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NO. 42



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Organ of the Baptist State Convention of Alabama.

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RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—(Resolution adopted by the Baptist State Convention at Gadsden, November 18, 1899).

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Judge Thomas' Charge to the Grand Jury.

We give some extracts from the charge recently given to the grand jury of Montgomery, by Judge William H. Thomas, the able and fearless Associate Judge of the City Court:

INCREASE IN HOMICIDES.

"The desire to impress upon you the situation as to homicide is my apology for speaking plainly on that subject," said Judge Thomas. "I expect to keep urging this important question on the minds and hearts of our grand juries till they, at least, will not fail to know that I am in earnest about it.

"With pleasure I state that Montgomery county is no worse than a large portion of our country. I have heretofore given comparative tables of the rate of homicide in the different States, showing that it was not alone a question of density or of population, or of race, or of climate, or of illiteracy, but the terrible result of conditions rooted in a people's standard of honor, which experience has made a public opinion directing and restraining the enforcement of law.

"If it were announced that a well developed case of smallpox, or appendicitis, existed in this city, and that appendicitis was contagious, there are members of this grand jury who would think I should not convene court at this time, not knowing that in the United States each year, there is an average of 10,465 homicides, when the last census shows that only half that number die of appendicitis (5,111), and only a third as many of smallpox (3,484.)

"If scarlet fever were near our homes we would hasten to remove our children from its contagion, yet do we appreciate and do our duty in trying to put down a disregard for human life that takes off annually a third more of the citizenship of the United States than does that dread scourge (deaths from scarlet fever 6,333); and which lack of reverence for human life is exercising a subtle, reflective influence, permeating all stages of our social and political life, the evil tendencies of which encourage every other crime and beget untold miseries that cannot be compiled by 'census takers' pencil.

RETREAT NO COWARDLY DOCTRINE.

"It is no defense for Alabamians that other sections are equally guilty. The duty upon us is that we meet its responsibility promptly, fearlessly, and honestly. What we, most need is to condemn and punish that silly sentiment that avenges wounded honor or fancied insult with the life of its victim. To condone it is to place a premium on brutal courage and cheapen human life. The law of Alabama says the doctrine of retreat is no cowardly doctrine (87 Ala., 6), and if this rule be

learned and observed, it must diminish the rate of homicide.

"I then ask you, gentlemen, can it be said that a man is cowardly if he be brave enough to restrain his passion as commanded by the highest law of morals and of his State? Does the rate of homicide tell of too many cowards who sought unfair advantage of their fellowmen, and largely by the same rate tell of too few brave men obeying the law of God and man? We must know that a lack of reverence for human life is more beneficial than was ever the false bravery of the duel, which drove Alexander Hamilton against his moral convictions to his death. Enforce our laws and make the sentiment what it should be.

BLOOD OF SLAIN CRIED OUT.

"I therefore, urge that you honestly investigate such offenses presented, and base your findings alone upon the evidence, regardless of what any former grand jury has failed or refused to do, regardless of the finding of any coroner's inquest or of the opinion of committing magistrates; and without regard to the color or standing of his unfortunate victim. Let it ring in your ears and burn into your hearts that the blood of the slain cries out to you that the crime be avenged.

"The killing of some person of standing, if unlawful, is no greater crime than would be the unlawful killing of some poor, unknown person. The sensation created may be different, but the crime to God and man the same. And until we so come to value and regard the sacred right to human life, our public opinion is at fault, and a just appreciation of reverence for life is lacking. Remember then, that it is as great a crime for one man to kill, not in self-defense, as another; and that it is also as great a crime for one man to be unlawfully killed as another. You will not deal honestly with yourselves and with your fellowmen if you do not so regard it in your findings. Let the murderer be indicted according to the law and the evidence whether he be black or white.

LOOK IN HIGH PLACES.

"I then beg that you not stop to indict the ignorant misdemeanor till you have first honestly tried to indict those who take life or restrain liberty without justification of law. I believe it to be a fact that the indictment and trial of a guilty person of standing, of influence and of intelligence, would do more to arouse a public sentiment of high-minded honesty than would the conviction of many petit misdemeanors by the ignorant and those unknown save to his family and little circle of friends. Let us do our duty fearlessly, and not make examples alone of the poor, the ignorant, the unfortunate, and

the unknown.

"An officer has no more right to kill unlawfully than has a private citizen. And when a human life is taken it is the presumption of the law that the act was unlawful. No matter what the circumstances are said to have been, you should thoroughly investigate the same, and if it be not justifiable under the law, indict therefor. Such lessons will make the rash considerate, and the wicked beware.

"I may also warn you not to be prevented from a careful investigation of homicides on the excuse of accident. A casual observer of defenses in criminal courts for the last decade will have noted the fact that the then frequent defense of "insanity" has given place to the now frequent defense of accident. Look to these matters with wisdom and honesty. See if it really was an accident, or a 'fixed-up' excuse by which the guilty may escape punishment.

ASSAULTS TO MURDER.

"An assault with intent to murder, so far as the person making the assault is concerned; only lacks the actual death of his victim to make his crime complete. If, then, it is apparent that such an assault has been made call it by its name in your finding.

"You will carefully consider any complaint of rape, assault to rape, seduction, or abortion. The sanctity of home, the good name of woman, the purity of society, is involved in these issues. Such an injury done to any woman, no matter how humble her place in life may be, is an insult to virtue; and the man guilty of such an offense forfeits his place among his fellow men, and you should see that he is branded with his crime by an indictment therefor.

EVILS OF GAMBLING.

"The evil of gaming unfortunately continues, notwithstanding an enlightened public sentiment against it. It is to you that the law-abiding citizen looks for its suppression. In the investigation of this evil, strike at it in all classes—the man of standing as well as the ignorant crap-shooter. The former, by his example, can do a hundred-fold more harm to public morals. Because he happens to be clever in society and profitable in business relations is no reason why he should be excused and the unknown negro indicted for shooting craps in some obscure alley. The 'crap-shooter' does his best to find a private place to throw his dice, yet my experience is you will find him.

"But why is it those who call themselves of the gentlemanly class, gambling in some brilliantly lighted place, fronting prominent streets are so hard to find? Enforce the law with impartiality and be just.

SUNDAY VIOLATIONS.

"In this connection, I call especial

attention to violations of Sunday laws. I have examined our Sunday statutes, and find the exception to be extended only to druggists from the class of merchants and shopkeepers. 'Remember the Sabbath day,' was spoken to us from the thunders of Sinai. You must not forget that the great body of our citizenship wish the one God-given day for rest and worship, and not have flagrant examples of violated law flaunted in their face to disturb them and poison the minds of their children."

CONCEALED WEAPONS.

A man with a concealed pistol in his pocket often forces an issue with an unarmed man when he would not do so if he knew his adversary was also armed, and when the difficulty is begun acts with less consideration. It is a sad commentary on our civilization to find so many men in defiance of law, but I fear too much sustained by a public sentiment, promenading the streets as a walking arsenal—a hip-pocket avenger of his imaginary wrongs and defender of his reputation.

"I charge you, look carefully to this violation of law, and return bills in such cases regardless of the parties, for the law gives no discretion. By so doing you protect, as best you can, the law-abiding from the lawless, and this is the only way to break up the hip-pocket practice."

"The pistol carrying habit is a disgrace to our State. It began among the whites, and has now been too generally adopted by the negroes themselves. And any trial judge has been struck with the fact that within the last few years the calibre of all pistols offered in evidence are the larger sizes, showing the intent to do deadly execution. We should put a stop to it. The law-abiding citizen will not carry the concealed weapon, his own conscience and the law, regardless of penalties, will restrain him; while the lawless look only to the punishment for restraint, and are not restrained by a fine. And knowing the good citizen to be not armed, the more readily takes the advantage in his demands or imposing upon him.

Egotism and vanity are tireless horses with which one can plow the field of folly.

Freedom of conscience and freedom from conscience should not be incontrovertible phrases.

The difference between having pride and being proud is worth while learning early in life.

With too many persons charity means only the getting rid of what they don't happen to care for.

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
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Home Mission Day.

The key-note sounded at the Southern Baptist Convention was "enlargement" and ever since this has been prominently kept before our people. The Home Board in its recommendations before the W. M. U. says: "The varied departments of Home Mission work are well known, and the lack of means with which to meet the many urgent demands of these several fields, has become a subject of devout anxiety. This anxiety has led the Board to ask \$40,000 from W. M. U. this conventional year; and of this amount Alabama women are apportioned \$2,500. In view of this increased apportionment the Central Committee has deemed it wise to set apart the first Monday in November as Home Mission Day, and call upon the women of the State for a special offering for this work. Great are the possibilities opening up in the far West for an onward movement.

We cannot close our ears to the calls that come to us for increased liberality. Remember there is joy in self-sacrifice—it is one of the great conditions of discipleship.

"And the heart grows rich in giving,
 All its wealth in living grain.
 Seeds which mildew in the garner
 Scattered, fill with gold the plain."

Remember the words of our Master: "It is more blessed to give than to receive," and with joyful hearts let us bring our offering and so learn one of the richest sources of spiritual joy.

Mrs. L. F. Stratton.
 Birmingham, Ala.

Notes from the Women's and Children's Societies Among the Associations.

By Mrs. T. A. Hamilton.

COOSA RIVER ASSOCIATION.

It seems like a dream that it was my privilege to meet the sisters and the children at Winterville, but a very beautiful vision it was and is, as I think of the comfortable new church, filled with the fair young faces of the young folks and recall the kindly, earnest greetings and glances of their elders. The Vice-president of the Association, Mrs. E. R. Dean, was there with a goodly company to greet the visiting sisters, and it would have been delightful to have had a longer time to talk over the affairs of the kingdom with her, but the brethren were debarred the church while the women were holding their meeting, which is always the case when no other house is convenient for the woman's meeting and then there is no arrangement provided whereby the railroad will change its schedule for the accommodation of those who must go "quick-like" from one Association to another, so the time was limited for woman's work at the Coosa River Association. The solid work is accomplished, however, by the vice-president in her Association during the year and the annual meeting only affords the

opportunity of "drawing the net" as it were.

In passing to and fro from Rendalia to the church broad fields fully fruited gladdened the eye and the sight of the old Reynolds' homestead with its great pillars and inspiring piazzas furnished a page out of the past as it were, so typical it is of the old and good times, when southern planters reigned over kingdoms as great as many a principality of modern Europe.

COLBERT ASSOCIATION.

There was a "great gathering of the clans" at Russellville and what with the mountain air, which is the best of tonics and the general greetings from both pastor and hostess one was made to feel that "the lines had indeed fallen in pleasant places." This Association has greatest cause for congratulations because of the fine bunch of young preachers and pastors that seemed to have congregated right together in Tusculumbia, Sheffield, Russellville and Waterloo. And if things do not move right along in this quarter, it will not be the fault of these sons of Howard and of the Seminary.

Mrs. A. J. Ivie, Vice-president of the Association, and wife of the moderator of the Association, is earnest and anxious for woman's work to be advanced in her section. A long stride was made in the organizing of the W. M. U. Auxiliary to the Colbert Association. Mrs. A. J. Ivie, president; Mrs. Jacobs, Tusculumbia, first vice-president; Mrs. Lynch of Leyden, second vice-president; Miss Ada Nelson, Russellville, secretary and treasurer. Societies made reports and had quite a number of delegates and representatives were present from the churches. We prophecy a good woman's meeting next year in this Association. The children were out in full force and a still hunt is being made for a Sunbeam leader.

FLORENCE

is beautiful for situation and no more gracious hostess or more genial host could be found than was the writer's good fortune to discover in the vine clad home, close to the Baptist church. A morning's drive over the town gave one a fine idea of its extent and of its many industries and the view of the beautiful Tennessee river was a delight. In the meetings for the children and the ladies some old friends were seen again and new ones made, which is always a pleasure.

The Missionary Society and aid Society are both live and liberal, and here, too, there is an industrious looking around to find some one to take care of the lambs—of whom I never saw dearer ones.

EAST FLORENCE.

It was a rare privilege to be a member even for a little while, of the Bible class taught by the pastress of this growing church, and to be able to furnish twenty pledge cards, after the practical application of the temperance lesson. Such an array of Sunbeams as

greeted our delighted eyes after the Bible school was dismissed! They are led by two young girls who under the direction of the pastor's capable help, are ready right now to assume the care of the Sunbeam Band. It was a pleasure indeed to mingle and minister here, where mission work and our workers are household names. The ladies of the church and society gathered after the little folks reluctantly retired and sweet converse was held about the "affairs of the kingdom." To hear a sermon full of the meat of the word, to rest awhile at the "Crumpton College" and then off to Sheffield all came in quick succession.

