lying.

Such a book has claims on us we can't ignore. Other books go out of print, it goes in print. It is the most widely circulated book in the world's history. Nothing circulates a book, except people's interest in it. It says preach the gospel to the world. Let us do it. There is money enough in the hands of the Baptists of Alabama to do a great work. It belongs to God. It should be turned over to Him. According to the Scripture quoted and the argument adduced, He can and will give more. Lastly He does not disappoint when we plant corn, cotton, wheat and oats, nor will He disappoint us, when we plant the fruit of the gospel in the grave. He will not subordinate the highest order of life to the lowest. The resurrection, will be the last crop of earth, unto life everlasting. How much of it, will be the fruit of our labors for the gospel? Let us spend, and be spent. What power on earth, could change from nature to grace, the character of the poor old Hindoo, Krisna Pal, save that of our Lord, and Savior, Jesus Christ? What power on earth, could attune his heart to such noble strains of Christian praise, as are in the verses, composed by him, save that of our Savior. Look him in the face, brother, sister, friend, and remember, that there are thousands more, as he was, dependent on the lovers of our Lord, and His gospel, for the peace of soul, possessed by him. Why God has put this work on us, instead of some other means, I don't know, but I do know, the efficiency of the means, is verified in the effect. This is enough. May I preach this sermon through the Baptist, and ask that his song be sung and a collection be taken, for mission extension, by all the churches, expressing appreciation of the power of God in him.

Going Up to Jerusalem.

By John Balcom Shaw, D.D., New York City.

When the announcement was made that the next World's Sunday School Convention was to be held in Jerusalem, I found my heart, if not my hands, applauding enthusiastically, and I have been doing all I could since then to persuade everybody over whom I had any influence either to electioneer for appointment or to become a self-selected delegate.

Wherefore this enthusiasm? Because I have been there myself, and know what our Sunday school people have in store before them. I cannot think of any better equipment which they could get for their work than that which this visit is bound to give them. Every delegate ought to be twice as good a superintendent or teacher after attending this Convention, and, unless I am mistaken, all Sunday school stock in which they are investors will go up fifty points. A hundredfold better than any published geography or handbook of the Holy Land is an abiding and abounding memory of a visit to Palestine wisely planned and intelligently carried out. To have crossed the blossoming Plain of Sharon, or climbed historic Carmel; to have stood at sunset or in the moonlight on the Mount of Olives, alternating ones' gaze from the distant view of the Jordan and the Dead Sea, on the one side, to the walls and towers and minarets of the city of David on the other; to have climbed the commanding hill back of Nazareth, from which Jesus undoubtedly got His first world-views and formed His world-wide purposes; or to row out upon the waters

of Galilee, and breathe in the beauty and calm of the holy hills enveloping it—is to read the Bible thereafter as an illuminated book, and to have the story of Christ's life take on a new interest which is scarcely less than fascination.

But if attendance upon this coming Convention is to bring any such results, one must studiously plan and prepare for his sight-seeing. Will those contemplating the trip therefore permit me to make one or two practical suggestions, growing out of my own experience?

1. Beware of the sentimental. Nowhere is it so treacherous a guide as in Palestine, and yet nowhere is one so apt to call it into service. See to it that you put yourself at the start under the tutelage of fact rather than fancy. Begin now to read up on Bible geography, and get the calmest, least sentimental, books you can buy. Popular accounts of travel are apt to be too imaginative, colored by the author's states of feeling more than by outward matters of fact. Conformity to this essential first rule will ensure any one against the muck-talked-of disenchantment in the Holy Land.

2. Plan as great conformity to the customs of the land as you can. Select tent living in preference to hotel life whenever this is possible. Avoid railroad cars, landaus, palanquins, if you are free to make a choice. My ride from Jaffa to Jerusalem was the happiest introduction to Jerusalem that I could have had—one which those who go up by the railroad wholly forfeit. The object of this trip is to see the country and learn the customs of the people, and there is no better way of securing this object than to do as the people do.

3. Pray without ceasing, not only throughout the trip, but from now till then, for the much needed graces of patience and tolerance. A fellow tourist always has peculiar powers of aggravation but on this trip these seem to be increased—not, as one would naturally expect, lessened. I have never met with greater irreverence on the part of Christian people than amid the hallowed and hallowing scenes of Jesus' life. Nor have I witnessed greater petulance, more selfishness, and less attention to religious duties, than when traveling with the most earnest Christian people through the land where the gospel had its birth.

What the cause of this may be I do not know, unless, perchance, it be due to the stress of feeling, the intensity of emotion, under which all are living the days of their sojourn in so historic and sacred a country. But, in any case, it brings with it a shock which only the help of heaven can rob of its evil effect upon one's personal Christian life. Put yourself on guard, then, before you sail, and, if you have any poise of nature, set it in control, and seek the added poise and power which only the Spirit can give. Otherwise, your trip is likely to turn out a spiritual detriment instead of an uplift.

4. Ere you start test well the link that holds you to the invisible, spiritual Christ, and give it the most to do through your travels. Why? Because, while the scenes of our Lord's earthly life will help you better to understand and appreciate his human biography, they will do far less than you now think to strengthen your inner vision of the living, present Christ of today. Even on Olivet and Calvary one must close

his eyes to pray—and what does that mean but that the earthly is, after all an unimportant, dispensable factor in spiritual communion with Jesus? As Whittier has so faithfully sung:

"Oh, the outward hath gone! but in glory and power
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!"

Spiritual paths, in Palestine as elsewhere, are walked by faith, and not by sight.

If I myself had any disappointment in the Holy Land, it was that Jesus did not make Himself more real to me there. When I seek to get closer to Him these days, I do not revert to my travels through the land where He once lived, but I look within to the present life He is living there.

These, I am aware, are homely suggestions, but for that reason they may prove in the end all the more practical and helpful. I could wish for those who will be so fortunate as to attend the approaching Convention nothing better than that they may enjoy the land of the Book one-half as much as I did three years ago, and that their visit may yield them a proportionate blessing.—The Sunday School Times, Sept. 26th.

From Newton Centre.

The feeling that some of your readers would be interested to read something of a New England Baptist theological school impels me to write this. I write from the Newton Theological Institute at Newton Centre, a beautiful suburb of Boston, Mass.

The school has a delightful location. It is just six miles from Boston and is connected with the city by both steam and electric cars. The high hill on which it is located overlooks almost the whole of Suffolk county, the county of which Boston is the chief city. Just at the foot of this hill and all round it lies the park-like city of Newton. Then on beyond in every direction lie scores of towns and villages, among the names of which are some familiar to readers of the Baptist. Watertown, Waltham, Cambridge, etc. From the windows of those who room on the upper floors of the dormitories may be seen the dome of the State house, Bunker Hill Monument, mountain tops in New Hampshire and other objects of interest. In short, the location is ideal.

The institution, which is a school of some seventy years standing, is richly endowed and is blessed with a pious and scholarly faculty. The members of the faculty are considered conservative, but they are liberal and tolerant to the views of such students as disagree with them in their theology and interpretation of the Scriptures. Dr. Hovey, the Broadus of the school, passed away just at the opening of the present session, but he left an able successor in Dr. Nathan E. Wood, who in fact had already succeeded him prior to his death.

Five buildings, with their contents, make up the equipment of the institution. Of these buildings Farwell and Sturtevant Halls are dormitories. Colby Hall contains the chapel and lecture rooms. The Harkhorn library building contains some 25,000 volumes. The gymnasium is the fifth building. All

modern conveniences have been installed. A suite of rooms instead of a single bed room is given a student.

The character of the student body is of the highest type. Only college-bred men are admitted to the institution, and those who are here now have received their literary training from the best institutions of the country. While one from the South fails to see that show of deeply felt spirituality which is in a measure characteristic of the southern young ministry, yet there is a genuine devotion to the Master here. We people of the South think erroneously when we sometimes think that all the scholarship of the North has gone after destructive criticism and other types of error.

There are ten students here from the territory covered by the Southern Baptist Convention. These come from various parts of the South, as follows: four from Missouri, two from Alabama, and one each from North Carolina, Georgia, Florida and Arkansas. Of the two men from Alabama, one is R. C. Grabberry, who by the way, is a brother-in-law of W. A. Taliaferro of Greenville, the other is the writer. It may be of interest to some of his friends in Alabama to know that the man from Georgia is M. P. Jackson of Tallapoosa.

W. R. Hood.

Farwell Hall, Oct. 5, 1903.

From Vincent.

Through the past months the Lord has been gracious to the writer and his people among whom he labors, and I feel that it is right and proper for us to make public acknowledgment of His goodness.

Through the past year the churches have increased in membership, in contribution and somewhat in spiritual life, but not so much as I should like to see them. My prayer for the new associational year is, that the Lord will enable my people to be more spiritual, more consecrated to His service and more zealous of good works.

