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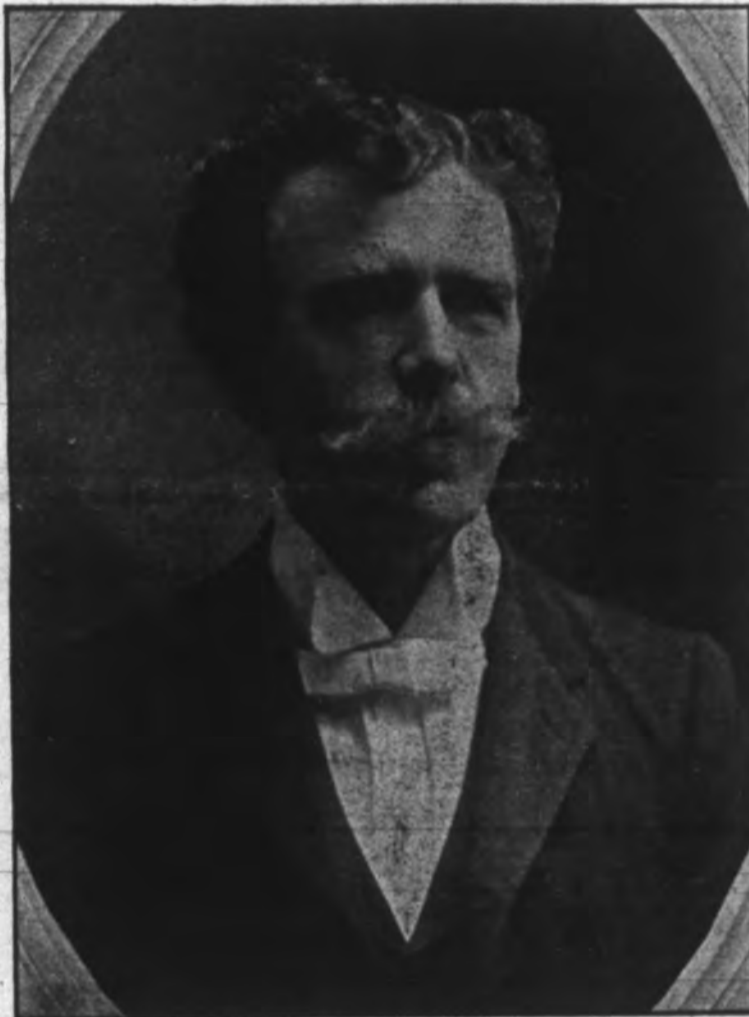
# THE SOUTHERN AND ALABAMA BAPTIST

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VOL. 30

BIRMINGHAM, ALA., OCTOBER 21, 1903

NO. 41



REV. I. A. WHITE.

Rev. I. A. White, who numbers his friends by the hundreds in Alabama, has already taken a strong hold on his people at Cuthbert, Ga., although he has been pastor there less than a year.



FRANK WILLIS BARNETT  
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and ALABAMA BAPTIST

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—(Resolution adopted by the Baptist State Convention at Gadsden, November 15, 1896).

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## OUR SERMON.

By Rev. A. J. Moncrief.

### Infidelity.

There is more infidelity in the land than we dream of. Nor is it all outside of the church by any means. Among those who are professors, and indeed among those who occupy official positions in the church, are many who do not believe in the plenary inspiration of the Scriptures and hence have fallen into many serious errors of belief. The pastor who carefully studies the intellectual habits of his people is amazed at the vagaries he discovers.

There are two kinds of infidelity, the infidelity of ignorance, and the infidelity of principle. The former of these is more common and less vicious, but after all the practical results of both are the same. The infidelity of ignorance grows out of rank ignorance or superficial knowledge, which are different degrees of the same thing. Ignorance says there is no truth outside of its narrow sphere of knowledge. For one to say that what he cannot understand is not true is but to confess his ignorance. Superficial knowledge is but ignorance venerated, and one of the greatest dangers that threaten our educational life is that of superficiality, which is a result of trying to do things more rapidly than they ought to be or can be done. There is much that calls itself science today that is a base slander of truth, and the school or college that propagates infidelity under the guise of science is an agency of the arch-ruler of darkness who, the Scriptures say, is an angel of light seeking to mislead and deceive by his shining disguise.

Lord Bacon said, "It is an assured fact and a conclusion of experience that a little or a superficial knowledge of philosophy doth incline the mind of man to atheism, but a further proceeding therein doth bring him back to religion." This explains and emphasizes the wise words of Pope when he said, "A little learning is a dangerous thing. Drink deep or touch not the pierian spring." Ignorance or superficial knowledge of the Scriptures is a cause of all errors of belief. I was about to say the cause, and perhaps I may say it without qualification for if we were to trace these errors to their source we would find a misunderstanding of divine revelation.

The Sadducees did not believe in the resurrection of the dead, for the reason that they could not understand how it could be. When they told Jesus of the woman among them who had had seven husbands and asked him whose wife she would be in the resurrection they thought for sure they had him tripped. Imagine their surprise when the Lord answered them according to their folly

and said, "Ye do err, not knowing the scriptures nor the power of God." In other words he said the source of their error was their ignorance of the scriptures and the power of God. These people and the Pharisees were ever trying their pedantic questions to intrap the Teacher, but in spite of their "pride of learning" he had often to pity their ignorance and answer them according to their folly. They are not all dead yet. There is a cheap, pendantic scholarship(?) all over the land that denies what it cannot comprehend and seems to find supreme delight in its attacks upon revelation. It offers no proof of error nor truth instead but is simply a religious iconoclasm.

During the latter part of my college course I was on a train one day going to a preaching appointment when I met a young man who had graduated at the same college and who was then at the head of an important school in the same state. We sat together on the car and I talked of college experiences and college work, and he asked me what I was devoting most of my time to. To his surprise, perhaps, said, "The Natural Sciences." He looked at me a moment with an air of superior wisdom and said, "You had better leave those things alone and not delve into them too much or you may have your faith shaken." Looking him square in the eyes I replied, "My Brother, if there is a fact established by science that can shake my faith I want to know it for I certainly do not want to go through life cherishing a false hope and hugging a superstition. If science and disprove my religious belief let it do it and I will renounce it cheerfully."

Truth is infinite and the human mind at its best has but touched the hem of its garment. The wise soul maintains a receptive attitude toward truth, and denies nothing which it cannot disprove. I dare say, and challenge a denial, that the profoundest scholarship of this world is profoundly Christian. All truth is divine and can be fully interpreted only in the light of revelation, therefore he is the best interpreter of truth who lives in the light of divine revelation.

The infidelity of principle grows out of a corrupt heart and a godless life. Lord Littleton, the famous infidel who was converted to the Christian faith said, "The only grand objection to the Bible is a wicked life." The Bible condemns sin and pronounces a curse upon the sinner, therefore sin hates the Bible and the sinner denies its authority. It is not strange that many men would like to prove that the Bible has no divine authority for they would like to escape the awful fear of its impending

curse. Every vile mind in the world of thought would rejoice in any discovery that would prove the Bible a myth, and its law of no effect.

There are two ways of knowing the Bible. An historical knowledge of it may be acquired by scholarship without the aid of the Spirit. An experimental knowledge of it may be had by the Spirit without the aid of scholarship. One may be quite familiar with date and writers and countries and general historical settings and even with the original languages of the scriptures without knowing anything of their meaning and power. Another may be largely, or I dare say wholly, ignorant of all these things and yet have a spiritual knowledge, an experience, that interprets and gives deep insight into the Bible's revelations. Some of the profoundest and most lucid interpreters of the scriptures have been men without scholarship or any pretence to scholarship attainments. But what they did have was a rich experience of grace and the mind of the indwelling Spirit made known the truths to them. This does not disparage scholarship but only emphasizes the fact that scholarship unilluminated by faith cannot discern the deep things of God.

Christ coupled with the scriptures, the "power of God," and the one can only be understood in the light of the other. All the mysteries of revelation are made possible and clear by the power of Him with whom "all things are possible." Wherever the scriptures have been taught, and believed this power has been manifested. The most irrefutable arguments for the inspiration of the Bible are the lives made pure and noble, and kept so, by its teachings. Such lives stand as mighty bulwarks against the tide of infidelity and skepticism and are unshaken by these things because they have felt the power of God in the Living Word.

The best that infidelity offers in lieu of the Christian system with its faith in the "Revealed Word" is a vague idealism and a lifeless positivism. The practical results of the first may be seen in New England: the results of the last may be seen in France. The novelist, Zola, said, "for twenty-five years I have been trying to teach Positivism, and must confess that I have made a mistake, and the only hope of France ever recovering her true position lies in her once more recovering her Christian faith." The race can never be redeemed by Idealism because there is nothing ideal either in the attainments or aspirations of human life untouched by the divine. Neither can Positivism ever lift man up, for it lacks the vital principle that is necessary to the practice of its theory. The difference between the Bible and other books is that "the Word was made flesh, and dwelt among us;" it is "the power of God." Other books

may be outgrown and the mind pass beyond their philosophy, but not so with the Bible. As we pass from hight to hight of truth and see with clearer vision the book of revelation becomes more and more "the lamp unto our feet and the light unto our path."

"Upon the gospel's sacred page the gathered beams of ages shine, And, as it hastens, every age but makes its brightness more divine. On mightier wings, in loftier flight, from year to year does knowledge soar, And as it soars the gospel light becomes effulgent more and more."

### Honoring the American Sabbath.

In the July number of Harper's Bazaar, the Countess Von Walderssee gives a very interesting story of her life. She is an American, and her steadfast adherence to her American training, especially as to the keeping of the Sabbath, reads much like Daniel's account of his giving up the king's meat that he might be true to his parental and national training, and honor his God. She says:

"During my long residence abroad, my Sundays have been passed in the quiet, religious American way, neither accepting invitations nor receiving visits, but spending the day for high interest. The Count sympathizes also in my views. My sister, the Baroness de Waechter Lautenbach, has always observed the same habits, and it has long been the source of grief to us to see Americans, taught to keep the Sunday at home, show themselves, when they come to Europe, false to their principles, and sailing with the stream.

"In our position it has sometimes been hard for my sister and myself to be true to our American conscience regarding Sunday, but it has frequently been our experience that a queen or an empress has been perfectly willing to accept our excuse in declining Sunday invitations, and has readily sympathized with our scruples.

"I recall a remarkable occasion in Paris during a visit of the Crown Prince of Wurtemberg, when my brother-in-law and my sister were invited by the Emperor Napoleon and Empress Eugenie, together with the Crown Prince, to the palace of Fontainebleau for a visit of a few days, and the arrival there was to be on Sunday. My sister begged the Empress to allow her to arrive instead on Monday, stating her reasons, to which the Empress kindly acceded, and added her appreciation of her motives.

"In my own experience, I have several times been allowed, through the kindness of the late Empress Augusta and the present Empress of Germany, to decline Sunday invitations. I deeply regret to hear that American society is being given up, more to Sunday entertainments of a social and festive character.—Christian.

## WOMAN'S WORK

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

### CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

Mrs. L. F. Stratton 1705 12th Avenue	South Birmingham
Mrs. N. A. Barrett	East Lake
Mrs. T. A. Hamilton	1127 South 12th St., Birmingham
Mrs. D. M. Malone	East Lake
Mrs. G. M. Morrow	Birmingham

### Study Topic—Frontier Missions. OKLAHOMA.

The Oklahoma country, as all know, is a great section lately opened to the possession and occupancy of the white people. Therefore, everything in it is comparatively new. New railroads, new depots, new hotels, new farms, new citizens, indeed everything you see has the appearance of newness. To have been a citizen of the Territory twelve years, is to feel ancient in comparison with the hundreds of people who have been there, most of them only a few months and many of them only a few days. The strides of our denomination in that new Territory are phenomenal. There are already two hundred and fifty Baptist churches in the Territory and new ones building almost every week. It will be remembered that the slip of country known as Oklahoma if thrown into a square, would be about two hundred miles every way, and this makes an immense country, large, almost as any one of the States; and when it is remembered that almost every foot of this land is tillable, and the larger part of it already occupied, it will not be difficult to see how rapidly things must go forward. Of the two hundred and fifty churches in the Territory eighty-five of them are now receiving aid from Mission Boards. Lately there has been formed a co-operation of the Territory, including the Home Mission Society of New York, the Home Mission Board of Atlanta and the Territorial Convention. The Home Mission Society and the Home Mission Board are appropriating \$9.00 for every dollar raised in the Territory for mission purposes. This gives them a maximum working capital of over \$12,000 a year, and possibly no like extent of territory anywhere has shown such splendid results from the amount expended. There are a number of wide-awake, well educated young men enlisted in the work in the Territory, who seize the strategic points in advance, or at least commensurate with the progress of material interest, and plant the Lord's cause, if not before, certainly at the time other things are getting a hold. It will be a source of gratification to Baptists to know that their brethren are in the lead in this Territory, and are keeping pace with all its magiclike development. The cities of Oklahoma, Shawnee, Tecumseh, El Reno, Enid, Blackwell, Lexington, Norman and many others that could be mentioned, are rapidly becoming strong holds of Baptist influence and power. The country far and wide is dotted with Baptist churches and prospective Baptist sites that shall soon become self-supporting, and ere long liberal contributors to the cause of Christ in all the world.