At Sheffield again the genial face of the Vice-president of the Colbert Association greeted us, and her Sunbeams illuminated the old church house, so that I can scarcely believe the handsome new building when complete will be more beautiful unless that band continues to grow in members and in grace. The pastor of the church is to be envied, who is laying such a foundation for his future membership. It is said of a great artist that "his was a deathless work because he laid a foundation upon which others might build" and so it is in the church of Christ. Two delightful meetings were held with the younger people and then with their elders. What cannot even one energetic, consecrated woman accomplish, but when there is a number who have a mind to work, then indeed a force is put in operation. After hasty but warm farewells were said a delightful drive through the beautiful sunshine of that Sabbath afternoon brought us—for like the disciples of old, they "brought us on our way" to

TUSCUMBIA,

where a church full of ladies and children awaited our coming. After devotional exercises by the Vice-president of the Association the meeting was turned over to the "Willing Workers," who are certainly well named and who formed a phalanx of faith and beauty around the "visiting sister." They have done noble work for their church under the guidance of their leader, Miss Kate McLain, and will now step out into larger fields of usefulness, claiming at first a corner in the box for the frontier, which will soon be packed by the Ladies' Aid Society. The suspicion that has long lurked in the minds of the Central Committee that Alabama women are doing quite a third more for different objects than the amount they report is confirmed by going among the societies and noting their modesty in these matters. But it is hoped that they may be led to see that it is a vital matter this reporting and doing so systematically, if they would reduce the pledges made at the W. M. U. Auxiliary, Southern Baptist Convention.

A welcome to the hospitable home, where the gate always swings wide open for those who are "as pilgrims" if not "as strangers" and whose latch string hangs on the outside ever, warmed a heart already in love with the saints of Northern Alabama. A sermon at night from the very core of Brother Stewart's heart ended a day which contained the privileges of attending two Sunday schools, hearing two sermons, breakfasting, dinnering and suppering in three different homes, holding three meetings for the children and then for the women, then taking a train at 3 o'clock in the morning were brought to "our desired haven."

To the Alumni of Howard College.

I doubt not that every alumnus and friend of Howard College desires very strongly to see the institution graduate more men of marked literary ability. The study of literature is well adapted to create a taste for the good things others have written, but furnishes small inspiration to a student's creative genius. The time is here in which everything a man writes, if it is to be received, must be literary. The anatomist must have as good style as the novelist, the mathematician's sentences must be as concise and accurate as the logicians, the preacher must be poetic and he who has ought to say should know how to say it entertainingly.

There is no reason why Howard College should not have a large number of men pre-eminent in letters as she has in almost every business and profession. To bring this to pass the students must work at literature. The Howard Collegian published by the student body furnishes some opportunities for literary work. The great need of the magazine now is means by which it can be enlarged. The support it has received in the past by old Howard students has been practically nothing. The editors have been obliged to go to people not directly interested in the affairs of the college to get up the number of subscriptions guaranteed to advertisers. Last year while editor-in-chief, had the alumni stood by the Collegian as they should I could have doubled its size, thus making it the best college magazine in this country, both in size and literary excellence. Think of this: In the minds of thousands of people our college is rated according to the kind of magazine its student body publishes.

Though no longer connected with the Collegian my interest in it and all things pertaining to the college has not flagged. That is why I voluntarily address this letter to the alumni and friends of the institution. We have had a good paper all along, but we should not be satisfied with even a good thing unless it is the very best that can be had. Gentlemen, show your loyalty to your alma mater by addressing a note of encouragement to the Collegian, enclosing a year's subscription.

W. T. Davis, '03.

Carbon Hill, Ala., Oct. 19, 1903.

Keener, Ala.

We were delighted on last Sunday to have with us Rev. J. A. May, who was for several years our loved pastor, but now at Midlothian, Texas. He preached a forceful sermon on "Christ is all in all" to a small but appreciative audience. Our former pastor, Rev. M. J. Nash, has resigned and we have secured the service of Brother Bynum for the coming year.

Our section has been terribly scourged with fever this summer and our church has lost one of its most valued members in the death of Mrs. Sarah Norton, on Sept. 26th. Our deepest sympathies go out to the bereaved husband and son, both of whom have been near death's door. May the Lord who doeth all things well comfort them in this sad bereavement.

The Baptist is a welcome weekly visitor to our home and read with much interest. May God's richest blessings be with you in your noble work is the prayer of yours sincerely.

Lillie Stephens.

Subscribe for the Southern and Alabama Baptist.

CORRESPONDENCE

Whosoever.

"Whosoever will, let him take the water of life freely." Rev. 22: 17. "If any man thirst, let him come unto me and drink." John 7: 37. "Ho, every one that thirsteth, come ye to the waters." Isa. 55: 1. "Whosoever drinketh of the water that I shall give him shall never thirst" John 4: 14. "Whosoever believeth in Him should not perish, but have eternal life." John 3: 15.

Thank God! for the word "Whosoever" in the Bible. It makes the blessings of salvation free to a lost world of sinners, and brings sweet assurance to those who have put their trust in the promises of Him who gave his own precious life for them.

The writer's experience is one of thanksgiving to Him who made his salvation a certainty when everything seemed to voice the condemnation of a violated law, then the Holy Spirit of God came in the preached word with the sweetest message that ever brought hope and joy to a lost sinner's heart. "Whosoever believeth (Lord, that means me.) believeth in Him (Dear Savior, I will, I must believe.) should not perish, (Thou hast said it. I claim the promise, and I rest the whole responsibility of my soul's eternal destiny on thy Word.) but have eternal life." (I don't know what the meaning is unless it be endless time.)

I read a little story a few days ago of a poor ragged tramp, very illiterate so far as earthly wisdom goes, who had picked up a gospel slip in which the word "whosoever" was made very prominent.

Meeting a boy coming along the road, he asked him what the word meant. Taking the paper, the boy slowly spelled the word whosoever. "What does that mean?" the man asked. "You, me, or any other person" was the reply.

God's saving power is not limited, neither is His willingness to forgive the vilest wretch alive. "Whosoever," certainly includes every willing soul that wants to be saved, willing to let Jesus do all the saving, willing to trust only the merits of the crucified one, willing to trust Him now; not tomorrow.

All classes, rich and poor, high and low, learned and illiterate, refined and uncouth, none are slighted by His mercy and grace, and the gate-way of pardon stands ajar to "Whosoever will."

Some think that they are too sinful for Jesus to save. I used to think the same when I was lost. But Jesus "came to seek and to save that which was lost." That means you, me, or any other person.

"Whosoever." Let us suppose that it were recorded in the Bible, or written in letters of fire on the sky overhead, that you, or we (mentioning our names) should be saved if we believed in the Lord Jesus; how could we really know for a certainty that we were the persons meant, since the world is likely to contain others bearing our names? Through the wisdom and grace of God this priceless "Whosoever" forever banishes all doubts and fears on that line.

I am truly glad that God with one broad and sweeping declaration of love and grace sent forth the sweet invitation of salvation through Jesus Christ, and a living ministry to the uttermost parts of a lost world.

Salvation is not represented in the

Scriptures as something that can only be secured by hard and laborious work, as well as some tedious and uncertain process, but is held forth to a perishing world as the free and unmerited gift of God; and it can be had now, and merely for the accepting of it by a child-like faith in Jesus as a complete Savior. How broad! ("Whosoever,") how easy! ("Whosoever will,") how sure! ("should not perish.")

To the man who wanted to be saved the answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. Simply trusting Him to save you, not Him to do a part and you a part, but trust the whole of your salvation to Him.

Jesus will never accept your puny efforts at reformation as the foundation of justification before God. The world is shut up to faith in Christ as the only Savior from sin and eternal death.

Jesus would have us to have confidence in His promise, "Him that cometh unto me I will in no wise cast out." John 6: 37. Again, "Verily, I say unto you, he that believeth on me (do you) hath everlasting life." John 6: 47. Salvation is not away off yonder in the future, it is in the present tense, now.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ," and to Him be given all the honor and glory both now and forever. Amen.

E. P. Smith.

Columbus, Ga.

From Midway.

At the close of our Conference, one month ago, we were greatly grieved when our beloved pastor, Rev. R. A. J. Cumbee, tendered his resignation to take effect today. It coming as it did in such a way as to leave us no alternative other than to accept it, and I have been delegated the honor to express to him our feeling at his departure. And had I the tongue of a Whittier or the eloquence of an Eager, or the strength of a Morgan I would love to soar on poetic wings the praise of this grand old man of God; who years ago appeared in our midst unknown and unheard of by any member of our church, and too, at the time when the wind of discord had almost dismantled her sails and her riggings were fast fading in the dust of dissatisfaction. In this condition the Macedonian cry went forth and the hills of Tallapoosa echoed the name of Cumbee. He heard the cry and answered the call and grasped the situation like the Messiah of old, arose from his slumbering repose, saw our needs, stilled the tempest, united our people and erected a monument in the way of a church that is an honor to our name and a pride to our town. In accepting his resignation we do so, feeling that we lose one of the best pastors and one of the most consecrated Christian ministers, that has ever occupied our pulpit, and as he goes forth from our midst we weep with sadness, yet, we know as he leaves us, he hears the same cry of another in distress and who is beckoning him to come over and pour on the oil of peace, happiness, and contentment. Hence we turn him loose, feeling that the Lord is guiding his footsteps as he did with us. Thus enabling him to do a greater work in another vineyard. May God's choicest blessings rest upon him and his beloved wife is the

earnest solicitation of the entire membership of the Midway Baptist Church.
L. E. Cartledge.

Birmingham Notes.

Pastor P. C. Barkley preached twice at his Jonesboro church to a full house each service, and received one by letter.

The Baptist Pastors' Conference was well attended, still it would be helpful to all to have more of the country pastors attend.

Bro. S. O. Y. Ray, the missionary, was at Green Springs Sunday. They have no pastor, but Bro. J. G. Murphy is supplying them for the present.

Dr. J. L. Thompson has been holding a weekly meeting with his own people at Bessemer. There was much good done. The work moves on steadily.

Rev. J. G. Lowery being absent, sent in his paper which was read by the secretary, Rev. J. W. O'Hara, and discussed very generally by the Conference.

Pastor McKinney was with his Hebron people this week, where he had a large congregation. They are enlarging their building. This is a good sign of progress.

Pastor W. M. Blackwelder preached at both hours. Morning theme, "Christianity a Preserving Force," evening theme "Christ's Arrest." One addition to the church.

Dr. Montague reports 158 enrolled students at Howard College. There are about thirty preachers, some of them need work and are fine men and will make good pastors.

Dr. A. J. Dickinson had his usual services with his people. They cannot do very much until they get into their new building on which the work is progressing, but not as rapidly as they desire.

Fountain Heights Church had a good day Sunday. All services well attended. Pastor Walter S. Brown preached in the morning on "Causing Others to Stumble," and in the evening on "Love and Fear in Worship."

Dr. A. C. Davidson was hard at work with his church Sunday; had a fine Sunday school and good services. The night sermon was spoken of as very fine and helpful. He will have with him next week Rev. T. B. Ray of Nashville, in a protracted meeting.

Pastor Hendricks of Pratt City, had one addition and two good services. In the afternoon there was a Sunday school mass meeting of all the churches with many fine addresses and much good done. The Sunday school cause received a great uplift.

Pastor J. M. Shelburne closed his meeting at East Lake on Friday night. There were twenty-five additions to the church from the meeting. Everybody enjoyed Dr. Dawes' preaching and the church was helped very much. It was a good meeting from start to finish.

Pastor O'Hara of Wylam, did not seem to be worsted any for holding

four services Sunday. He received one by letter and four by baptism at Wylam. His church now has charge of the East Thomas Mission and held one service there and the outlook seems good for a building.

Pastor F. M. Wood of North Birmingham was full of joy over the good meeting he had just closed in his church. There were thirty additions, eighteen of whom were for baptism and many yet to join. The meeting was a good old-fashioned pentecostal revival and the whole church felt and enjoyed the feast.

Pastor E. Lee Smith of Park Avenue Church, North Birmingham, is moving things in his new field in fine style; had four additions by letter. The carpenters start work this week to put the Sunday school room in good condition for winter services. This is one of the most promising fields about Birmingham and needs help.

Pastor H. W. Provence received three by letter at Ensley; had a fine Sunday school and a good day. The church has started a mission at Crews Station on the South Ensley line of the railroad, with Brother Sawyer as superintendent and an enrollment of forty-six. They will also have preaching there. This is fine work. Every church ought to have a mission.

Be Warned in Time.

Constipation needs a cure. A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, or some similar purgative or cathartic. They temporarily relieve, but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. Constipation often sows the seeds of death. One small dose a day will cure any case, light or bad. It is not a patent medicine or liquor. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Write for the sample today. It will be sent gladly. Address, Vernal Remedy Co., 18 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

SPECIAL LOW COLONIST RATES TO CALIFORNIA AND NORTHWEST.

