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ALABAMA BAPTIST, MONTGOMERY - CONSOLIDATED JAN. 1<sup>ST</sup> 1902 AS

# THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

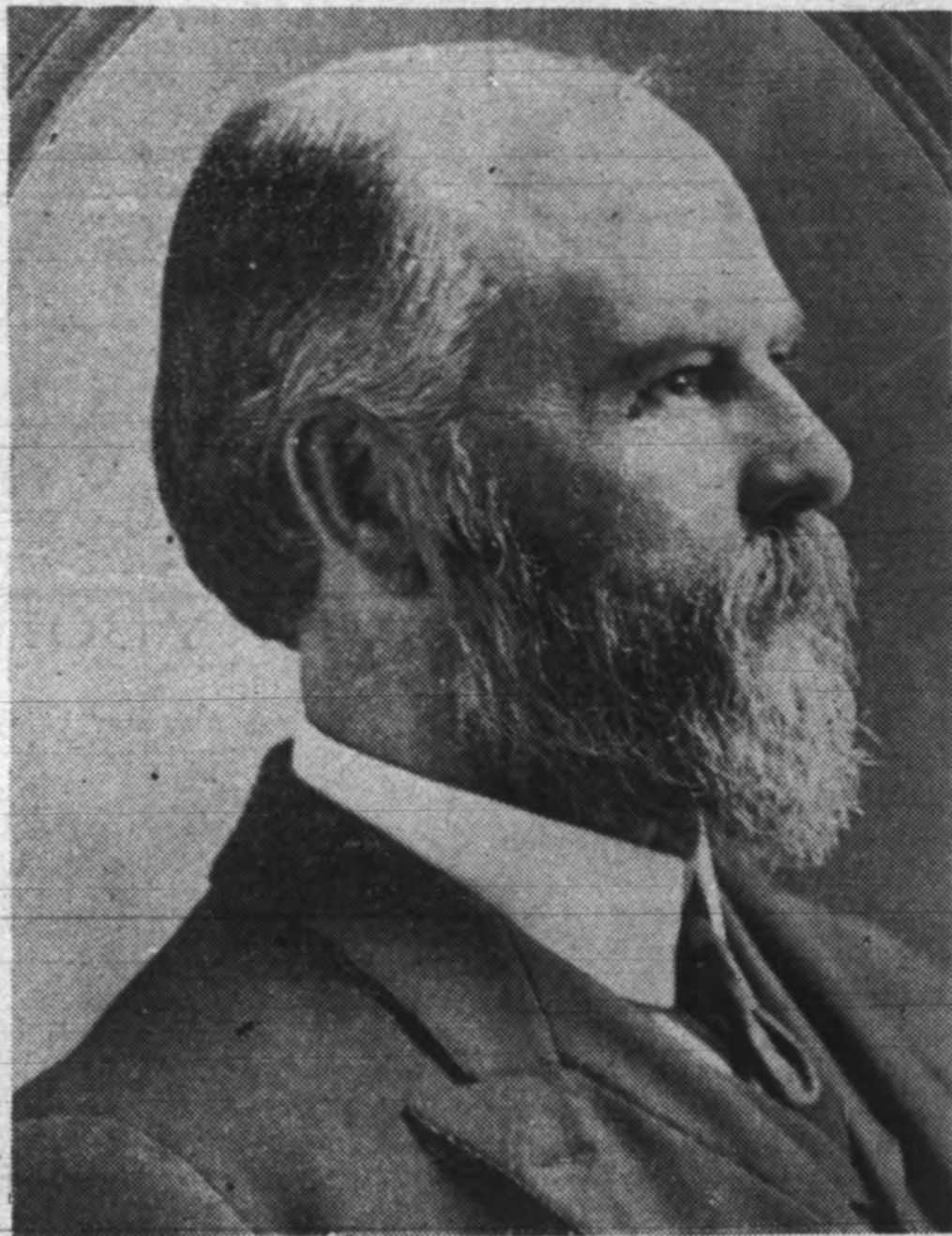
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VOL. 30.

BIRMINGHAM, ALA. FEBRUARY 18, 1903.

NO. 6



REV. E. J. FORRESTER, D.D.

By special invitation of President Montague Dr. Forrester will address the student body of Howard College on Friday. Dr. Forrester, who succeeded us in the pastorate at Washington, Ga., will be welcomed to the state by a host of Alabama Baptists.



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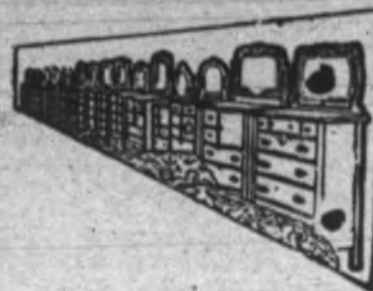
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septic in my family and known of its septic the best all-round family med-  
use for a number of years, I take icine I ever used. For Wounds,  
pleasure in recommending it as a Burns, Wire Cuts, Snake Bites or any  
valuable household medicine. Its efficacy inflammation it is superior to anything  
as a dressing for Wounds, Burns, etc., I ever tried. Internally, it will cure  
is really wonderful; preserving the flesh colic in man or beast.

and allowing it to heal without inflam- C. W. SELLERS.  
mation or suppuration. It is very  
popular wherever well known.

J. F. PURSER, Thompson, Ala., April 21, 1900.  
Pastor Baptist Church. Having used Dr. Tichenor's Antiseptic  
for a number of years and knowing  
its value as a remedy for Wounds,  
Ozark, Ala., April 13, 1901. Burns, etc., and as a cure for colic or  
I have found Dr. Tichenor's Anti- derangement of the stomach or bowels,  
septic an excellent remedy for Cuts, I take pleasure in recommending it  
Burns, Nail Punctures, etc., and cheer- as a pleasant, reliable medicine.  
fully recommend it in such cases. W. P. WILEY, P. M.

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# THE SOUTHERN BAPTIST

and ALABAMA

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

RESOLVED That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—[Resolution adopted by the Baptist State Convention at Gadsden, November 19, 1899].

## OUR EDITORIAL STAFF.

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

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

## Is Infant Baptism Scriptural?

By C. M. Sherrouse,  
(Written in 1893.)

In my wanderings to and fro in the earth, as a traveling salesman, I frequently hear men talking about that much discussed subject—baptism.

Some believe that adults or believers only should be baptized, while others suppose that children, even infants, are also proper subjects. These street corner and fire-side disputes give me a desire to re-examine the subject. In order to know just what it is, its designs, its proper subjects, etc., I am determined to ascertain, if possible, exactly what God, its author, has said about it.

I carry in my valise, a copy of the New Testament. Taking this as my only source of information, without concordance, commentary, or even marginal references, I commence the work.

Having read to Matthew iii, 1-2, I note that the first preacher of the gospel or Christian dispensation, was a Baptist. I notice, also, that his text, or theme, was repentance. I conclude from this that he addressed intelligent persons, such as could repent and had need of repentance. In 6th, 7th, 8th and 9th verses I find the first record of baptism as administered by the baptizing preacher. Verse 6 tells plainly where he baptized—"in Jordan," a river of Palestine. To be in a river one certainly must be in the water that constitutes the river. Then he baptized in the water of the Jordan. I find that these people confessed their sins as a qualification or prerequisite to their baptism, which is proven by the 7th, 8th and 9th verses. He demanded that the Pharisees and Sadducees, whom he stigmatized as a "generation of vipers," give evidence of repentance, saying that they need not claim baptism at his hands simply because they were lineal descendants of Abraham, but, "bring forth fruits meet for repentance," and, upon this condition he would baptize them. Verse 11th. He baptized with water because he could not baptize without it. It was the proper element. It would not do to baptize with, or in, milk, beer, or vinegar. In verse 13th we are told that Jesus came from Galilee to Jordan unto John for the purpose of being baptized. John acknowledged His superiority, saying that he had need to be baptized of Jesus, but when the Lord assured him that it was right to do so, John baptized Him. After the baptism, (verse 16), Jesus went up (the bank of the river) out of the water and hereupon received the public acknowledgement and approbation of God as His father. (Let those beware who ridicule Bible baptism.)

The description of baptism, as given by Matthew in this chapter, certainly teaches immersion as the act, and adults as the subjects, of Christian baptism.

In reading Matthew iv, 17, I find

that the second gospel preacher was a Baptist, (for Jesus had been baptized by John the Baptist), and that he also preached repentance. This I conceive to be a condition of admittance into the Kingdom of Heaven which He and John said was "at hand." And I believe this kingdom to be nothing else than the ecclesia—the called out—the church of Jesus Christ.

We now come to Matthew xxviii, 19th and 20th verses. This is the great commission to the Apostles. I note first, they were to go; second, they were to teach (make disciples); third, they were to baptize; fourth, they were to teach the disciples to observe (do) the things commanded pertaining to the kingdom. The people must, first, repent; second, believe; third, obey. The first for pardon, the second for justification, and the third as proof of their love of God for salvation. Baptism, among other duties, is essential to obedience but not necessary to salvation.

Infants cannot repent, believe, or obey. Nor is it possible to teach or make disciples of them.

Mark i, 4th to 11th verses inclusive, corroborates what Matthew told us. The people were baptized in the river Jordan, "confessing their sins." Babies have no sins to confess, nor could they if they had.

Mark xvi, 15. The Apostles commissioned again to go, preach the gospel, etc. Infants cannot be taught or preached to, therefore are not included in the "every creature," for, "he that believeth and is baptized shall be saved, he that believeth not (refuses to believe) shall be damned." Infants do not, cannot refuse to believe, therefore do not come under this sentence of condemnation.