The new Territory opened last Fall, known as the Kiowa and Comanche country, lays open to Baptist workers

a new, large, fertile section, in which it is our purpose to go with the flood-tide of population, as our worthy Secretary of Missions in Oklahoma has already done, and stake off church lots and plant Baptist interests just as rapidly as they shall be needed in the filling up of that great territory. It might seem strange to an outsider that so many of these churches are receiving aid from our Boards, but this would not be strange if it could be known how rapidly things must be done in that new country, and another strange thing will appear ere long when it is shown how soon these churches will become self-sustaining, and not only self-sustaining, but promoters of missions themselves. The church in Oklahoma City, itself very young, has already established the second church in that City, and begun the work that many of them are destined soon to do in gaining strength from the labors they do outside of themselves.

Splendid are the possibilities of this Territory, comparatively unknown to all our eastern brotherhood. Heaven bless the Oklahoma brethren, devote and earnest, and make them wise to win for Christ the souls of their fellows who have abandoned their homes in the East and gone out on those fertile plains to find room for themselves and their children.

F. C. McConnell,  
Cor. Sec. H. M. B.

### Alexander City.

Dear Mrs. Malone: The first week in October I had the pleasure of attending the Central Association, which convened with Weogufka church in an adjoining county. The way long and the country broken, but the scenery was beautiful, the weather ideal, the atmosphere crisp and invigorating.

And such a cordial reception awaited us! We shall not soon forget those people. I distributed the bundle of literature you sent me, and had the privilege of aiding in the organization of several Ladies' Missionary Societies. I believe you will hear more from the workers at Rockford, Eclectic, Union Springs, Mt. Zion and Weogufka.

October 11th I met with the ladies of Mt. Zion church—six miles south of us, and they are much interested in the work also. After electing officers, quite a number gave their names for enrollment as members. I feel that much good will result from this organization. Attending the S. B. C., and the Convention at Troy, has I trust, stimulated the zeal of several of your Vice-Presidents.

Yours in the work,

Mrs. A. L. Harlan

Pernambuco, Brazil, June 22, 1903.

Miss Annie W. Armstrong, Dear Sister: The letter of greeting from the W. M. U. came in the last mail. Many thanks to the sisters for the sympathy manifested. I would have enjoyed very much being with you at

Savannah. If the Lord permits, I hope to be with you at the next annual meeting. It will have been nine years since I returned to Brazil from the visit home. It hardly seems as if the time were so long. I have had ups and downs in the way of health in these nine years. Now I will have to make a change soon. If I don't go home, I must find some place in Brazil with a cooler climate. My throat has been sore for over six months, which indicates run down condition of the system. It is worse today than at any time previous. But this is enough of "I."

Let me tell you about some of the trials a Catholic meets when he accepts Jesus as his Saviour. A lady has recently been converted also her daughter. The whole family like the gospel, the father, mother and twelve children. Saturday the mother and daughter went to visit a family whom they had not seen since their conversion. They of course in a little while got on to the subject of religion. It is the subject of the day here. The man of the house is a merchant in good position. He asked our sister about her change of religion, and got so excited over the ensuing discussion that he seemed to lose himself completely, and called her to her face a liar, infamous, perverse, and everything else that he could think of. Just imagine a refined lady being called such names by one who claims to be a gentleman. She took it all without showing the least anger. He went so far as to say to the daughter that if it wasn't that she was the daughter of his friend he felt like he could strangle her then and there and swallow her. He said that every time he saw Mr. Ginsburg on the street, he felt that a dagger was too good for him. He would like to see every Protestant's blood flowing in the public square, especially Mr. Ginsburg's. He asked them if that wasn't the way they felt toward Celestino, the friar who is at the head of the league against Protestants. They said "no indeed," the gospel teaches us to pray for his conversion, and not to shed blood. He seemed perfectly possessed. When they were leaving the house, the man called the lady to one side and asked her in a low voice "But do you really believe in God?" She replied "I never had so much confidence in Him as I have now." "Then do pray to God for me," he said, his eyes full of tears. "Contemplate me in your prayers, as if I were one of your own family." It seemed marvellous, he changed so suddenly. She and we are praying now for his conversion.

This fact simply shows the teaching of Catholicism where it is in the majority. They would repeat the massacre of St. Bartholomew, if they dared. Do teach the people at home what a terrible thing they are doing when they help the Catholics with their money and influence. They are just raising up a power to enslave them, so that they don't dare to say their soul is their own. One man here had to give his farm to the priest when he wanted it, for fear that if he didn't, he would be assassinated and his family left to suffer; and he was a good Catholic. Open the eyes of our people, dear sister. Don't let our blessed, free country become a slave to Romish corruption. Here a respectable lady can't go out on the streets alone, for fear of what she may encounter. They think it so splendid that a young lady can travel alone in the States and not be molested. That is an example of the difference

between Catholic and Protestant countries.

I am so glad the Convention is pushing forward Home work, as well as the Foreign. A half million for the work of the Lord. May He continue to bless our efforts for the extension of His kingdom. "The Lord has heard my supplication; the Lord will receive my prayer."

With Christian love, Your missionary,  
Emma Morton Ginsburg.

### Annual Report of Society of Baptist Church.

We are glad to report an increased membership during the past year. We hold two monthly meetings. The first meeting we endeavored to carry out the missionary program, as prepared in Baltimore, costing only thirty cents a year. Believing that "in knowledge there is power," that the more we know of work done in the past, for the saving of the heathen, and the more we know of the working of the present forces against sin, the more we will be concerned, the quicker we will do the whole armour of service, taking the sword of the Spirit and depending on God who biddeth us "ask, and it shall be given you the heathen for thine inheritance." Advancing into the conflict in response to Our Lord's farewell command, "Go ye into all the world and preach the gospel."

I would suggest the use of mite boxes in every society. If every thank offering laid aside in the mite boxes is accompanied by a slip of paper containing the special cause of the thank offering, it would help to make a beautiful program for the service in which the boxes are opened, and give every member an insight into the life of some one else.

One more thought, a great thought, which if faithfully brought into our work, would bring forth an hundred fold in the increase of members, funds and blood washed souls, prayer—prayer for our own souls, that we may have power with God, prayer for the societies, prayer for the result of labor in our home-land, prayer for many stations to be opened up in the foreign field.

I wonder how many of us have ever experienced great delight in giving? Wasn't it when we drew near to God and He richly blessed us and laid upon our hearts the burden of souls, that we gave right out of the heart, joyously, only regretting that we had not more to give, believing that our interest in the garnered sheaves would be in proportion to the seed we had sown.

In looking backward over what has been accomplished the past year, we feel encouraged to press forward with the assurance that greater things are in store for us, if we be but faithful to the duties assigned us.

Expenditures for the year.

For church expenses at home	\$ 206 22
For Orphans Home	15 10
For Missions	7 50

Total . . . . . \$ 228 82

Mrs. H. E. Scott, Sec.

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## CORRESPONDENCE

## Some Things from Brother Crumpton.

I learn that there is a great stack of letters on my desk in Montgomery. I am in a strait between two: Shall I stop to answer letters or shall I continue to attend the associations? The latter seems to me the more important. The two cannot be done. Brethren will have to be patient.

About the 6th of November I will be in the office for some time—then I can answer letters about the third week in November.

## THE ANNUAL MEETING

Of the Board will occur. At that meeting most of the appropriations are made for the year. Applications should be in by November 15th. Unless all signs are disappointing, many applications will have to be turned down. The Board is in no condition to enlarge the work. There will have to be a cutting down of appropriations, I am sure. There are many

## UNREASONABLE DEMANDS

Made on the Board and Secretary. Some brethren seem to think the Board has barrel of money which can be tapped at any time. I have never heard of as many application as are going to be made at the annual meeting. This is encouraging, looking at it from one point of view. It shows that the brethren are waking up to the true situation. As they rub their sleepy eyes, they see, as never before, the great need of missionary work. But it is distressing to see, how quickly their eyes turn away from their churches and associations where the destitution exists to the State Board of missions. Some will call attention to the needs and say: "we are going to double our contribution for State missions." Others will call attention to the destitution in the towns and proceed immediately to vote away all their State mission funds to a few feeble churches in the country; others still will point out the needs, refuse to adopt the appropriations asked of them and promise nothing in the way of help.

Brethren when you call attention to the needs of your section, tell us what we can depend upon from your church or association.

## GREAT THINGS

Are expected of us this year. We have put the figures high—not too high; but higher than ever before. We can easily reach them; but we must begin at once if we succeed.

## To the B. Y. P. U. of the State of Alabama.

It is recalled that at our last meeting of the State B. Y. P. U. the Convention unanimously pledged \$1,000 for the Howard College Dormitory. The new dormitory, which is a handsome brick structure, and an ornament to the college as well as a credit to the Baptists of the State, is now completed and filled with students, but we regret to say that as yet only two Unions in the State have responded to the pledge made in our recent Convention. With this aid the Board of Trustees would be materially assisted in making final settlement on the building. We cannot, and do not believe it is the purpose of the Unions to allow this pledge to go unredeemed and are forced to the conclusion that this matter has been over-

looked. For this reason your committee, appointed in the interest of this pledge, would call attention to, and most urgently request that the various Unions of the State organization enter into this work at once and liquidate this pledge. We feel sure none of our Unions would be willing to go into Convention another year with this pledge unredeemed, and as more than six months have now passed we think it well to take immediate action and let's dispose of this matter speedily: There are about 120 Unions in the State. If each Union will contribute 10 cents per capita we will have more than the required amount. Some of the Unions of course will not make this average, but the large majority will not be satisfied to stop with this. One Union has already paid \$56.25, and some can pay more than this amount, while others perhaps cannot pay more than \$5 to \$10, but let every Union in the State contribute something even though it is not more than 10 cents. Remember the widow's mite and let every one do just what they can and the Lord will surely bless your efforts.

Collections should be sent to Dr. A. P. Montague, East Lake, Ala., or to any member of your committee.

Gwylm Herbert, Chairman,  
Bessemer, Ala.  
J. M. Shelburne, East Lake, Ala.  
W. H. Bowen, Ensley, Ala.  
H. B. Wood, East Lake, Ala.  
Committee.

## State Missions.

The appeal made in last week's paper by Brother Crumpton should stir the heart of every Baptist in Alabama. The demands upon the Board have never been so pressing as now. There are a greater number of points needing the gospel (which means money and men), even we have ever had to deal with in the history of our work. The regular annual meeting of the State Board of Missions will be held early in November, and we will be expected to make appropriations to cover the work for the year. Will the churches rise to the situation, and make their contributions that will be commensurate with the situation. The deficit of \$1,000, mentioned by our State Secretary, has not only to be provided for, but we must have funds to pay our missionaries as well as provide for increased demands. To do this, increased contributions is imperative. Shall we come up with the \$2,500 asked for and gladden the heart of our faithful, hard worked secretary, which will place the Board in position to do what the best interest of the Master's cause requires at this time? Brethren, the time was Gal 7—Baptist

SMITH never more opportune than now to make an aggressive movement forward. Will the pastors see to it that their churches come up to the full measure of their duty. Every Association should endeavor to enlarge its apportionment for the year which means expansion and certainly we must expand or we retrograde.

G. G. Miles.

## Condition Desperate.

These are the words of State Secretary Crumpton. They mean a great deal and should be heeded by every pastor. Our people, as a class, are a willing people, when duty is pointed out to

them. Our missionaries, employed in our State, are in need of their pay for their services; they are a class of men dependent on their salaries for the support of their families, hence it is wrong to keep them waiting.

If the pastors will at once bring the matter to the attention of their congregations, the amount can be raised within thirty days. Give the people a chance and they will come up manfully to the demand. Some pastors are too timid in asking for mission money. We honor the hero in every good cause and especially in the cause of the Master; hence we trust that all the pastors, over the State will appeal to their members for contributions at once, so that the secretary be no longer embarrassed. It is a duty we owe to the denomination to come up promptly with the money.

John G. Harris.

Montgomery, Ala.

## Birmingham Notes.

The Baptist Pastors' Conference held a very delightful session.