One way tickets at very low rates will be sold via the Queen & Crescent Route, until November 30, 1903 to points in California and the northwest. For information and rates address A. B. Freeman, T. P. A., Birmingham or J. C. Conn, D. P. A., Chattanooga.

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

For inflamed eyes, sore throat, sore mouth, use Dr. Tichenor's Antiseptic. Pleasant to taste and smell and will give quick relief.

Field Notes

THE CHILTON COUNTY ASSOCIATION.

This body met with Sardis Church, two miles east of Adams on the M. & O. Railroad, Oct. 14th, 15th. The seventeen churches composing the Association were all represented, either by messenger or letter. The introductory sermon was preached by Judge S. M. Adams on fundamental Baptist principles, and the missionary sermon by Rev. A. J. Preston. Both of these sermons were enthusiastically received by the people. Strong and highly gratifying reports were made on all departments of our work. Over \$10 was collected for missions and nearly as much for the Orphanage. Rev. W. H. Walker, the blind preacher, was also given a good collection. Among the visiting ministers, we were glad to welcome Revs. A. J. Preston, W. J. Ruddick, H. R. Schram, S. M. Adams, T. J. Deason and last but not least, Rev. Frank Willis Barnett, your genial editor. His speech on education was one of the most pleasant episodes of the entire Association. In this speech, he exhibited one of the smallest Bibles in the world, to the great curiosity of the people present. It is needless to say how well his visit was enjoyed, and we hope that he will come again, as well as the other visiting ministers. On all sides, we heard many enthusiastic remarks on Bro. I. Windsor's splendid abilities as moderator. Bro. W. H. Shaw was again elected clerk and he makes a splendid one. Next year we go to Providence Church, two miles east of Clear Creek on the L. & N. Railroad. By that time we hope that a great number of the churches of Chilton county, not yet affiliated with our work, will see fit to join us; because—

1. Then our work can be easily located by any intelligent person in the world, be he friend or stranger. He will only have to refer to the map of Alabama.
 2. It will centralize our work, making a far less number of Associations. There will be only sixty-seven instead of eighty-one in Alabama.
 3. It will harmonize our county work with the State work. Our State Conventions or Associations are organized by State boundaries and our county work should be organized the same way.
 4. It will gain respect for our Associational bodies, e. g., if an Association should petition the Legislature on some important question, then that body will know just how to locate and consider the demands of the Association so petitioning.
- There may be other reasons for having County Associations, but these are sufficient to lead any church in the State to consider seriously the matter of getting our work in better shape throughout the State. All of our pastors should see to it that the question in some way comes up before another Associational year closes.

P. G. Maness.

NORTHPORT.

I am sure the people of the Lord will rejoice with the saints of Northport when they learn of the success of our meeting. The meeting closed after eleven days of earnest, consecrated gospel preaching by Rev. Geo. W. Shep-

herd, who is Bishop of the Baptist Church at Cleveland, Tenn. His preaching gave evidence that he has had a theophany. Brother Shepherd preaches a gospel of love and makes it plain, pointed, practical and helpful.

The results are as follows: Fifty-six additions, forty-four by baptism, three by restoration, and nine by letter. The Lord entered twenty-six homes and there you may find sunshine and joy. It is interesting to note that twelve heads of families were saved during the meeting. The church is in the spirit and joins the pastor in praise to God for sending us this consecrated servant of the Lord to labor with us in His vineyard.

Jas. R. Magill.

STILL PASTOR AT GEORGIANA.

Please state through your columns that I have not resigned my pastorate at Georgiana, neither have I thought of resigning. I believe that I have as good a people here as ever lived, and they seem to be satisfied with their pastor. I believe that the Georgiana Baptist Church is one of the best organized churches in this section of the country. It was Bradleyton Church that I gave up. It is a good church, too. The Butler County Association meets with our church at Georgiana Friday before the fourth Sabbath in November next. Come over, Brother Barnett, and see the best town between Montgomery and Mobile. Love for the Baptist.

A. B. Metcalf.

FROM BROTHER BENTLEY.

I will briefly finish giving the news from my field for the Associational year just closed.

Bro. O. P. Bentley of Vincent, assisted me in a very gracious meeting in my Georgia Church near Hamilton, Ga. Eighteen new members were received, sixteen by baptism. Great crowds of people filled the house morning and night, though the brethren had added sixteen feet to the house before meeting began.

The Beech Springs folks are bothered a little to know which Bentley they think most of now, but I am nearer them and have the advantage over O. P. Say, you must quit printing "C. P." for our friends have us enough mixed already. His name is "O. P." See?

Bro. W. J. D. Upshaw of Goodwater, assisted me at Cusseta and just beat himself preaching to those good people. Nine were added to our number at Cusseta, eight for baptism, and since the meeting I have baptized another—a middle age man. Brother Upshaw enjoyed the work and endeared himself to all the people.

In the Association reports, I found that each of my churches stood in respectable reach of the best in contributions and we are all made to feel so grateful that since last fall the Lord has blessed us with good additions. I have baptized fifty at Lanett and received nearly as many by letter. At Milltown, nine were baptized and several were added by letter.

Cusseta has added nearly one dozen and Beech Springs near twenty, making about eighty-five baptized this year.

After five years happy work I resigned at Milltown, and thus my present year's work will be nearer my home.

Bro. J. R. Jarrell has accepted the

unanimous call of Milltown, where he teaches as principal of Milltown High School. May the Lord's richest blessings abide upon the dear Milltown Church and her new pastor.

It was my pleasure to attend the session of Pine Mountain Association at Mountain Hill, Harris county, Ga., some weeks ago. This body has my Georgia Church in fellowship, so I was kinfolks to them and had a royal time. They are like Alabama folks, doing some good work, and lots remains to be done yet.

Brother Hanner will write up the East Liberty which was well entertained by Antioch, Bro. W. C. Bledsoe's Church, near Lafayette. We had a good meeting, large crowds, good reports from most of the churches, good speeches from some of the brethren. In fact, a typical East Liberty meeting.

As we grow in members—now nearly 4000—we are anxious to grow in usefulness and several expressions looking toward that end were heard during the session, especially from Brother Shaffer, the retiring moderator and Brother Gregory, the moderator-elect. May the Master aid us to do even greater things for Him henceforth.

Brother Hanner will tell your readers also about the Carey which met with Union Church, Clay county, but I must say that the two days that I spent there were exceedingly pleasant and helpful to me. The Carey is moving forward. One who had lived and labored there could easily see and feel it and some of these say it will be manifest to all. The Lord has some noble servants in the Carey. I rejoice that Bro. H. T. Crumpton has already fixed his hold upon the work and hearts of the Ashland people.

Bro. C. C. Pugh, the Lafayette pastor, accompanied me and added to the meeting his strong, helpful sermons.

Our moderator from East Liberty, Bro. J. L. Gregory, and your corresponding editor, Brother Hammer, who also belongs to us, were there in good evidence with their work and words.

The Southern and Alabama Baptist grows; it is doing good. The Lord bless you.

C. J. Bentley.

THE NEW RIVER ASSOCIATION.

The New River Association met in its thirty-third session Oct. 10th, with a splendid representation, at Philadelphia Church. Bro. G. W. Gravlee was re-elected moderator and in the absence of Bro. J. E. Cox, the writer was elected clerk, and by special request preached the introductory sermon. Something over \$100 was given by the churches for missions, \$37 to the Orphans' Home, \$52 for ministerial education. There were fifty-six baptisms during the year, but a net loss of thirteen in the membership. Temperance, missions and education, each brought forth several good speeches, which resulted in apportioning \$300 for missions among the churches, and appointing a committee of five to investigate and report at next session the advisability of undertaking to establish a Baptist High School in this section of the State. There is a strong desire for such a school, and Baptist money enough to build one.

Our churches are more than ever disposed to support their pastors and require more of their time, a hopeful sign, truly.

Brethren J. E. Cox and A. N. Reeves were greatly missed, and many inquired after Brethren Crumpton and Stew-

art, "Our John." One man had heard that Brother Crumpton had quit the Board, and gone to practicing medicine. (He had heard of that D. D. business.)

The spirit of harmony, enthusiasm and activity dominated the meeting and the session closed with a fine prospect for an onward movement along all lines.

M. M. Wood.

UNITY ASSOCIATION.

This body closed one of its most interesting sessions Oct. 8th. The meeting was marked with considerable enthusiasm for greater zeal and more practical business methods. The convention sermon was preached by Bro. S. M. Adams and the missionary sermon by Bro. W. J. Ruddick, who were also retained as officers of the Association. The visiting ministers were Brethren W. N. Huckabee, W. B. Crumpton, H. R. Schramm, P. G. Maness and I. Windsor.

The afternoon of the second day was consumed in running through and dispensing with business. Several reports were read and adopted without a single speech. Important matters, too, that should have been given an hour each, but the meeting was to last only two days and of course no Missionary Baptist Association can dispense with its business properly and profitably with less than two and one-half or three days. Unity Association realized this to be a fact and as such the next meeting will consume three days at Marbury in 1904. Good collections were made for ministerial education, indigent ministers and missions. Bro. J. C. Johnson was adopted as beneficiary of the Association and is now attending the Stanton High School. The writer represented the Southern and Alabama Baptist and has a nice list of subscribers to send up with the cash.

W. E. Fendley.

REVIVAL IN JASPER.

We are all rejoicing over the union revival meeting recently held in the Baptist Church under the direction of Evangelist Walter Holcombe of Montreat, N. C. The results are a great quickening of Christian piety and a more hopeful tone generally in our work, as well as about sixty additions to the various churches, of which the Baptist and Methodist Churches receive about twenty-five each, the rest going to the Presbyterians and Disciples. I have never labored with a sounder, more conservative evangelist than Mr. Holcombe, and I cheerfully commend him to those seeking help for such meetings. He is a Methodist, but not wedded to any method. He is genuinely pious, sensible and safe, a speaker of clearness and power, simple in his delivery and in the conduct of his meetings. We are all sure that the Lord sent us just the man we needed. The story he tells is of the sinner and his Savior and the Holy Spirit as bringing them into effective and saving union. I do not know when I have heard better preaching of the blessed gospel of the Son of God.

We organized a B. Y. P. U. last night with twenty-three members and hope to make it fifty by our next meeting. The officers are A. M. Douglas, president; Earnest Lacey and Miss Everett McGuire, vice-presidents; Pius Davis, secretary; Miss Tallie Haughton, treasurer, and Miss Ethel O'Rear, organist.

J. V. Dickinson.

Subscribe for the Southern and Alabama Baptist.

FROM COLLINSVILLE.

We had a glorious meeting at the Association, similar to an old-fashioned revival. I think every act was watered by the tears of joy and gratitude. I am too tired to write out an extended notice of the proceedings, but will try to do so in the near future.

John B. Appleton.

CENTENNIAL ASSOCIATION.

The Centennial Association met with Union Springs Baptist Church Oct. 6th. Since the last session of the body its moderator who has served so faithfully for so many years past, Bro. Geo. Williams, has gone to his home. A committee was appointed to prepare suitable memorial of him.

Dr. C. H. Franklin, the sage of Union Springs Baptist Church, was elected moderator and served the body most efficiently. The doctor is practiced in the art of presiding and does it with ease and dispatch. He is one of the busy physicians who has enough of the grace of God to make time for his Sunday school and church duties.

Bro. F. O. Bickley of Inverness, was re-elected clerk and Bro. B. T. Eley of Union Springs, was re-elected treasurer. These brethren have served in these offices, with satisfaction to the body, for several years, and their reelection at each session is one of the foregone conclusions. Good brethren they are, as all know.

Among the visitors to this session were Dr. C. A. Stakely of Montgomery, Revs. W. J. Elliot, A. F. Dix of Montgomery, and F. W. Barnett of the Baptist, also Revs. J. J. Nelson of the Salem Association, and E. G. Fenn, who is not identified with any at present. Brother Jordan of the Eufaula, was also present.

The introductory sermon was preached by Rev. R. A. J. Cumbee and was full of the tenderness which characterizes this brother. A missionary sermon was preached by Dr. Stakely, which was one of the best we have ever heard on this great theme. Brother Elliott also preached an excellent sermon on the church.

The Mission and Temperance reports were discussed with considerable interest, and the Orphanage and educational reports received a share of attention. Collections were taken for Foreign Missions and the Orphanage.

A resolution was adopted authorizing the Executive Committee to make such overtures as it should see proper to the Harris Association looking to a consolidation of the two bodies. A delegation from the Executive Committee will attend the session of the Harris next week for this purpose.

The letters from the churches showed a gratifying increase in contributions to missions the past year. Some other improvements were also reported showing the state of the churches to be somewhat better than a year ago.