Our protracted meetings were all good. At Wilsonville I enjoyed the very efficient service and help of Rev. C. J. Bentley of Lanette, Ala. My people there enjoyed him also. We confidently expect to reap, through the coming years, the fruit of his preaching there. The people who have the privilege of his constant ministrations certainly enjoy a great blessing for he is indeed a strong, forceful and consecrated servant of God. The immediate results of the meeting were four additions.

At Harpersville, where Bro. W. J. D. Upshaw, in his own sweet and inimitable way did the preaching, the results of the meeting were nine additions.

Brother Upshaw has assisted me at Harpersville twice before and the people love him as they do everywhere he is known.

At Vincent, my home church, we enjoyed the able and timely sermons of Rev. C. C. Heard of Rockford. This is the first time I have had the pleasure of listening to Brother Heard and his plain, simple, yet earnest and forceful preaching endeared him very much to the people and to me. We all love him. Our efforts in God's name were blessed with sixteen additions to the church.

I have enjoyed the honor of preaching to Harpersville Church for the past five years. Vincent four years and to Wilsonville only eight months, and as they have been very generous to me in listening, and as they are easily enough

fooled, in extending me unanimous calls for another year, I have consented to impose on them for another associational year. I am delighted to serve them for I believe that no pastor has a more appreciative people than I. They have ever been good to me.

The Coosa River Association which convened at Winterboro Church, was a spiritual feast from beginning to end. We confidently expect to hear echoes from it all along through the year. The brethren seem to breathe a spirit of advancement in the Lord's work.

We missed our secretary, the sounding board of our State work, W. B. Crumpton. He has no right to pass us by unless he is needed worse elsewhere. The Southern and Alabama Baptist was ably represented by our and your J. W. Hamner. Hamner fed our souls with a delightful sermon.

How elegantly Winterboro did entertain us, too. Nobody can beat them. Let the bells chime, and chime again when old Alabama answers to all that our beloved secretaries are expecting of us. State, Home and Foreign Missions! Let nothing be left. Let us gather up the fragments this year.

C. P. Bentley.

A Few Florida Items.

I have rejoiced to read from week to week of the revivals and ingatherings in Alabama. We have had more revival influence in this State than for several years, and more baptisms. Nearly all our churches in the towns and villages have pastors, and efficient men.

Our people are growing in the spirit and work of missions, besides we are about to open or soon will, our Orphanage, which we congratulate ourselves in thinking, is doing remarkably well, considering the time we have been at work on this line. We will open with a good brick building paid for, on a large lot in the town of Arcadia, in South Florida, and in charge of Rev. B. M. Bean, for whom we are indebted to Alabama, and his excellent wife, and we are a unit in thinking the Lord has given us the best man and woman in the State, for the important position.

I rejoice to report that our John B. Stetson University, that for its age is a prodigy, without a parallel among Baptist Colleges in the South, opened on Wednesday, Sept. 30th, for the year of 1903-04, with an enrollment of 200 for the first day, which under the circumstances we consider encouraging. The faculty is large and strong. Dr. Forbes was granted leave of absence for a few months, and was not present. Dr. C. S. Farris, Dean of the faculty, is acting president and everything is moving on nicely.

I hope you are treating our ex-Floridian, I will call him (he was with us so long), Dr. S. M. Provence, nicely. He did us some good work in Florida, as he will anywhere, and I love to make the statement no less, because he is a Tennessean, as well as myself.

Our associational campaign is on now, but the two or three that have already met have not yet been heard from.

Our State Convention meets in January, at Bartow, Polk county, pretty well south, in the heart of the orange belt or portion of the State, and we would love to have you come down and eat oranges, and see us and let us see you.

We have a filial feeling for the older mother States, all of whom have children in pulpits and pews. Hence it en-

courages us to be visited by the older States.

In June, I united in marriage Dr. Wm. S. Gramling recently of your State, to Miss Sanders of Florida. The Doctor is practicing his profession in Miami, on the Atlantic Coast.

W. N. Chaudoin.

Cures Rheumatism and Catarrh. Medicine Sent Free.

Send no money—simply write and try Botanic Blood Balm at our expense. Botanic Blood Balm (B. B. B.) kills or destroys the poison in the blood which causes the awful aches in back and shoulder blades, shifting pains, difficulty in moving fingers, toes or legs, bone pains, swollen muscles and joints of rheumatism, or the foul breath, hawking, spitting, droppings in throat, bad hearing, specks flying before the eyes, all played out feeling of catarrh. Botanic Blood Balm has cured hundreds of cases of 30 or 40 years standing after doctors, hot springs and patent medicines had all failed. Most of these cured patients had taken Blood Balm as a last resort. It is especially advised for chronic, deep-seated cases. Impossible for any one to suffer the agonies or symptoms of rheumatism or catarrh while or after taking Blood Balm. It makes the blood pure and rich, thereby giving a healthy blood supply. Cures are permanent and not a patching up. Sold at drug stores. \$1 per large bottle. Sample of Blood Balm sent free and prepaid, also special medical advice by describing your trouble and writing Blood Balm Co., Atlanta, Ga. A personal trial of Blood Balm is better than a thousand printed testimonials, so write at once.

From Cordova.

Sunday was a great day with the Samaria Church. We had just closed a meeting of great power and O how sweet it was to see the church so revived. I preached all but three sermons which was done by Rev. A. P. Dobson of this place, and such soul-stirring sermons they were. The result of the meeting was seven received by letter, one restored and seventeen received by baptism. The scribe has received a unanimous call to continue as pastor. We begin the year to make it the best year in the history of the church. I hope all the brethren will report the result of their meetings which is good news to me.

T. E. Pinegar.

For Distress After Eating

Take Horsford's Acid Phosphate. It relieves immediately, by stimulating the secretion of the digestive fluid. Makes the digestion natural and easy and improves general health.

Don't you forget that Dr. Tichenor's Antiseptic will cure colic in horses and mules. 50 cents a dose, two doses in a bottle. Keep it convenient.

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POTTER BLDG. BIRMINGHAM, ALA.

THE EDITORIAL PAGE.

Read the Vow.

On the back outside cover of "Leaves of Healing" the official organ of the "Dowites" there is a picture of Madison Square Garden, New York City, and beneath it are these words:

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.

All of whom will take the following vow:

"I vow in the name of God, my Father, and of Jesus Christ, His Son and my Savior, and of the Holy Ghost, who proceeds from the Father and from the Son, that I will be a faithful member of Zion Restoration Host, organized at Shiloh Tabernacle in the city of Zion, on Lord's Day, Sept. 21, 1902; and I declare that I recognize John Alexander Dowie General Overseer of the Christian Catholic of Zion, of which I am a member, in his three-fold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer. I promise to the fullest extent of all my powers, to obey all rightful orders issued by him directly or by his properly appointed officers, and to proceed to any part of the world, wherever he shall direct, as a member of Zion Restoration Host; and that all family ties and obligations, and all relations to all human government shall be held subordinate to this Vow, this Declaration, and this Promise.

"This I make in the presence of God and of all the visible and invisible witnesses."

It seems unbelievable that men and women living in the twentieth century would make such a vow.

The Pastor and the Paper.

Almost every mail brings to us expressions of love and appreciation of the high grade paper we are publishing. We suppose many other papers have the same experience. Surely no editor's heart can be so unresponsive as not to appreciate such kind words. They are not idle words, either, as a rule. They come from honest hearts, hearts that are full of love for our Master and all people and enterprises that are seeking to do His will.

These little testimonials touch us deeply. We often, however, wish that the goodly feelings might be translated into goodly acts. Let us speak a little more plainly. If the religious paper is an instrument of God, if it brings a blessing to the home, if it really deals practically with the problems of the church and the Christian life, if it is the best means for disseminating religious information, if it is the medium by which the people of the Kingdom everywhere are brought together in loving sympathy and interest in each other's work; if the religious paper is any one or all of these, then we are unable to suppress the wonder why those who believe in its mission do not labor more ardently to extend its influence.

The consecrated pastor frequently

spends a whole day in working up interest in a coming collection in his church; much of his time is used in carrying Gospel cheer and religious instruction into the homes of his people. He does these things in order to strengthen the Lord's work. But he cannot pay a personal visit every week. The paper can. And the paper's mission is the same as the pastor's mission is the same as the pastor's. The pastor says he believes in the paper. He writes us this, and he means what he writes.

The question we are asking you now, Brother Pastor, is, How much do you believe in it? Would a whole day's work be too severe a test of your devotion? No! Then set aside one day this month to the work of putting the paper in every family of your church. You agree with us that it ought to be there. Then let's do the thing; let's put it there.

But you say, "I don't like to canvass." We don't, either, but the devil does much of his work this way, and finds it exceedingly effective, especially where Christian people have over-much modesty. Put aside feelings as to the matter one day and substitute for them work. It will be a good investment. It will surely tell in your work.—Baptist Advance.

What to Do With It.

The Religious Herald says:

"We are coming to the end of the District Association season, and it may be gravely doubted if we have yet learned how to utilize the great opportunities for usefulness which it brings. The District Association is one of the few survivals of the ante-bellum period. It remains with us unchanged. And yet although we have had it so long, we do not quite know what to do with it."