We now ask Luke, the beloved physician, about this matter. See 3rd chapter, first eight verses. Some of this is almost verbatim the same as Matthew's testimony in the case. Notice what he says in 15th, 16th and 17th verses.

Luke xxiv, 44th verse to end of chapter. Nothing here about baptism, but we see how our Saviour connects repentance and remission of sins, the latter dependent upon the former. Remission of sins (pardon) is not the result of baptism but of sincere repentance toward God. Justification is the result of implicit faith in Jesus Christ, the Son of God and our kinsman-redeemer. Conviction and regeneration is the work of the Holy Spirit and holiness, or sanctification of soul, the result. Our Saviour taught Nicodemus the necessity of the new birth. Then, if the spirit of man is born of the spirit of God it is of very necessity, holy, sanctified. Babies cannot repent or believe. They are not transgressors, personally, therefore saved through the atonement

of Christ and for His sake.

John, in first chapter, 19th to 34th verses, gives no direct account or explicit explanation of our Lord's baptism; says very little about the ordinance anyway, and is as "silent as the tomb" about sprinkling babies. John the Baptist, or baptizer, was baptizing at Enon, near to Salim, because there was much water there, which would seem to favor immersion. (John iii, 23.)

We now read the Acts of the Apostles relative to this ordinance of Divine appointment, which man dare not change by addition, subtraction, multiplication, or division.

Acts ii, 38. First, repent; second, be baptized. Verse 41. First, gladly received the word; second, were baptized and thus added to the church and continued steadfastly in the Apostles' teaching, or doctrine and fellowship, and in breaking of bread and in prayers. Verse 44. All that believed were together—had things in common, They continued day by day with one accord, rejoicing and praising God. None of these actions can be predicated of infants.

Acts iii, 19. Not baptism, but personal repentance is here made the condition of sins being blotted out.

Chapter viii, 12. When they believed Philip preaching good tidings they were baptized, both men and women—persons capable of repenting and believing.

Simon, the sorcerer, was baptized upon a profession of faith, but proved to be a hypocrite. In same chapter, verses 35 to 40, we find that Philip first preached to—taught—the Eunuch about Jesus, the Saviour, before he baptized him. Their coming up out of the water, after baptism, would seem to indicate what act was performed in the baptism.

Surely Philip did not take the poor fellow "down into the water" simply to sprinkle or rantize him.

Chapter ix, 18, is clearly a case of adult baptism. After reading Acts x, 47-48, please see verse 33 of the same chapter. "Now, therefore, are we all here present before God, to hear (be taught) things that are commanded thee of God." These were, at any rate, educable children, not babies.

Acts xi, 17, refers to the same persons, who had received the like gift as the Apostles, who believed on the Lord, and the natural inference is that these people received believers' baptism. Please read verses 19-26 inclusive. Nothing about baptism here, but note that "a great number believed and turned unto the Lord." Verse 26. Much people were taught, were capable of receiving instruction. Acts xvi, 14th and 15th. Evidently Lydia was an adult believer, but how about her household? Let's see. Her home was in

Thyatira. She was in Phillippi for the purpose of selling purple. It is not said that she was a wife, a widow, or a mother. I presume if she was she left the children at home with papa or grandma. The "household" of Lydia seems to have been composed of "brethren," whom Paul and Silas "comforted" and departed. (Possibly Lydia was owner or proprietor of a dyeing and clothes-cleaning establishment.) So much for Lydia's babies.

Let us examine verses 30-34, same chapter. The Jailor anxiously asked what he must do to be saved. We all want to do something to be saved, or to save ourselves, and some are over-anxious to do something, i. e. to perform some overt act to save their children—unconscious infants.

We are not simply "trusting Jesus, that is all." Note the instructions given the jailor, "believe on the Lord Jesus Christ and thou shalt be saved, and thy house." I understand that his "house" was to be saved upon the same condition that he was—they were to believe. I am induced to think so because "they spoke unto him the word of the Lord and to all that were in his house." After he was baptized he provided them something to eat, and "rejoiced, believing in God with all his house." They seem to have rejoiced together, which babies could hardly do, at least, for the same reason they did.

Acts xix, 1-7. Have not space to explain this, but they were believers, not babies.

Rom. vi, 1-6. A burial implies a death. The Apostle here teaches that those who are "dead to sin" should be baptized, emblematically buried, as those whose bodies are dead are actually buried. We are buried by or through, or in baptism, representative of our death to sin. We are raised (resurrected) from the liquid grave to walk in newness of life. Another Scripture says, "If any man be in Christ he is a new creature." The submerging and emerging (baptism) is a type or emblem of Christ's resurrection and of our own, and declares our belief in a future resurrection of the body, as taught by Christ and his Apostles. Baptism (immersion) is a sermon within itself if rightly understood.

Sprinkling nor pouring can possibly represent or teach a death and resurrection.

1 Cor. i, 14-17. Crispus and Gaius were men. So, of course, was Stephanus, but his "household" may have consisted entirely, or exclusively of babies. I do not know.

1 Cor. xv, 29. This should assist greatly in settling the mode or act of baptism. They were baptized, im-

(Continued on page 14).

## WOMAN'S WORK

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

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

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

### A Noble Organization.

The Woman's Missionary Society of the First Baptist Church of Montgomery is the oldest organization among those of the Baptist women in the State, and seldom has it been the good fortune of any organization to have such a quartette of faithful gifted women as officers, with such a constituency as members.

Mrs. M. A. Waller has been the only president from the early days of the church, to the present period of its existence. With unchanging devotion, rare judgment and unerring wisdom, she has ever led the workers, and her beautiful life of consecration to God and humanity, has ever inspired and helped us in the work. The distance of many miles has prevented her for a time, from active service among us, but our meetings are always blessed by her loving messages, and our treasury largely increased by her generous donations.

Our vice-president, Mrs. J. C. Stratford, has been faithful in the discharge of her duties, in the absence of the president, and her zealous and earnest service for us and the Master has brought us to increased numbers and usefulness. To her are we indebted for the unequalled success of our efforts for frontier missionaries. And what of our gifted, devoted secretary, Mrs. T. W. Hannon? For nine years she has kept the minutes and performed the work assigned her in a beautiful, faultless manner. Rarely absent from her post of duty, her genial presence and bright smile are ever an inspiration to her co-workers in the Lord.

Mrs. E. W. Gay, our competent treasurer, has capably and acceptably filled the important position entrusted to her keeping. Devoting the larger portion of her time to the work of the Master her cheerful, strong presence is always helpful. The organization has included in its membership, many of the most devoted and consecrated women of the church, and they have ever given their most loyal support and co-operation to its plans and objects. God grant that long and happy lives of continued service and usefulness in Christ's cause, may be granted its officers and members!

Mrs. J. C. Cheney.

### Annual Report

Of the Secretary of Woman's Missionary Society, First Baptist Church, Montgomery.

Another year of service, activity and progress, for the kingdom of our Lord and Christ, has been enrolled in the imperishable record above, and ere we enter a new one of love, faith, and labor, let us as an organization, look backward, as upon each written page we find cause for thankfulness in the present, and inspiration for the future.

The Woman's Missionary Society has not deteriorated its strength and usefulness—its plans have been executed and its objects accomplished towards the fulfillment of the Great Commission

—our work having formed its basis from that of the Woman's Missionary Union, acting with our State Central Committee.

Money contributions have been made for State, Home and Foreign Missions, towards support of Miss Kelly at Shanghai, China, the Home for Unmarried Women at Canton, the work among the colored people, and the payment of subscription to mission leaflets, programs and topic cards, sent out from the Mission Literature Department at Baltimore. Increased circulation has been given the Foreign Mission Journal and Home Field, Christmas Offering envelopes have had distribution, and the week of prayer and self-denial has been observed.

Our box contribution, a \$250 hog-head of clothing and household goods, was sent on the 6th of last October to Vernon, Texas, to Rev. W. F. Harris and family, numbering nine members, and his letter of acknowledgment stated that he prayed God's richest blessings upon every hand and heart that helped in preparing and sending the valuable gift.

The organization has had representative members in attendance upon the sessions of the Woman's Missionary Union at Asheville, N. C., and those of the auxiliary to the Montgomery Baptist Association at Ramer. Their reports of the results of woman's work have proven helpful and inspiring to the workers.

In our topics for discussion Cuba has been presented with her pressing needs, and coming evangelization as a power in Spanish America; Africa, whose salvation is to be won through trained workers of her race sent from America; Japan, whose relation to the East is as England to Europe, with her indications of great religious awakening; and the colored people, whose religious problem is to be solved, as suggested by the leader of their race, through missionary teachers and more intelligent preachers, to train them to lives of morality, cleanliness, and virtue in their homes and families. We have learned of fair Italia, oppressed with the chains and bonds of Romanism, yet blessed with the self-sacrifice and devotion of our Southern Baptist missionaries; of the work in our Southern States, which furnish three-fifths of the Baptists of the world, a fact forcefully indicating, as the divine purpose, our people carrying the pure gospel to the ends of the earth; and of Mexico, Brazil and Cuba, enslaved and degraded by Romanism, yet pleading and groping for freedom through Christ. Our Foreign, Home and Sunday School Boards, with frontier missions, have also been included, as well as the Woman's Missionary Union, over whose sessions our beloved Mrs. C. A. Stakely presides with dignity and ability, and whose power and influence are ever with us, as she cheerfully shares our labors and forcefully stimulates our efforts for missions.