A. J. Moncrief.

Union Springs, Oct. 13, 1903.

MOBILE ASSOCIATION.

The Mobile Association met with the Bethany Church, Whistler, Ala., on Thursday evening of last week. Rev. G. Yates preached a most excellent and helpful introductory sermon from Matt. xxv, 23. It is feared by the way, that Brother Yates, who is pastor of Citronelle and Vinegar Bend Churches, will leave our Association. He has been called to a very inviting field in Clark county, Thomasville and Grove Hill. He

has done a most excellent work in the Mobile Association since he came here three years ago and his departure will be deeply regretted by the brethren in general.

Judge R. L. Maupin, who has been so long closely identified with the interests of this body, was re-elected moderator, W. L. Powers, clerk, and E. O. Fowlkes, treasurer. The letters from the churches showed gratifying progress along several lines. The missionary spirit seems to be growing among our people. The following figures taken from the report of Committee on Digest of Letters will give some idea of the work done during the past year. Received by baptism, 166; by letter, 138; by statement, 10; by restoration 5; total, 319. Diminutions were as follows: By letter, 127; by exclusion, 23; by death, 19; by erasure, 12; total, 181; leaving a net increase of 138. Present membership, 2,784.

Contributions: Foreign Missions, \$1,683.56; Home Missions, \$941.30; State Missions, \$1,739.81; Orphanage, \$432.39; Ministerial Education, \$418.85, total contributions to all objects, \$17,937.82.

The women have done a most excellent work during the year, indeed much of the increase of the missionary spirit is due largely to their efforts. Several new societies have been organized and an associational branch of the Woman's Missionary Union has been organized. They raised for all purposes \$2,579.05.

Several of our churches have had gracious revivals during the year and nearly all of them have made gratifying advance in missionary efforts. Two new churches were organized during the year, one at Barkerville and the other at Maeherville, two suburbs of Mobile. Maeherville, with the assistance of the Mobile brethren, have built a most comfortable meeting house, mention of which has been made in the columns of the Alabama Baptist. These two churches, the church at Vinegar Bend, Washington county, and the First Swedish Church of Baldwin county, were received into the Association.

Most of our churches are being supplied with efficient pastors. Brother McRae of Bay Minette, and Brother McCain of Zion and Maeherville, have recently come into the Association and Brother Bennett of Whistler, came to us just before the meeting of the last Association. These are fine young men and they are valuable additions to our ministry in this section. McRae has been at Bay Minette only a few months, but he has voluntarily taken a trip through Baldwin county and gave us at the Association some valuable information about the condition of our cause in that county. The Executive Committee will no doubt recommend that special work be undertaken in that county this year, if a suitable man can be secured.

Bro. W. B. Crumpton was with us much to our pressure and had much to say that was instructive and helpful.

The Association received two invitations for the next meeting, a very unusual thing. Prior to last year the rule was that the Executive Committee asked some church to entertain the Association. We have much for which to be thankful and are hopeful of the future.

W. J. E. Cox.

NEW BAPTIST CHURCH.

The organizing presbytery, composed of R. E. Pettus, chairman; Rev. W. M. Murry, clerk; Revs. J. A. Jenkins, H. E. Rice, M. H. Crutcher, W. P. Web-

ster, and Deacons C. W. Leftwich, J. A. Fanning, M. A. Miller and J. J. Lawler, went to Ryland Sunday and organized a new Baptist Church with twenty-three members. The new congregation will meet soon to elect deacons and select a site for the church that they propose to build. Several sites have been offered of from one to three acres at Brownsboro, Ryland and Maysville, any one of which would be accessible to the members.

An immense crowd gathered from miles around, many of whom never saw a church organized. Rev. Crutcher baptized three converts after the organization and then pronounced the benediction. This is the third Baptist Church that has been organized near this city in the past few months. Some of the Baptist leaders are anxious to organize another among the residents of the new Dallas Mills as there are about 3,000 people in this place and no Baptist Church.—Huntsville Mercury.

INVITED TO BE A MEMBER.

Mr. R. E. Pettus has received a letter inviting him to become a member of the American Academy of Political and Social Science, one of the most influential organizations of its kind in the world. The letter is as follows: American Academy of Political and Social Science.

Philadelphia, Pa., Oct. 6, 1903.

My Dear Mr. Pettus: For your interest manifested in the cause of education and matters of public import, I have been directed by the officers of the American Academy of Political and Social Science to present you an invitation to enrollment among its members. The membership of the Academy is made up of representative men from all sections of the country, but the board feels that the South has not yet had its due influence in the important work which the Academy is now conducting.

Very truly yours,

Jas. T. Young, Secretary.
—Huntsville Mercury.

FROM BROTHER HUTTO.

I recently visited Tallapoosa, Ga., and assisted in a revival meeting. The meeting was quite a success. During the seven days I was there, there were nineteen additions, twelve of them by baptism. Tallapoosa is a nice little town of 3,000 inhabitants with a high climate, good churches and as fine school as can be found in many towns of five times the population. Rev. W. L. Head had just resigned the church to accept the care of Jones Avenue Church, Atlanta, but was still there. He is a great worker and now goes to a large field. Since my return home the church at Tallapoosa extended me a hearty call to become their pastor for full time. The temptation to accept was strong, but I have decided to remain in the same work of the past year. Oxanna Church has extended me an indefinite call with an increase in salary for half my time and the Executive Committee of Calhoun Association have elected me as missionary of the Association for half time another year. I am pleasantly surrounded and have a pleasant and I believe a great work before me. Then I love old Alabama. I did not know how much till I had an opportunity to leave for a field in another State. Our Baptist work in Anniston is progressing nicely. Brother Lovell has held a revival recently with his newly organized Blue Mountain Church. He had several accessions.

He begins a revival next Sunday, 25th, with Glenn Addie Church. Brother Spinks is getting a strong hold on the people of the First Church and the town. He is a winning man among the people. By the last of this week the foundation for the new house for First Church will be finished. Brother Foster moves along grandly with Parker Memorial Church. So also is the good work moving on nicely with Brother Ivey at Oxford.

MARION, ALA.

Slowly, but surely, the work of our Missionary Union, our Baptist Young People's Union, our Sunbeam Society, is being felt in every line of our denominational work.

Without money, and without price, our noble leaders continue in leading us into brighter and fairer fields of our Lord and Master's vineyard.

Contributions coming from the churches having as their co-workers the women and children of the denomination are more convincing than my feeble words of the great and noble work being accomplished by them.

John Wickliff honored of God to be the "Morning Star of the Reformation" had slept peacefully in his grave for thirty years. By a decree of the Catholic authorities the casket was opened and the ashes cast into the Avon river, from this it flowed into the Severn, from the Severn into the sea and from the sea into the mighty ocean typical of his life, his work, and the result.

So the three noble women of one of our northern states in organizing the first Woman's Missionary Society, little dreamed of the mighty work that would follow in its track.

The stream though small at first entered our denomination. On, on, it has flowed into every channel of our church work and today we are a well organized body, busily engaged in all mission work. We are helping to send the "glad tidings" to foreign lands. We go to seek the lost in our secluded valleys, on our mountain tops and on the broad rolling prairie. Then into the slums of our great cities into the factories and work-shops we go to plant the seed of salvation.

Oh! the great work done by the "little hands," and a greater one done by the "mother hands."

We fully realize the great and pressing need, and will go forward in our work, praying for encouragement and renewed energy.

Mrs. D. W. Ward.

ANNISTON, ALA.

I have just closed a seven days meeting at Blue Mountain Baptist Church. We had a good meeting, eleven joined the church, five for baptism, six by letter. This makes a total of sixty-six members. I had the pleasure of having Bro. A. G. Spinks to preach two sermons for us during the meeting. His sermons was appreciated very much by our people. Brother Spinks is a preacher and we are glad to have him in our field.

Our services at Glen Addie Church last Sunday night was better than usual, received four new members. We are trying to be faithful and we are expecting the Lord to bring things to pass.

G. W. Lovell.

Nobody can hope to get into good society who does not call one's salary one's income.

THE EDITORIAL PAGE.

Dowie and the Negro.

The Birmingham News has the following which ought to be enough to settle Elijah II, in the South:

"I notice that Deacon Sloan of Zion City, one of Dowie's followers, is lecturing in the South on Dowieism," said an observant citizen. "Do you know that John Alexander Dowie, head of the Dowieites, advocates miscegenation as the solution of the race question? Well, he does, and if any of the Dowie followers in the South deny this statement refer them to the issue of Sept. 19th of Dowie's paper, 'Leaves of Healing.' On page 686 of that publication is a cartoon which sets forth Dowie's belief on this subject. Under the picture are these words: 'Elijah, the restorer, gives the solution of the negro problem.' The picture shows two white men, one marked 'the North' and the other 'the South.' Behind the South is a negro at work with a hoe. He is tagged 'ignorant negro.' Attached to him are a ball and chain and on the ball is this inscription: 'Characteristics the result of nearly three centuries of involuntary slavery.' The South has its foot on a book marked 'history,' while beneath the book is a paper on which this is printed: 'Glorious record of the black race in its archaeological pre-eminence, its builders, statesmen, leaders, Christian writers and martyrs.' In front of the figure marked 'the North' is another negro wearing a ball and chain, and on this ball is the following: 'The inherited vices of adulterous slave-holders.' This negro is tagged 'negro criminal.' The North is reading a paper, which says: 'Oration of John Temple Graves, of Atlanta, Ga., at the University of Chicago Convention, Sept. 3, 1903. Fear of miscegenation. Advocacy of negro banishment. Defiance of the constitution of the United States.' Before this group stands a white man and a negro woman, joining hands in marriage, while beneath their feet is this inscription: 'Miscegenation; purity in marriage relations one in the Lord; equality in education and character.' In the hands of the white man and negro woman are scrolls bearing this motto: 'National compulsory education.' John Alexander Dowie stands behind the entire group pointing to a sign which says: 'I stand for the restoration. As Elijah, the restorer, I desire to bring back again the strength of the primitive man; and I believe from my spirit that if the yellow, the brown, the black and the white man could, in Christ our Lord, mingle together in one great family, we would probably get the type of man Adam was, and which we lost at Babel when language was confounded and man was scattered,' etc.

"The first article in the Dowie publication is a sermon by Dowie in which he deals at length with the race question, advocating miscegenation and using the marriage of Moses to an Ethiopian woman as the basis for this advocacy. Among other things Dowie says: 'I defend miscegenation. I will teach it, and I trust that in a proper manner Zion people will practice it.' This quotation can be found on page 689 of 'Leaves of Healing,' Dowie's paper, in the issue of Sept. 19th. In face of this showing I am sure that Dowie-

ism will be unable to command a following among Southern white men."

Please Pay Up.

We clip the following from the Religious Herald to show that even an old established paper has to push its collections. Read it and if you owe the Herald pay up, but if you happen to owe the Alabama Baptist please send us a remittance as we have some bills to pay:

Let that gallant and respected company who keep their subscriptions paid up skip this paragraph. It is not intended for them and will not edify them. But to those whose subscriptions are one, two, three, or four years in arrears these plain and pathetic questions are addressed:

Why should you pay other bills and leave your religious weekly in the lurch? Have you been laboring under the delusion that money is not needed to run a religious weekly? Do you suppose that editors, printers, dealers in white paper, clerks, landlords, etc., live on the air? Is there anything about an obligation to a religious weekly which leaves you at liberty to disregard it, to defer the discharge of it to suit your own taste and convenience? Are you thus dealing justly with your brethren who are toiling and pinching and carrying great burdens to render you acceptable and adequate reward for your investment? How does it happen that the butcher, the baker, the groceryman, the tax collector, the dry goods merchant—all take precedence of the religious weekly with you when you come to pay your bills?

These queries are prompted by the fact that we are now sending out bills not one of which is under two years old, and they mount into thousands of dollars. We earnestly ask that after waiting patiently for so long a time we may now be rewarded for our patience with a prompt remittance.

The New Editor.

The Tuskegee News says: "Rev. Henry Trawick, pastor of the Troy Methodist Church and former pastor at Tuskegee, has been elected editor of the Alabama Christian Advocate, vice J. H. McCoy resigned. This is one of the most important and responsible positions in the Methodist Church, the Advocate being the only organ of Methodism for the two Alabama Conferences. The News extends congratulations to Mr. Trawick on the high and well-deserved compliment and the church is also to be congratulated, for the selection is a wise and judicious one. Mr. Trawick is easily one of the leading preachers in Alabama Conference, and no man has ever served the Methodist Church here who was more universally beloved. During his two years pastorate here he raised and expended in improvements on the Methodist Church over three thousand dollars; and no church in the whole State has a prettier interior than our Methodist Church. Mr. Trawick is peculiarly fitted for the important work to which he has been called; and his numerous friends confidently believe that he will keep the paper up to its present high standard. The News, as well as the entire press of the State, extends to Mr. Trawick a most cordial welcome into the brotherhood of editors."