Season after season a realization of the marvelous possibilities of our Associations grows upon us. Dr. G. W. Young the Methodist Interdenominational Temperance Secretary, goes to many of our Kentucky Baptist Associations, and he says that no other denomination has anything to compare with our Associations, and that in them the Baptists have shown their genius for reaching the great masses of the people.

Within three months each fall the multitude of local leaders of nearly 200,000 Kentucky Baptists are reached for two or more days and that under the most favorable circumstances. Hospitality abounds and the decks are cleared for all doctrines and measures which appeal to the great Baptist heart. No other denomination, no political party, no government, no nation, has such a magnificent opportunity to meet its individual constituency. Often in truth the very woods are full of Baptists, after the house has been filled by those most interested.

"The Religious Herald" is right. We do have in our hands a mighty power which we do not begin to use to the full. If some great tidal wave of spiritual and doctrinal fervor should break loose among Southern Baptists the Associations could be counted upon as so many marshaled regiments ready to line up into an invincible army for victories of which we have, not yet dreamed. Let us plan great things for our Associations and pray for them with new and larger faith.—Argus.

The Time for Renewals.

The autumn time is the time for renewing for your Baptist. It may be well to repeat that we have abandoned the cash system, and that we send the paper right along to our regular subscribers until they order it stopped. There are many hundreds on our list now who are somewhat in arrears, and this notice is written to call their attention to the fact, and solicit their speedy renewals. We hope that it will not be necessary to have a great deal to say on this subject. The printed label on your paper will indicate the time to which you have paid. We will appreciate prompt remittances and suggest that the best time to renew is this season when money is freely circulating throughout the country. Do it now.

Patronize Your Home Merchants.

Here is the experience of a farmer near Brenham, Texas, relating to the Brenham Banner, which affords an experience that can be easily verified by any one. Ten years ago he put an x mark on a silver dollar and came to town and spent it with a merchant. Before the year was out he got back for farm produce and spent it again with a Brenham merchant; four times in six years that dollar came home to him for produce, and three times he heard of it in the pockets of his neighbors. The last time he got it in change, nearly four years ago he sent it to a big Chicago mail order house that has amassed a hundred million dollars by selling third rate goods at second rate prices. He has not seen the marked dollar since and never will till the crack of doom. The dollar will never pay any more school or road tax for him, never help to build up the town or country, never help to brighten the homes of his neighbors. He sent it entirely out of the circuit of its usefulness to him.

During all the summer season we refrained from calling on our subscribers for money. We even passed over the proverbial "June hill" without any appeal for subscriptions. But now that the summer has passed and the fall season, with its gathering and sale of crops, and its general revival of business, has come, we hope our subscribers will bear in mind their obligations to us, and send in their renewals. Every subscriber who sends in his renewal saves our traveling agent some time which he can devote to the seeking of new ones. Of course, those who expect to settle their accounts at the Associations will not take this appeal to themselves. But a large majority of our readers do not attend those meetings, and so may wait for the coming of the agent. This is a season of many calls on us for money, and one when the "summer drought" has made the coffers empty; so those who can send in their subscriptions at an early day will do us an act of kindness.—Index.

A Little Politics.

They are talking of nominating for Governor on the Democratic ticket, in Missouri, Joseph W. Folk, the fearless District Attorney who so pressed the prosecutions against the boodlers, in Missouri that numbers of them are finding their way to the penitentiary.

The Montgomery Advertiser quotes

with strong approval the following from the Kansas City Journal:

If the Democrats nominate Folk, as now seems altogether probable, the Republicans will be forced to choose their cleanest, strongest and best man to oppose him. The race then will be an uncommonly fine one, and the best thing about it will be that, which ever wins the victory will be Missouri's. The downfall of corruption, the weeding out of the boodlers and the inauguration of a better state of things at Jefferson City will be worth whatever sacrifice of partisan interest it may involve on either side.

Here is a part of the Advertiser's comment:

And if his nomination will force or induce the Republicans to put forward a candidate who is clean, worthy and well qualified another end will have been attained. Then if the boodlers and their friends should unfortunately prove strong enough to defeat the Democratic ticket there would be a fair certainty of a creditable administration. The election of Folk by the Democrats, or of a Republican equally honest and fearless, will be a distinct gain for the State of Missouri and a triumph for Democracy.

This is the healthiest political note I have seen in Alabama for a long while. Let all the papers take it up. Have we not some great man, honest and fearless, to put forward for Governor? A man so strong before the people that the opposing party, whichever it is, will be forced to select its cleanest and best. Why stop with the Governor? Let us have a ticket clean and honest throughout. This we will have if all the papers will preach the gospel of purity as the Advertiser does in the paragraph quoted.

W. B. O.

Birmingham Notes.

Baptist Pastors' Conference was well attended this week.

Rev. P. C. Barkley preached his first sermon as pastor at Jonesboro to a full appreciative congregation.

Dr. A. J. Dickinson of the First Church, had good morning service and a house full—no night service.

Bro. John W. Stewart of the Orphans' Home, dropped in on the Conference, just from the Big Bear Creek Association.

Brother J. A. Hendricks' paper was missed, he being absent holding a protracted meeting in his church at Pratt City.

Rev. J. W. O'Hara baptized four young men Sunday, and preached to a full house at the Wylam Church. Then received more for baptism.

Rev. S. O. Y. Ray was welcomed as a member of the Conference, and made a report of his work as missionary of the Birmingham Association.

Rev. J. G. Lowery preached at North Birmingham for Brother Woods in the morning, who will begin at once a meeting assisted by Rev. A. C. Swindall.

The Executive Committee of the

The Great Suit Sale is Now in Progress Here.

It embraces our entire stock of Ladies' Ready-to-wear Garments. It begins as low as our 98c Skirts and \$2.00 Suits and sweeps grandly upward through our \$50.00 and \$75.00 handsomely tailored suits and costumes. It contains the biggest price and quality opportunities this side of New York City itself. This mighty October event evinces our best efforts at bargain-giving, and you've but to see to believe it's absolutely unparalleled. Of course the collection is complete—there's every style and weave that's fashionable, and every design is premier in its class—there's really not a mediocre creation in the whole showing. Come with time in your hands and be satisfied with your new fall wearables before leaving.

Something of What There Is:

New line of Dress Skirts in Voiles, Etamines, "Sharke Skins," Scotch Fancies, French Chevots, Knotted Boucle, and Taffeta and Peau de Soie Silks.

New line of Walking Skirts in small Checks, Broken Plaids, Kersey Cloth, Blind Cheviots; Meltons, Sharke Skin, and heavy Homespuns in endless varieties.

Cloak styles embrace the loose back, corset coat effects, Russian, Blouse, Norfolks and English Overcoats, all strictly up-to-date.

Misses' Cloaks are the "Monte Carlos," straight loose backs, short walking coats and the empie effects. They are made with pouch and Bishop sleeves. The garments are made in the newest materials out for this season.

The ladies' long coat blouse and straight front suits meet with much attention. There's a line of ladies' fine walking suits made in fancy mixtures and solid colors of all descriptions in long and short coat effects.

Ladies' Corset Coat Suits, made of Lymansville Coeviots. Very attractive and nobby.

Ladies' Extra Long Coat Suits, materials are Lymansville and Blind Cheviots Zibeline, Broadclote and Fancy Mixtures'. These are beautiful creations and include a world of style.

Misses' Eton Coat Suits, tan, reds, black and fancy mixtures.

Misses' and Young Ladies' Suits in all the latest and newest styles form an important part of this sale.

Everything is Truly a Golden Bargain.

A Brief Price Outline:

Tailored Suits, \$2.98 to	\$ 75.00	Misses' Coats, \$1.00 to	25.00
Cloth Skirts, 98c to	35.00	Children's Cloaks, 75c to	12.50
Silk Skirts, \$5.00 to	65.00	Ladies' Furs and Scarfs, each \$1.23 to	100.00
Ladies' Cloaks, \$1.98 to	75.00	Children's and Misses' Fur Sets, 98c to	25.00

Great Department Stores.

DRENNEN & COMPANY,

Mail Orders Promptly Filled.

Birmingham Association met and a committee was appointed to map out a plan and the fields of work for the new missionary, Brother Ray.

Rev. W. M. Blackwelder preached to fine congregations at his church, in the morning on "The Covenant," and in the evening on "Religious Indecision." Received one by letter and one by baptism.

Rev. A. F. Loftin returning from his Adamsville charge, says the work moves on nicely. Rev. W. R. Adams preached for him there at night. He brought in five subscriptions for the paper.

Bro. H. W. Provence of Ensley, has just returned from his vacation and reported fine services in his church. All the departments doing well. At night he preached on the Fifty-first, or Pentecostal Psalm.

Bro. L. M. Bradley has a real revival in his church at Avondale. There were fifteen additions, nine by baptism. There was no preaching, just a good prayer-meeting every night. Sunday the house was full at all services.