Last February brought to us one of

the most noted and consecrated Christian workers among the women of our country, Miss A. W. Armstrong of Baltimore, secretary of the Union. Many representative women assembled at the First Baptist Church, and enjoyed the unprecedented pleasure of hearing and meeting Miss Armstrong. "Motives Underlying Mission Work among Women," was the subject of the address, which embraced matter forceful and instructive, word pictures striking and beautiful, and concluded with an earnest appeal for woman to "Go Forward," in the evangelization of the world, and in the practical work at our doors and in our homes.

During the past year, our loved Mrs. M. A. Travis passed to her reward. We sadly miss her in our meetings, our work, our sanctuary and her beautiful life of Christian devotion, fidelity and usefulness, shall ever be cherished and imitated by us.

Our distinguished president, Mrs. M. A. Waller, though absent in the presence, by her loving words, her generous beneficence, and her unchanging devotion, has been to us a perpetual well-spring of joy and blessing from which we have ever drawn inspiration and strength in our work for the Master. Mrs. J. C. Stratford, our honored vice-president, has capably presided over our deliberations exercised a loving watch-care over us, and faithfully performed the duties of her important and difficult position. During the five years incumbency of the office of treasurer, Mrs. E. W. Gay has submitted accurate and acceptable reports of the amounts donated by the Society to the cause for which we labor. In our record book the sessions of each month have been inscribed, the results of our work reported each quarter to our associational vice-president, Mrs. S. A. Smith, Prattville, and treasurer of Central Committee, Mrs. G. M. Morrow, Birmingham, much mission literature has been distributed and numerous communications written, in the interest of the work. The Program Committee, numbering Miss S. G. Follansbee, Mrs. F. I. Harris and Mrs. J. C. Cheney, have carefully and admirably arranged the programs for the year and contributed largely to the interest and enjoyment of the meetings.

Our workers have evinced sincere earnestness and co-operation in our plans and purposes, by a cordial willingness to take any part assigned them, either on the regular program, to perform committee work, or in other ways, to give of their time, labor and means, and yet, though gratifying results have been accomplished, have we each and every one performed our duty, "full measure, pressed down, and running together" in this cause, whose perpetuity is so obligatory upon woman? Have we prayed, toiled and sacrificed to the full extent of our opportunity and ability, for the advancement of Christ's kingdom in the world?

Dear sisters, let us not grow weary in this well-doing, let us not grow faint, but let us take courage, and let us press forward, with God's help for "Another year of service, of witness for Christ's love, Another year of training for holiest work above."

Most respectfully submitted,  
 Mrs. T. W. Hannon, Secy.

### Annual Report.

Of the Woman's Missionary Society, First Baptist Church, Montgomery.

December, Foreign Missions...

Christmas Offering to China... \$ 13 81  
 January, Foreign Missions...  
 For Miss Kelly..... 30 00  
 February, Foreign Missions...  
 Home for Single Women Missionaries..... 25 00  
 March, Home Missions..... 20 65  
 April, Home Missions..... 30 40  
 May, State Missions..... 15 00  
 June, State Missions..... 14 50  
 July, Home Missions.....  
 For Literature..... 1 00  
 October, Home Missions.....  
 October, Home Missions..... 17 25  
 Frontier Barrel..... 250 00  
 November, Foreign Missions... 23 50

Total.....\$441 11

### RECAPITULATION.

State Missions.....\$ 29 50  
 Home Missions..... 319 30  
 Foreign Missions..... 92 31

Total.....\$441 11

Respectfully submitted by the Treas.,  
 Mrs. E. W. Gay.

Miss Annie W. Armstrong of Baltimore, will be in Alabama a week, beginning Feb. 24th. She will visit Eufaula, Troy, Union Springs, Selma, Marion and Tuscaloosa.

Self-Denial Literature will be sent out soon. Societies having no associational vice-president, write me, and I shall be glad to send them as much as they need.

### Cures Cancer and Blood Poison

If you have blood poison producing eruptions, pimples, ulcers, swollen glands, bumps and risings, burning, itching skin, copper-colored spots or rash on the skin, mucous patches in mouth or throat, falling hair, bone pains, old rheumatism or foul catarrh, take Botanic Blood Balm (B. B. B.) It kills the poison in the blood; soon all sores, eruptions heal, hard swellings subside, aches and pains stop and a perfect cure is made of the worst cases of Blood Poison.

For cancer, tumors, swellings, eating sores, ugly ulcers, persistent pimples of all kinds, take B. B. B. It destroys the cancer poison in the blood, heals cancer of all kinds, cures the worst humors or suppurating swellings. Thousands cured by B. B. B. after ail else fails. B. B. B. composed of pure botanic ingredients. Improves the digestion, makes the blood pure and rich, stops the awful itching and all sharp, shooting pains. Thoroughly tested for thirty years. Druggists, \$1 per large bottle, with complete directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice also sent in sealed letter.

### Sunday School Institute.

Don't forget that the Sunday School Institute will be held at South Side Baptist Church from March 3d to 8th. Dr. Spillman will be assisted by Brother Leavell of Mississippi. Be sure and come.

### Oil Cure for Cancer.

No need of the knife or burning plaster, no need of pain or disfigurement, the Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Home Office, Dr. D. M. Bye Co., Box 462, Dallas, Tex.

Subscribe for the Alabama Baptist.

# About Men, Women and Things.

## Birmingham Notes.

Bro. W. E. R. Wallace made a good talk at the East Thomas Mission.

Brother Blackwelder received one by letter at Woodlawn.

At the First Church Dr. Dickinson received four by letter and had two fine services.

Bro. J. G. Murphy preached at Powderly Sunday and both services were well attended.

Brother John McCord was at New Prospect this week. They have a fine prayer-meeting.

A fine program is being arranged for the B. Y. P. U. Convention and the prospects are fine.

Dr. Shelburne preached on "Believers Obligation to be Baptized," and received one by letter.

Several were absent from the Pastors' Conference on account of rain, still it was exceedingly interesting to those who came.

They had large congregations out at Pratt City to both services to hear Brother Watson. He received one by letter and baptized one.

At Bessemer Sunday Brother Thompson received three by letter. He preached on ministerial education and raised a collection for this fund.

At the Pastors' Conference this week a very fine paper on "The Faithfulness of the Ministry" was read by Bro. McCord. The discussion that followed was also interesting and helpful.

Bro. O'Hara, from Wylam, reported a continued live interest in his church with crowded house and fine prayer-meeting. Seven were received by letter and one baptized Sunday.

They had the usual good day at Fountain Heights Sunday. The Sunday school is growing and the Woman's Aid Society have introduced some new ideas in conducting their meetings which are working well.

Dr. Davidson raised \$300 for State Missions at South Side and received two members by letter.

It is the missionary churches those that give that are growing. This is emphatically true in this district.

March 3d to 8th is the time for the Sunday School Teachers' Institute, conducted by Dr. Spillman, in Birmingham and yet it is for the whole State. The ministers and teachers who will come will be entertained, but let them send in their names at once to Dr. A. C. Davidson.

The Church Extension Society in the Birmingham District is in need of funds. Work at some points has been suspended on account of the need. The people living at the mission stations have done nobly; in many cases making great sacrifice to push their building work to the point where it could be occupied, but are becoming discouraged from lack of outside help, which they must have in order to get these buildings up. The pastors of the district can do no better work than to put this work before their people from the pulpit and urge them to help. No money put into the mission work pays better or does more real and permanent good than that spent in this district for church extension.

## Montgomery Notes.

The congregations at all the churches were good on last Sabbath.

If any brother desires information on the subject of the use of individual communion sets, I will be pleased to reply if they will write me.

Rev. R. F. Tredway has returned from Virginia, bringing his wife and little boy with him. Clayton Street Church is thankful for the providence of God, that has led him to become their pastor. They are holding two weeks revival services, and signs of refreshing and awakening are numerous.

Bishop Stakely is rejoicing over the fact that the First Baptist Church has during the week, made a cash payment of \$9,000 on account of the lot they are purchasing for their new house of worship. This leaves a balance of only \$3,000 to be provided for, and this will probably come in the next few days.

My venture in paying for the Alabama Baptist to be sent to ten families in my church for a month is, I think, about to bring forth fruit; about half those to whom it has been sent inform me that they will subscribe regularly. You are giving the Baptists of Alabama a good paper, and it will pay any pastor to use all his influence to see it put in every family in his church.

O. F. G.

The improvements on Adams Street Church continue. Nearly \$1,000 has been expended, but we have now reached a point where for lack of \$300 cash, we are deprived of the use of \$700 more. In other words, the money for painting, frescoing and carpeting the main audience room is at our call, as soon as a new roof is put on. The church has done nobly, but now needs and deserves help. Will not the friends in Alabama who realize what a power this church may yet be to the denomination in the State, send me a contribution to aid us at this time.

## X-Rays.

By Our Field Editor.

### GREENSBORO.

I went to this town ten years ago as the evangelist of our State Board of Missions. I found a hand full of Baptists, poor for the most part, discouraged and hopeless. I gathered together what there was of them, scoured the country for more, and finally after much toil and discouragement, we organized with seven members—for thirty years our denomination had no organization here, and the outlook was gloomy; after one or two years work here, Dr. Hardy was secured for the church, under his ministry the church prospered, but in a short while he was taken away, but the church has gone on and now we have a nice church building, a parsonage and a good membership. At present they are pastorless, but Brother Apsey, who has recently moved to this place, is "holding the fort" till the new man comes in. This is a fine field for the right man. Bro. W. W. Lee did a good work here, which will tell in the future history of this church for ages to come.