Pastor J. G. Lowery preached to his charge at Trussville, received one by letter, and had a good day at all services.

Pastor Walter S. Brown had two good congregations and a growing Sunday school Sunday at Fountain Heights Church.

Pastor Barkley received four by letter at his Brighton charge, and one by baptism. Had delightful meetings at both services.

Pastor J. M. McCord was at New Prospect last Sunday, which closed his first year with that church, with fine prospects ahead for progress.

Dr. B. A. Dawes of Louisville, who is holding a meeting at East Lake, was a visitor at the Conference and gave views from his home and the condition and progress of the Baptist cause there, all of which gladdened our hearts.

Pastor Dickinson had all that he could accommodate in their present meeting place, but the First Church folks hope to be meeting in the Sunday school part of their new building in a few weeks. He received one member by letter.

Pastor A. C. Davidson preached to his church, South Side, at 11 a. m. on "The Ideal Home," and at 7:30 p. m. on "Our Part in the Making of Criminals." It was a good day altogether. The Sunday school grows and the church received two members.

Pastor W. M. Blackwelder of Woodlawn, preached to his people at both hours, in the morning on "The Beatitudes" and on "The Transcendent Value of Truth" in the evening. They turned out well to hear him and had one accession to the church.

Pastor J. L. Thompson at Bessemer, had his house packed and received two members by letter. Has had an every-night meeting for a week with fine results and good attendance and attention. The building moves slowly because of delayed delivery of material.

Dr. Dawes has been helping Pastor Shelburne at East Lake last week with fine success, there being about fifteen

additions up to this date. The meeting will continue another week at 3:30 in the afternoon and 7:30 in the evening. The attendance has been fine with deep spiritual hold upon the people.

Pastor J. A. Hendricks has been holding a very delightful meeting in his own church, Pratt City, with excellent results in every way. The spiritual tone of the meeting was pitched on a high plane and maintained there with great good to all, resulting in twenty-one additions to the church, ten of whom are by baptism.

The Pastors' Conference were delightfully surprised at the close of their session at the pastor's home of the First Church, where they meet regularly, by Mrs. Dickinson announcing luncheon. She was assisted by Mrs. Stamps and all partook of the repast in such a way that showed their delight and appreciation better than any words can.

Pastor J. W. O'Hara received one by letter and one by baptism at Wylam. In the afternoon he and some of his members went to Pleasant Grove, where Brother Wallace had been preaching and doing some work and organized a Baptist Church with eighteen members, all of whom promise to make good, active material. It will be known as Harmony Church, and will come into the Birmingham Association.

Rev. E. Lee Smith, the new pastor of Park Avenue Church, North Birmingham, preached his first sermon as pastor last Sunday morning. We gladly welcome him to Alabama from Kentucky and to Birmingham district and the Pastors' Conference. He begins well in a promising, growing, new church and will no doubt have the support and encouragement of the Baptists of the district as well as his own people.

Rev. J. M. McCord read a good and helpful paper on "The Church Letter System." The discussion that followed showed great dissatisfaction with its present operation. There is a tendency on the part of the pastors to almost ignore the letter, not when one holds a letter, but not to await the arrival of the letter before giving membership, placing the emphasis upon the presence and activity of a person rather than upon a paper that certifies to his right to membership.

## Brother Crumpton Says:

"The Antioch Association way down in the pine woods of Choctaw gave over a hundred dollars for missions at the close of the missionary sermon."

"The Bibb County Association starts out right. When a church presented itself for membership in the New Association and reported nothing given for missions, a brother rose and asked the delegates if it was a missionary church. We want no more Anti-Mission churches."

## 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.

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

Subscribe for the Southern and Alabama Baptist.

# How a Methodist Was Baptized.

By Robt. J. Burdette.

This idea of church unity, you know, is now new thing. It isn't the child of this broad and liberal age, as many of us think. Even within my own memory, back in the days of sledge-hammer polemics and red-hot controversy, it was in the thought of man, and now and then some large-hearted man made a step toward it without consulting anybody. In these pleasant "afternoon" days that have come to me since I began writing "5" before my age, when I have leisure to think of things as they occur to me, I frequently find myself remembering those things which I have not forgotten. There is one page in her book of pictures which memory is very fond of showing me, and which I love to gaze upon. All the world knows who is Dr. Henry G. Weston, D. D., LL.D., president of Crozer Theological Seminary—a teacher of preachers, and especially Baptist preachers. But only the best people in the world—and a good many of them are in heaven now—knew him when he was Mr. Weston, pastor of the old First Baptist Church in Peoria, Ill. I don't know whether Dr. Weston would do it again, and then I don't know whether he would or not, and then again I'm not so sure that I know whether he would. To use a phrase that every student of Crozer will always remember—"That depends." All that I know is, that he did it once. And although it was much debated and discussed afterward, yet nobody ever said, "why" or "wherefore" to him about it. If you knew Mr. Weston about forty-five or fifty years ago, you remember that he had a way, when he didn't propose to be questioned about something, of looking straight at his interrogator, right through him at something three or four thousand miles beyond him, without ever seeing him. This was very discouraging to a man who came charging at him holding in one hand a javelin shaped like an interrogation point, and in the other a question barbed like javelin.

It seems to me that I have never seen but one man officiate at a baptism. Wherever I am, in a church where the minister stands at the font and laves with the crystal drops the brow of the unconscious infant, or where he stands in a baptistry bulged in the pulpit platform in a country church in California, or in the dim shadows of the centuries that hide in the Baptistry at Florence, always I can see the lake at Peoria, the throng of witnesses of many denominations and one faith gathered upon the river bank. I see Mr. Weston standing waist deep in the rippling water, I see the tall figure and the kindly face—a face that children always loved, and to which they instinctively lifted their own faces for the kiss that was always ready for them, I hear the voice that has grown indescribably tender with years that have softly scattered the snowflakes on his temples—hear it, as he stood at the close of the ordinance, the silver drops falling from his extended hands—

"Lord, it is done as thou hast commanded, and yet there is room."

Now, when I see a baptism like that, I go away calmly and perfectly satisfied that I have witnessed a baptism properly administered, in scriptural mode, in strict accordance with apostolic teaching and Baptist usages, in full compliance of letter and spirit with New Testament teachings. Otherwise, I am gravely apprehensive that it may

be irregular, perhaps unscriptural, or possibly even not "Baptistic," and everybody knows what it is.

Sometimes the baptisms were in the summer, as I have described. Sometimes in the autumn, when the hills were resplendent in their banners of green and gold and crimson. Sometimes the willows were just turning yellow with the first kiss of spring. And often, indeed, they were in the winter. And then the deacons, William Gregg, Albert Knowlton, Jacob Tapping, John Brooks, my grandfather, Robert Jones, and my father, would go down to the lake Saturday night and cut out a baptistry in the ice. Every now and then I observed that somebody back East "views with horror" an open air baptism in an ice-framed baptistry in December.

Well, there is nothing new or even startling about that. They are yet living in this land many old saints who went down into those icy waters in Peoria Lake forty years ago, who have assisted at the obsequies of many of the saints who stood on the shore, declaring that such an ordinance was simply murder. Mr. Weston stood in that great baptistry when the earth was baked with frost, and the broken ice floated about him. Indeed, the winter was the great time for revivals; we had the most baptisms then. But never once was a hymn omitted; never was the service shortened. Of the other ministers of Peoria of that day who baptized their converts with sparkling drops of tempered water in comfortable churches, very few are living; indeed, I cannot just now recall one. But Dr. Weston lives and preaches, and teaches daily in the Seminary, hale and vigorous in body and mind, and 82 years young. And mind you, in those rugged days, that strange, uncanny thing advertised in religious papers as "baptismal pants" had not been invented. When a Baptist preacher stood in the river in December, he got as wet and cold as water anywhere below freezing could make him. This generation, simply because it plays golf without an umbrella, thinks it invented the "strenuous life."

All the other churches flocked to our Sunday morning baptisms. After the close of the morning service the processions filed down from the old two-story Methodist ark on Jefferson street, from the colonial columned Presbyterian Church on Madison, from the Congregational on Main—the old Congregational Church, a nest of "free-soilers; its bell was, later on, the mouth of loyalty and the voice of victory, as it rang out the news of every Union victory during the war, exultant triumph at one end of the rope and Mark Aiken, the hottest abolitionist in the State, at the other—and Dr. Reed's flock of Universalists marched down from their church on Fulton street. Everybody went to the "baptizing." That was open air preaching of doctrinal sermons for you. Don't tell me people don't like doctrinal preaching; there wasn't a house in Illinois that could have held those Sunday morning congregations.

Among the many warm-hearted Methodists who came down to the lake was Judge Hale. A man justly honored and esteemed by all citizens; an upright, conscientious man; a pillar in the Methodist church. But he was never quite satisfied about his baptism. Sometimes, on "baptism morning" he would come to our church on Hamilton street to

hear Mr. Weston preach. You remember—I know you do—that people especially in the new West—were much given to controversial preaching and polemical conversation when our fathers were younger men than we are. The war over baptism, close communion, sanctification and predestination raged hotly all along the line. Baptist, Presbyterian, Methodist, Universalist, Congregationalist—went about with visor down and lance in rest, and a Christian who wasn't more than ready to give a score of answers to every man that asked him a reason of the hope that was in him, with no fear and far less weakness, wasn't considered very much of a church member. He be a Baptist? Judge Hale was a shouting, fighting Methodist, from plume to spur. But he did not want to be baptized in that broad, deep baptistry that was eleven miles long and stretched from Peoria clear across to Woodford county, and was too big to be set up inside any meetinghouse or cathedral in the world.

The judge attended the baptisms winter and summer. He stood foremost among the Baptist worshipers; so close to the water that he got his feet wet. He sang the hymns; he reached out his strong, warm hand to receive the candidates as Mr. Weston led them up out of the water; he held the shawls and wraps ready for them; he delighted to assist at the administration of the ordinance so far as he could.

Well, one morning the scene and the season and the service were unusually impressive. Some children were among the converts, I think. The service was about to close. The last hymn had been sung—"I'm not ashamed to own my Lord," or some other of the old-fashioned hymns which people used to sing most accurately when in a day and a country where the hymn books were scarcer than dress suits. Mr. Weston for a moment looked steadfastly upon the throng of witnesses just bowing their heads to receive the benediction: his hands were half raised, when his eyes rested upon Judge Hale. He was standing close to the water's edge, as usual. The tears, welling up from his overcharged soul to his eyes, were streaming down his face.

Mr. Weston made an almost imperceptible gesture of invitation. Probably no one else saw it, but Judge Hale did. It was enough. Without a moment's hesitation, without even waiting to assume a baptismal robe, without pausing even to move his watch, dropping his hat upon the ground, he strode, splashing in his eagerness fairly plunging into the water. The next instant he turned and faced the wondering multitude upon the shore; the minister was holding his clasped hands in one of his own, his other was resting upon the candidate's shoulder.

There was an intonation of deep solemnity in the preacher's voice as he began: "Upon a profession of your faith in Christ, my brother"—he laid the man gently in the yielding waters that closed above him, with the easy grace born of great strength he lifted him out of the crystal grave, and led him a little way toward the shore where the exultant deacons received him.

Then the minister moved back to where the water closed about his waist; he extended his dripping hands in pastoral blessing upon the multitude bow-

ing their heads before him, and we heard him say, in the strong, even voice we loved to hear:

"Lord, it is done as thou hast commanded, and yet there is room."

Judge Hale never became a Baptist farther than his public acceptance of immersion as the only baptism that could satisfy his conscience; farther than this he never faltered in loyalty to his own denomination; he lived and died a Methodist, and to-day a Methodist chapel in this city of Peoria, called by his name, is fitting monument to a noble Christian man.

Well, "this was not done in a corner," and of course in that day of disputatious tendencies, the incident was discussed for longer than nine days. Many wise heads shook over it gravely, and the fathers girded up their lithe and sinewy intellect and met in the shock of many a dialect conflict concerning it. But somehow or other, at the end of all the discussions which the boy could not half understand, but which he delighted to hear, one thing came to his ears and his heart very plainly—and some old people who were young half a century ago, can hear of it to-day as they heard it on that Sunday morning:

"Lord, it is done as Thou hast commanded."—Baptist Commonwealth.

## 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.

## 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.

## A Page About Baptism.

### HYMN FOR BAPTISM.

When Thou, O Christ, wast here on earth,

Didst take our form in lowly birth,  
Thy life was lived, our pattern still,  
Obedient to Thy Father's will.

Thy feet the Jordan's sands did press,  
Fullfilling thus all righteousness;  
Beneath the flowing stream was laid  
Thy willing form, Thy radiant head.