Park Avenue Church, North Birmingham, has called Rev. E. Lee Smith of Ewing, Ky. The church is going to finish their building so as to be occupied for cold weather, but will need financial aid from outside.

Rev. J. G. Murphy just in from Warner Mines, where he had a good day, reported there were good prospects for a mission at New Mineral, a new thriving town on the new extension

of the Louisville Mineral road.

Dr. A. C. Davidson preached at both services at South Side on "Light on the Present," and "God's mercy displayed in the punishment of the lost." The Sunday school is doing finely. The church is preparing for a protracted meeting.

The Bessemer B. Y. P. U. visited the East Lake Union and led the service with some fine papers that were read to the great profit and enjoyment of all. They also visited the Union at Avondale and gave them the benefit of their good thoughtful work.

Dr. J. M. Shelburne had a usual fine day at East Lake. He preached on "Shepherding the Multitude" and "No remission without shedding of blood." The protracted meeting begins in his church this week. Dr. B. A. Dawes of Louisville, Ky., will assist in the meeting.

It was Rally Day at Fountain Heights Church. The Sunday school had about 90 per cent. present. The pastor Walter S. Brown, preached on "The need and advantage of more systematic study of the Bible." At night there was a "Service of song." Fine congregations and enjoyable services.

Our dear Bro. J. L. Thompson of Bessemer, who has been absent so long from the Conference occasioned by the protracted sickness of his wife, was in this week. He has the sympathies of all the brethren. He reported good services and his Sunday school and B. Y. P. U. doing finely. The work on the church building is progressing.

A South Carolina preacher, pastor of a country church, has received a severe shock, of which he tells in the Courier. He speaks in a half humorous vein, but he deals with a matter that sadly needs the attention of the churches. Rev. O. L. Martin is the pastor. He says: "I write to tell you that I have the honor to be the pastor of one of the most fossilized churches in this country! Yes, sir! Not long ago when I was there they read the minutes of the previous meeting, in which minutes it was recorded that they had excluded a member from the fellowship of the church. I immediately called for the correction of the minutes, and they said they were correct. I paused, and, of course, looked surprised. I thought there would be no trouble in interpreting the pause. But, would you believe it, my fellow citizens! not a man of them moved to rescind the action of the previous meeting. I withstood them to their faces and they would not relent. They grew bold and said, This is not the first time we have done like this. Said I, You don't say! Yes, sir; a brother went to law with a brother instead of bringing his grievance to the church, and out he went. Shades of the mighty Paul! said I, They waxed valiant, and one fellow raised himself on tiptoe and, with a look of pride and absolute satisfaction with himself and his actions, said, We turned out a deacon, yet I gasped and staggered back. When I had sufficiently recovered to speak again, I said, My brother, he must have had religion! Yes, he said, he did; the modern type. Said I, Sanctified? No, not exactly, he said, but he owed a brother a just debt and wouldn't pay it, and out he went. Tell it not in Gath, publish it not in the streets of Askelon, lest it

Notice of Sale.

Estate of Mrs. Elizabeth J. Echols, deceased.
Under and by virtue of an order of sale made on the 8th day of October, 1908, by the Probate Court of Jefferson, Alabama, I, Francis M. Lowe, Administrator of the estate of said decedent, will sell at public outcry for cash, within the legal hours of sale, at door of the court house of said Jefferson County in said State, the following personal property belonging to the said decedent, to-wit: Six Waive notes, Nos. 5 to 10, inclusive, of fifteen dollars each; and fifty-two Waive notes, Nos. 11 to 62, inclusive, of ten dollars each; all payable to Francis M. Lowe, Administrator, and given in payment for lands of decedent, on February 10th, 1902, by S. M. Moore and Allen Gordon, as makers.
Francis M. Lowe,
Administrator.

become epidemic and break out among the liquor drinkers and swindlers, swearers and adulterers, and great havoc be played with our figures in the next year-book!"—Index.

An Easy Way to Make Money.

I have made \$560 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my time to the business and expect to clear \$4,000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo. Mrs. W. B.

Sample copies will be mailed to those requesting them either for their own use or for distribution.

A Page For Our Boys.

THERE'S NOTHING IN IT.

Being a "Good Fellow" a Losing Game in the End.

Any sensible young man ought to know that he can't be up late nights abusing his stomach and be in full possession of his faculties for business the next day. And he ought to know, also that a man must be clear-headed and in full possession of his faculties to hold his own in the keen competition of life. Your "good fellow" is popular for the time being, but when his money is gone and he has lost his job and is on his uppers the "good fellow" business doesn't get him anything. It's "poor fellow" then. Another good man gone wrong, and "the boys" are ready to hail another "good fellow" who has the price.

We don't mean by this to say that "the boys" are mercenary. They don't altogether pass up a "good fellow" when he goes broke, but it isn't the same. They say he hit up the booze too hard and couldn't stand the pace. They feel sorry for him, but he is out of it. His good fellowship doesn't excuse him even in the eyes of his friends for having thrown away his opportunity.

The young man who gets the sleep his system needs is temperate in his habits, lives within his means and shows up for work in the morning with a clear eye and active brain—that's the man business men are looking for. They want employes they can trust. Having worked hard and laid by a competence, they want to throw some of the burdens off, and they won't throw them on the employe who is too much of a "good fellow."

Cut it out, boys. There's nothing in it. There's a whole lot of nonsense in that good fellow business. You can't fool the public very long by living beyond your means and keeping up appearances. There must be a show-down some time or other, and that means a loss of self-respect and many bitter experiences. All men will think more of you if you hold yourself in and don't try to live a wine existence on a beer income.

Many a bright and promising business man has failed because he tried to travel in too swift a class. Whereas had he lived within his means he might have become a highly successful merchant.

The world doesn't give up its treasures easily. It isn't in the cards for all of us to be millionaires, and mighty few of the "good fellows" get into that class. It's better to earn your way first and go hunting for good times when you have reached the point where you can spare both the time and the money. Then, possibly, you'll have more sense and have a different notion about what a good time is.—Toledo Blade.

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one and dismissed the rest. "I should like to know" said a friend, "on what grounds you selected that boy without a single recommendation?" "You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came in and closed the door, showing that he was careful; gave up his seat to that old lame man,

showing that he was thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk, and when he wrote his name I noticed his finger nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call these letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than all the recommendations he can give me.—Scientific American.

MR. CARNEGIE RECALLS OLD DAYS.

Mr. Carnegie was recently the guest of the American Institute of Electrical Engineers. In his speech he gave some incidents of his early life as a telegraph messenger and then with Edison as an operator. He said in part:

"Before the electrical engineer was, we—Mr. Edison, Mr. Barclay, and myself, we messenger boys—were. There was no engineering electricity in those days, but I have delightful reminiscences. I chow the cud over them many times. The greatest change that ever came to me was when I was passed from the dirty cellar of an engine-room—I was firing the engine and running it, too, and many times afraid it would explode—and translated to a telegraph office where they had clean paper, clean pens, and clean windows. That, ladies and gentlemen, was the first glimpse of my paradise on earth in making a livelihood.

"When I first became able to touch that instrument, and, pounding the key, call up New Orleans—I had been practicing surreptitiously before the operator came in the morning, receiving the princely salary of \$25 a month. I said to myself: 'This is what Swedenborg said about heaven: space was annihilated.' So when I see Mr. Edison and others, then, I think 'Why boys, you're a new generation.' But knowing what you do, no fond father was ever prouder of his boys than we are, Edison, Barclay, and I."

ADVISING THE "GREENHORN."

In one of the large railroad offices in this country is a comparatively young man, who is at the head of a large department. When he entered the service of the company five years ago he was green and awkward. He was given the poorest paid work in the department.

The very first day of his employment by the company, a man who had been at work in the same room for six years approached him and gave him good advice.

"Young fellow, I want to put a few words in your ear that will help you. This company is a soulless corporation, that regards its employes as so many machines. It makes no difference how hard you work or how well. So you want to do just as little as possible and retain your job. That's my advice. This is a slave-pen, and the man who works overtime or does any specially

fine work wastes his strength. Don't you do it?"

The young man thought over the 'advice,' and after a quiet little struggle with himself he decided to do the best and the most he knew how, whether he received any more pay from the company or not.

At the end of a year the company raised his wages and advanced him to a more responsible position. In three years he was getting a third more salary than when he began, and in five years he was head clerk in the department; and the man who had condescended to give the greenhorn "advice" was working under him at the same figure that represented his salary eleven years before.

This is not a story of a goody-goody little boy who died early, but of a live young man who exists in flesh and blood today.—Ex.

DANGER IN ATHLETICS.

We have several times spoken of the bad effects that may be produced by overdoing athletic training. For the last year or two there has been a craze over "get strong" systems, and the magazines have been filled with pictures of complacent-looking young gentlemen exhibiting abnormally large muscular development as a proof that their "system" is the one and only one for everybody to take up. While there is some virtue in these things there is also danger in them and the chances are that the training craze will in a few years result in a rich harvest for the doctors.