### EUTAW.

I want to put this little city down in my notes as one of the pluckiest and most cultured I have visited, and the Baptist as unsurpassed in quality and this is demonstrated by the fact that

they have built two churches in the last two or three years (the storm swept one away), and now they have the prettiest house in town, and are seeking a pastor to take the place of Brother Curry, who has just left them, of whom I heard many pleasant things while there. I went through the fine oil mills just built last fall at a cost of \$60,000, one of the best I have seen. The friends of young Brother Will Woodward will be glad to know that he is succeeding so well as manager of this immense plant.

### LIVINGSTON.

The brethren are trying to supply the place just made vacant by the removal of Bro. W. G. Curry, which, by the way, will be difficult to do, not because preachers are scarce (they have applications galore), but Brother Curry's place will be difficult to fill especially in Livingston. Bro. Ben Tate, the Methodist pastor there, took me in, and showed me much kindness. Ben is a kinsman of mine and barring the fact that he is a Methodist, stands high on the list of my kinsmen. He seems, however, to be worrying along in pretty good style anyway and I am not ashamed of him. His church is much pleased with him and that tells the story that counts for much.

### MARION.

It rained, and rained, the day I was there, but in spite of the mud and rain, Pastor Bomar showed me around in the business part of town, and quite a number were added to the readers of the paper, and no very small amount of cash in the way of renewals was secured. President Patrick gave me a hearty handshake up at the Judson, and informed me that he had been crowded out of the great building to make room for more girls. My! what a magnificent building we have over there, full of the finest girls in the land and Patrick stands at the head among the presidents of the female schools in the land. They intend finishing the Alumnae building by commencement if possible; already it is far on the way to completion. When it is finished it will be one of the prettiest to be found. That there is nothing like success has been fully demonstrated at the Judson and this gives all the more joy because it is success of the right kind. I met many old friends while at Marion, among them Dr. W. W. Shomaker and family, whom I have known for many years, and whose home I was entertained while there. The Doctor is succeeding well in his new field, and deserves to succeed.

### THOMASVILLE.

I spent Sunday here; preached to a large congregation Sunday night, while Pastor Lovell was away at Grove Hill, where he preaches twice a month. This is one of the best towns in this part of the State notwithstanding the fact, it has been swept by fire twice in the last two or three years, have made almost complete crop failures for the last two years. I met Brethren Kerridge and Dunaway, "Our Jud" while there and also the pastor who came in Sunday night seriously crippled by his horse falling on him. However, he was bright and will soon be out again.

The dispensary question had just been settled, a great fight having been made on the question of revenue for our town. The battle cry of the dispensary men was "blind tigers are filling the land with liquor and we are get-

ting no revenue," but the good women and enough of the men said we don't want any revenue from that source, and Senator Dunn went before the Temperance Committee "up at headquarters" and the thing died Selah.

### JACKSON.

The pastor said we are going to build that new church house at once, and the material was being put on the ground, and the arrangements all made and it's going to be the prettiest in town, and they are going to build it—how they do need it—only a few years ago they built a brand new pretty house, a beauty as things were then, but the town has grown until nothing in the way of former things would hold it, so everything is being made new. Why all this growth? Listen, two or three immense saw mills, supplied with logs rafted down the river and otherwise, the agricultural school, located there by the State, has brought a great number of families to educate their children, and then they have a very fine farming country besides, and they have one of the prettiest places for a town in the State, but here is one fly in the ointment. The pastor of the Baptist Church in this town teaches a school part of the year to keep the "wolf from the door" and that too when he has ability to preach any where in the land. I don't know who is to blame for it, but that is the way it is, and when he gets that church finished if things don't change down there he is going to be called to a church where he won't have time to teach, and then if he will teach after that, why it will be too bad.

## An Interesting Story.

The story of the discovery of Vitae-Ore, the peculiar mineral remedy now being so widely advertised and talked about in the public press, as told by Prof. Theo. Noel, the man whose pick, while delving deep in the hills of the southwest, first brought it to light, is one of great interest to all who read for knowledge and profit. It is given in full detail in the 64-page booklet, "Vitae-Ore," issued free by the Theo. Noel Company of Chicago, whose large advertisement will be found on page 12 of this issue.

This mineral, a magnetic ORE, is a subtle combination or blending of elements, a formation peculiar to the locality of its discovery, as it has been found nowhere else, that requires but the addition of hydrogen and oxygen—an addition obtained by mixing the ore with water—to make it a most powerful and effective remedy, as hundreds of the readers of this paper have found it.

The offer made by the company to the subscribers and readers of this paper, is almost as remarkable as the Ore itself. They do not ask for cash, but desire each person to use the Ore for thirty days' time before paying one cent and none need pay unless positively benefited. The offer, which is headed "PERSONAL TO SUBSCRIBERS," is certainly an original one and can be read and accepted with profit by every ailing person. The company is reliable and will do as they agree.

For Croup use CHE-  
NEY'S EXPECTOR-  
ANT.

## CORRESPONDENCE

## Great Misers.

By M. B. Wharton, D.D., Eufaula, Ala.

The desire of gain was implanted in our moral constitutions by the Creator. There is no living without it. It need not be argued that all men want money. How could they solve the great questions, "What shall I eat, what shall I drink, and where withal shall I be clothed?" without it. It is interesting for the young and old, the high and low, the rich and poor, all in quest of the almighty dollar. They cannot help it and it is all right provided the desire is not carried too far. It is owing to this desire that forests are felled, new countries settled, proud cities built. It is owing to this desire that activity prevails on our streets, and a splendid commerce whitens our seas. But the great danger is that men will carry it too far, make money the chief good, indeed make it their god. Our Savior perhaps dwelt upon nothing so much as the tendency of money to interfere with spiritual interests. "How hard is it for them that trust in riches to enter into the kingdom of heaven, and again I say unto you, it is easier for a camel to pass through the eye of a needle (his reference was to the small, man's gate by the side of the big animal's gate) than for a rich man to enter into the kingdom of heaven." This too ardent desire for gain not only debars man from the kingdom of heaven hereafter, but from the kingdom of happiness here. The very word miserable is derived from the word miser. A few instances of great misers will show how true this remark is. The world has had thousands upon thousands of such creatures, but I will cite only a few. It is said that London Bridge was built from the fortunes of a miser by the name of John Overs. He amassed his wealth by ferrying passengers across the Thames, but he lived like a dog. He would walk about and pick up all the marrow bones he could find, and from them made the soup on which he and his laborers lived. He feigned death for twenty-four hours, supposing his hirelings, being Catholics, would fast for one day on account of his death, but when he discovered they did not do it he appeared in his grave-clothes, and one of his men thinking him a ghost, struck him with an oar and killed him. His daughter, Mary, gave the estate, amounting to \$1,000,000, to the priests and they built London Bridge with it, the parish being called "St. Mary Overs Southwark." Thomas Gay of Gay's Hospital, was miserly in his habits. He ate his meals upon his shop counter with a soiled newspaper as his table cloth. But when he died his donations were the most magnificent in all the land. John Elwes was a member of Parliament, but he boasted that his election did not cost him over one shilling sixpence. He died worth a half million, but lived in a hovel, slept on a filthy mattress, and lived on rolls and water. Accounts are given of two great French misers, one was Vaudville who died worth 800,000 pounds. He took cold carrying logs of wood to his garret, stolen from a poor wood-chopper. He refused to pay an apothecary for medicine that might have prolonged his life and objected to being bled sep-

arately at three pence an incision, and ordered all the blood required for his relief taken at once, having twenty-four ounces drawn, the loss of so much blood proving fatal.

But the greatest of all Parisian misers was the notorious Ostervald, banker and money changer. His first business in life was walking about and gathering all the old corks he could find. Upon his income from this insignificant source he began his fortune. He lived on three half pence a day. His diet consisted of bread and milk and a scanty supply of that. He died leaving millions, and yet died of starvation. The worst case of all was Foscue, a case I well remember which went the rounds of the American press. He amassed millions, but was afraid to loan it either to individuals or the government. He dug a deep hole under his house, and in a huge self-locking iron chest he kept his vast treasures of gold and silver. He was suddenly missed and not heard of for years. At last his humble home was sold, and the purchaser was excavating for a new building when the iron chest was found with the key on the outside. Foscue was found within, having locked himself in, Geneva like, where no one could hear his muffled cries. When discovered there were evidences that he had eaten the flesh off of both arms, after having consumed the tallow candles. But there have been misers in this country, and some of them have come under my own observation. In one of the cities where I was pastor, a man lived in a hut; ate out of a tin plate, and used a pewter spoon, and yet he had amassed over \$200,000. A deacon of my church went to him in his last illness and begged from him a lot for a small church, and \$5,000, and the church bears his name today. In another city there lived a man who had amassed over \$200,000. He occupied a large and respectable brick house, but lived in the cellar, on the scantiest fare. Great efforts were made to get him to donate some of his money to benevolent purposes when death was approaching, but he declined. He gave away about \$50,000 to some ladies who had been kind to him, and I suppose the lawyers got the balance. Strange to say years before he died he erected a costly and beautiful vault in the cemetery, and he now lies there awaiting the assizes of the great day. A distinguished lady of Alabama told me of a miser who died in her section of the State who had saved a vast amount of gold which he kept ever near him, and which it was always his delight to behold. When taken fatally ill he sent for a brusque physician, to tell him the worst and do the best he could for him. The doctor told him he must soon die. "Well, doctor," said the miser, "is there no possible way in which I can take my gold with me?" The doctor replied, "No, and if you could it would do you no good in the land where you are going, for it would all melt." Verily, "they that would be rich fall into temptation and a snare, and into many foolish and hurtful lusts that drown man in destruction and perdition."