We welcome brother Trawick to Birmingham and trust that he will find editorial work congenial. Brother J. H. McCoy the retiring editor gave a new impetus to the Advocate, and greatly increased its circulation. We hope that the pastorate will bring him many joys.

Editorial Paragraphs.

Dr. A. B. Campbell has ordered his paper changed from Troy to Parrott, Ga.

Rev. W. G. Hubbard has moved from Eoline to Wellford. Correspondents will please take notice.

Rev. E. B. Moore has moved from Steele to Alabama City to take charge of the Baptist church at the latter place.

Mr. W. C. Garrett, who is a candidate for the Third Associate Judgeship, is a clean, capable man, and we are glad to know such men are offering themselves for judicial places, for when the bench is upright the community is safeguarded.

Dr. B. D. Gray writes: We are on the eve of a great advance, I hope and believe, in our Home Mission work, and particularly am I hopeful that a great tidal wave of blessing will come to the Island of Cuba, and the things that have given us so much trouble be the occasion used of God for bringing a greater blessing.

We have just finished looking through the thirty-eighth anniversary edition of the Greenville Advocate, and we extend to brother Stanley our heartiest congratulations, for it certainly shows both enterprise and ability and is really a credit to Alabama Journalism. It would be a credit to a city of one hundred thousand people.

Dr. E. E. Folk writes: "Dear Bro. Barnett—the Tennessee Baptist Convention meets in Murfreesboro Oct. 28-30 and the Pastors' Conference Oct. 27. We should be very glad to see you at the Convention and I hope that you may be able to secure a large number of subscribers to the Baptist." We appreciate this kind invitation, but press of business will keep us here as the busy season is on.

Professor Haman of Bassett, has written a remarkable article on the present geographical distribution of the Hebrew race says a Herald dispatch from London. The professor is a leading authority on this subject. He says the Hebrews now under about ten million, of whom a good two-thirds are settled in Europe.

Next to Europe comes the United States with one million.

Asia, the original home of the race, contains 250,000.

Professor Haman believes more than 200,000 Hebrews embraced Christianity during the nineteenth century.

The Baptist Chronicle says: "The daily papers announce that Rev. W. Y. Quisenberry, of New Decatur, Ala., has accepted the call to the Baptist Church at Ruston, and that he will en-

ter upon his duty by the last of this month. We are truly glad Brother Quisenberry is coming to Louisiana. He is full of energy, culture and above all is a man of deep spirituality. He will be of great service to our entire State, and the Chronicle knows it will have in him a strong ally. We congratulate the Ruston people. And we congratulate Brother Quisenberry. He is coming to a royal people. May the Lord greatly bless pastor and people."

We regret to give Brother Quisenberry up, but pray the Lord's richest blessings on him and his work in Louisiana.

Dr. J. B. Hawthorne says of the saloon: "Should the State legalize the saloon? Should it protect and foster a business which it knows to be a curse to society? Will any man stand up in our State Legislature and advocate the proposition that it is within the province of the State to license and encourage an admitted evil? No man could do it without convicting himself either of insanity or knavery. Here is a business which every man in the State from the highest official to the humblest private citizen, knows to be a curse, and yet our statute books are dotted all over with laws which sanction, protect, and support that curse. What is the one and invariable duty of government in reference to the evils that afflict its subjects? This is a question which any half-grown boy in our public schools can answer. It is the function of the State, as far as it can, to suppress, eradicate, and prevent such evils."

Annual Meeting.

By authority of G. G. Miles, President, I announce the annual meeting of the State Board of Missions in Montgomery on Monday, Nov. 16th, at 11:30 a. m. It is important that there shall be a full attendance of the members of the Board. W. B. Crumpton.

A Neat and Economical Way to Darn and Mend.

An excellent method has been adopted in the work of mending taffeta silk waists. When they split, from constant creasing, it is a difficult matter to keep them looking new very long, yet they are the most stylish of all silk waists. You can put court plaster back of the break and press it with a hot iron. I have found it a successful experiment and lasts quite as long (if not longer) than the darning of silk does. Several young mothers have asked the question in regard to stiffening the pretty little white dresses of their daughters. They say they can wear such all winter in the southern climate if laundered properly. Rice water will stiffen them. Boil a pound of rice in a gallon of hot water and rinse the dress in it before drying and do not dry their gowns in the sun. Roll them in a cloth to dry them and get all the water out and let them dry in the shade. You will adopt this habit if you once try it, of mending every small rip; then sew on buttons, tapes, etc., if needed, as it certainly saves money. Never put soap directly upon your pretty dark gingham, but wash them—quickly through a warm pearline suds and rinse in clear water and fold tightly in a large clean towel, and while damp iron in the wrong side with hot irons. Soak them in salt water a half hour before washing them. "Kentuckienne."

OBITUARIES.

SCOTT.—Died at the home of her daughter, Mrs. E. Hobdy, in Snow Hill, Ala., June 25, 1903, Mrs. M. A. Scott, age eighty-one years.

Sister Scott was converted and joined Mount Moriah Baptist Church in 1857, she never severed her relation with that church till death. She was the wife of Bro. J. B. Scott, who preceded her in death July 9, 1891. Brother Scott was deacon of Mount Moriah Church for forty-five years, and Sister Scott served well her part as his wife. From her baptism to her death she was a devout, consecrated Christian and a strong supporter of the church, both with her means, sympathy and love; was among the first subscribers to the Alabama Baptist and the paper never missed making its weekly visit to her home. The Alabama Baptist and the Bible were her constant companions.

Sister Scott was always cheerful and made others so when in her presence. Her last request of her pastor was to preach a sermon for her on "Heaven." She never lived to reach the church to hear it, yet I tried to make heaven real to her just before she entered its gate. Her last illness was paralysis, which precluded her from talking, yet her expression spoke of her peace and hope. She leaves behind one son, Dr. Haverly Scott of Ozark, Ala., two daughters and several grand-children to mourn her death. She was laid to rest in the beautiful cemetery by the side of her husband at Mount Moriah, where she had often gone in life to place flowers on the grave of those whom she loved.

We shall not meet her again on earth, but we have the assurance of meeting her in heaven. Why then should we weep for her. She has only fallen on sleep in Jesus.

"Asleep in Jesus! peaceful rest!
Whose waking is supremely blest;
No fear, no woe, shall dim that hour,
Which manifests the Savior's power."

"Asleep in Jesus! Oh, for me
May such a blissful refuge be!
Securely shall my ashes lie,
And wait the summons from on high."
T. F. Hendon.

BARKSDALE.—On Sunday, Sept. 13, 1903, Bro. W. D. Barksdale passed away. He leaves a wife, four children, father, mother, one brother and four sisters to mourn his loss. Of the forty-six years of his life, thirty had been lived as a consistent, Godly Christian man, ever ready to do the Lord's work. He was baptized in his sixteenth year at Jonesboro, Ga., by Rev. A. E. Cloud. May the Lord comfort the bereaved relatives and uphold them with His free spirit.
J. W. O'Hara.

MRS. JENNIE TUNES.

Whereas, As our Heavenly Father, in His All-wise Providence, has removed from our midst our dearly beloved sister, Mrs. Jennie Tunes.

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

Second, That it is the sense of this church, that one of our most energetic and untiring workers for the upbuilding of God's cause has been removed from our church, and called up higher to her deserved reward.

Third, That we will, as God's children, strive to emulate her beautiful example in our unceasing effort to up-

build the cause of Christ, which she so dearly loved.

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

Fifth, That we extend our deep sympathy to her relatives and that a copy of these resolutions be published in the Alabama Baptist.

At the time of her death she was eighty-five years old.

Miss Jennie Bullard,
Mrs. Belle Taylor,
Miss Inez Taylor,
Committee.

KYSER.—The angel of death, without warning, visited Canoe, Ala., on Thursday, Oct. 15, 1903, and claimed for its victim one of the best, most loved and esteemed of Escambia county's noble women, Mrs. Mary Kyser.

She was born in Monroe county, Ala., January, 1854; united in marriage to Mr. O. P. Kyser, she became a member of Bethel Baptist Church. Her home has been in Escambia county since 1895. She was a good wife and devoted mother, sincere friend and kind neighbor. Always doing good, making friends, bringing joy and comfort to others and best of all, she was an earnest disciple of Christ.

Those who knew her best praise her most and will ever remember the sunshine she brought into their lives by her loving, cheerful and sympathetic manner. To know her was but to love her.

Heart failure ended this sweet life just when the future looked so bright and promising. She was carried by loving friends and relatives to Sardis Church, there the body was laid to rest—the spirit gone from the labors and trials of this earthly pilgrimage to the rest which remains for the people of God. May God bless and comfort her sorrowing husband and bereaved children and may their lives be such that they may meet on that celestial shore of eternal time by the River of Life.

The deepest sympathy of the entire community is extended to the bereaved family.

And if the Hand so much that gave
Hath something taken from our store,
If caught from sight, to heaven's pure light,

Some precious ones are here no more,
We still adore the Friend above,
Who, while earth's road grows steep
and dim,

Yet comforts us in tender love,
And holds our darlings close to Him.
A sincere friend.

JAMES.—By request, the melancholy pleasure is afforded the writer of paying some humble tribute to the memory of Bro. C. M. James, who was born in Bibb county, Ala., Jan. 23, 1824, and who died in Perry county, Ala., May 24, 1903.

He was married to Miss Nancy L. Horton Sept. 13, 1853, and to this union were born eleven children nine of which survive him.

When the civil war came on, and the South called her sons to the conflict, he bravely responded to the summons, left his wife and little children and enlisted in Company A, Eighth Alabama Cavalry "to follow the fortunes of war" under the lead of the gallant Forrest. He was a member of Hopewell Baptist

Church near Marion, Ala., and for a number of years was one of its faithful deacons.

For six years the writer was his pastor, and never did pastor have truer friend or more efficient helper in his work. Back of his friendship for, and helpful service to his pastor, was his pure, well-ordered life which will speak for truth and righteousness in the years to come, to those he left behind.

It was the daily study of this man of God to measure up to the obligations that he felt rested on him in all of life's relations. His unselfish life was spent in conferring blessing on others.

Like his Savior, "whose he was and whom he served," he never seemed to think of himself. His family, his church, his country—each was dear to his heart, and each held in well-regulated balance.

How conspicuously consistent and exemplary his daily life! So free it was from the sham and insincerity and moral crookedness that cast such black shadows over the lives of many who bear the name of Christ.

An affectionate father, an exemplary Christian, a public-spirited citizen has gone.

God bless the stricken family circle from which he has been taken, and help them all to imitate the blameless life of their loved one, and look up in faith to Him who can give comfort and healing to all grief.
J. W. Dickinson.

Knoxville, Ala.

MRS. MINIE WILLIAMS.

A precious one from us has gone
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

God, in His wisdom, has recalled
The boon His love has given
And though the body slumbers here,
The soul is safe in heaven.

The Lord has called from Bro. L. C. and Dollie Kelly, and home of W. B. Williams, a tender wife and loving daughter. Sister Minie Williams was a fearless Christian. She was born 1876, died 1903. Joined the Baptist Church in 1891; married in 1898.

Her Pastor,
W. B. Ernst.

If your cow is suffering with garget, "spoiled udder," use Dr. Tichenor's Antiseptic freely. It is said to be a very fine remedy by those who have tried it.

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Never fails to restore the beautiful natural color to gray and faded hair; stops dandruff, promotes growth. Nothing else will give you SATISFACTION. Take no other in buying, for we will send it to you, express prepaid, if your druggist has not it.

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Ready for Business.

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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Notice of Sale of Land.

Under and by virtue of an order and decree of the Probate Court of Jefferson County, Alabama, rendered on the 9th day of October, 1903, the undersigned administrator of the estate of T. N. Renfroe, deceased, will sell to the highest bidder, for cash, in front of the court house door in Birmingham, Jefferson County, Ala., within the legal hours of sale, on Thursday, the 5th day of November, 1903, the following described land of the said estate of T. N. Renfroe, deceased, to-wit:

A certain lot known and described as Lot No. (11), in block No. (2), fronting School Street 50 feet of uniform width and extending back on one side, 232 feet, and one side 223 feet, being a part of A. W. Wood, Jr., subdivision of Woodlawn, Ala., in land map, page 285. Also lot twelve (12) in block two (2), according to George D. Stonestreet map and survey, recorded on page 285 in map book No. 1, at the court house in Birmingham, Ala. Said lot fronts 50 feet on the East side of School Street and runs back of uniform width two hundred and twenty-six (226) feet, situated in Woodlawn, Jefferson County, Alabama.