The training habit is as hard to leave off, when once confirmed, as the tobacco or liquor habit, and it takes months for the system to adjust itself into equilibrium again.

The more intelligent "strong men," like Sandow, now say emphatically that muscle of itself is by no means a desirable acquisition, unless one has use for it. Muscular men, it is now known, do not necessarily have the most vitality or the best health. People of sedentary habits do not need much muscle and athletic development for such is about like a fifth wheel to a wagon. Everything depends on the individual of course and the conditions he is surrounded by. Exercise is just what many people need; it is just what many people do not need.

A SKEPTICAL YOUNG MAN.

A young physician who resides in Alabama, and who had been abroad for two years studying branches of his profession, was talking to a young lady friend some time ago and grew skeptical. It seems to be the fashion with young men who stay abroad at institutions of learning just long enough not to learn that the greatest of the German theological critics have died after thirty years of fighting against Christianity, confessing that all their efforts were in vain, and that the New Testament is an historic fact. This young man imagined that skepticism was an evidence of depth, and remarked that he did not believe in the divinity of Christ.

"Upon what do you base your opinion?" asked the young lady, who is a firm believer.

"Why, upon my knowledge of science," replied the young man in a confident manner.

"Indeed!" said the young lady. "Your knowledge of science! Humph! I've

studied Remsen's Six Weeks in Chemistry myself, but I still believe the Bible."

There was silence as dense as tolu.—News.

THE BETTER WAY.

A few years ago, at a Young People's Convention in one of our southern cities, a pastor who regarded the Young People's movement with suspicion and doubt, said that when a Society was organized in his church he "just stood off and looked at it to see what would come of it." It is not at all surprising, that under such conditions it accomplished little, and soon languished. Another pastor, venerable in years but young in heart, and generous in sympathies, followed with a statement that when the movement struck his young people he welcomed and encouraged and fostered it. It is not at all surprising that under such conditions it flourished and became a source of helpfulness and power. The question of attitude is an important one in regard to all missionary movements. Many a missionary enterprise, especially among foreigners and among the lower strata of population in our cities has dwindled and failed, or at best attained only a sickly growth for lack of a sympathetic attitude on the part of pastors and leaders in our churches. Some simply stand off and look at it; others take it into their hearts and seek to foster it. There can be no question as to "the better way."—Rev. E. E. Chivers.

Wants My Field Glass.

I have of late been reading something about the wonderful achievements of man. It has been very interesting to me, especially so, to read of the discoveries that have been made, and the wonderful things that have been accomplished in the scientific world by experimenting with electricity and the X-Ray. I have been so deeply impressed with the matter that I have been forced to ask myself the question, "What next?" Now the news, through your wide-awake paper, comes to us by yourself of the most wonderful and puzzling achievement as yet; that of converting an X-Ray (Ray) into a field-glass (Glass). What a wonderful man you are. What shall we look for next? Send your field-glass (Glass) around and let us look at it (him.)

C. C. Winters.

Waterloo.

EXCURSION RATES TO MACON, GA.

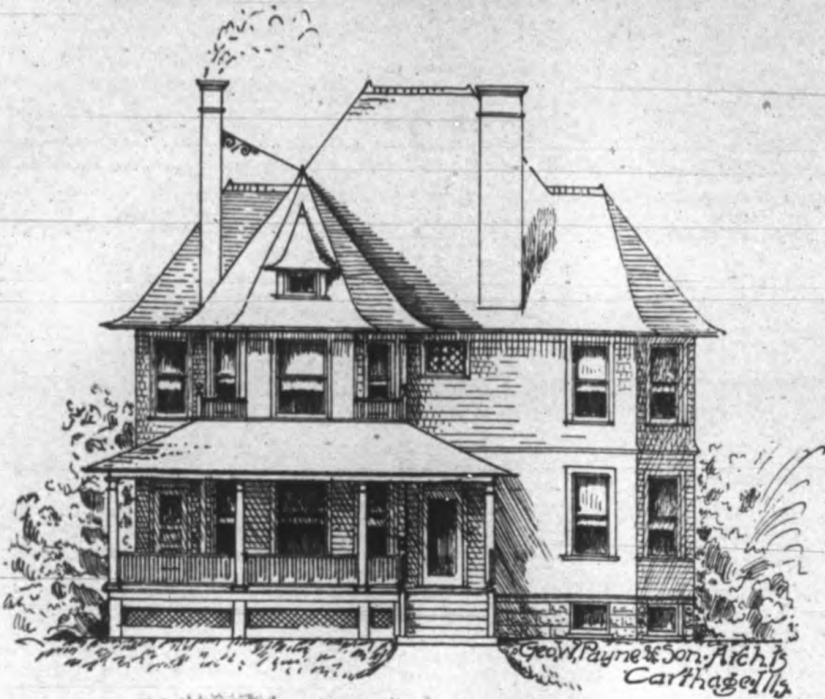
Via Central of Georgia Railway. Account Georgia State Fair.

For the above mentioned occasion, excursion tickets will be on sale from all ticket stations on the Central of Georgia Railway in Georgia, and in Alabama east of and including Opelika, Montgomery, Andalusia, Ozark and Sellersville, Oct. 20th to 30th, inclusive (except that no tickets will be sold on Sunday, Oct. 25th), and for trains scheduled to arrive at Macon during forenoon of October 31, 1903, at very low rates for the round trip; final limit of tickets Nov. 2, 1903.

For rates, schedules and further information, apply to nearest agent, Central of Georgia Railway.

For barbed wire cuts on stock, use Dr. Tichenor's Antiseptic. Nothing equal to it in such cases. 50¢ a bottle by all first class druggists.

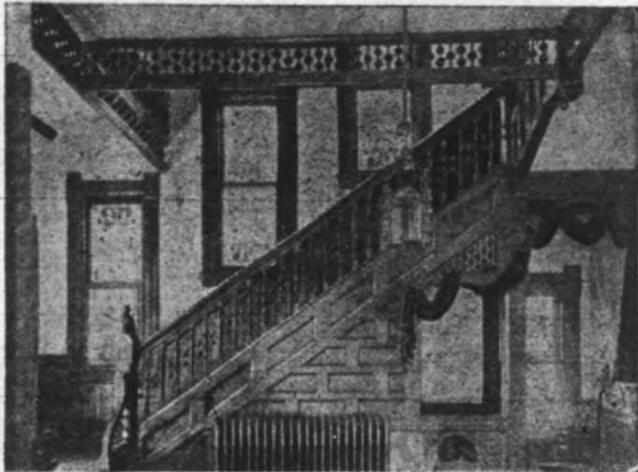
Plans for an Artistic Home.



Cost \$6,000 to \$7,000.

This is quite a commodious dwelling, being low, the windows can be used for suitable for erection anywhere. As a suburban residence, surrounded with ample grounds, it is very effective. Its comparative breadth gives it an air of sturdiness and stability, while the delicacy of its detail adds a certain refinement that is very satisfactory. It is well constructed and finished through-

being low, the windows can be used for passage to and from the veranda. The back parlor is also trimmed in oak. The remainder of the house is trimmed in pine. All interior work is finished natural and polished. The front hall floor is of alternate strips of oak and hard maple; the dining room floor of maple; kitchen, pantry and back hall

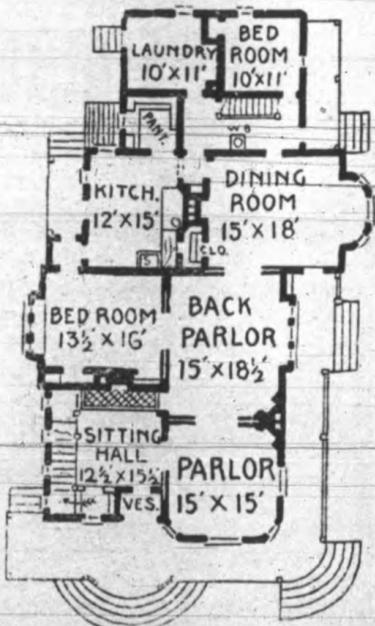


VIEW OF STAIR CASE IN FRONT HALL.

out. The house is completely plumbed, heated by hot water, and lighted by electricity. There are three very pretty balconies, a semi-circular one over the front porch, one over the dining room entrance, and an oval partly recessed balcony opening from level of third floor. There are also two open roof galleries or decks, surrounded with wooden cresting or balustrade, made easily accessible from the third floor. Two or three rooms could be finished off on the third floor if desired.