One other man I know of who lived alone, amassed \$50,000 on account of careful and penurious habits, and

suddenly called to go the way of all the earth, never having thought of benevolence, he sent for a neighbor and gave the whole of it to him.

What is the cure for such avarice? I answer, benevolence, giving money to the poor. General Alpheus Baker of Eufaula, used to tell of a miser who had become so miserable for fear of losing his money that he weighted himself down with his gold, and was in the act of leaping into the river. All at once he thought of a poor woman nearby who had often appealed to him in vain, and concluded he would go and leave some of his gold with her. In the very act of giving, there came a revulsion of feeling, and a thrill of happiness which made him think there was something still to live for, and that was to do good to others who might be in need, and he lived on. Said the great Shakespeare,

"The quality of mercy is not strained  
But droppeth as the gentle rain from heaven

Upon the place beneath. It is twice blest,

It blesseth him that gives and him that takes."

## Brother Crumpton Happy.

A note from our Secretary reads: "I came into the office one January morning, Oh! so blue. Couldn't tell why—I am not often that way. When I read my mail the clouds were gone at once. Here are five letters. Read them and see if you don't feel the blood tingling in your veins. These hopeful, happy letters often make me glad. Our preachers and churches are ever on my heart and when they prosper and write me of it, I am happy."

"Dear Brother: I write to let you know that Hopewell Church is taking on new life. Our beloved pastor, J. T. Weaver, is in advance of all that has preceded him as pastor of our church. At our last Conference the church and pastor decided that we needed services twice a month instead of once as heretofore. Beginning in March, we will have services on the second and fourth Sundays, the balance of the year. We also have a Finance Committee, and they have been assigned the duty of looking after the pastor's support and also to see that our part of the apportionment of the \$500, to be raised by our Association, be raised as soon as possible. Our church and pastor are talking of asking the Marshall Association to put a Foreign Missionary on the field.

"We also received at our first meeting in the new year five members and subscribers to the Alabama Baptist. We have now 100 members and have adopted the pledge card plan for this year and you will please send us a supply of cards and envelopes. We will organize a Normal class in our Sunday school in a short time, as the supply of teachers does not keep up with the demand.

"Hoping to hear still more encouraging words from you and the brethren throughout the State, I am yours for service,"

P. F. Parker, Isom, Ala.

"My Dear Brother Crumpton: Your letter of Dec. 30th has been read with interest and much pleasure. I was indeed glad to get it, as your letters are always an inspiration to me; I find in them much comfort and hope.

"The Lord has graciously blessed us

the past year in many ways. I thank God from the very depth of my soul for His goodness to me and shall endeavor to do greater things for Him than ever before. I have promised the Lord a tenth of my income this year and perhaps will not stop with that. I believe He will bless me in my work.

"We have determined to be among the "Regulars" this year and make it the crowning year of the work of all the past. I am trying to preach a gospel of hopefulness and am keeping before my people the various causes of our great denomination. My work is very encouraging in all my churches. I have gotten the consent of a great many to increase their contributions 25 per cent. this year and hope our financial report will show the increase.

"Wish you could see our new pastor's home, the prettiest and most convenient in the country. And the pantry is kept very well supplied with many good things by the people. These are truly the Lord's people. You may count on us.

"Pray for me, my dear brother. May God bless you abundantly this year and make it the greatest of your history."

Yours fraternally,

T. F. Hendon, Furman, Ala.

"Dear Brother Crumpton: No doubt you are right in anticipating a crisis in our work this year. It is the most critical time that has ever come to us; but my faith is firm in God and the brethren. I believe our people will rise up in faith, hope, and love and prove themselves equal to the occasion.

"Our church, L. A. Society, and Sunday school have agreed to emphasize the work of Missions this year. Each will take collections monthly. They are "rounding up" the work of last year and will make you a remittance soon. Our L. A. and M. Society is the liveliest thing in town. They held a "Fair" the 18th, 19th, and 20th, and cleared \$130.00. This they have placed in bank as a nest-egg for a new church fund. They have collected \$160 in the last five days to pay off a debt on the "pastorium." The total amount due is \$210 and the good women propose to pay it off. They will do it by tomorrow night.

"Those who have known our Sunday school for years say it is doing the best work in its history. It is a pleasure to attend it and see the eager interest manifested on all sides. The best of all is that the school has made a new departure in that they have agreed to give the collections, one Sunday in each month, to Missions, and the officers and teachers all agree to emphasize the movement. The outlook is very hopeful."

Yours in Christ,

A. E. Burns, Sylacauga, Ala.

"Dear Brother Crumpton: Trust you have not construed my tardiness in answering your many letters to be a want of sympathy or lack of interest. Until now I could not make any encouraging report. By the consent of the brethren and direction of the Spirit (I trust), I planted a gospel battery in this place September, 1901, and since that time there has been a constant and sometimes terrific fire of shot and shell, grape and canister, and at last the walls have fallen and I feel that the Lord has won the victory. We arranged our budget of expense for 1902, \$1,225.00. State Missions, \$50; Home Missions, \$50; Foreign Missions,

\$50; Orphans' Home, \$50. We elected an Equalizing Board, five in number, who prorated \$1,497.60, brought it before our Conference and adopted it unanimously.

"Independent of the above, we have planned to invest \$450 in improvements on the pastor's home; put a carpet in, paper throughout, light the church with electricity and put in a furnace.

"The church presided over by Bro. J. G. Lowery, in North Birmingham, is a pet of mine. We organized and fostered the Sunday school and gave them sixteen members to start with and now we want to put \$50 into the new building. Now I ask the privilege of directing the State Board of Missions to that church.

"Last year we raised \$1,260.59 as against \$750 the year before. We organized a Sunbeam Society of 33 boys and girls. Our Ladies Aid is in fine trim and full of enthusiasm, having asked the Conference to give them all the work on the "inside" of the church. We are coming to the front and by the further help of the Lord, we will get to monthly collections for Missions. I will notify you later and want you to come to see us. May the Lord establish the work of your hands upon you."

Fraternally,  
F. M. Woods,  
North Birmingham, Ala.

"My Dear Brother: Yours of the 31st to hand and contents noted. Let me say first, I hope and pray that you will see the pleasure of the Lord prosper more in Alabama this year than in all the past. In saying this I mean to join you in prayer and effort to bring it about.

"The church here has not been doing as much for Missions as it should, but we are going to do more this year. I want to get the Sunday school to do as much this year as the church has been doing and that means for the church to move up. The prospects for the old First Church are bright. Things are coming our way; congregations growing all the time; members taking hold of the work fine. We had four additions Sunday.

"Brother Rice and I are preaching at Merrimac regularly. I am with you heart and soul to make this a great year in the advancement of God's kingdom."

Your brother in the Master's work.  
W. M. Murray,  
Huntsville, Ala.

"Dear Brother Crumpton: Your autograph letter of Dec. 30th received and the compliment to the "Regulars" duly appreciated. I think I will read it to them at an early date.

"Perhaps you'd like to know our figures for the year 1902. We had an annual meeting last Sunday night and some of the items reported were as follows:

"Howard College, \$100.00; McGaha Home, \$25.00; State Missions, \$181.78; Home Missions, \$136.06; Foreign Missions, \$230.91; Ministerial Education, \$80.82; Orphanage, \$33.75.

"Total, \$858.32.

"Of which the W. M. U. raised \$219.15, and \$35.00 more for carpet, etc., in the parsonage. The W. M. U. undertook to support a native preacher, i. e., to raise \$100 extra and did it. Almost all this was through the envelopes; the Sunday school (\$50) and the Sunbeams (\$33) had their part in it all.

"Hoping this may be the best year Alabama ever saw, I am,

Fraternally,  
Richard Hall,  
Orrrville, Ala."

**From a Sunday School Worker.**

Representing the Sunday school at this place I desire to offer a few notes for your columns, and as I propose to write a truthful account, I must say in the beginning that we only lack the right sort of a superintendent of having the best Sunday school of its size in the State; but this deficiency is largely remedied in its assistant superintendent who, nautically speaking, takes the ship in hand during the recitation period, and while the regular superintendent teaches a class, this faithful steersman is always at his post.

Pupils coming late are met and conducted as quietly and noiselessly as possible to their respective classes; visitors are received and welcomed by this genial officer, and surely a school never had more faithful patrol duty performed.

We have a teachers' meeting which meets Tuesday nights and has been in continuous existence for five or six years. This is presided over by our good pastor, who is also with us in the Sunday school every other Sabbath, and there is wonderful impetus given to every department of our Sunday school work and life by his presence and co-operation.

Our teachers—I wish you knew them as I have learned to know them from years of faithful and loving service. One is the president of our band of Sunbeams; one is the president of our B. Y. P. U.; one is the leader of our church choir; two are the visitors of our Home Department; two are among the most wide-awake and prosperous merchants of Clayton; one is a model railroad agent; one with no extra official work upon her has nevertheless proved herself worthy and well qualified and the church has had repeated accessions from her class; while three others are doing that deep foundation work with the little ones in the primary department, the value of which is only known to the great Lord of the harvest. We have twelve teachers and often we meet without a single absentee among the number. Today we had eleven of the twelve present. If the Lord should drop a great girdle to earth and encircle this little band of workers and drawing them closer and closer should bind them together as one great sheaf of golden grain and take them away, what a shock it would be to the spiritual life of the town; but I thank Him they are here and that it is my happy privilege to work with them, side by side, in the Master's cause.