Thy baptism on that opening day  
Confessed no sin to wash away;  
Thy life was pure, transparent, bright,  
Well pleasing in Thy Father's sight.

Thou gav'st the sign of others' guilt,  
Of cleansing by Thine own blood spilt,  
Of life surrendered in the grave,  
And raised again with power to save.

We know no will but Thine. We bow  
In humble faith, with solemn vow:  
We trust Thy grace to cleanse from sin,  
We trust Thy power to keep us clean.

We die Thy death, we live Thy life;  
We share Thy victory in the strife;  
Baptism to Thee was pain and tears,  
To us the pledge of holier years.

Its sacred meaning makes us know,  
In all our tempted life below,  
Till free from sin, and bathed in love,  
We rise to Heaven, our home above.

We now, Thy followers, follow Thee  
In this blessed sign of unity;  
One Lord, one faith, one rite we share,  
One life in Christ, both here and there.

H. M. K., in *The Watchman*.

### JOHN MILTON ON BAPTISM.

That he was at one with the Baptists in their distinctive principles was settled beyond the possibility of successful question by the discovery and publication about seventy-seven years ago of Milton's "Treatise on Christian Doctrine," which he left in manuscript and which had remained in concealment for a hundred and fifty years. His definition of baptism is in every respect accordant with the Baptist position: "Under the Gospel, the first of the sacraments commonly so called is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit and their union with Christ in His death, burial, and resurrection." It is interesting to compare with this definition the beautiful lines in *Paradise Lost*:

Then who shall believe  
Baptizing in the affluent stream,  
The sign of washing them from  
sin to life.

Pure, and in mind prepared, if so  
befall,

For death, like that which the Redeemer died."

Milton's Scriptural defence of each element of the above definition seems to me unsurpassed in Baptist literature. After quoting the principal proof-texts, he proceeds: "Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the Word. For how can infants, who understand not the Word be purified thereby; any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but the answer

of a good conscience, as Peter testifies; of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants, nor required of them."

In reply to those who sought to ground infant-baptism on the fact that Christ blessed little children and said "of such is the Kingdom of Heaven," he remarks: "Seeing then that they were not brought to Christ to be baptized by Him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children, merely, but infants, are so qualified. For if competent to be baptized, they are competent on the same grounds to be partakers of the Lord's Supper! The expression "of such are the Kingdom of Heaven," "must mean," he says, "of such in respect of simplicity and innocence; whereas neither simplicity nor innocence, although they may be predicated of little children, can properly be attributed to infants, who have not as yet the faculty of reason; neither does it follow, that because he is included in the covenant, he has therefore the right of participating in such signs and seals of that covenant as demand the exercise of nature, faith and reason."—From the *Central Baptist*.

### A CLERGYMAN'S BAPTISM, CONFESSION AND TESTIMONY.

"On the evening of the 20th January, 1896, I was publicly baptized, together with my wife, at the East London Tabernacle, by the Baptist pastor Archibald Brown, in the ninth year of my ministry as a clergyman of the Church of England. The last two charges that I had previous to the event, were the curacy of St. Paul's Onslow Square under Prebendary H. W. Webb-Peploe, with whom I served in the gospel over two years, in close and privileged fellowship, as a son with his father; and the chaplaincy of Cally N. B.

What I now write is in the presence of God alone, in the deep conviction that He calls me to bear this testimony. One reason why I have refrained from speaking until now, is that I had not hitherto seen that it could be either right or desirable. Nothing distressed me more, at the time when the subject was under review for solemn decision, than to find how, in discussion with men of God, the Spirit of controversy was stirred up, before which the Holy Spirit of Love seemed silenced, and grieved away. I have feared lest any word of mine might only serve to excite such a spirit of bitterness. But I see that I have, as a witness to the truth, nothing to do with consequences; that what it required in a steward, is that a man be found faithful. And remembering that the Spirit of Love is the Spirit of Truth; and that the Love of God, rejoiceth with the truth, I know that he will bear witness that I speak the truth in love.

My rejection of infant sprinkling and reception of the believers baptism was no sudden thing with me. It was the result of the strivings of several years, the victory of a long and hard-fought inward battle. What I now say, there-

fore, will be understood to be the summary of a real experience through which I passed as an evangelical clergyman of the Church of England.

Nothing less than the knowledge of what I had, I had by the Spirit of the Truth, could have nerved me for the sufferings that followed.

Laying aside all church bias, I found the Word of God to be explicit on the following points.

First. That Christian baptism is for the babe, newborn after the Spirit, not after the flesh.

Second. That it is personal transaction between God, and the individual baptized.

Third. That it rests upon the conscious faith of the person concerned.

Fourth. That it requires and presupposes, his conscious personal surrender to the special truth of baptism, viz: Burial with Christ, after crucifixion—death with Christ, in order to resurrection—life with Christ.

In the light of these truths, I saw that faith by proxy in the matter of baptism, was not according to the mind of God.

Faith there must be, in order to the validity of baptism. God says it is to reside exclusively in the heart of the person to be baptized. The Infant-sprinkling church says: "Not necessarily; another may in certain circumstances believe for him." It therefore makes baptism possible, when God has made it impossible. The point to be noticed is that baptism has to do, according to the expressed statement of God, with a conscious personal choice of the life of God in Christ, on the part of the individual baptized. It can therefore only properly belong to the period when such a choice becomes possible. It is undoubtedly one of the highest privileges of my faith as a parent, to bring my helpless little one to Jesus, and give him wholly unto His keeping, for time and eternity. But that faith of mine, will not stand for him in the matter of his own personal account with God; and it is this with which baptism has to do. Baptism is tied by God to the individual's own personal choice and confession of Christ, not to mine for him. Hence, in infant baptism, the grand essential to its validity is wanting, because there can be no obedience of faith on the part of the baptized.

So far, at least, as baptism is concerned faith by proxy is not recognized by God; and the baptism which requires it is by necessity contradictory and invalid.

Such are some of the exercises by which I was brought to reject the sprinkling of my infancy, and to accept the obedience of my Lord's command, the "one baptism" which He recognizes in His Word, for all who would truly follow Him.

It was under my good father's faithful ministry that the goodness of God led me, by personal repentance and faith in the blood of Jesus, into a living experience of the inward and spiritual grace of baptism—the death to sin, and the new birth unto righteousness. But it was not until twenty years later, that through "a great fight of sufferings," I understood the necessary sequel, and surrendered myself in the required obedience to the required ordinance of baptism.

BAPTISM not RE-BAPTISM. By the Word of God I stand, and on the authority of that Word, I bear record

that I have been baptized once, and once only, in my life and I know that my record is true. I bless God for my infant-dedication by a loving Father, really, if mistakenly, made in the water-sprinkling; and I praise Him for my adult-baptism, really, only and truthfully, effected in the waters of IMMERSION."

By Archibald E. Glenn, M. A., late Curate of St. Paul's Onslow Square, London, S. W.

Passmore & Alabaster, 4 Paternoster Buildings S. C.—*Western Record*.

### A STRIKING ILLUSTRATION.

The rite of infant baptism received a prominent and unique advertisement in St. Louis recently. A little girl was born in one of the camps located at the World's Fair grounds. Her parents are Catholics, and desired to have her sins washed away in the approved Romish manner. As the department for the display of antiquities is not yet ready for exhibits, the ceremony was performed at the Administration building, otherwise the Washington University halls. Thus our Catholic friends get into the lead in the department of religious display. To give the ceremony official eclat Superintendent of World's Fair buildings, Mr. I. S. Taylor, acted as godfather. But he had to do this by proxy, for he is not a member of the church, and could not fill the important function of touching the unconscious infant during the application of sacred water. A priest did the effective touching. It was a genuine, though somewhat irregular, infant baptism, with pretty much all the original significance and ceremony of that very ceremonious performance. Modern pedobaptists have a very much abbreviated and disfigured form of infant baptism, out of which they leave these sponsors and this open declaration of what the baptism effects. The World's Fair specimen is the genuine thing, the only original and reliable brand. It asserts without mincing or wincing that it is a ceremony of saving efficacy and we like it in so far as it has nothing cowardly about it.—*Central Baptist*.

### PROF. HARNACK.

Prof. Harnack, the great scholar of Berlin, Germany, in his last book, the *Extension of Christianity*, says of baptism in the apostolic times: "When received into the Christian Church, the candidate was baptized \* \* The ceremony of immersion and emersion gave the pledge that the old was washed away and gone, and that a new man was there." Dr. Harnack is a Lutheran, but like all the leading scholars of all denominations, he frankly concedes that immersion was the primitive baptism.—*Western Recorder*.

### \$4 PER CAPITA FOR SPRINKLING

A Chicago pastor announced to his congregation the other day that hereafter he would charge the uniform price of \$10 for performing marriage ceremonies and \$4 per capita for sprinkling children. As to the latter ceremony he might consent to a reduced rate to clubs of ten.—*Word and Way*.

### 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.

## THE EDITORIAL PAGE.

**Dowie and the Negro.**

From the New York News.

The Elijah and roaring lion of the west, John Alexander Dowie, has paused long enough in the labor of strapping on his sword for an assault on New York to declare that the Rev. George C. Lorimer is a high priest of Baal, all because Lorimer has said something about the negro which Dowie not like. Dowie it seems, has solved the race problem, and solved it in a way that will make every self-respecting white, south or north, shudder, and every self-respecting negro, south or north, turn his back on Dowie. The Dowie solution is intermarriage, which is a solution that will not solve—at least not with the run of humanity outside the hosts of Zion.

Dowie says that intermarriage would be a manifestation of brotherhood. We think, on the contrary, it would be a manifestation of foolishness. The negro must meet his problem as a negro; else he will never meet it. The race problem will remain a race problem until there is recognition on both sides of the rights of both sides. Intermarriage—even if possible—would only embitter the sense of superiority and inferiority. The white man's duty to the negro is ended when he gives the negro a chance to prove his worth. After that the business of proving his worth devolves on the negro.

The above clipping added to what we said about the Dowie Pledge last week ought to forever settle the question with sensible people everywhere.

**The Rake's Progress Up to Date.**

The Chicago American deserves great praise for the warfare it is making on cigarette smoking, gambling, drinking and kindred evils. It uses its editorial columns and also calls into service the pen of its artists.

Speaking from the bench in a New York City court, a magistrate usefully and vigorously denounced the smoking of cigarettes by boys.

We recommend his words to the attention of the District Attorneys, the police officials and others of large cities generally, who do not seem to know that the laws in many States forbid a child under sixteen years of age to smoke cigarettes in the public streets, and order the police where such laws exist to arrest any child that breaks the law.

We want boys, too, and young men, to read with attention and earnest thought this statement by this magistrate:

"Ninety-nine out of a hundred boys between the ages of ten and seventeen years who come before me charged with crime have their fingers disfigured by the yellow cigarette stains."

That is to say, ninety-nine out of a hundred of all the lads charged with crime, from misdemeanors to burglary, have had their moral sense weakened by the poison of cigarettes.

Fathers and mothers, especially FATHERS, should think about this, too.

The father who permits his young son to smoke, whose carelessness or indifference fails to see that the child is poisoning his mind and his body, is a derelict parent and fails in his duty to society.

The magistrate says, "I am not a crank on this subject. I do not care to pose as a reformer. But it is my opinion that cigarettes will do more than

liquor to ruin boys."

The magistrate goes on to say that the practice of smoking cigarettes among boys is increasing to an alarming extent.

This is due to the vigorous efforts of the cigarette manufacturers to palm off their poisonous trash on the children of other people. It is due to the fact that the public conscience fails to discourage cigarette smoking by boys as it should do.

The boy with a cigarette in his mouth or in his hands is ruining his chances, his health and his morals just as surely as if he held a whiskey glass in his hand.

The police who eagerly make an arrest when a child is sent for a pail of beer by his father show utter indifference in allowing children to smoke on every street corner.

This magistrate outlined as follows the course of the boy who begins by smoking cigarettes—and what he says is based on no theory, but on his personal observation as a police magistrate, upon hundreds of sentences that he has been compelled to pass.

This is the progress of the unfortunate child who begins cigarette smoking—at least in many cases:

First, cigarettes. Second, beer and liquors. Third, craps—petty gambling. Fourth, horse racing—gambling on a bigger scale. Fifth, larceny. Sixth, State prison.

The police pursue vigorously the keeper of an opium den. They make periodical forays in the Chinese quarter, looking for opium pipes.

Cigarettes smoked by children in this country do every year ten thousand times as much harm as has ever been done here by opium from the beginning of time.