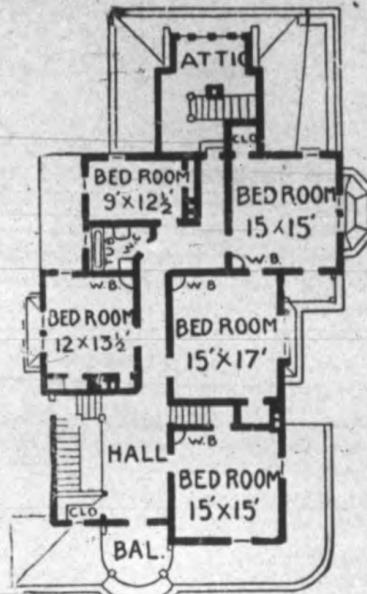
SIZE—48x77 feet, over all except steps. Heights of ceilings: cellar 7 and 8 feet.; first story 11 ft.; second story 9 feet. The foundation is of stone; cellar under all back of front parlor and hall, with interior division walls of cellar of brick. The outside walls are weather-boarded with clear siding. Roofs are shingled with best cypress shingles. The sitting hall is a beautiful room, finished in red oak. An open fireplace, with beautiful tile setting, faces the entrance. The hall is lighted by several stained glass windows, located at different heights on the stairway. The front parlor is trimmed in oak, and is lighted by four plate glass windows stained glass transoms over. The sills

doors of yellow pine. The china closet is located between the kitchen and dining room and accessible from either



FIRST FLOOR.

side. A dumb waiter to basement is placed in lobby between kitchen and



SECOND FLOOR.

dining room. The doors in rooms trimmed in hard wood are veneered with same.

The above plans were drawn by Geo. W. Payne & Son, Architects, Carthage, Ill.

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.

From Middle Alabama.

I baptized three at Bathesda near Wilsonville the fourth Sunday in September. Large congregation in attendance. Attended the funeral service of Bro. Jesse N. Lyon, on Wednesday following, son of Jasper N. and Sallie E. Lyon, was born April 20, 1876. His parents died while he was young, and Rev. J. C. Lyon raised him. Brother Lyon professed religion in his thirteenth year and joined Bathesda Church and lived a consecrated, useful life unto his death.

He was married to Miss Alice Minor Dec. 24, 1899 and died Sept. 29, 1902. Our brother died in the full triumphs of a living faith. He leaves a wife, two little girls and hosts of relatives and friends to mourn his loss.

I also visited old Brother Armstrong, who is ninety years old. He is quite feeble, but rejoices in his Savior. I preached in his presence Tuesday night.

James D. Martin.

OBITUARIES.

A MOTHER IN ISRAEL.

Here and there we find still left on earth to bless mankind a real mother in Israel. One who is a sort of mother to every one in the community, nursing the sick, comforting the sorrowing, advising the young and extending a helping hand generally in all directions. Such an one is loved and revered by all and long before she reaches her three score and ten is given the sobriquet of grandma. Such a woman was Mrs. Margaret Wulf of Semmes, Mobile county, Ala., who departed this life in faith and triumph on March 12, 1903, at the age of a little more than seventy-five years. She had been a member of the Baptist Church forty-seven years. Truly can it be said of her as of the Shunemite woman, who entertained the prophet Elijah, she was a "great woman." Great in faith, love and kindness. She was the mother of W. P. and Isaiah Roberts and J. A. Wulf, who are honoring her by honoring God. Pastor.

WADE.—Alva Mae Wade. This sweet lovely rose bud was born June 8, 1902; death cut her down Aug. 10, 1903. She was the infant daughter of Brother and Sister C. W. Wade, Calera, Ala. God sweetly loaned her to these devoted parents fourteen months and two days. She was a bright, sweet darling child, petted and dearly loved by all who knew her. To her dear parents and loving little sister Willie Pearl, we extend our deepest sympathy.

As an unfolding delicate flower,
She only bloomed to live an hour;
God saw fit to call her home above,
While dew-kissed in the garden of love.

W. J. D. Upshaw, Pastor.

SISTER CLARK.

Whereas, It has pleased our Heavenly Father to call from time to eternity our beloved Sister Clark, a member of the Baptist Church at Austell; therefore, be it

Resolved, That this church has lost one of its purest and best members and the Sabbath school one of its most devoted and faithful teachers, whose pupils will ever cherish her memory as one well versed in the Bible and whose exemplary life was in accord with its teachings.

Resolved, That this church extends to Bro. U. H. Clark, the husband of the deceased, our deepest sympathy in his bereavement and pray that he may be cheered by the assurance that she has entered into the rest that remains for the people of God.

Resolved, That a copy of these resolutions be sent for publication in the Christian Index and the Alabama Baptist.

Read and approved by the church in conference, Oct. 4, 1903.

Edgar Jewel.

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.

Subscribe for the Southern and Alabama Baptist.

Howard College.

Our beloved brother, Dr. W. B. Crumpton, advises that our people make November Howard College Month throughout Alabama; and we gladly take his advice, so far as suggesting that all the Baptist Churches of our State make their contribution to our college during that month.

It was decided at our last Convention at Troy that our people be asked for \$6,000 for Howard College for the convention year 1903-04, this sum to include gifts for the general expenses of the institution and president's salary, but not for ministerial education.

What are the needs that call for this contribution? First, our trustees have increased the faculty, that Howard College may not only hold its own, but also march at the front in education in Alabama; and our men must be paid. Secondly, we shall require at no distant day another professor and one or two more regular instructors, if we would meet the requirements of the situation. Already our lower classes are so large that they have had to be divided, and with the division of classes comes the necessity of more teachers.

Thirdly, we need and we must have better equipment for our schools of chemistry and physics, and apparatus costs money. Fourthly, Howard College must have a library. Our boys are not able to buy books of reference, and yet they must have access to these, if we would equip them fully. Research and investigation are promoted when college students can seek knowledge and direction in the works of great scholars and thinkers.

There are other reasons why our institution needs the \$6,000 but those mentioned are grave and imperative. The large increase in student attendance this session shows that boys will come and come in great numbers, if we make full provision for them.

I shall ask Brother Crumpton to send directly to the pastors of the State, or to let me have that I may send it out, a statement of the sum which we shall ask each church to give the college.

Then, brethren, pastors of our churches, as a servant of our denomination, as your fellow-worker, I beg you to arrange with your people that the sums asked be given, to the end that our college, equipped as never before, may go on to the realization of a career of which the present is but earnest and promise.

A. P. Montague.
Oct. 8, 1903.

The Magnificent Opening of the Judson.

The 66th session of the Judson has opened with the largest enrollment in the history of the Institution, there being present already more pupils than were enrolled during the whole of last session. About two hundred and fifty young women, representing every Southern State, have matriculated. It is not generally known perhaps that the Judson hasn't a Primary Department and therefore has no students under fourteen years old. Of this number more than two hundred are boarders, and still they come. It is probable that in about ten days we shall be able to enter the new Conservatory of Music which will give us the room we so much need to accommodate the large number of girls who will come in during the session.

The opening exercises were simple but very impressive. President Patrick departed from the customary plan of

having addresses from distinguished visitors and made a simple talk on the 103d Psalm, emphasizing the duty and pleasure of worship. In beginning the organization of the school for work he made some practical and inspiring suggestions to the pupils entering upon the duties of the year. The teachers and students fell at once to work, and it is safe to say that no college with an equal number of students was ever organized for work more systematically and efficiently.

It may be of interest to say that the Ann Hasseltine and Morning Watch Societies were organized with unusually large number at the opening of the session and they are planning to do excellent work during the session.

At the Siloam Baptist Church on Sunday morning Dr. Paul V. Bomar, the beloved pastor, preached to the multitude of young people a wonderful sermon on Exodus 4:2, the subject being "THE SERPENT OR THE SCOPTER." How fortunate are these young people in having this learned and eloquent preacher to minister to them from week to week.

You may expect to hear from us frequently giving news of interest from the Judson. The officers and teachers of the Institution are conscious of the magnificent opportunities for the accomplishment of the great work in the training of these noble girls and at the same time are conscious of the immense responsibility resting upon them and would ask the prayers of the friends of the Institution everywhere in their behalf.

Amie Vary.

We have less than 8,000 names on our books. Help us to run the number up to 10,000 by Jan. 1st.

Guardian's Sale.

Under and by virtue of an order and decree of the Probate Court of Jefferson County, I, Katie L. Bevill, guardian of Robert L. Bevill, minor, will sell at public outcry to the highest bidder, in front of the court house door of Jefferson County, Alabama, on Monday, the 9th day of November, 1903, at 12 o'clock noon for cash, the following real property belonging to the estate of said minor, to-wit: An undivided one half interest in and to sixty feet off the south end of Lots twenty-one (21) and twenty-two (22) in Block seventeen (17) Birmingham, Jefferson County, Alabama.

Katie L. Bevill,
Guardian of Robert L. Bevill, minor.
Hickman & Hamill,
Attorneys for Guardian.

Non-Resident Notice.

The State of Alabama, Jefferson County. City Court of Birmingham. In Chancery. No. 3513.

Emile O. Wendt, Complainant vs. Mary Wendt, Defendant.