J. L. Renfroe, Administrator.

"Home Again Empty." Story of a Backsliding Family, Rev. W. W. Landrum.

What family, yours or mine? Hold up the mirror before you and see. Let me fill up the outlines of an old story you will find in the most charming idyl of the Old Testament.

Once upon a time a man named Elimelech and his wife, Naomi, and his two sons, Mahlon and Chilion, emigrated from their native country to Atlanta. Well, no not Atlanta exactly but to Moab. Now, Moab was not a religious region. In fact it was a godless community. Elimelech and his household professed to be children of God. In making the exchange of homes from Judah to Moab the family forgot all about taking their religion along with them. Many folks who move into Atlanta make the same mistake.

However, let us consider a concrete example given us in the first chapter of the book of Ruth. Emigration from one place to another may not be a bad thing. Especially is it a good thing if a family comes to the first city of the first state of the first section of the first country on the globe, which it is unnecessary for me to name. Tell me why you change your place of residence and I will pronounce upon the moral quality of the move. The cause of Elimelech's emigration was not honorable. It was not an exodus of pious Israelites fleeing from the iniquities of pagan superstition. It was not like the coming of the Pilgrims to America in search of religious freedom. It was no colonizing family, no missionary household taking the knowledge of salvation to those who had it not. No; it was a voluntary excursion into a heathen country. Moab was worse than Atlanta as described by the most reckless exaggerations of our censorious evangelists. Its degradation equaled Atlanta's worst section, wherever that may be. Judah was God's country. Withdrawal from Judah to Moab was leaving God's country for the devil's land. It was what the old-fashioned Georgia folks called "backsliding." Desertion of Judah was desertion of God, of God's house, God's word, God's people, God's presence and protection.

O, Atlanta, thou art Moab! Ask the preachers and they will tell you with sorrow how many families, religious enough in the country, or in other communities in Georgia or elsewhere, move into this city to abandon all religion and drift here and there on the tide of godlessness. Thousands of nominal followers of Christ who dwell in this city are hellbound. Alas, they are taking their children along with them. Better were it a thousand times that they had never entered this community. It is destined to be to them the open door of the bottomless.

Elimelech died in Moab. So did his two sons, Mahlon and Chilion. Naomi, the wife and mother, experienced the woes of widowhood and childlessness.

Let me remind you that the selection of a new home by a religious family ought to have regard for the religious advantages of the place. Suppose there were no churches in Atlanta, who would wish to live here? What would real estate be worth, or human life itself? What sort of society would you provide for your

children if there were no Sunday schools, no Bibles, no Sabbaths here? What, then, are you doing to sustain these things? Nothing? Then you are willing for them to die. You are their foe. Not to aid them is to strike them blows between the eyes. It is to attempt their assassination.

Elimelech's desertion of Judah was unpatriotic. Desertion of one's country in the hour of one's country's need is a fault never forgotten and seldom forgiven. The desertion was cowardly. True, there was a famine in God's country. It was difficult to make buckle and tongue meet. Other religious people braved the situation and got along. Why could not a man like Elimelech, with a small family, only a wife and two children, support themselves in a decent and honest sort of way? It was a selfish desertion. Sin is always selfish. Suppose every family had done as Elimelech's, Judah would have been depopulated. The whole church would have fallen to pieces. All religious organization would have become extinct. Once more Elimelech's desertion was treason to God. It was turning his back on the Lord God Almighty. Judah was the land in which Jehovah had placed him. There he was to abide in adversity as well as in prosperity. There, through shade or shine, storm or calm he was to work out his salvation and that of his family. When he abandoned Judah he said practically: "Good-bye, God, I am going to leave you; I can get on better without you. I prefer material prosperity to soul satisfaction, gold to grace, and coin to character."

Oh, ye backsliding families. Hear my arraignment. Where are your church letters? Let them remain where they are, in your trunk, in your bureau drawer or back yonder in the old home you left two, three, four or five years ago and you are siding with the devil in the great moral battle going on in Atlanta. So long as you fail to find a church home and enroll your name as a regular worshiper, you are unpatriotic, you are cowardly, you are selfish, you are backslidden. Look out! Something is going to happen. It will not be pleasant. It may be very unpleasant. It may be business failure, or sickness, or disgrace, or some blow which will crush you to the very earth. For well nigh thirty years I have studied the careers of backsliding families. It is not a happy history.

Naomi, poor Naomi in crepe and widow's weeds. What a picture of desolation is that backslidden woman far away from God's country in heathen Moab. How bitter her grief and how utterly insufficient and worthless all the attempts of heathen hearts to comfort her.

What shall she do? Is there anything open to her but to return to God's country? Read these words:

"She heard in the country of Moab how that the Lord had visited His people in giving them bread. Whereupon she went forth out of the place where she was."

She came back to Bethlehem, Judah. Old friends met her and welcomed her. When one inquired, "Is this Naomi?" she replies, "Call me no more Naomi"—which means sweetness—"but call me Mara"—which means bitterness—"for the Almighty hath dealt

very bitterly with me. I went out full and the Lord hath brought me home again empty."

"Home again." Ponder the words, brother, sister. What is conversion but coming home to God? Yes, that's it, coming home to God. "Home again"—that is salvation. Sin is a desire to have one's own way regardless of consequences. Man leaves God. God never leaves man. The prodigal deserts his Father's house. He goes into the far away country of Moab. There, for a while, he is hilariously happy in sensual enjoyment. While money lasts, or youth, or popularity, or power, he felicitates himself on his extraordinary ability to take care of himself without any communication with his father. Soon these go. Then wretchedness follows. Then, in loneliness and want, now there springs up within him a heart hunger and a homesickness for his Father's house. Sin fruits in want. In such an hour, blessed is the man who exclaims: "I will arise and go to my Father and I will say unto him, I have sinned against heaven and in thy sight." What a welcome such a penitent receives. See the Father embrace him. Hear him cry: "This is my son which was lost, but is found; was dead, but is alive again." What a feast then; what music; what rejoicing. "Home again." Yes, that is salvation—a child coming back to his Father to abide with him forever.

"Empty." Mark that word. "Empty." Naomi returned. "Home again empty." She went out full. When she left God's country she had, as she supposed, everything that a woman needed for happiness. With high hopes of success and prosperity, she followed her backsliding husband and sons down into the worldliness and godlessness of Moab. She expected to shine at the horse show and reign a queen in social circles. Among the first families she would be the very first. What disappointments, what bereavements instead! How the whole sad story is told in the words: "I went out full, but the Lord hath brought me home again empty."

Come home, ye wanderers. Come now. Don't wait to be emptied of youth and means and influence and manhood before you strike out for God's country. How true it is that some will never come to God in prosperity. Never do they turn their faces toward their heavenly Father until He has emptied them of all earthly blessings. God does not wish it so. Some will not come in youth, the best time in which to come. But, when bowed and broken in old age, they turn to God as their only refuge. Afflictions have come to some to drive them home, or losses, or bereavements. Those there are who sing:

"I cannot call affliction sweet,
And yet 'twas good to bear;
Afflictions brought me to Thy feet,
And I found comfort there."

Oh, sinner, is it not a true song and a sweet song?

"In my hands no price I bring,
Simply to thy cross I cling."

"The Lord brought me home again empty." You see, the Lord's hand was in Naomi's return. David, you remember, had two shepherd dogs. One was called "Goodness" and the other "Mer-

cy." These dogs did him valuable service. "Surely Goodness and Mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." The Lord, not my own will, after all, through His providences, through the preaching of the gospel, through the convincing and converting power of the Holy Spirit, brought me home again. So you say. So I declare. And, do not forget, that when the backslider went home she took a convert with her. Ruth accompanied Naomi to God's country. What a revival we are going to have in Atlanta when the backsliders come home to God. I am looking for them to come and praying to the same effect.—The Atlanta News.

WEST END, MONTGOMERY, Ala.

We began a meeting on the fourth Sunday in September which lasted until Thursday night October 4th. Bro. J. B. G. White of Pinkard doing the preaching. He did some very efficient work, and endeared himself to all who heard him. By his loving, simple, and forceful presentation of the gospel, he won the esteem of both Christians and sinners. Brother White is a man of power and ability, and the church that secures his labors for another year will be very fortunate.

The prayers of our church will go with him wherever he goes, and we will always extend to him a hearty welcome, when he may choose to come to West End.

As a result of the meeting, ten were excluded, eleven names placed upon a "drop" list, and two received for baptism. On last Sunday night October 18th, the pastor baptized three, and one was received by letter.

The work here has many encouraging features, and we are praying for great blessings from our King.

W. A. Windham.

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.

The use of slang may be that it keeps many talkers from assassinating real English.

Subscribe for the Southern and Alabama Baptist.

CORRESPONDENCE

The Gulf Coast.

For several weeks we have been enjoying the beauty of the old city on the Gulf Coast and we wonder if in all the world there can be a more ideal place to rest in than the picturesque and beautiful city of Biloxi.

We feel as if we had drifted to the Land of the Lotus flowers, where all cares of the outside world could be forgotten and one has only to dream and rest. Were we an artist, how delightful it would be to put on canvass the exquisite beauty of this water view, in its various moods of sunshine or shadow, sometimes reflecting the gorgeous hues of these October sunsets, where the sky is aflame with purple and crimson and gold and again gleaming in the soft southern moonlight, or sparkling in the noon day sun, in all of its changes, so beautiful that we feel like exclaiming with Tennyson, "I would that my tongue could utter, the thoughts that arise in me." As a background for all of this beauty on the lovely homes along the beach, with flowers still blooming, and the grand old oaks draped gracefully with southern moss. Though we have not the artist power of putting all of this lovely scenery on canvass, we can treasure it in our memories and when tried with the cares and worries of every-day life we can recall the serene restfulness of the days spent here.

Biloxi is one of the oldest cities on the southern coast, being settled in 1699, by the French. In 1753 it became an English town, and from 1780 till 1798 was under Spanish rule. For some years it was the gay capital of the Province of Louisiana. It has a population of about 8,000, is lighted by electricity and furnished with fine water by artesian wells.

The Catholics have a strong hold here but there are several churches of other denominations. The Baptists have a pretty, new church, located near the business center of the city. It has been our pleasure to worship there and enjoy the helpful and instructive sermons of Dr. Searcy, the beloved pastor, and to receive many kindnesses from his wife and himself.

It was with much interest that we visited Dr. Folkes' Sanitorium, situated as it is immediately on the beach, with wide piazzas or galleries as they say here, where one may enjoy a lovely view of the water and breathe in the salt air of the Gulf of Mexico. Inside there is every appliance for the comfort and convenience of the invalid that modern architecture and medical science can supply and we cannot imagine a more delightful place for one suffering in mind or body to recuperate, especially as it is presided over by a skillful physician, assisted by well-trained nurses.

Another great pleasure which we have enjoyed has been a visit of two days to the "Crescent City." The time was all too short to take in the sights of that romantic and interesting city, with its miles of fine streets, its public buildings, its parks and its handsome homes, whose yards were filled with blooming flowers and tropical plants, but we feel that we accomplished much in the way of sight seeing and had many experiences which will linger long in our memories.

We were guests at the St. Charles

Hotel, one of the finest in the South. We visited the old French Quarter, around which lingers the romances of many years, much of which will live in the works of George W. Cable, the St. Louis Cathedral, the old Spanish court house and other places of interest too numerous to mention, including a ride on the great "Father of Waters."

A 11 o'clock breakfast at the famous old French restaurant of Madame Bigue's was a unique experience, and one to be remembered with interest, as the old house is nearly 200 years old, and for forty years Madame B. has provided this 11 o'clock breakfast for visitors all over the United States as the autographs in her books will testify. Among the many pleasant experiences of our stay was a call from Mr. Edwards, pastor of the First Baptist Church, and his leading deacon, Mr. Sherrouse. Our hearts glowed with interest as we listened to Mr. Edwards tell of some of the great difficulties of his work in this Catholic city, and of the steady growth and encouraging outlook for his church. We will carry away with us, from Biloxi, delightful recollections of Mr. and Mrs. Balthrope, in whose home we have met with unfailing courtesy and kindness.

Our hearts have been rejoiced over the good news of Howard College, and though we have enjoyed this restful experience, we are glad to return to the duties of college life. M. C. M.

A Factory Town as I See It.

After having lived in a factory town for about twelve months, and having visited several others, I think I know something of the condition, and environments of factory people. I want to say first, that factory people begin work at 5:45 and work until 6:15 working twelve hours each day. They are shut out from the outside world twelve hours of every twenty-four. They never see the sun rise nor set for more than half the year. Thus situated, it makes it very hard for a pastor to see them, only on Sundays. Many times they are censured for not attending church at night during the week, which I think is indeed unjust. Weary and tired from a long day's toil, they need rest, and must have it, so as to be able to undergo the toils of the next day.