**A New Baptist Hymnal.**

We are glad to note that the Sunday School Board has sent out tentative lists of hymns for a new Hymnal prepared by Dr. Lansing Burroughs and asking the co-operation of the brethren in helping to make it a song book of true usefulness. The following statement shows the scope of the work:

The principal object of this collection is to revive the office of song as an expression of grateful praise to God in our churches. Some of the old hymns that were sources of comfort to our fathers have been restored, coupled to airs which made them familiar. Those of the new that breathe in language and music a deep devotion are gladly included. The prevailing idea in this compilation is that the element of praise to God consists in the language and not in the melody in which it is expressed. Some compositions which evidently exist because of the popular character of the music, since the words are meaningless or undignified, have been excluded. Where harmonious music and words combine in their relationship we find a near approach to ideal worship. This collection, therefore, is intended to be a Book of Praise and not a mere singing book. The selections are either direct address to Deity, or the expression of thought and feeling which are consonant with pious meditation. Some of these latter are in language addressed to human persons, such as "Come, humble sinner, etc." or "Come ye that love the Lord;" but

their use is warranted by the peculiar fitness with which deep devotional sentiment is expressed.

Those to whom this schedule may come are not only invited but fraternally urged to thoroughly criticize the selection and to return their opinions with the utmost freeness. If we are to have a Hymnal which shall reflect the devotional sentiments of our people in the Faith, it can only be by the general contribution of the tastes and opinions of those who have been their pastors. Consequently attention is asked to the airs connected with the hymns. The style of music affected by our people differs from that which prevails in sections which hitherto have furnished some admirable compilations. To use some airs would be useless, since they are not in accord with the musical tastes which prevail among us. Suggestions concerning some airs which have been engrafted into local church life would be welcomed.

It is specially desired that as early attention as possible may be given. When the opinions of those to whom this schedule is submitted are in hand, the collection, with such suggestions as may be furnished, will be put into the hands of a Commission for severe testing before further attempt at publication.

We have just received from Doubleday, Page & Co., publishers, 34 Union Square, N. Y., a copy of "The One Woman," by Rev. Thos. Dixon, Jr. The World of today gives the following outline of the story:

A marked lack of sympathy with the poorer classes and a manifest hatred of socialism mark "The One Woman" of Rev. Thomas Dixon, Jr., who goes back to patient Griselda for his type. A clergyman from a smaller community secures a pastoral charge in New York, and accepts the teachings of socialism. He is happily married and has children, but a woman of great beauty and wealth comes to assist him in his work, and he discards his wife. He then marries the other woman, the ceremony consisting in the declaration of marriage by another clergyman in the presence of several witnesses and the contracting parties. By the citation of several writers on socialism, none of them American, Mr. Dixon demonstrates that socialism and free love are practically bound up in one another. The new wife takes up with another man, a banker of the conventional manner of thinking, and the husband kills him in cold blood. Thereupon the wife of his youth comes to his rescue and eventually secures his pardon after he had been duly condemned to death. Though the actual question of the marital relations is more vital in the argument of this book than in any of its predecessors, the issue is so clogged by the author's prejudices that it is more apparent than real. Few novels are more lacking in spiritual quality.

Having heard Tom Dixon preach and speak we confess to a keen sense of disappointment in reading "The One Woman." As a real study of socialism it is a farce, and as a work of fiction it is crude and without any literary beauty to save it. It is hopelessly sensational and will probably be a good seller. This will repay the publishers and satisfy the author.

Dr. George B. Eager writes: My class in Biblical Introduction numbers 115 and is by all odds the largest class of late years at a corresponding period, perhaps in the history of the Seminary.

Dr. Montague writes: I return to push, God willing, the fortunes of Howard College to the best of my poor ability. The number there now is about 160, thirty-seven ahead of the total number the year before I took charge. The professors have done nobly in my absence.

We had the pleasure of spending a few hours at the Chilton Association and greatly enjoyed the hearty way in which the brethren greeted us. We arrived too late to hear the sermon by Rev. S. M. Adams, the moderator. It was highly complimented. Bro. I Winsor was in the chair during our visit and kindly gave us an opportunity to talk to the Association.

We spent a day with the brethren at Tuskegee. Rev. W. G. Gregory, the moderator, presided with dignity and made the session pleasant by despatching the business without hurrying through with the order. Dr. Provence is delighted with his work and the church is rallying to his leadership. We were simply delighted with the church building and the great oaks in the yard were worth a day's travel to see.

We welcome Rev. E. Lee Smith and his charming wife to Birmingham. They bring with them their handsome little son, Jesse Barnett Smith, who was named for "ye editor" when he was preaching at Johnson City, Tenn. Brother and Sister Smith are devoted workers and we congratulate the Park Avenue Church at North Birmingham, on having secured their services and pray God's richest blessings on their labors.

Rev. John B. Appleton writes: I send you P. O. Money Order for \$12, hoping it will give you as much joy to receive it as it did me to collect it. Go on to improve the Baptist till you make it the peer of any in the land.

Brother Appleton is not the only preacher who has voluntarily helped us at the Associations where we had no representative, for others have cheered and encouraged us by sending in good remittances. We wish to thank all those who have spoken a good word for the paper at home and in the Association.

We spent Thursday and Friday at the Elim Association in Escambia county receiving a royal welcome. It was truly encouraging to find the pastors so eager to help us put the paper into the homes of the people. Rev. Thomas Fillingham, the moderator, made a fine presiding officer and Bro. J. H. McAnnally was an efficient clerk. The Association met with Sard's Church, one of the prettiest country churches we have ever visited. When completed it will be a credit to the entire Association. Brother Holly, the pastor, deserves great credit for the way in which he has led his people to give and they deserve much credit for the manner in which they responded to his appeals. It was a delightful season for us in spite of the continuous rain.



**OBITUARIES.**

**HATTEMER.**—Sometimes we meet a girl of angel form and press in friendship's clasp the hand of one whom the Seraphs with the mystic wand of genius. Sometimes in the course of a whole life you gaze into the eyes of brown idolic splendor whose liquid depths are unfathomable to the selfish creed of earth, and which bring in their exquisite beauty a glimpse of heaven to this world of ours. Sometimes one may after long and world wide pilgrimages stand before the shrine of a pure heart and see exemplified in a life of unselfishness the most exalted creed of the crucified one and behold the altruistic spirit of this one touch transfigure and enable all whose lives are brightened by it. I once knew such a being. Her name was Ellie Hattemer. Since she has gone from this earth I sometimes think that it was some holy trance or vision in which the All-wise One sent this superb likeness "of the pure in heart" to show to the poor ones of earth the glories to be revealed in paradise. O, Ellie! Ellie! come back if but a single day and let mother, father look into thy 'ove-lit eyes. Come back and let brother, sister catch once again thy smile of joy around the fireside. Come back and let thy pastor and his wife feel thy love for thy Master and His dear cause. Come back to be once again the center of the glad social circle in which thy world of friends gathered around thee. Come back to bless, elevate and ennoble our young men—to turn their feet from the paths of sin into the sweet delightful ones of service. Come back that thy slender fingers, the interpreters of thy soul may once again bring from the heart of the mighty instruments of music, the gentle rain of spring—the mad, wild hurricane of summer, the wierd sad fall of winter's snows or the mocking bird's song or the longing of the angel in his eternal flights to the end of the universe, or the sigh of unrequited love or the vow of some mad hero as he dashes to battle. O! the fancies, fantasies and dreams that rushed through the brain when thy skilled fingers touched the keys and interpreted the souls of earth's great masters of music. Come back to thy accustomed place in the church and let us all feel the organ awakened to life as it responded to the touch of a mistress of the art of music and where we once saw thee at thy gifted mother's side, helping to teach the little sunbeams their parts and thus thou didst help them on life's hard cruel journey. O! Ellie, we miss thee. When the light gathers in the east and through the gates of the morning floods the world we miss thee. In even's tide and the silent hours of the night we miss thee. Thou art gone, but not forgotten, when such a spirit as thine can be forgotten then will the children of earth pluck all remembrance of the Savior from their bosoms and fling them in the trampled dust of madness. Thou art gone and the wild floods of our grief course over us like some mad delirium which falls from the eternal sunlit summits of the mountain heights. Thou art gone! and thy place is still vacant in home and heart and game and social circle and church. There is none to fill it and in the long anguish stricken years to some mad avalanche which falls from for earth Fate answers! "None!" And yet with this grief in our hearts, dear Ellie, we feel that we are all better because thou hast lived and died. Thy

mother, whose pillow at night swallows the many fountains of her tears, thy father, whose great stern heart has been broken, thy brothers, sisters, the playmates of thy youth, the youths and maids of thy young womanhood, the people of older years who loved thee all, all have been made better by thy life. Thy friends both old and young, are nearer heaven because God gave you to us awhile. Thy people, thy friends, thy church, yea thy town are all better because thy sweet life shed its crown of heaven into this being. And yet, and yet, thou art gone from us when will we ever come to remember that thou art here no more? It may be tomorrow, it may be never; but of one thing we are assured that the Seraphic power of thy life will never be lost, but like some sweet perfume of Arabia will linger to bless our lives forever. But we must bow to the will of God. In our wild grief we may have forgotten that there are fairer bowers than earth can boast, more beautiful streets than the foot of man hath ever trod, purer atmospheres than earth's children have ever breathed, finer palaces than the crowned of this world ever occupied in the kingdom where thou now dwellest. We forget that in that fair country is the true home of the soul, that no sun ever shines on the lovely nor placid plains nor peaceful mountains, nor lovelit mansions and palaces, that the light of heaven is the Lamb of God. We forget that in that land of pure delight to which thou art gone that no restless rolling sea—the mow of earth's drowned millions ever spreads its awful shore upon heaven's glorious domains. No fever blast, no mildews curse, no pain nor suffering, no night's death distilling dews, but sacred high eternal noon pervades all heaven forever. Mayhap, dear Ellie, in thy roving over the eternal vistas of beauty, thou by thy Savior's side, seest the mansions which are daily growing up in heaven's courts, courts for thy loved ones as by good deeds, true faith, loyal love they send up the material which forever shall stand and which the angels make without hands, eternal in the heavens. Ah! Ellie thou art happy in heaven and we soon thy happiness shall see for the time will not be long.

"She shines in the light of God  
His likeness stamps her brow,  
Through the shadows of death her feet  
have trod  
And she reigns in glory now.  
No breaking heart is there,  
No keen and thrilling pain,  
Nor wasted cheek, where the frequent  
tears  
Hath rolled and left its stain.  
No sin, no grief, no pain,  
Safe in the happy home  
Her fears are fled, her fears all slain.  
Her hour of triumph come  
Oh! friend, of her mortal years  
The trusted and the true  
Who are waiting still in this vale of  
tears  
She waits to welcome you.  
Do you mourn when another star  
Shines out in the glittering sky  
Do you weep when the voices of war  
And the rage of conflict die?  
Then why do your tears roll down?  
And why are your thoughts so riven?  
There's another gem in the Savior's  
crown  
And another soul in heaven."  
Their friend and pastor,  
Sidney J. Catts.

**Orphans' Home.**

This dreary October evening tells us that winter is coming, and when it comes it will find the Orphanage better prepared for it than it has ever been before. We have a new barn which is sufficient shelter for all our stock. This barn is filled with hay, oats and rough feed, thirty tons or more.

We have already housed a winter's supply of coal and have heating apparatus sufficient to keep our family warm through the winter. North Alabama furnishes the coal, much of the money and many of the children. Six children have come to us this week from that part of the State, and two more are expected from that section tomorrow. At this rate when will we need less coal and less means?

Our sick ones are all about well. No very serious sickness has come to our family for thirteen months. Five more will give us a family of 100; sixty-eight are in the main school and most of the others go to the kindergarten. Ninety-five meals three times per day is 285. At 8 cents per meal would be \$22.80. Much of this comes from the farm in the shape of potatoes, peas, turnips, milk, butter and pork; but thoughtful ones will not forget that with all this it takes something to feed, clothe and keep in school a family of ninety-five. May God direct it all.

Miss Stitt will carry the kindergarten school to the Conecuh Association. J. D. Pittman.



Wear this SKIRT for \$2.98  
MADE of high-grade Thibet cloth; finished perfectly; trimmed with warranted-to-wear Taffeta; cut and tailored by our experts. Comes in black only. Send for sample, or order at once giving belt measure and front length. Return if not satisfactory. This special price is made to acquaint you with our skirts and ladies wearing apparel.  
LON CAMPBELL & CO., LOUISVILLE, KY.

**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. Renfro, 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. Renfro, 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. Renfro,  
Administrator.

**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.

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Birmingham Business College  
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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?

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JEWELERS,  
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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.**

Estate of Mrs. Elizabeth J. Echols, deceased.

Under and by virtue of an order of sale made on the 8th day of October, 1903, 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.