In this cause it being made to appear to the Judge of this court in term time by the affidavit of Jas. M. Russell, Solicitor for Complainant, that the Defendant Mary Wendt is a non-resident of the State of Alabama, and resides in State of Tennessee, but her particular place of residence is unknown, and further, that in the belief of said affiant, the Defendant is over the age of 21 years. It is therefore ordered that publication be made in The Southern and Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Mary Wendt to answer, plead or demur to the Bill of Complaint in this cause by the 9th day of November, 1903, or after thirty days therefrom a decree pro confesso may be taken against her.

This 5th day of October, 1903.
C. W. FERGUSON,
Judge of the City Court of Birmingham.

Subscribe for the Southern and Alabama Baptist.

Preachers Praise It.

ALEXANDRIA, LA., Jan. 30, 1902.

I consider Dr. Tichenor's Antiseptic the best all-round medicine I ever used, and always keep it convenient for use in case of accident or sudden sickness. It seems as staple as quinine in this State.

E. O. WARE,
Cor. Sect'y La. Bap. State Con.

HAZLEHURST, MISS., March 9, 1902.

Having tried Dr. Tichenor's Antiseptic, I can say it is a good remedy for cuts, bruises, etc.

B. D. GRAY,
Pastor Baptist Church.

SAN ANTONIO, TEX., Dec. 22, 1899.

Dr. Tichenor's Antiseptic is our favorite household remedy for Cuts, Burns, Stings of Insects, Inflamed Eyes and any manner of Wound or Inflammation. We have also found it a safe and pleasant cure for Colic or other internal derangements. I have never recommended proprietary medicines, but make an exception of this.

SID WILLIAMS, Evangelist.

NEW ORLEANS, LA., March 31, 1898.

I have used Dr. Tichenor's Antiseptic for years, and consider it the best medicine on the market for its claims. We are never without in the home.

Yours truly,
REV. ALFRED E. CLAY,
Founder and Manager Waifs' Home.

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Pianos and Organs.

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Never fails to restore the beautiful natural color to gray and faded hair; stops dandruff, promotes growth.

Nothing else will give you SATISFACTION. Take no other in buying, for we will send it to you, express prepaid, if your druggist has not it.

At druggists. Price, \$1. Insist on getting it. If your druggist has not it, send us \$1, and we will send you a bottle. *Charles F. Hertz, Highest testimonials. Write us for circulars.* XANTHINE COMPANY, Richmond, Va.

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The new season is ushered in in gala style. October, the opening of the fall season, finds us ready as never before with a superb display of advanced fall and winter styles of Watches and Jewelry. Wedding Presents? Yes, we have them in any style you like, and remember our goods are particularly made—they are correct in every way—and our prices are a source of revelation to all. When can we expect you?

H. RUTH, Optician



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"Time and tide waits for no man," but our \$1.25 watch holds the time. Money refunded if not satisfactory. Sent to any part of the United States on receipt of price. Agents wanted. Send for catalogue of novelties.



Notice of Sale of Land.

Under and by virtue of an order and decree of the Probate Court of Jefferson County, Alabama, rendered on the 9th day of October, 1903, the undersigned administrator of the estate of T. N. Renfroe, deceased, will sell to the highest bidder, for cash, in front of the court house door in Birmingham, Jefferson County, Ala., within the legal hours of sale, on Thursday, the 5th day of November, 1903, the following described land of the said estate of T. N. Renfroe, deceased, to-wit:
 A certain lot known and described as Lot No. (11), in block No. (2), fronting School Street 50 feet of uniform width and extending back on one side 232 feet, and one side 223 feet, being a part of A. W. Wood, Jr., subdivision of Woodlawn, Ala., in land map, page 285. Also lot twelve (12) in block two (2), according to George D. Stonestreet map and survey, recorded on page 285 in map book No. 1, at the court house in Birmingham, Ala. Said lot fronts 50 feet on the East side of School Street and runs back of uniform width two hundred and twenty-six (226) feet, situated in Woodlawn, Jefferson County, Alabama.

J. L. Renfroe,
 Administrator.

Subscribe for the Southern and Alabama Baptist.

From Huntsville.

Among the "Field Notes" of our paper this week I find a paragraph from our burdened secretary with this caption, "The Condition Desperate," that should put us all to thinking and acting. A few of us know full well the import of these annunciations. The man that has encouraged and cheered so many with that sermon on "Helps," needs our hearty co-operation just now to lift him from the "Slough of Despond." Surely we will give him "the desire of his heart" during the present month.

His appeal reminds me of Joseph's condition after his brethren had cast him into the pit. Shall we, as did his brethren, sit down and eat our bread with self-satisfaction when we know that so many of our kindred and friends are in the empty pit where there is not even water? Nay, verily, but we will call to mind the rich blessings God has so copiously showered upon us, and share them with our secretary, to be used in so many places of destitution to be found in all sections of our State. The day is past when we can point to the country and say there is where all our destitution is found. The truth is, the worst kind of destitution is now found in our largest cities. The heathens brought up within sight and sound of church bells, do not so much as say a prayer, know nothing, care for nothing, feel nothing, living, many of them, worse than brutes, without care or conscience or aspiration of anything heavenly. Then need we wonder at the burden that rest so heavily upon our secretary, for he it is that "goes day and night" from one side of the State to the other and confronts these conditions as they exist? I have heard him groan being burdened as he has looked upon a town with 500 people, and another with 1,000 and still another with 3,000 without a church or pastor to point to them a higher and holier life.

With the influx of immigrants increasing year by year and month by month into this country, and with a denser rural population extending into our State and immense cotton factories and mining towns springing up on every side in the northern part of the State, and great and growing commercial interests in the central part, and lumber towns and increasing fruit interests in the southern part, we need to be alert in matters pertaining to the Master's kingdom or we will be inoculated with these contaminating heresies, anarchy and infidelity of these new comers.

A few years ago the cry was for men and means, now our choicest young men are offering themselves so that the problem is reduced to a question of finances. With the system put into practice inaugurated by our State Board of Missions, the financial question will be solved, as far as the Baptists are concerned. If the pastors will insist upon all their churches using the "Mission Pledge Card" our collections can be more than thribbled in one year. You say "how can these things be?" Let's figure a little. No one will dare say that the Baptists of the State, upon an average, cannot pay ten cents per month. That is \$1.20 per annum; 140,000 white Baptists in the State at \$1.20 each would give us the magnificent sum of \$168,000. I know a poor mill town church that is about doing this with scarcely a member in it owning a home. Brethren, we can meet the



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Ask about the Dearborn Typewriter Chair.

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emergency if we will. At this particular time of the year, especially in the country, our pastors should press the claims of our denomination, preach missionary sermons, get pledge cards signed for regular contributions, take up collections and send them immediately to Brother Crumpton, so that before the next meeting of the State Board he will be entirely out of debt with a nice balance in bank to his credit with which to reach the growing demand of our denomination. Calls are being made from all parts of the State to the Board for help. Three new churches have been organized in the past few weeks in this vicinity, neither of which has a pastor. These and other flocks, must be fed or starve they will. Brethren, "lift up your eyes, and you may see another stadium of history advancing. Its aim will be to realize the Christianity of Christ Himself, which is about to renew its youth by taking to heart the sermon on the mount. He that sitteth on the throne is saying, 'Behold, I make all things new.' This earth is yet to be redeemed, soul and body, with all its people, occupations, and interests."

R. E. Pettus.

From Bliss, Ala.

I have just closed my summer's work with my churches, commencing with Concord the first Sunday in August, continued four days. The church was greatly revived in spirit. Additions, one. Paid for missions, \$14. Two splendid Sabbath schools in the neighborhood of the church.

From Concord I went to Sardis Church, where we had a precious revival. The Holy Spirit was made manifest with many precious souls. Ten were received into the church upon a profession of their faith in Christ.

AT EPHEBUS,

where we had a glorious meeting, the Holy Spirit was felt and realized in the minds and hearts of God's people, bringing together in love, friendship and brotherly kindness one toward another, where confusion and division once prevailed on the account of the different denominations in the vicinity of the church, viz: Anti-mission, Free-willism, the Church, Methodist, Campbellite all prevail in that community. I hope the good seed that has been sown will bring forth fruit to the glory of God. One restored to fellowship in the church. Collected \$5 for missions.

PILGRIM'S REST,

where I went to assist Bro. T. Deason, we had a precious revival. The church was much revived in spirit. There were nine additions by letter and baptism.

Bethel Church, Autauga county, where we were all made to rejoice on account of the felt presence of God's spirit. The church was much revived; received eight by letter, one by restoration, and six young men and women by

baptism and others awaiting baptism.

At Big Springs where I feel a great and lasting good has been accomplished, I want to say, bless the Lord. Oh, my soul! The Sabbath school had "Children's Day" on the second Sunday. It was so very nice to hear those little girls sing and recite and review their lessons and say their little prayers, and these young ladies recite their appropriate pieces and sing "Coming to the Cross," and then would kneel and take the cross and say that "I am a bearer of the cross." The singing was conducted by young Bro. Joe Billingsley, organist Sister Billingsley. All to the delight of everybody. From "Children's Day" we continued the meeting until Friday.