In the next place, I want to speak of the morals of the factory people. I know that a great many people think that factory towns are composed mainly of a low class of people. But this is a great mistake. For there is as large a per cent. of the citizens of our factory towns good people as can be found in any of the towns in the United States, and their morals as pure. In these towns there is less drunkenness, debauchery and crime than can be found in other towns of the same size. It is true that the young men are hard to reach with the gospel, but the same may be truthfully said of other places. In the next place I want to speak of the homes of factory people. Their homes are not the dark, dirty places that some picture them. But they are neat and clean, well furnished with everything tastefully arranged, so much so that one entering these homes would feel as though he was in the home of the most wealthy. In the fourth place I want to speak of the re-

ligious life of these people. I feel proud that I can truthfully say that many of them are Godly consecrated men and women, who are holding for the Lord. They have given themselves to God and His cause, and are doing what they can to bring the lost to Christ. Yes, many of these dear saints of God whose manners are not known outside of the towns in which they live, in the sweet by and by, will wear a crown beautifully adorned with many stars. In the last place, I wish to say a few words for our factory girls. They are not soiled doves as some are wont to think. It may be true that some few of them are not as pure as they ought to be yet the masses of them in point of virtue are as pure as the snow flake. God bless these girls. They are worthy the respect of every one with whom they may come in touch. Then I would say to the girls whose advantages are so much better than these girls enjoy. You who are able to go through college do not despise the factory girl. For many of them are laboring day by day, to support a widowed mother and their little brothers and sisters who are too small to earn a support for themselves and in this they they are honoring their God, keeping the commandment which says Honor thy father and mother.

Then I would say to all as you pass her, take off your hats and bow to her, for she is worthy. S. A. Chunn.

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.

The Harmony Grove Association.

This body met on the 15th inst., at the Second Church, Carbon Hill. This is a young church, not quite two years old. They have a splendid building an earnest and zealous pastor, and have good working material, and all things considered are doing an aggressive work.

I failed to reach the Association to hear the letters read so Bro. J. P. Johnson, the clerk, will send you some facts and figures later on.

We had several visitors to this year's session. Bro. W. B. Crumpton, our

Positions GUARANTEED BY A
\$5,000 BANK DEPOSIT Railroad Fare Paid. 500 FREE Courses Offered. Board at Cost. Write Quick
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

secretary, was present for the first time. Bro. J. V. Dickinson of Jasper, was also present. There were several pastors from the Yellow Creek Association. These visiting brethren greatly aided in the discussions. This was a real missionary session. We had three sermons on missions, and the New Testament plan for doing the work. The sermon as to "the How" was preached by Bro. J. V. Dickinson. It was a clear cut presentation of the co-operative method as it existed in mission work in Macedonia in Paul's time. One whole day was given to the discussion of State and Associational Missions. Excellent reports were read on nearly all the subjects on which reports are usually made. Two collections were taken, one for State Missions, which amounted to some \$10; and one for the Orphans' Home of some \$11.

At Brother Crumpton's suggestion \$350 was apportioned among the churches to be raised for missions during the present Associational year. This amount is to be applied for mission work as the churches may direct. A strong Executive Committee, with Bro. A. N. Reeves as chairman, was appointed. This committee was instructed to look after and push the mission work within the bounds of the Association. Some of our good brethren are still discussing methods of doing the work, but are doing it not. However, the discussions are doing good, and in the near future we'll be heard from in a substantial way.

Mrs. T. A. Hamilton was present on Friday afternoon, and met a few of the women, and a large number of the children at the First Church. Her visit did good. A Sunbeam Band was organized for the Second Church. Some two dozen women met Mrs. J. L. Barnes who is vice-president of the Association, on Saturday morning and she organized a W. A. and M. Society. My Guin Church has called me for another year. I will only have five churches this year, in connection with my mission work.

On third Sunday evening I organized a W. A. and M. Society in my Guin Church with eleven members, and enrolled some sixteen names for a B. Y. P. U.

I failed to mention that Brother Glass, your field editor, was with us Friday morning at the Association. I trust he secured several new subscribers and renewals.

I must stop as this is already too long.

J. E. Barnes.

Sulligent, Ala., Oct. 20, 1903.

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.

Try to enact your highest aspirations in the environment in which you are. Thus you will lift everything about you.

Human nature is so constituted that all see and judge better in the affairs of other men than in their own.

Seeing and Hearing Dowie.

Being in New York on a recent Sunday, on the afternoon of which the notorious John Alexander Dowie, alias Elijah III, was to appear first before an audience of the metropolis, I decided to go to see him and hear him. I had heard Dr. Newell Dwight Hillis in the morning preach a sermon of remarkable power on Faith as a Dynamic Force, and had determined to hear Dr. Henson in the evening. Lodged near the Madison Square Garden I could easily reach it from my quarters at the hour of three in the afternoon when the Dowie meeting was to be. To make assurance double sure I went an hour in advance, and joined a wide current of thousands sweeping into the Garden. Many thousands had already gathered, and they were rapidly reinforced by yet other thousands that poured in streams along the broad aisles, or climbed the steps leading to the immense galleries that circled the great building high up to the very roof. Hundreds of policemen lined the streets without, and were formed just within the building. Uniformed guards of the Dowie hosts stood along the aisles selling or giving away literature and programs. The Zion brass band discoursed music at the further end of the Garden while thousands of deluded devotees of "the prophet" wearing the colors of Zion sat or moved about the great audience room of the Garden. It was a clever, good-natured, orderly crowd that hurried to the untaken seats left here and there in the vast building. Shortly after three, the appointed hour, a procession of 500 women and girls with bare heads, and clad in robes of white, began filing in at the front entrance singing and chanting in sweet melody. Simultaneously with the entrance of the white-robed at one end, was that of the processions of men and boys from the two widely separated aisles at each side from the opposite end, all joining in the song with the procession in white. These men and boys wore black robes and mortar-board caps with tassels of yellow, red and black.

The processions in black had marched the entire length of the building and counter-marched along two aisles nearer the broad central aisle up which was marching the women and girls in white. These processions in black brought themselves up abreast the women in white and marched with straight front toward the great platform, singing and chanting all the while, and keeping time with the precentor clad in white on the stage. Up the series of the wide and winding open stairways leading to the immense platform the processions of black and white slowly filed, and filled the seats reserved for them behind the pulpit. When all were seated, Dowie, accompanied by his wife and son, and three or four officials, entered from a side door and took seats near the front of the great rostrum. Each was clad in costly robes, while Dowie's vestments were the most gorgeous that the looms of the world could furnish.

I sat near the platform where all could be seen and heard. Dowie is a low, fat, stumpy fellow, and in his sumptuous array reminds one of a small-sized hogshead dressed up. Few men ever had a better opportunity to do good than was enjoyed by "the prophet" as he stood face to face with 12,000 expectant but curious people. The first portion of the service consisted of prayers, reading and singing. When Dowie strode to the front with his bald head and long-flowing white beard, and

began reading, the people began to leave. Down from the gallery stairs they poured, by the hundred and the thousand, the suggestion of leaving becoming contagious, and the retiring ranks were more and more swollen. "Elijah" protested, scolded and pranced up and down the platform in a pudgy way calling to the retiring columns to sit down, and yelling to his guards at the front to close the doors. He declared that it was rude, insulting, disorderly and said, "You can't get out, you'll find that my orders will be obeyed." But they were not. In vain his uniform guard sought to turn the tide back, but the guards themselves had to reckon with the police who let the people go at will, declaring that they could keep the people out but not in. Dowie would read, and then thunder in veectives at the retreating crowds, accusing them of going out for a smoke, or a drink or chewing gum. Those who packed the streets on the outside, rushed in to fill the seats made vacant by the ones retiring. The truth is, the people were soon satisfied, and could no longer be held. They had witnessed the spectacular demonstration, and heard the music, both of which were splendid, but the twaddle of "Elijah" Dowie they would have none of.

On Monday Dowie proclaimed himself the "Prophet of Restoration," and the successor to Elijah I. This was met by a storm of hisses mingled with expressions of approval from his host of 4,000. Raising his voice he said, "You who believe that I am a prophet, sent of God to restore all things say yes." "No-o-o!" came from thousands of throats which were but feebly affected by the "yes" of the followers of "Elijah."

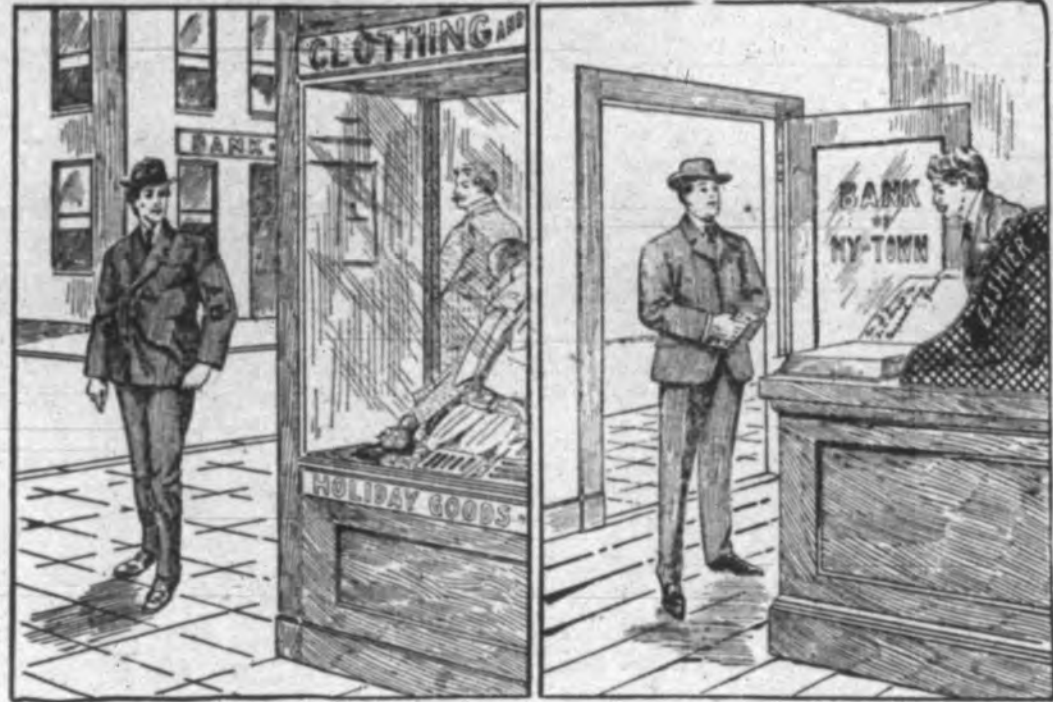
"The prophet" was enraged, tramped the floor like a chained polar bear and gave vent to his wrath in many ugly ways. He found vent for his rage in denouncing New York as a sink of iniquity its newspaper reporters as "stink pots," and its ministry as frauds and unworthy people. Drs. Hillis and Henson came in for a special share of invective. He told how he "had done 'em up in Chicago," and that he would "spank" these two fellows again in New York. His language was coarse, his invectives brutal, and his sentiments low-flung. The devotion and subservience of the Dowie followers are wonderful. They are the vassals of an arbitrary dictator. Dowie reposes in a suite of seven rooms at the Fifth Avenue Hotel; his followers sleep on hard bunks or on the floor, or wherever they can. Dowie's meals are served by a special butler in his rooms; his devotees black and white, men, women and children scramble to get what food they can. Still they almost worship him. This is not wonderful when one sees the type of his followers. They are the odds and ends of cranks, discontents, gulls and suckers. There is to be seen the placid smile on some faces in the host, but it is just the smile that is often met in lunatic asylums. Deluded followers all, whose confidence in Dowie is like that in Mahomet, Brigham Young and Mrs. Eddy. Nothing strikes the feeble-minded so forcibly as the blustering self-assertion and the impudence of ignorance. All these false teachers claimed, or do claim, Divine inspiration. They were natural leaders and endowed with the power of deception.

On Monday Dowie held his first healing meeting. The maimed, the halt, the blind were brought and were taken away as they came—unhealed.

THE DAY BEFORE CHRISTMAS OR LOOKING BACKWARD.

AN ILLUSTRATED STORY WITH A BUSINESS MORAL.

The pictures come first. The story is told in dialogue, and, as it costs us nearly \$500 (to be exact \$499.67) to tell it in this paper and all the other papers in which it is appearing this week, we hope you will do us the kindness to read it.



Mr. Makeit, the Merchant, speaks: "Come in Mr. Hardup, and buy your Christmas things. I suppose you want something nice this year for your wife, for yourself, and the children."