# Down With the Whiskey Traffic.

## THE DISPENSARY.

The Devil's business got so bad  
It needed regulation;  
The people said, "We'll help you some,  
If you'll help education.

We'll take your business in our hands,  
And in our name we'll run it;  
We'll make the place so nice and clean,  
That no one need to shun it.

We'll take away all blinds and screens,  
And have one door of entrance;  
For cash we'll sell to men of age,  
And once a day for instance.

But this offset we'll overbalance,  
By selling larger packets;  
And men can't drink in our shop,  
At home they'll make their rackets.

Behind the doors and back of stores,  
They'll have to tilt their bottle;  
The temp'rance vows of lookers on,  
They can in this way throttle.

Yes, Devil, we will do all this,  
Our influence and our money,  
We'll give to run your business with,  
And think you sweet as honey;

If you will only pay us more  
To run our town and schools  
Nor care a fig for being called  
A silly lot of fools."

Said His Satanic Majesty,  
"Though a show of fight I'll make,  
I like your proposition so well,  
That fight is but a fake.

I long have wanted as my pards,  
The Christians of the nation;  
And have their influence and their  
wealth,  
To elevate my station.

Of course it counts for naught with me,  
In whose name the shop is run;  
Nor how much profit goes for schools,  
So I can have my fun;

And keep on breaking hearts and homes,  
And bringing desolation,  
To many wives and youthful lives,  
And blighting all creation.

The thing that pleases me the most,  
And fills with joy my cup,  
So popular you'll make the trade,  
They'll never give it up.

The citizens and Christian men,  
Who gives me such a boost,  
Of course with no consistency,  
Can knock me off the roost.

They will turn round and stamp me  
out,  
When they view my business through,  
But everlasting friends they'll be,  
Because of revenue.

The hopes of prohibition folks,  
Which I have always hated,  
Will once for all receive the blight.  
By Jove! I'm so elated!

Yours for Prohibition,  
J. R. Wells.  
Talladega, Ala.

## CHECKS SUGGESTED.

1. Let every dispenser be made a Justice of the Peace empowered to administer oath. Require him by law to swear every man applying for liquor as to his name, age, and for whom the liquor is bought. Require him to enter the name of each applicant in a book of registration. Let this book be open for inspection at all times by a committee of five women appointed by the judge of probate, and also to the inspec-

tion of any and all other persons who may apply to see same.

2. Make it a crime against the State for any man to swear falsely or to misrepresent any of the facts required to keep this record. For false swearing and misrepresentation let the law against perjury have full sway.

3. Make it a penitentiary offence for any one to act as agent for minors—either for pay, or accommodation.

4. When a minor is found under the influence of liquor, even to the odor on his breath, have him arrested and put in the county jail till he tells where he got the liquor, from whom, and all about it. Then put in the State prison the person who furnished it to him, even if it be his own father, mother, brother, or sister.

5. Let the State create a Patent Medicine Inspecting Committee consisting of twelve persons, at least six of whom shall be women who are members of the leading churches of the State, and the other six shall be chemists and prominent physicians. The unanimous vote on any patent medicine shall be necessary to permit the sale of it in this State. Our people are now being crazed and killed by poison, drugs, etc., under the name of medicine.

6. Let all the Christian people of Alabama organize under one general name and demand reform—lest we die.  
A. W. T.

## A BIRD'S EYE VIEW OF THE DISPENSARY.

Yes, I live in a small town situated on a high hill in the midst of the dispensary district; in fact every town within a radius of forty miles of this one has its dispensary. For four years I have watched with eager eye the influence on the country at large and on the young men and boys in particular. I have asked the old level-headed men from every quarter possible what they think of the dispensary compared with the saloon, and find the following answers in nine cases out of ten: Whiskey drinking is rapidly increasing; men are now drinking openly and above board because, as they see it, the disgrace, the evil tendency, and the sin, are all rewarded by the respectability(?) given the traffic by the influence of prominent men in both church and State. Men, who, a few years ago, would have been insulted at the offer of the bottle now smile and say, "well, yes, brother So-and-so, I believe I will join you in this juice of the vine!"

I believe at the lowest estimate that 25 per cent. more men now drink liquor than did four years ago, and further, that 25 per cent. more men are seen "getting drunk" than could have been found four years since. But the worst has not been told—among the boys, the idea of the disgrace of drunkenness is fast passing out. Betting, gambling, drinking and all the attendant evils are fast planting themselves in the very gardens of our society. Our women and our girls treat the matter lightly and continue to associate with those who debauch themselves. Where will it end? A prominent Methodist brother living in Barbour county told me recently that the dispensary is ten thousand times worse than the saloon. The devil dressed in Christian clothing and handled by church members is in his glory—his kingdom is covering this

country under the guise of respectability.

Our great State has turned bar-keeper on a grand scale for the profit. Our smaller towns are grog-shop-keepers for the revenue; our citizens are all silent partners in this saloon business, for they accept the profit in public schools, in electric lights, in water works, in paved streets, and in reduced taxation.

Brethren, let us be honest for a moment and see if we can dodge the question. I need a side walk; it will cost me \$50 to build it; it is my property and the walk will enhance the value of it 10 per cent. I agree for the proceeds from the dispensary to be used in building that walk which makes my lot worth \$50 more. I smile at my good luck and accept the profit—I am a partner in that liquor traffic and had just as well put my name on a saloon sign-board and hang over the door of a bar-room and get behind the counter and sell the liquor for the profit. My children must be educated—yes sir, I must fit them up for life. I accept \$50 profits from the liquor traffic and pay my tuition. I am a partner; I am a bar-keeper—I know it, the people know it, the devil knows it, and the Lord of Heaven knows it. Let us pray God for strength to overturn this State government and take out of it the revenue from the sale of liquor. Let us vote to tax ourselves for school purposes, for side walks, for electric lights, etc.

"Keep church and State separate!" we cry. Then yoke up the dispensary and the State and think we have a fine team! The very idea of this union was conceived by an infidel, was born of the devil, and is now being nurtured by all of us.

Christian people of every faith and order, would you allow your lovely daughters to marry a drunkard? No! no! Then rise up in your might and see to it that your town does not marry a dispensary—both alike destroy happiness and home.

Your Brother,  
A. W. Tate.

Newton, Ala.

## AGAINST THE WHISKEY TRAFFIC.

Will you allow me a little space in your valuable paper to express my opinion on the duty of Christians toward whiskey?

I agree with Brethren Standlin and Stamp in their article published in the Baptist of Dec. 24th. It is high time that we prohibition people should be awake and at work in earnest against a traffic which is so great a curse in our land. Let us be allowed to vote at the polls for an amendment which shall prohibit the sale or purchase of any intoxicants as a beverage. For God's sake and our children's good and for the good of our fellow man we should kill the saloon with all its damning influence. Let us fight the dispensary—for it is "a wolf in sheep's clothing"—a "decent bar room" with more poison for our boys than any saloon. How a Christian can espouse the cause of a dispensary or the traffic of intoxicants in any way is more than I can understand. The plea of some of our good men is that it brings in money to build churches and schools. Such money is foul money, and I trust I shall never have to worship in a church built

with such funds, nor patronize a school kept up with such money.

Blind tigers are also a disgrace, and we could wipe them out of existence if we would all pull together and do our duty.

Now, brethren, all over our fair State, let us wake up, and by the help of God do our whole duty in this matter, not fearing what man may say of us. Let us make our State what it should be, a God-fearing, moral land.

Hoping that 1903 will witness the death of the traffic, I am yours to count on, in Christian love.

D. W. Watson.

## A PATHETIC INCIDENT.

The following story is related of an actual occurrence in Tishomingo county, Miss., not far from the northeast corner of the State. A bright young man whose father was a strict member of a Baptist Church, and, who, himself, was likewise a member of the same church, became a victim of the liquor habit. He won the heart of a young lady of culture and refinement. Her father knew the young man's habits, and objected to the marriage. So he stole the young lady and married her. At this her father became enraged, and forbade her entering his house again.

Perhaps she thought she could reform her young husband. Perhaps she did not believe the reports about his drinking, for "Love hides a multitude of faults." But it was not long till she had an opportunity to learn the facts in the case for herself.

One night, when her husband lay beastly drunk, the young wife was missing. Search was made for her, and at length, she was found at the drug store, where she had bought a vial of laudanum, and had swallowed about half of it. The doctor, by the most strenuous efforts, succeeded in saving her life.

When she had recovered she was asked where she had been. She replied: "I went down home and looked through the window at the children—my little brothers and sisters—but they didn't see me."

"Why did you try to kill yourself," she was asked. "Papa don't love me!" sobbed the poor, broken-hearted girl, "and Walter loves his whiskey better than he loves me!"

N. B.—"Walter" cannot get "his whiskey" near him in Mississippi, nor just across the line in Tennessee, but by sending to Cherokee, in the State of Alabama, he can get all the whiskey he wants. See?

B. F. Stamps.

## THE WHISKEY DEMON.

I notice the whiskey demon is beginning to "poke up" his head in the form of dispensaries in prohibition districts. In St. Clair county, many districts of the county have long enjoyed prohibition, and in 1894, the remaining saloons were killed by law, and for more than eight years the entire county has enjoyed prohibition. Crime has lessened, fewer homicides, less drunkenness, and the criminal dockets are clearer than for years. At the spring term, 1902, of the circuit court, the grand jury returned only eleven indictments, and the fall term, same year, twenty-two indictments were returned, all misdemeanors.

But notwithstanding these condi-

tions, notices now appear in the papers that the Legislature will be asked to establish at least two dispensaries in this prohibition county. Some of which notices are signed by Baptists. All this is done in disregard or defiance of an expression of the denomination on the subject by the St. Clair Association, at its last session, when the following resolutions were adopted by unanimous vote:

Whereas, The sale of intoxicating drinks is a great evil and should be opposed by all Christians; and,

Whereas, An effort may be made in the near future to introduce the sale of whiskey at some places within the bounds of this Association; therefore, be it

Resolved, That this body is unequivocally opposed to the sale of intoxicating drinks in any form and under any system or plan whatever within its bounds.

The liquor men are at all times and under all circumstances in the fight for liquor. In Etowah county, in the November election, the question of open saloon or dispensary was agitated and the liquor men were all on the side of open saloon, but in this prohibition county, of course they favor the dispensary. To hear some of the dispensary advocates talk, the sting and sin has, in some way, been extracted from the dispensary whiskey. Church members are to be put on the Board of Control and a first class Christian gentleman is to be the dispenser.

I assume that the moralized or Christianized dispensary is doing more to break down prohibition and to encourage intemperance, than the open saloon, in the one we know of its evil effects, but in the other, we may have to wait for a time to see the full crop reaped.

So I suggest that all Christian denominations should rise up and meet the demon and bruise his head in whatever form he may "poke it up!"

The Legislature should be forced to reflect the will of all the people concerned. Left to a vote of the people, St. Clair will remain prohibition.

N. A. Hood.

#### INTOXICANTS OUTLAWED.

It may not be generally known that intoxicants have been outlawed by the United States Government. It is a penitentiary offense for any one to sell intoxicating drinks to an Indian, or to introduce intoxicants into the Indian Territory. I lived in the Indian Territory five years, and can testify to the law's being enforced. I lived last in Ardmore, a city of about 12,000. It was not incorporated, but it was a quiet, peaceable place. There is more lawlessness in some towns in Alabama of 500 inhabitants where they have saloons or dispensaries.

Is not this law violated? Yes, the law against stealing is violated too. But if there was no law against stealing there would be more stealing.

If whiskey is a dangerous thing for an Indian to drink, is it not dangerous for a negro? A negro is not much better than an Indian. If liquor inflames the savage instincts of an Indian what will it do for a negro? The negro is a dangerous element in the South, and more so if he is allowed to drink whiskey. I am of the opinion that there would be fewer lynchings of bad negroes if bad negroes were not allowed to buy whiskey.

Again: Every boy in Alabama who is large enough to wear knee breeches,

can get whiskey if he has the money to buy it. He can send by a negro to a saloon and get all the whiskey he wants and the negro will never tell if he gets a "dram" for his trouble. Some saloons and dispensaries have a negro around for this purpose. Every boy in Alabama who can raise the money, can get the whiskey. Besides I suppose it makes little difference about the money, if the saloon keeper can thus create in the boy an appetite he is building up a future customer for his vile stuff.

For the two reasons given I think that it ought to be a penitentiary offense to sell intoxicants to a negro, as it is to sell to an Indian.

Another thought: If it is a penitentiary offense to sell intoxicants to Indians, and if it ought to be the same for selling it to negroes, if it so arouses their savage natures as to make them dangerous, if these inferior races are to be made the beneficiaries of such benign legislation, then, how about the white man? Is the white man not entitled to as good laws as the Indian or negro? An eloquent negro orator once very graciously admitted that "a white man is jis as good as a niggah if he only behave hisself."