We trust great good was accomplished. The church was much revived; six young men and women were baptized. Collected for missions \$15.75.

Old Bro. Allen Smith fell asleep in Jesus on the night of the 17th ult., 1903, age seventy-eight, was a member of the Baptist Church fifty-eight years; was living with his youngest daughter at his death, his wife having died several years before his death. He leaves several children and grand-children to mourn their loss. Their loss is his eternal gain. He only sleeps to await the resurrection morn. A. M. Perry.

To the Baptist.

My meetings are all over and I feel somewhat relieved. It is very trying on a preacher to run meetings for about six or seven weeks in the middle of summer. I trust that much good has been accomplished on my field. My meeting at Harmony was interfered with by sickness in my home. Bro. D. S. Martin did some good preaching for me there but had to go away to his own field and the meeting had to close.

At Eclectic I was ably assisted by Bro. A. E. Burns. His style is peculiar to himself but he endeared himself to my people there. Our new church is nearing completion and in my opinion it will be the prettiest one in the county. Bro. O. F. Bentley helped us very much at Mt Olive with his strong sermons and rich, mellow, spirit. At one time he was pastor there and the people were delighted to have him labor with them again.

Bro. A. S. Darden of the Howard helped me at home. My people here and I trust elsewhere are moving up hill, I believe our contributions were larger than ever before. We will soon have a nice, new five room parsonage for the pastor to occupy. The L. A. S. of this place have seated our church with nice new pews. The saints at Mt Olive have done like wise. We are looking forward to even greater work for another year. I trust we will be guided by the Spirit's presence.

C. C. Heard.

More men than women attend public worship in dissenting or nonconformist churches in London, England. A crisis is there. Episcopal or State Churches are supported by public tax. Parliament has decreed that Baptists, Methodists, Congregationalists shall support by school tax rate not public schools, but Episcopal schools. Nonconformist denominations are passively declining to pay school rate. Men are feeling that the religious question touches them. They are going to church as never before. The question of our Baptist fathers of the colonial time is up against the people of England. As in the colonies so in England the Baptists will win. But why, in the face of ever-existing spiritual and temporal jeopardy, should not the men of the South stand to and abide by the public worship of God? Certainly the Baptists have given to America religious freedom. The Weslevans have compromised with the Episcopal, established, state-supported church in England as did the Presbyterians compromise with Episcopalians in the colonial struggle; but the Baptists will win there as they won here.—S. C. Baptist.

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

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 187.7 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 516 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.

Subscribe for The Alabama Baptist.

Union Pacific Railroad Company

Southern Pacific Company.

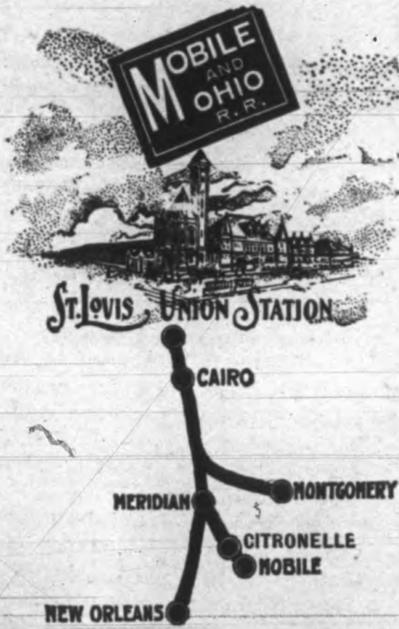
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From Sept. 15th, to Nov. 30, 1903. Ask for particulars.

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BETWEEN BIRMINGHAM, COLUMBUS, ATLANTA, MACON, AUGUSTA AND SAVANNAH, GA., AND BETWEEN ATLANTA AND ALBANY, GA.
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NOV. 26th.	27	28	29
Lv. Montgomery.....	4 15pm	7 00am	7 45pm
Ar. Sprague Junction..	5 40pm	7 30am	8 25pm
Troy.....	.....	8 32am	9 25pm
Brundidge.....	.....	9 42am	10 45pm
Ozark.....	.....	9 52am	10 55pm
Wiba Junc.....	.....	10 15am	11 17pm
Abbeville Junction...	.....	10 45am	11 50pm
Dothan.....	.....	11 00am	12 01am
Rainbridge.....	.....	1 00pm	1 50am
Olimax.....	.....	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 15pm	10 05am
Ar. Savannah.....	.....	1 35am	12 50am
Ar. Charleston.....	.....	6 45 am	5 00pm
Lv. Sprague Junction..	5 40pm	8 00am	.....
Ar. Luverne.....	7 15pm	11 00am	.....
Lv. Abbeville Junction	.....	10 45am	.....
Ar. Abbeville.....	.....	12 20pm	.....
Lv. Olimax.....	.....	2 40pm	.....
Ar. Chattahoochee....	.....	4 55pm	.....
Going West	*65	*67	-69
Lv. Elba Junc.....	10 00am	.....	3 15pm
Ar. Enterprise.....	11 00am	.....	4 30pm
Ar. Elba.....	12 05pm	.....	6 00pm
Going East	*40	*51	-70
Lv. Elba.....	7 40am	12 30pm
Ar. Enterprise.....	8 20am	1 30pm
Ar. Elba Junc.....	10 00am	2 35pm

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The Western R'y of Alabama

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	54	
Lv. Selma.....	4 00pm	5 00am
Ar. Montgomery.....	5 55pm	6 10am	.....
Lv. Montgomery.....	6 30pm	1 30pm	5 57am
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 55am	6 25 pm
Lv. Opelika.....	7 40pm	8 50am	4 20pm
Ar. Opelika.....	7 35pm	8 50am	4 27 pm
Lv. Atlanta.....	4 20pm	6 30am	1 05pm

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New China.

It is impossible to predict with any confidence even the near future of China. A universal restlessness—a fearful looking forward to some great calamity—the active operation of new ideas coming in from various sources—besides the events that threaten from complications in the relations of foreign powers, all come in as factors in solving problems. But I purpose speaking mainly of what is going on at my own doors—here in this antiquated, sleepy Tai An Fu. The "Western" wave has reached even this far inland city—this city at the foot of holy Tai San, where pilgrims congregate every spring to worship the "heavenly grandfather" and the "Venerable grand-mother"—or goddess of the Mount. The District Magistrate is an intelligent and rather progressive man, and is busy trying to carry out this new law to set in operation schools of "Western" learning throughout his whole district. Five of these schools are contemplated here, one within the city walls is already in operation, and one in each of the suburbs, north, south, east and west, soon to be all within a diameter of two miles. These are to be free schools, the expenses being paid by the government, and are feeders of the universities at the various provincial capitals. The students are required to worship once or twice each month, the tablet of Confucius, and are expected to be the future officials and servants of the Central Government. Some of the wealthy, catching the infection, are employing teachers to come to their own homes to instruct their sons in the western languages and sciences; and one official living near us who has no son has engaged an English

20,000 CHURCHES

speaking native to teach his only daughter. Young men engaged in school teaching, and other avocations are going daily to the Methodist Episcopal Mission school to learn English; and also some sons of Mandarins, expecting better advantages in a school under foreign supervision are attending this M. E. school. These things are exciting much discussion among the people. The magistrate goes into it so heartily that the people accuse him of being a Christian. Most of them do not know the difference between a foreigner or foreign sympathizer, and a Christian—it is all the same to them. The students in these schools are influenced against rather than in favor of Christianity.

And how will all this help on the cause of Christianity? It may remove some of the outward hindrances to the acceptance of the gospel by the people. Many are deterred by prejudice or from fear of social ostracism from examining the claims of this "foreign" religion, or of listening to the preacher at all—and how can they know what it means without hearing? So that while we well know that all the western languages and sciences that can be imparted cannot bring one soul to Christ we can rejoice that this movement may remove some of the external obstacles, and give us freer access to the ears of the people. If we would turn aside to teaching English we might now find numerous openings, but after all, it is Christ crucified that must be preached and believed in to save these people and prevent

China's destruction.

Less than ten years ago when we arrived at this place it was beyond our most sanguine dreams that we should live to see a native postoffice and telegraph station at our doors. Now we have both, and a railroad to the sea will soon be running within sixty miles of us! All the more necessity for the patient, persistent proclaiming of the old story of the cross—the only way by which men can be saved.

We are near the close of summer without any serious illness among the missionaries, or epidemic among the natives. Prospect of a fair crop in this region causes content among the people, while in other parts of China famine threatens.

M. F. Cranford.
Tai An Fu, Shanghai, China, August, 1903.

P. S.—Thanks again for the continued visits of my dear old State paper, the Alabama Baptist.

M. F. C.

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Notice of Administration.

Estate of S. H. Carr, deceased. Probate Court. Letters of administration on the estate of said deceased having been granted to the undersigned on the 30th day of September, 1903; by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson County, notice is hereby given that all persons having claims against said estate, are hereby required to present the same within the time allowed by law, or the same will be barred.

R. F. Carr,
Administrator.