Mr. Hesitate Hardup replies: "I have no money. The Southwestern Company offered me a job about two months ago to sell their great new book, *Courage and Comfort*; or *Sunday Morning Thoughts*, written by the once cowboy preacher, now scholarly author and wealthy publisher, Dr. J. B. Cranfill; with illustrations by the distinguished artist, Frank Beard, of the Ram's Horn. They wrote me they had agents last year who made over \$300 in the two months before Christmas, and that, too, selling an old book, which they had been offering for years. They said they confidently believed that with this book I could do even better; but I didn't take the agency, for fear I couldn't succeed; and, as I said, I have no money to buy Christmas presents."

Mr. Makeit: "I am sorry, Mr. Hardup. You ought to have accepted their offer. I have known of The Southwestern Company for years, and know they are reliable."

Mr. Hardup: "I have heard that just before Christmas is the best time to sell books, and do wish I had been at it the past two months."

Mr. Levelhead Fullhand speaks: "How does my account stand?"

Mr. Saveit, the Banker, replies: "Balance to your credit, \$216.20."

Mr. Fullhand: Correct. Here is \$240 more which I have saved from my holiday delivery of *Courage and Comfort*. I want to deposit it to-day. By the way, Mr. Saveit, have you seen my book? It is one of the greatest and best books ever written, filled with true lessons truly taught, bright stories brilliantly told, great thoughts of a great mind plainly presented. It contains over 500 pages, with more than 50 full-page illustrations, and is new from cover to cover. The binding, you see, is handsome grograin silk finished cloth of the popular olive green, library shade, with cover stamp in ink and gold. The price to subscribers only \$2.50."

Mr. Saveit: "I'll take a copy, Mr. Fullhand, and am much obliged to you for bringing the book to my attention. Is it your purpose to continue work for The Southwestern Company next year?"

Mr. Fullhand: "Yes. I have never done any work that pays so well, and it is my intention to begin immediately after Christmas and put in full time next year."

TO THE READER OF THIS ADVERTISEMENT.

It has cost us \$499.67 to tell you this truthfully representative story. We hope YOU will profit by it. It is nearly certain that somebody in your county will do so. The first applicant will receive our most favorable consideration. *Courage and Comfort* is the greatest book we have ever published. We have many agents now at work making over \$25 a week. One of our agents, selling an old and less attractive book, made \$570 profit in three months and twelve days before Christmas last year. We believe YOU CAN do proportionately well for the time which remains between now and Christmas. WILL you?

If you want to try it, and will write us your promise to study the description of the book and give the business a fair trial, we will send you the complete outfit, consisting of a prospectus containing many of the most interesting pages in the book together with a large number of the striking full-page pictures, and showing both styles of binding; together with a blank order book and all necessary blank forms. Also our confidential terms to agents, which you will find so liberal that your sales will pay you more than you expected. All will be sent to you, express or postage prepaid, for twenty-one cents in stamps. It costs us a little more than seventy-five cents each to prepare and send out these outfits. So we will be making you a present of little over fifty cents the day we receive your order for the outfit.

We want you to begin doing business with us, and take this means of inducing you to do so.

Very truly your business friends,

THE SOUTHWESTERN COMPANY,

148, 150, 152 North Cheery Street,

NASHVILLE, TENN.

His forces were scouring the city by districts electioneering for the great "Restorer." The indications are that "the prophet" will meet his Waterloo in New York. The tides are decidedly against him. He will have to work some marvelous miracles to stem the adverse current. But there are always a lot of silly fanatics who are as ready to believe one thing as another and so they are doubtless to be met in New York. But Dowie has gathered together a menagerie of cranks to do his bidding. Among his institutions at Zion City he will certainly have to found

a lunatic asylum. But what of Dowie? He is a colossal fraud, cool, calculating, far-reaching, unscrupulous, bold, dictatorial, he is the very man to fool the unthinking. His fortune of millions has been wrung from a strongly deluded folk, and his growing success only serves to make possible still greater success. Elijah the first, was fed by ravens; Elijah the third, by gulls. Elijah the first tramped the wilderness wastes, weary and foot sore. Elijah the third travels in a private, royal palace car, and lives sumptuously every day. Elijah the first was poor and depen-

The Autumn Sale of New Goods.

Special Autumn Prices in the Linen Section.

One solid car load of best quality Sea Island, Domestic and Sheeting, full 36 in. width, per yard 6c and 7c
 Best quality of bleached and unbleached canton flannel, per yard 10c
 60 inch bleached table linen, 35c grade 23c
 72 inch German Linen, 75c quality 49c

68 inch Bleached Linen, 65c quality 47c
 3-4 size book fold linen Napkins, bleached and brown, \$1.25 grade, dozen 98c
 White Bed Spreads, full size, \$1.25 grade, Monday special at 98c

A Distinguished Exhibition of Woolens in this Autumn Sale.

Heavy Wool Suitings, brown and gray mixtures per yard 25c
 Nice quality all wool black Cheviot, sponged and shrunk, per yard 50c
 Heavy black Zibeline, for skirts and coat suits, per yard 59c
 56 inch Broadcloth, black, red and navy, per yard 85c
 Beautiful quality navy blue Zibeline, 50 inches wide, per yard 1 00

Metal print Velveta, per yard 75c
 Silk Crepe de Chine, all colors, \$1.25 quality, per yard 95c
 Louisine silks light colors, also black, very soft and lustrous, per yard 33c
 Silk Velvets, plain and fancy, all colors, per yard 1.00
 \$25.00 and \$35.00 pattern Dresses, choice for one day 12.50

Wash Goods and Flannels--Wonderfully Underpriced.

Remnants of light outing, seasonable patterns and good lengths, 10c value at 7½c
 Beautiful designs of new flannelettes, heavy fleeced 12½ and 15c value at 10c
 Good qualities of dark percales, yard 7c

All wool red twilled flannel 30 value 20c
 All wool blue twilled flannel 35 cent value, at yard 25c
 Dark outing in pretty patterns, yard 5c
 Embroidered flannel \$1 00 quality, yard 75c
 Amoskeag Teaseldowns, light solid colors worth 12½, at yard 10c
 Fleeced lined Piques, Monday special, at yard 25c

THE AUTUMN SALE BEGAN A WEEK SINCE IN THE MILLINERY DEPARTMENT

the fame of it has grown rapidly and brought hundreds of prospective customers into the house, who have not yet bought. To all who have yet to purchase fall hats and trimmings, we wish frankly to say we want to see you in our department before you buy. We know that we can please you and positively give you the nicest goods to be had this season at the lowest prices.

Drennen & Company,

GREAT DEPARTMENT STORES.

dent; Elijah the third, from being a poor man several years ago, now owns \$35,000,000. It verily pays to be a modern prophet! Among the fads and frauds of the time, Dowie is the most stupendous. His so-called principles are fables without the virtue of being cunningly devised. For foulness and black-guardism he is without a parallel. His appeal is to the lowest sentiments, and he is totally unworthy of the slightest consideration. How one can be the adherent of such a man passes the understanding of the sane.

B. F. Riley.

When Tired Out

Take Horstord's Acid Phosphate.

It vitalizes the nervous, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

Georgiana, Ala.

Please state through your columns that I have not resigned my work at Georgiana nor have I thought of doing such a thing. I don't know how many letters I have received asking may reasons for resigning my work here, and where I was going, etc. I believe I have one of the best organized churches in this part of the State, and everything indicates that we will be able to accomplish more good another year than ever before. I have commenced the work, determined under God, to make next year the best year of my life.

The Butler County Association meets with us here Friday before the fourth Sunday in November, and will last three days; and we would be glad for as many of the preachers who can, to be with us; and for you Brother

Barnett to be sure and come. This will be the first session of the Butler County Association, and we hope to make it, truly, a good one. It was Bradleyton church that I gave up, it is also a good church. I will give you a full statement of my work in the near future, perhaps immediately after the association.

A. B. Metcalf.

Cure Catarrh at Home.

A Practical Remedy So Simple and Pleasant That Even a Child Can Use It.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, or cure the catarrh and prevent consumption.

The symptoms of catarrh are a discharge which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped-up feeling in the nose and head; extreme liability to take cold, etc. These conditions often lead to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases.

SAMPLES MAILED FREE.

In order to demonstrate its virtues, a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is \$1.00 per box (one month's treatment), sent postpaid. Address, Dr. Blosser Company, 352 Walton St., Atlanta, Ga.

Preachers' Praise It.

ALEXANDRIA, LA., Jan. 30, 1902.

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

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

HAZLEHURST, MISS., March 9, 1902.

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

B. D. GRAY,
Pastor Baptist Church.

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

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

SID WILLIAMS, Evangelist.

NEW ORLEANS, LA., March 31, 1898.

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

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

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 36 Railroads. You can pay after you have a position. Catalogue free. GEORGIA TELEGRAPH COLLEGE, Box B, Senola, Ga.

"Bill Arp's" Great Book.

"FROM THE UNCIVIL WAR TO DATE."

The Best of his famous writings, selected by himself shortly before his death.

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

The said mortgage is recorded in Volume 320, page 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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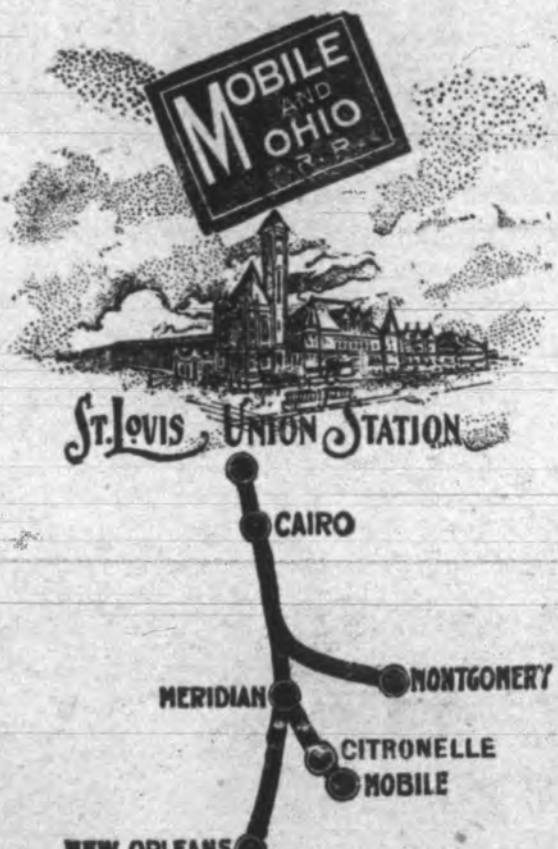
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Ar. Sprague Junction	5 40pm	7 30am	8 20pm	
Troy		8 32am	9 25pm	
Brundidge		9 02am	10 05pm	
Ozark		9 52am	10 55pm	
Elba Junc.		10 15am	11 17pm	
Abbeville Junction		10 45am	11 50pm	
Dothan		11 00am	12 01am	
Rainbridge		1 00pm	1 50am	
Olimax		1 15pm	2 05am	
Thomasville		2 10pm	3 15am	
Waldosta		4 05pm	4 57am	
Waycross		6 20pm	6 15am	
Jacksonville		9 00pm	9 00am	
Tampa		8 10am	10 35pm	
Port Tampa		8 45am	11 05pm	
Lv. Waycross		10 15pm	10 05am	
Ar. Savannah		1 35am	12 50am	
Ar. Charleston		6 45am	5 00pm	
Lv. Sprague Junction	5 40pm	8 00am		
Ar. Luverne	7 15pm	11 00am		
Lv. Abbeville Junction		10 45am		
Ar. Abbeville		12 20pm		
Lv. Olimax		2 40pm		
Ar. Chattahoochee		4 55pm		
Going West	*65	*67	-69	
Lv. Elba Junc.	10 00am		3 15pm	
Ar. Enterprise	11 00am		4 30pm	
Ar. Elba	12 00pm		4 00pm	
Going East	*40	*61	-70	
Lv. Elba	7 00am	12 30pm		
Ar. Enterprise	8 20am	1 30pm		
Ar. Elba Junc.	10 00am	2 35pm		

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	44	84	
Lv. Selma	4 00pm	5 00am	
Ar. Montgomery	5 55pm	6 50am	
Lv. Montgomery	6 30pm	1 30pm	5 5 am
Ar. Opelika	8 25pm	3 45pm	8 37am
Lv. Opelika	8 25pm	3 45pm	
Ar. Atlanta	11 40pm	7 35pm	11 40am
Ar. Selma	11 30pm		10 30am
Lv. Montgomery	9 35pm		8 30am
Ar. Montgomery	9 20pm	10 00am	6 25 pm
Lv. Opelika	7 40pm	8 00am	4 20pm
Ar. Opelika	7 35pm	5 00am	4 22 pm
Lv. Atlanta	4 20pm	6 30am	1 00pm

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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.

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

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