The glorious time is coming when in every State he who sells or gives intoxicants to Indian, negroes or whites will be sent over the road. See Hab. ii, 15. God speed the day.

B. F. Stamps.

#### DRUNKARDS CLASSED AS LUNATICS.

They passed a law in Iowa last year permitting the confinement of confirmed drunkards in lunatic asylums. It made little stir, but within eight months 300 alcoholic patients were under restraint and treatment. An Iowa despatch says that inebriates continue to flow into the State asylums at the rate of about fifty a month, and that an Iowa court has just ruled that their constitutional rights are not violated by their detention. Some of the inebriates don't like to be shut up, but the treatment they get seems to be humane and salutary. Their liquor is stopped, and they have to work on farms, and are encouraged to improve their habits. When they seem to be cured they are discharged, and report says that, so far, about seventy-five per cent. of the cases have so resulted. This seems like excellent management of drunkards. Men who cannot, or will not, control their thirst ought not to be left at large to get themselves and others into mischief. Neither should they be sent to jail. If they are irresponsible because of their propensities, they should be shut up and looked after until they are cured and while under restraint they should be made to work for their living. The Iowa method seems a good deal more enlightened than the New York plan of keeping up an endless chain of dipsomaniacs between Manhattan and "the Island." An easy, legal method of securing timely periods of seclusion for unmanageable drunkards ought to make for the peace of families and the diminution of drunkenness. Men have no moral right to be drunken. If they have demonstrated a dangerous and continuous lack of self-restraint, some other sort of restraint should be substituted for it. The Iowa idea seems pretty sound. —Harper's Weekly.

Subscribe for the Southern and Alabama Baptist.

#### 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.

#### Coming Back from the Saratoga Races.

A Picture of Licensed Gambling and Roguery.

A New York morning newspaper—the Sun—describes the return of the gambling men from the race track at Saratoga. Of one special train called "the Yannigan Special," it says:

"The Yannigan Special was crowded with a crap and poker playing crowd of jockeys, sheet writers, dead line men and others. Colonel Pinkerton and the Honorable Pat Sheedy were on this train."

There is a brief description of the return of race track scum, of the private detective employed by the "gentlemen" who manage the race tracks for the purpose of sifting out the thieves that disturb their gambling operations.

In another paragraph the Sun says of a rich horse owner who came back from the races:

"Mr. Whitney had nothing to say, except that it had been a great meeting."

But OTHERS had something to say. For instance, a middle-aged woman was caught stealing in a big department store.

She fell on her knees when she was arrested, and begged them to spare her for the sake of her grown daughters.

She wept and fainted, and went to jail. Her name, her husband's name, and her daughters' names were all printed.

This woman had lost her money gambling at the Saratoga races and had been driven to stealing by her losses.

It is probable that this woman's grown daughters had something to say in addition to the fact that it "had been a great meeting."

These daughters, if questioned, would have said that race track gambling, maintained for the amusement of a few rich men and for the enrichment of a few thugs and blacklegs, had made a thief of their mother and disgraced them.

We believe that in time the people

of the various States will realize what the gambling race track is—a breeding ground for criminals and a corrupter of honesty.

We believe that before very long steps will be taken to put the race track gambler in jail with the ordinary small gambler who does so much less harm.

Just at present the race tracks, with their blacklegs and their touts and their criminals, are allowed to thrive because the great horse owners want big stakes, and the gambling pays for the stakes.

We advise the legislators to stop the gambling and allow these men to pay for their own pleasure, instead of taking it at the expense of thousands of ruined men and women.—Chicago American.

#### Samples Mailed Free.

Fifty Thousand Packages of Dr. Blosser's Catarrh Cure to be Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send fifty thousand trial packages of his remedy to sufferers who will write him.

This remedy is a harmless, pleasant vegetable compound, which is smoked in a pipe the medicated vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a trial, write a letter at once to Dr. Blosser Company, 352 Walton St., Atlanta, Ga.

The corn crop has been fine and cotton is bringing a good price. Be thankful, brethren, and help us to share your thankfulness by sending us your back dues and renewals.

#### Your Physical Salvation.

Never neglect constipation. It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poison through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Your physical salvation lies in using Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum nor a liquor. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Send for the sample today. Address, Vernal Remedy Co., 18 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

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

## Field Notes

### SUNDAY SCHOOL WORK.

The friends and active advocates of this cause contemplate an early visit to this city by Judge Joseph Carthel and Miss Minnie Kennedy, who will be invited to come to Huntsville at an early date to help arouse a new interest in the work at this point. The Beat Sunday School Convention held at the Dallas Avenue Baptist Church a few Sundays since, showed an increase in attendance of scholars and there is hope that all of the schools may be brought up to the highest possible standard. A visit by the distinguished Sunday school workers will produce a good effect in all departments of work here and it is hoped that they will not turn down the invitation to come and help us out.

A new Baptist Church was organized at Ryland, Ala., Sunday afternoon at 3 o'clock. Rev. H. E. Rice of the Dallas Avenue Church, and Rev. W. M. Murray of the First Church, assisted in the organization.

The Young Peoples' Union of the First Church continues to have large crowds and is doing good work for the Lord.

The Mission Churches around Huntsville are doing very well, but need the prayers of all the good people in the denomination. They are not by themselves, the uptown churches need it just as bad.

Murray's November revival is still ahead and the church members are going to make the best of it possible.

The First Church Sunday school has made a small donation to Rev. Stewart's orphan home at Evergreen.

J. E. Pierce.

### COLPORTAGE REPORT.

During the eleven months that I have worked in Alabama, I have distributed over 29,000 pages of tracts and have sold and given away 565 Bibles and Testaments and 752 other religious books, 1,317 in all, worth \$533.40. I did not devote half my time to strictly colportage work.

B. F. Stamps.

### "THE PEA VINE."

"Grace be unto you and peace from God our Father, and from the Lord Jesus Christ." I desire to forget self, and say a few words for the comfort of our beloved brothers as regards the "unknown pea vine." I am impressed the pea vine will sprout again if it only be cut down, therefore, let us pray the "Father" to help us to dig down to the roots of this vine and see if the first "Campbellite" preacher was a "legal Baptist preacher," or did he spring from some "illegal" denomination? if he did it appears to my mind they all must be baptized by legal authority, but if their first preacher sprang out of our "missionary body," then we only have to make reconciliation towards each other upon gospel terms.

With love to all I trust to remain ever a brother.

W. A. Powell.

### BROTHER REGISTER RESIGNS.

Mt. Liberty Church has accepted the resignation of our pastor, Bro. J. F. Register, who has been pastor for six years in succession. I have never met with a more devoted servant of the Master than our retiring pastor. It was a sad parting and brought tears to the eyes of many. Like the Master, he

is all the time going about doing good. The membership of the church and the community at large loved him. We humbly pray that the Lord will bless his labors in his new field. We have called Bro. P. L. Mosley to serve us as pastor for another year.

J. H. Gunter.

Haw Ridge, Ala., Oct. 4, 1903.

### A CORRECTION.

In your issue of Sept. 30th, I note that you quote me as having voted against the Sunday baseball bill. This is not correct. The Journal of the Senate shows that I voted in the affirmative on the passage of the bill. There were only ten negative votes on the question while you state that there were eleven.

W. B. Castleberry.

Senator Eighth District.

(We clipped the item from one of the dailies. We gladly publish Senator Castleberry's letter.—Ed.)

### PREAMBLE AND RESOLUTION.

Whereas, Bro. J. F. Register has tendered his resignation as pastor of Mt. Liberty Church to take effect Oct. 4, 1903, and knowing him to be earnest and conscientious in his pastoral duties and believing that he is led by the Holy Spirit and he comes to his decision after deliberation and prayer, be it

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

Second, That during the six years that he has served Mt. Liberty Church he has been a very zealous, able and faithful pastor and by his consistent walk and Godly conversation has won the love and esteem of the entire membership of the church and the community at large irrespective of denomination that during his six years' pastorate the church has progressed wonderfully, growing from a little shabby school house to an elegant church building that the pastor's salary has grown from \$50 to \$100, and other things in proportion.

Third, That the communion of this good man among our people has been a blessing which will last long after he has passed away.

Fourth, That in parting with our good pastor we ask that God's choicest blessings may rest upon him and family and that his remaining days may prove to be the most useful and happiest of all his life.

Adopted by the church in Conference Oct. 4, 1903.

Mr. and Mrs. Aurelius Nicholas Barksdale request the honor of your presence at the marriage of their daughter, Annie Elizabeth, and Mr. Peyton Alfred Eubank, on the evening of Tuesday, the twentieth of October, nineteen hundred and three, at six o'clock, Clayton Street Baptist Church, Montgomery, Alabama.

### HOME OF THE ALABAMA BAPTIST.

On the second Sunday in November I want you to come this way if you can and be at my church, Pleasant Grove, six miles north of Talladega, and see the home of the Alabama Baptist at this church and in the yard of the now living deacon, the plans were laid and put into resolution to found the Alabama Baptist. You might find some things of interest to write up. This is

## 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. Baptist 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.

### Learn Telegraphy and Railroad Accounting,

Shorthand and Typewriting. Our graduates receive from \$50 to \$150 per month directly after leaving school. Largest exclusive telegraph college in America. Established 18 years. Exclusively endorsed by 86 Railroads. You can pay after you have a position. Catalogue free. GEORGIA TELEGRAPH COLLEGE, Box 8, Senola, Ga.

an old historic church, having had as pastor in the past such men as J. J. D. Renfroe, S. H. Henderson, W. Wilkes.

J. R. Wells.

### NOTICE.

The Cullman Association will meet at Concord Church, ten miles east of Cullman City, on Oct. 20th instead of the 19th as stated some weeks ago. We invite the representatives of all our Baptist enterprises to meet with us.

J. E. Creel, Clerk.

Hanceville, Ala.

### A CORRECTION.

In my article of last week, you make me say I have given up Thomasville Church. The article should say Thomaston Church. Please make the correction. I don't know whether the error was yours or mine.

Wm. A. Parker.

### REVIVAL IN TALLADEGA.

Rev. John W. Haynes of McTall, helped in my meeting here for ten days. He preached the gospel with simplicity and power. We had large congregations and great interest generally. Fourteen were added to the church, seven of them by baptism. We look for others to come in as a result of the meeting. My work here is greatly strengthened and has received quite an impetus forward. Brother Haynes will always have a cordial welcome here.

J. R. Wells.

### FROM BROTHER PRESTON.

This is my fourth year at this place. At the end of my third year I find that I have preached a little more than 300 times and received into membership 160. Besides this work in my own pastorate I have done some work with my brethren in the way of assisting them in meetings. Since the first of last June, I have spent about ten weeks in protracted meetings. One hundred and thirty-five members have been added to the different churches during these meetings. I have not kept an account of the professions. I have assisted Brethren J. F. Register, J. M. Smoke, at Independence. W. G. Curry at Shelby, W. J. D. Upshaw at Goodwater, Jas I. Kendrick at Pine Hill, A. F. Burns at Pell City, and I. Windsor at Mul-

berry, Stanton and Plantersville.

These are among our truest, most earnest and faithful ministers in Alabama, and it is due to their faithful service that so many were added to the churches during the meetings. Bro. R. M. Anderson, our Sabbath school superintendent, has just offered his resignation, to move to Florida. This is a very great misfortune to befall us at this time. Brother Anderson is one of the best superintendents I ever knew.

A. J. Preston.

### A GOOD REVIVAL.

I was assisted in a few days' meeting at Riverside by that lovable man and sweet gospel preacher, Rev. O. P. Bentley. Three were received by baptism. Brother Bentley stayed only three days.

J. R. Wells.

### Drake's Palmetto Wine.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the Southern and Alabama Baptist who writes for it. A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

**\$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.

## Now Begins a Special Underpricing Among the Fall Wash Fabrics.

Remnants of Light Outing, cut Monday from 10c to .....	7½c	Flannelette Waistings, new designs, Monday at .....	10c
Flannelettes in light colors, worth 10c at .....	6c	Eiderdowns in solid colors, 50c quality, Monday .....	25c
Embroidery Flannel, \$1.00 quality 75c; \$1.25 quality for .....	98c	Fleece Lined Piques for waistings, reduced to .....	35c
All Wool Twilled Red Flannel, worth 30c yard, Monday .....	20c	Double Fold Eclipse Shirting Madras, Monday .....	15c
Amoskaeg Teaseldowns, 12½c quality; specially cut to .....	10c	Remnants of 36-inch light Percales, a leader .....	5c

### THE GREAT FALL SHOE SALE

For which we have been preparing months ahead, opened this morning and will continue only one week. The stock embraces all lines of Women's, Misses', Children's and Men's Shoes, and the price inducements are 20 to 25 per cent less than regular. The pricing of Boys' and Girls' School Shoes makes many notable bargains among standard goods. Factories all over the country have contributed to make this Great Shoe Sale a wonderful success--and table after table of seasonable, stylish shoes at unusual under prices will furnish a host of attractions.