We are averaging over one hundred in attendance every Sunday. How is that for a town with only about 500 white people all told, counting the lame, the blind, the halt, the babies, and that other larger and numerous class who take medicine every Saturday night or wait till Sunday to get sick. In other words we have five Sunday schools here and if each of the others would bring up as large an attendance, every home in Clayton would be emptied of human occupants and turned over to the crickets on Sunday mornings.

May I recapitulate? We have:

1. A flourishing B. Y. P. U. organization, mentioned in this article be-

cause its membership, as far as it goes, is in common with our Sunday school.

2. A splendid Sunbeam Band, noted here for the reason above given and because it is a distinct influence for good to our school.

3. A Primary Department; this is to some extent in embryo as yet; but with the completion of the annex to our church, with this department in view, it becomes an assured feature and is now practically in operation.

4. We have a Home Department which is a great power as an auxiliary to our school.

5. We have a Teachers' Meeting which I believe is doing as much, if not more, under the Master's blessing, for the success of our school than any other agency.

And so the sweetest and brightest hour in all the week with me is from 9:30 to 10:30 on Sunday mornings; and I know how to sympathize with the brother who went up to a Sunday school convention and was so carried away with what he saw and heard and felt, that he sprang up and undertook to make an off-hand speech; said he: "Mr. President, I move we have our annual convention four times a year; I feel like I want to go out and put both of my necks around everybody's arm and bring them."

Could I more fittingly close this article than with that self-same thought:

"Bring them in, bring them in;  
Bring them in from the fields of sin;  
Bring them in, bring them in,  
Bring the little ones to Jesus."

B. Davie.

**Our Need and a Few Items.**

This Association is in great need of more preachers who will take pastoral work, and then the churches need to systemize the work so that the pastor can give all his time to his churches, and thus carry on the work as the Lord intended it to be done. We have some good, consecrated preachers here who would take pastoral work if the churches would call, encourage, and support them; but as it is their hands are tied, and we see the results. For every effect there is a cause. Read Malachi iii, 10-11, in which a blessing is promised, but remember it is on conditions. There must be first a bringing in of the "tithes," and thus honor God, and He explicitly declares that He will rebuke the devourer for our sakes and he shall not destroy the fruits of our ground. . . . Paul in portraying the beauty and glory of the resurrected body, links with it our duty to give to the support of the Gospel; he says: "Let every one of you lay by him in store upon the first day of the week as God has prospered him, that there be no gathering when I come." 1 Cor. xvi, 2.

Brethren have we done this? Let us not cry "hard times" any more. In this County (Pickens) both young and old members of the church have signed petitions to sell whiskey and damnation to their children, and some of them are already reaping little drunkards. What a dreadful harvest! Oh! God give us more such men as Drs. Crumpton and Hawthorne, who are not afraid to speak against the various evils of the day.

Suppose that all the money spent in this country annually for snuff, tobacco, morphine, and whiskey were given for missions and Christian education, why our Boards would be out of debt and have all the destitute places supplied

with missionaries, colleges endowed, the poor little orphans plenty to eat and good shoes and clothes to wear. If the Bible system of giving was carried out, our beloved secretaries would not have to spend so much time and money in writing and begging churches for help, and moreover the pastor's salary would be increased and paid.

Another thing greatly needed here, is that every Baptist family take and study the Alabama Baptist. There is a difference in loving, reading, and studying; as there is a difference in saying prayers and praying. My mother taught me to say prayers, but I knew nothing about praying until I was regenerated.

Elder B. F. Stamps, Evangelist of this Association, has resigned his work here to take effect the 15th inst., and has accepted the mission work of Tuscaloosa County Association.

Brother C. C. Winters has tendered his resignation at Carrollton, to take effect the first of March. We regret to give up these brethren.

Dr. D. O. Baird is now pastor of six churches, and the writer five.

We have, everywhere we go, tokens of appreciation of the wonderful improvement you have made in the Alabama Baptist. May God bless you in His work. Success to the Baptist.

G. W. Kerr.

**EASTER.**

**Shopping by Mail.**

To the ladies, we offer the services of our expert buyers.

We cover every line, including Dry Goods, Dress Goods, Ready-made Suits, Waists, Skirts, Millinery, Household Furnishings, Furniture, Jewelry, Photo Supplies, Books, Music, Wedding Invitations, Visiting Cards, etc. We represent only first-class houses.

Beautiful Spring and Summer fabrics are now arriving, exquisite creations from the looms of the world. We will be pleased to send you samples and prices. When writing please give us about the price and kind of goods, colors, etc., to guide us in our selections.

We are also prepared, through our connection with one of the most expert designers and dressmakers in the South, to offer her services in the selection, designing and making to measure, dresses for any and all occasions, skirts, waists, wraps, etc.

Flowers for any occasion, C. O. D. by express, on receipt of telegram, or letter. State price and design.

Do not hesitate to call on us, no matter what you need, or how small your prospective purchase may be. Our aim is to please. We want your patronage. All communications will receive immediate attention.

THE F. N. ANDREWS CO.,  
Dept. A., Birmingham, Ala.

Steiner Bldg.

P. S.—If you don't want anything tell your friends about us.

**CUT THIS OUT.**

If you are interested, cut this out and mail us. The F. N. Andrews Co., 3 Steiner Building, Birmingham, Ala.

Please mail me at once your letter in reference to "SHOPPING NOTES" and "SAMPLE SERVICE."

Name .....

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Subscribe for the Alabama Baptist.

# THE EDITORIAL PAGE.

## A Bit of Advice to the Editor.

We get so much advice that sometimes when letters filled with it reach us we put them aside for future reference. Last February we got one headed, "News Alley," and filed it away. Having kept it a year last night we read it and found among other things the following paragraphs which may interest our readers:

You are now launched upon the sea of journalism, and I would like to serve you a turn by a word of advice. Advice is confessedly cheap and I don't mind sparing a few yards of it.

True, I have never been in the newspaper business: but that cuts no figure, as there is in the average man a born instinct as to how a paper should be run.

There is a large contingent of good brethren who can't see how it is necessary for you to charge so much for your paper, who think you should print column obituaries of obscure people, and thus crowd out important matter, without charge, and whose religious sense is offended when a clean business enterprise finds advertisement in your columns. They are conscientious. They just do not understand it. The trouble is that they are lacking in newspaper instinct and need more training than you have time and opportunity to give them.

I would advise that you look after the business point of the enterprise. Keep it ground sharp and have it pointedly in evidence, if you would have the paper make time as a runner. Make all the money you legitimately can out of it. You owe this to yourself, to the denomination and to God. You need money coming out of the pa-

per as well as money going into. The paper to insure success. Success means a tremendous intellectual and religious and denominational force let loose upon our State. You must have money to command the men and the means to lift the paper into a place of such dignity and power. If all the money in sight is going out of sight into unfilled newspaper holes, where is the promise of this dignity and power? Where is the promise of anything else but failure?

I am not discussing details, but I should like to caution you against letting people, however good, interfere with your business by criticising you out of advertisements. Get all you can, be they of good honest businesses. The largest circulating dailies, and the most influential magazines claim that their subscription lists—if all subscriptions were paid—would not do much more than settle for the paper on which the issues are printed. The advertisements, they say, are the source of real profit. This must be as true of religious publications. The claim by some that clean, honest advertisements detract from a religious paper, otherwise ably done—is hypercriticism (I had almost written hypocriticism.) Pick up any of the great magazines and note that the pages of advertisements often equal those of the literary matter. Does this detract from the literary matter? Those informed know that the literary matter could not be continued were the advertising matter discontinued. They know also that the subscriber pays less for the literary matter because of the advertising matter printed. Brethren who want a cheaper priced religious paper should bear this in mind, when they have their war paint on and are gunning for advertisements.

This wise brother put his finger on two things which give editors much trouble: advertisements and obituaries, and we take this opportunity to bring before our readers a few facts for we desire always to have our subscribers understand the policy which governs us in conducting the paper.

Baptists are pretty much alike and Baptist editors have about the same kind of difficulties to overcome. We can almost see Brother Folk's troubled face as he talked to the subscriber of whom he writes as follows:

We met a good brother the other day who objected to taking the Baptist and Reflector because it had so many advertisements in it. As others may perhaps feel the same way, let us repeat what we have said once or twice before in regard to this matter:

1. It is absolutely necessary that papers should carry some advertisements. Without the revenue derived from its advertising patronage no paper could afford to run three months. A paper must be run on a business basis or it cannot be run at all. If the bills are not paid regularly and promptly it must soon suspend publication or change hands.

And then we hear these words of Dr. Bell, the wise editor of the Christian Index:

Some subscribers object to our printing so many advertisements, and some persons have refused to take the paper because we publish any. In reply to such we have only to say that the income from advertisements is about all that the publishers get for their services. It takes all that we get from subscriptions, and sometimes a little more, to pay the running expenses of the paper. Stop the advertisements and we should have to suspend, or get

all our living from other sources. This statement may surprise some of our readers, but our books show it to be well within the truth.

If these tried and trained newspaper men find it absolutely necessary to print advertisements in their well-established papers, it does seem that the good brethren in Alabama ought to be patient with us for doing so when they know that in spite of the advertisements we pocketed a deficit of \$3,000 last year and yet started the New Year bright and hopeful without trying to cheapen the paper, but doing all in our power to make it better. In looking over our Baptist papers we find that most of them print 100 word obituaries free for subscribers and charge all over that at one cent per word. Some limit the number of words published free to sixty. We print 100 words free for subscribers and charge one cent for each additional word. This was the rule of the Alabama Baptist and we have simply adopted it, and yet we are constantly giving offense to our brethren and sisters because we refuse to print obituaries free which contain often from 300 to 600 words. The preachers can aid us greatly by telling those who ask them to write obituaries about our rule. Please don't send us in long obituaries with the request that if there is any charge to let you know. We let you know in advance that there is a charge for all over 100 words and you can as easily count the number of words as we can. Count the words and send the cash. We sympathize deeply with those whose loved ones are taken from them, but when we give part of our space free we think they ought to pay something when they ask for more space than is set aside for obituary purposes.

## Editorial Paragraphs

We take great pleasure in having Dr. E. J. Forrester visit the Birmingham District. Dr. Forrester followed us at Washington, Ga., one of the most delightful pastorates in the South and we feel thankful that one so able takes up the work where we left it and pray God's richest blessing upon him and his people whom we hold in loving remembrance.

We are afraid the brethren are not taking sufficient note of the fact that the Sunday School Institute to be held at the Southside Baptist Church from March 3rd to 8th, is to be conducted by two men whose talks will be worth coming to hear. Dr. Spillman and Brother Leavell, of Mississippi, are thoroughly up in Sunday school work and will be able to interest those drawn to the meeting. Let's get ready and attend.

The death of Dr. J. L. M. Curry at the age of seventy-eight, removes one of the foremost figures in the educational world. Born in Georgia, Dr. Curry seems almost an Alabamian for his most active years were spent in this State. The Age-Herald says:

"He served in the Legislature, in the Federal Congress, and in the first Con-

gress of the Confederacy. He also served in two wars. The later years of his useful and honored life were devoted to education and diplomacy."

Preacher, teacher, orator, author, diplomat, and statesman, take him all in all, he was one of the foremost Baptists in the world.

Dr. P. T. Hale, for ten years pastor of the Southside Baptist Church, but now serving the First Baptist Church at Owensboro, Ky., arrived in Birmingham Friday from Gainesville, Fla., where he has been assisting the pastor of the Baptist church in a protracted meeting. A special service, followed by an informal reception held at the Southside Baptist Church Friday night. Dr. Hale made a short but eloquent talk and many of his former congregation were present to welcome him.

The Age-Herald pays the following neat compliment to one of our strong Baptist laymen:

Capt. W. C. Ward delivered a most delightful lecture recently to the students of Howard College, and a goodly number of their friends. The captain was at his best, and chose for his subject, "Science and Its Relation to God," and most masterfully did he handle it.

In the course of his remarks he said that no one could be a true and deep student of science without becoming convinced of the ever presence of a Creator, and that every branch of science revealed the Deity.

### Editorial Correspondence.

J. W. Hamner.

GOODWATER.

Goodwater is steadily building up. A town that can survive two fires in one year must surely have something behind it of real worth. Religious affairs are in good shape. A united church, live pastor, enthusiastic Sunday school, wide awake Ladies' Aid Society, give hope of great progress. Pastor W. J. D. Upshaw is a "hustler," a good pastor, a splendid preacher and a genial Christian gentleman. He spoke highly of the work of the whole church, and particularly of the splendid work of the Ladies' Aid Society. Sister Upshaw makes a fine "Assistant pastor" and knows how to entertain a preacher—she is "Given to hospitality."

DADEVILLE.

Dadeville is one of the older towns, but keeps pace with the progress of her sister towns. Supported by a fine territory and being a county seat, she is a fixture. Rev. A. S. Smith of Alexander City, is pastor here, giving half his time. The Sunday school is vigorous and large. A fine Baptist lawyer, Bro.

G. J. Sorrell, is superintendent. He is faithful, enthusiastic and efficient. The inside of the splendid house of worship has recently been renovated, and is now in fine shape. The new ceiling in place of the original plastering is quite the proper thing. Brother and Sister H. Johnson and Judge Harlan dispensed Christian hospitality to me while there, and did it beautifully.

### JACKSON'S GAP.

Jackson's Gap is a charming little town with nice homes, good people, pure water, fresh mountain air, a pretty Baptist Church—only one church in the town—all the people are Baptists—and Bishop Geo. L. Bell is the much loved pastor with quite an interesting family and a commodious, delightful home, all his own. Brother Bell is also the popular County Superintendent of Education. He is a man of affairs, but finds time to be a successful pastor and preacher. A big "D.D." says of his preaching: "When Bell shoots he hits." That's it. Prof. Burnett is the "up-to-date" principal of the Jackson's Gap Academy. He is also an earnest church worker and a great B. Y. P. U. worker. I believe a great future is before him. He is accumulating a good library, and is reading the best of the magazines and journals of the day—something every young man and young woman should do.



## "THE FIVE JONES BOYS."



M. ASHBY JONES.      CARTER HELM JONES.      E. PENDLETON JONES.  
J. WILLIAM JONES.      HOWARD L. JONES.

When the Southern Baptist Convention met in Wilmington, N. C., one of the papers designated J. Wm. Jones and his four preacher sons who were there as "the five Jones boys," and said that "the old gentleman is the liveliest boy in the party." We present herewith an excellent picture of the five.

J. Wm. Jones was born at Louisa Va., on Sept. 25, 1836. Receiving his academic and literary training at the University of Virginia, he entered the Southern Baptist Theological Seminary in October, 1859—the first year of its existence—and his name stands second on the matriculation book, next to that of his roommate, Prof. Crawford H. Toy.

When the "War between the States" broke out he promptly enlisted as a private soldier. Serving in the ranks for twelve months, he became chaplain of his regiment, and then missionary chaplain to A. B. Hill's corps, following the battle flag of the Confederacy from Harper's Ferry in 1861 to Appomattox in 1865.

He was an active worker in those revivals in which 15,000 men of Lee's army professed faith in Christ, baptizing 410 soldiers with his own hands, and laboring in meetings in which several thousand more professed conversion. From October, 1865, to June, 1871, he was pastor in Lexington, Va., and one of the chaplains in Washington College during the presidency of Gen. R. E. Lee. Under his labors about 150 students and cadets professed conversion, and about thirty-five of these became preachers.

As agent of the Seminary, superintendent of the Virginia Baptist Sunday school and Colportage Board, secretary of the Southern Historical Society, assistant secretary of the Home Mission Board, chaplain of the University of Virginia, chaplain of the Miller school and pastor of several churches, he has been "abundant in labors." Washington and Lee University conferred the degree of Doctor of Divinity on him in 1874.

Brother Jones has been a very prolific writer, especially on Confederate history. He has written and published the following books: "Personal Reminiscences, Anecdotes and Letters of R. E. Lee," "Christ in the Camp or Religion in Lee's Army," "Jefferson Davis Memorial Volume," "Army of Northern Virginia Memorial Volume," and a "School History of the United States." He edited fourteen volumes of "Southern Historical Society Papers," and he has written much for periodicals.

As Chaplain General of the United Confederate Veterans and a constant attendant at their reunions, he is widely known and honored among them; while as a lecturer on Confederate subjects he has attracted large audiences. He is now pastor at Chapel Hill, the seat of the University of North Carolina.

Carter Helm Jones was born at "Oakley," Nelson county, Va. Educated at Richmond College and the Southern Baptist Theological Seminary, he was the first son of an alumnus of the Seminary to enter it or to graduate. While at the Seminary he served the churches of New Castle and Burk's Branch. He took a special course at the University of Virginia. For four years he was pastor of the First Church in Elizabeth, N. J., and for four years of First Church at Knoxville, Tenn. From there he came to McFerran Memorial Church, Louisville, and after four years of service he accepted a call to his present pastorate at Broadway, Louisville. In 1894 Washington and Lee University conferred upon him the degree of Doctor of Divinity. He has been in great demand for college and other literary addresses, lectures and special sermons, and for "supply" work during his vacations. He has also had large success in revival meetings.

Rev. Edloe Pendleton Jones was born at Oakley, Nelson county, Va. He had received a good academic education when he determined to devote himself to business and had displayed much energy and skill. Becoming interested in

Y. M. C. A. work in Richmond, especially in the jail and penitentiary, he was led to give up business and devote himself to the work of the ministry. He took a course in the Seminary at Louisville, and then became pastor at Duffy street, Savannah, where he had a successful pastorate, when he resigned to accept an appointment from the Foreign Mission Board as missionary to China. At the request of the Home Board the Foreign Board released him in order that he might be sent to Havana. As he found that in the then condition of the mission an American missionary could accomplish but little, and as his health broke down he returned home. Since then he has been pastor at Clifton Forge, Va., Columbus, Miss., and for the past two years at the First Baptist Church, Owensboro, Ky. He has been a popular preacher, an untiring worker, and a very successful pastor and in much demand for meetings.

Meredith Ashby Jones was born in Lexington, Va. He had taken a partial course in Richmond College when the family moved to Atlanta. He completed a business college course and was preparing to study law, when, under the preaching of his brother, Carter Helm, he resolved to rededicate himself to the Master, and keenly felt the "Woe is me if I preach not the gospel." After studying at Washington and Lee University he entered the Seminary, completed his course and became pastor at Richmond, Ky. He then took a special course at the University of Virginia and supplied in Charlottesville. He then became pastor in Bardstown, Ky., and from that point went to Leigh street, Richmond, where for four years he has had a very successful pastorate. His church numbers about 1,000 members. He, too, has had very successful experience in revival meetings. During the recent meeting of the Virginia Constitutional Convention he was praised for using up the lawyers of the liquor men in a debate on some temperance legislation.