#### A Brief Outline of Prices and Qualities.

Ladies' Patent Vici and Patent Colt Shoes; lace and button; all the new heels and toes; light and heavy soles. A to E width. ....	\$3.50	Misses' and Children's Box Calf school Shoes, lace and button; nothing but oak leather used in the soles of these shoes, thus insuring long service, 5 to 8, 75c; 8½ to 11, \$1.00; 11½ to 2 .....	\$1.25
Ladies' Bunion Shoe; a special shoe to fit feet of this kind; made on combination last, two sizes, larger across the ball than around the instep, insuring absolute comfort to the wearer .....	\$3.50	Misses' and Children's Kid Shoes in lace and button; medium weight soles; patent tips; warranted all leather soles and insoles 5 to 8, 75c; 8½ to 11, \$1.00; 11 to 2 .....	\$1.25
Ladies' Patent Vici and Kid Shoes, light turn and welt soles, with all the popular heels .....	\$3.00	One lot of Children's Kid Button Shoes, 5 to 8 .....	35c
Ladies' Kid and Patent Shoes, light and heavy soles; all the new fall style heels and toes .....	\$2.50	Infant's Kid Button Shoes, 2 to 5 .....	19c
Ladies' Dongola Box Calf Shoes in light and heavy extension soles; shoes built for the hardest kind of wear .....	\$1.98	Boys' and Youths' Calf School Shoes, all solid leather soles, 13 to 2 .....	\$1.25
Ladies' Kid Shoes; high and spring heels .....	98c	Boys' Armor Cruiser School Shoes; a new pair if not good wear .....	\$2.00
		Ladies' Felt Juliettes, all colors .....	\$1.00
		Ladies' Black Felt Juliettes; fur trimmed .....	75c
		Ladies' Overgaiters .....	25c
		Ladies' Wool Soles .....	19c

### The Offering in Dress Goods and Silks.

19-inch Taffetta Silks, all colors, including white and black, 50c value, Monday .....	39c yd	New Silk and Wool Plaids for ladies' waists and children's dresses 75c yd	
36 and 38-inch Zibeline and Granite Suitings, new colors and combinations .....	59c yd	At \$1.00 we can give you nearly all the popular weaves, especially black, including Crepe Esculas, Mohair, Granites, Etamines, Voiles, Primilas, Henriettas, Cheviots, etc., etc.	
Homepun Cheviot and Shepherd Plaid Suitings .....	25c yd		

### Ladies' and Misses' Ready-Made Suits, Skirts, Cloaks, Jackets, Etc.

The Suit and Skirt Sale, conducted on our special plan of little prices, has proven a notable success. We've bought heavy stocks from the cheapest to the finest and made the price the beauty of every outfit. The big department is growing more popular every day, because we are working to make it so. There has been 50 new suits added to the collection today.

They are the long corset coat effects, the long coat blouse style, the short French coats, suits, and the nobby walking suits. Materials are plain Cheviots, Broadeloths, Lymansville Cheviots, Herringbone, Blind Cheviots, Fancy Scotch mixtures and Zibelines. The garments are made in all the newest and most stylish shades for this season.		Splendid line of Winter Voiles and Etamine Skirts, nicely braided silk trimmed. Prices are only .....	\$7.50, \$10.00 and \$12.50
New line of Walking Skirts, worth \$1.75, only .....	98c	Ladies' Box Coats .....	\$2.49
New lot Pedestrian Skirts, worth \$4.50 at .....	\$2.98	Ladies' Long Cloaks .....	\$5.00
Beautiful line of all-wool Dress Skirts, worth \$3.00 at .....	\$1.49	Ladies' Long Overcoats .....	\$10.00, \$12.00, \$15.00 and \$20.00
Ladies' elegantly trimmed Dress Skirts, worth \$9.00, at, each .....	\$5.00	Misses' Long Cloaks .....	\$2.48
		Misses' Jackets, worth \$5.00 .....	\$2.39
		Misses' and Children's fine Kersey Cloth Long Coats, value \$10.00 at \$5.00	\$1.73
		Misses' Skirts in excellent styles at .....	\$1.73
		Misses' Suits and Skirts in all sizes from age 10 to 20.	

### We are Leading in Millinery If Surpassing Popularity Means Leadership.

Beaver Flats, all colors .....	\$1.98	There will be a special sale Monday of wings, birds and ostrich plumes.	
Ladies' Velvet Hats, nicely trimmed, \$3.50 kind .....	\$1.98	Ladies' white waist of the new Russian Crash, worth \$1.50, at .....	98c
New line Ladies' Street Hats, in Gainsborough shape .....	\$1.98	Handsome white waists, embroidered front .....	\$1.25
On sale Monday special shipment of Pattern Hats, worth \$18 to 25, at \$12.50		White waist of new French damask, worth \$4.50, at .....	\$2.75
In same lot are some Hats bought to sell for \$12.50 and \$15.00, special \$7.50		New white waist of London cord .....	\$1.75
Handsome line of trimmed Hats, worth \$10 each; to close out at .....	\$4.98	Big lot of white and colored waists, worth up to \$1.25, each .....	49c

# DRENNEN & COMPANY

Great Department Stores.

**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.

**Guardian's Sale.**

Under and by virtue of an order and decree of the Probate Court of Jefferson County, I, Katie L. Beville, guardian of Robert L. Beville, 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. Beville,  
Guardian of Robert L. Beville, minor.

Hickman & Hamill,  
Attorneys for Guardian.

**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 (35) feet each on Railroad Street and running back of uniform width, lot (2) running back 167.7 feet on the South side and 122.3 feet on the North side. Lot (3) running back on the North side 82 feet, and on the south side 122.3 feet. Mineral and mining rights not conveyed. Situated in Jefferson County, Alabama.

The said mortgage is recorded in Volume 320, page 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.



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	NOV. 30th.	212	40	58
Lv. Montgomery.....	4 15pm	7 00am	7 45pm	
Ar. Sprague Junction..	5 40pm	7 30am	8 20pm	
Troy.....		8 22am	9 25pm	
Brundidge.....		9 02am	10 05pm	
Ozark.....		9 52am	10 55pm	
Kiba June.....		10 15am	11 17pm	
Abbeville Junction...		10 45am	11 50pm	
Dothan.....		11 00am	12 01am	
Bainbridge.....		1 00pm	1 50am	
Olimax.....		1 15pm	2 05am	
Thomasville.....		2 10pm	3 15am	
Yaldosta.....		4 05pm	4 37am	
Waycross.....		6 20pm	6 15am	
Jacksonville.....		9 00pm	9 00am	
Tampa.....		8 10pm	10 35pm	
Port Tampa.....		8 45am	11 05pm	
Lv. Waycross.....		10 15pm	10 05am	
Ar. Savannah.....		1 35am	12 50am	
Ar. Charleston.....		6 45am	6 00pm	
Lv. Sprague Junction..	5 40pm	8 00am		
Ar. Luverne.....	7 15pm	11 00am		
Lv. Abbeville Junction		10 45am		
Ar. Abbeville.....		12 20pm		
Lv. Climax.....		2 40pm		
Ar. Chattahoochee....		4 55pm		
Going West.....	*65	*67	-60	
Lv. Elba June.....	10 00am		3 15pm	
Ar. Enterprise.....	11 00am		4 30pm	
Ar. Elba June.....	12 05pm		6 00pm	
Going East.....	*40	*63	-70	
Lv. Elba June.....	7 00am	12 30pm		
Ar. Enterprise.....	8 20am	1 30pm		
Ar. Elba June.....	10 00am	2 35pm		

\*Daily, except Sunday. -Sunday only.  
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Pullman sleepers on No. 58 between Montgomery Jacksonville and St. Petersburg.

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

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	84	71
Lv. Selma.....	4 00pm	5 00am	.....
Ar. Montgomery.....	5 55pm	6 10am	.....
Lv. Montgomery.....	6 30pm	1 30pm	5 50am
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 35am
Lv. Montgomery.....	9 35pm	.....	8 30am
Ar. Montgomery.....	9 20pm	10 55am	6 25 pm
Lv. Opelika.....	7 40pm	8 05am	4 23pm
Ar. Opelika.....	7 35pm	8 50am	4 22pm
Lv. Atlanta.....	4 20pm	5 30am	1 05pm

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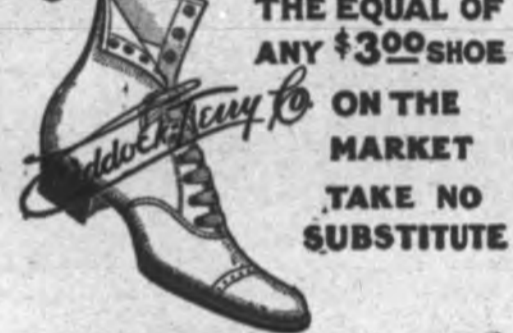
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## Visitors to the State Fair.

Are you coming to the State Fair? If so, make the Saks Store your headquarters. Have your mail directed in our care, check your packages at our parcel room, use our tel phones, and avail yourself of the many accommodations of the store. And while here, stroll through this great Saks Store. It is one of the sights of the town. It is Birmingham's permanent exhibition of wearing apparel for men, women and children. If you wish to buy you'll find that prices lean your way.

## Ready-made Suits The Saks Kind.

Ready-made was formerly a very abused term. It was the mark of every joker's derisive shafts. We have redeemed the term, lifted it into dignified and respectful use. And how? Simply by selling suits out of stock that are marvels of beauty and style at prices that are materially low.

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Men who are debating a Fall suit should visit the Saks store and select from our magnificent stocks. You'll not experience the miserable ordeal of a series of "try ons." We've reduced suit selling to a science. Our salesmen size a man at a glance. Likelier than not the first suit you get into will be the right one.

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**LOUIS SAKS, Clothier to the Whole Family.**

### From Brother Langston.

I resigned my work at Myrtlewood and surrounding country Sept. 1st, and came to Cuba.

The Lord has prospered His work in my hands, and it makes the tear drops start to think of the separation from my dear people across the river in Marengo. Some of the noblest of earth compose the churches of which I was pastor. I was associated in successful meetings at Myrtlewood and Forest Springs by Revs. R. M. Hunter and J. F. Sovelle. During my three years pastorate I have received over 100 members into the churches and seen God's children build up in the faith.

I spent a happy week in Bibb county and my old home church during the latter part of August. My heart bounded with joy for the privilege of preaching again to the friends and relatives at old Antioch. God added His blessings and several were received into the church.

And now what shall I say of Cuba and the new work? Already things are happening. The church has recently expended \$1,000 in improvements on building, such as paint, paper, new pews of latest pattern.

A generous pouncing made the pastor and family feel very much at home soon after their arrival. Our pantry was literally filled with good things for the table.

Last and best of all we have here a strong, Godly band of men and women, who love the Lord and His work at home and abroad. With a live prayer-meeting, a progressive and well organized Sunday school and the leading and direction of the Holy Spirit, we feel that great things are in store for us.

We have just closed a glorious meeting in which I was assisted by Rev. H.

## 20,000 CHURCHES

Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or Oil. LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate. I. P. FRINK, NEW YORK, 551 Pearl St.

B. Woodward of the Seminary, and twenty-five were added to the church, twenty-two by baptism. Brother Woodward preaches the gospel in its simplicity, purity and power, and is a true yoke-fellow in the Lord. Cuba is the home of Rev. C. C. Vaughan, who, by his Godly life, and faithful preaching has left his impress on all this country. He is now too feeble to preach, but his presence is a benediction to our church and community. He was greatly useful in our meetings, and we trust God will spare him to us yet many years. We give the Lord the praise "for His goodness and His wonderful works to the children of men." Come to see us and see what great things the Lord has done for us.

I. N. Langston.

I preach at Pushwataha and Yantley one Sunday each. Two very fine churches in splendid communities.

I. N. L.

### Those Pledges for Orphans' Home

taken at the Convention by Brother Gross, had two conditions suggested that I hope the friends will remember.

1. They were not to interfere with the regular gifts, so that the children's bread would not be endangered by such a move.

2. They were to be paid by Dec. 31st at the latest, and in ninety days if practicable. The ninety days will have passed in a week and not more than 10 per cent. of the pledges have been paid. Our work is getting along well.

John W. Stewart.

## Pianos and Organs.

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