Howard Lee Jones, pastor of the Bap-

tist Church of the Epiphany, New York, was born in Lexington, Va. He spent one season at Wake Forest, N. C., and was in business in Atlanta when he, too, was stirred up by the preaching of his brother, Carter Helm, to give himself to the ministry. Spending a session at Washington and Lee University, he then entered the Seminary and then became pastor of David's Fork, the famous old church near Lexington, Ky. From David's Fork he went to the Baptist Church of the Epiphany, New York, where he has labored for over four years with a zeal, devotion and consecrated tact which, under God's blessing, have greatly built up and strengthened the church. He also is very much in demand for extra sermons and addresses.

It ought to be added that the mother of these four "preacher boys"—Mrs. Judith Page Helm Jones—is a descendant of Carter Braxton, one of the signers of the Declaration of Independence. By her culture, her sanctified common sense, and above all her consecrated life, she has exerted a most potent influence in training her boys for usefulness and bringing them to devote their lives to the gospel ministry.

### Tetterine

Will cure that Irritating Eczema—stop the progress of that Ringworm and heal it completely.

A convenient, cleanly local application, harmless to sound tissue, death to microbes. The only sure remedy for all forms of itching skin diseases.

50c. at druggists, or by mail from J. T. SHUPTRINE, Savannah, Ga. Sole Proprietor.

### Bad Cough?

By the way did you ever know of a good cough? our "Cough Cure" will cure all curable coughs, costs 35c. by mail (silver or stamps) if your honest judgment does not tell you it is the best you have used, we'll return money if asked for. HOME REMEDY CO., Austell Bldg. Atlanta, Ga.

## Field Notes

### THREE THINGS.

First allow me, please, to say that Elba Church declines to accept my resignation; that it has done all the pastor asked and more too, along some lines of laudable undertakings; that it has fallen far short along others; but that the prospects are more hopeful than they have ever been.

Several churches and some friends writing to know my future plans, prompt me to give this notice in print. I am pleased to announce that my stay here may be very indefinite. He who will lift up his eyes and look will see that "the field is white unto the harvest."

Second, we will hold a "Baptist Rally" at Brockton the fifth Sunday in March, beginning Saturday before. Brockton is by the railroad, half way from Enterprise to Elba. We want all "the furiners" we can get to come, especially that "Furiner" called Frank Willis Barnett, and that other one you call W. B. Crumpton, who believes so much in "furin mission," and who is "everlastingly at it."

Third, at Elba, beginning March 11th, we are to hold a meeting which we earnestly pray will result in a great revival. Bro. J. E. Barnard will conduct the services. We ask the earnest prayers of all the brotherhood.

R. M. Hunter.

### BIRMINGHAM DISTRICT MISSIONS.

The following is the list of churches and amounts contributed for State Missions in the Birmingham Association, which supports the district mission work and is all it received from August to January 1, 1903: Avondale, \$11.10; Avondale B. Y. P. U., \$1.55; Woodlawn, \$36; Ensley, \$17.37; Ruhama (East Lake), \$54; Trussville Sunday school, \$13.45; South Side Sunbeams, \$5; First Church, Birmingham, \$15.35; New Prospect, \$2.90; Birmingham Association, \$116.56.

The following mission stations contributed for the same object: Powderly, \$29.36; Kingston, now East Birmingham, \$64.82; Packer Memorial, \$53.98; East Thomas, \$15.00. There are six missions dependent on this Association.

### FROM BROTHER RISNER.

Dear Brother Barnett: I am glad you are making an excellent paper. My children, after three months' suffering, are all getting well. I thank the brethren for their prayers. God bless you and all the saints. Affectionately,

H. C. Risner.

### HORTICULTURAL SOCIETY.

The Alabama State Horticultural Society will meet Feb. 13, 1902, at Montgomery. The meeting is to be held in the rooms of the Commercial and Industrial Club, corner of Court Square. The morning session to begin at ten o'clock.

Prof. W. M. Scott, State Entomologist of Georgia, is to be present and to address the Society on the Need of an Inspection Law in Alabama. The following are to present papers: Mr. John Wallace, Citronelle; Mr. Paul Hoffman, Waverly; Mr. M. C. Scott, Montgomery; Mr. D. C. Turnipseed, Flora. The aim of this Society is the mu-

tual advancement of its members in all that pertains to Horticulture.

Any person interested in Horticulture may become a member by the payment of an annual membership fee of one dollar.

### ORPHANS' HOME.

The health of the home is still excellent. Every child in the home is at the table today. Our school has been vacated one week. The boys have sown sixty-five bushels of oats and the girls have been renovating beds and making mattresses. We are gardening some. One barrel onions, one barrel potatoes, one-half bushel peas have been put in the ground. Our corn bread and turnip diet is a little tough, especially on Mrs. Ansley, the mother of the Home, but we will have to endure it till our friends raise the grocery bill that is hanging over us. When the children are asked now if they want to go to some place they always ask, "Will we get any biscuits there?"

At a meeting Sunday afternoon at the church \$6,600 were given to build a \$10,000 Baptist Church at Evergreen. The other \$3,400 will be raised.

J. D. Pittman.

### A PREACHER BOXED.

Sisters Campbell, Clark, Williamson, and others have shown their high appreciation of their former pastor, Rev. E. E. George, by sending him a box well filled with good things, which I am sure will be very tempting to the appetite of a hungry seminary preacher. I am sure the kindness of these ladies will make Brother George rejoice over the fact that he is still loved by the members of his former charge, and that his work among them is so highly esteemed.

G. A. Chunn.

### FROM HOWARD COLLEGE.

Since you last heard from us, some changes have been made in our work at the college. It has been our custom for several years, at our regular meetings on Tuesday evenings, to have some member of the class put an outline of a sermon on the board to be criticised by the members present. This was very good, but now we are taking a regular course in Baptist doctrines. This we are sure will add much more interest and be far more instructive.

More than eighteen pulpits are filled by the "college preachers" every Sabbath. During the month of January twenty-two were received into the church, four of these for baptism. There are about thirty Sunday schools, nearly as many Ladies' Aid Societies at the different churches and mission stations where these boys work.

We are always glad to have some experienced pastor with us. Bro. W. S. Brown was with us a few weeks ago and gave us some valuable suggestions on preparation of sermons. Bro. T. V. Neal, who graduated here last year, was with us last Tuesday evening. We are always glad to see "Parse."

Bro. W. T. Davis has accepted a call from the Fayetteville Church. He preaches for them two Sundays in each month. Bro. E. G. Fenn has recently accepted the church at Brookside.

At a recent call meeting of the Ministerial class by the Faculty, five out of

twenty-four made known that they were contemplating Foreign Missionary work. Will not some brother come out and give us a talk? It would be a great help to every member of the class, and you can only tell how we would appreciate such a visit by coming to see us.

J. O. Colley.  
Cor. Secy.

### FROM BROTHER PRESTON.

I had just written a long piece on the Dispensary when I read your editorial requesting the brethren not to crowd you. Will you allow me to say that so far as the liquor traffic is concerned I am an "Abolitionist." Let us close the saloon whenever possible. Where it is impossible to have prohibition altogether let us displace the saloon with the dispensary. Let us close every dispensary where it is possible to have prohibition. Let us fight in an honorable, courageous way. Let people know where we stand and that the fight will be continued until a complete victory is won.

### A WORD ABOUT MY WORK.

"We are all at peace one with another." We have one of the finest Sabbath schools in the State. Our congregations are usually large. I have just finished a series of sermons on "Christ in the Old Testament." We have lost several good members by removal, but others are coming in to take their place. Owing to the financial depression in this section, on account of a failure in crops, I asked the brethren to release me one-fourth of my time, but they refuse to do so. Tell Brother Ray to come to see us.

A. J. Preston.

### FROM JASPER.

1888-1903—Crystal wedding. Mr. and Mrs. W. H. Moore, at home, Saturday evening, February 14th, 8 to 11:30. Florence Files, Jasper, Ala.; W. H. Moore, Coal City, Ala.

We extend to this loyal Baptist couple our best wishes, and regret that we cannot be present, for we know what it is to be entertained by them.

### FROM HUGENT, FAYETTE CO.

Our people have passed through three bad crop seasons, and are unable to do much financially, nevertheless some of the churches are moving along somewhat.

At Friendship Church on the fourth Sunday ult., Brother Jno. H. Atkins was set apart to the full work of the ministry, Presbytery Elders J. S. Shirley, A. N. Reeves, W. J. Atkins, and W. J. Blankenship. The dear young Brother is preparing to go to the Seminary next fall. I have two ladies in each of my four churches collecting money to help defray his expenses. We have also an Orphans' Home Band in each of said churches, two of which have collected nice little sums to be sent to the Home in about ten days. Will try to make public collection for Foreign Missions this month.

J. S. Townsend.

### Duty and Honor.

J. G. Harris.

The true honor of a Christian, consists in his daily successes. The more he develops his power of working for God, the nobler is he as a man. Upon this point a great mistake prevails. A false idea of religious respectability exists. Oftentimes a religious congregation seeks to exalt itself by surround-

ing its worship with all that is imposing in architecture, in music, in dress, in forms, in decorous, and solemn observance. We do not denounce these efforts to beautify the sanctuary, although they may be carried too far. And devotion may die beneath the outward splendors which were intended only as its decorations and helps. But what is truly noble in Christianity lies beyond the reach of art. It lies in its moral power. That energy which working patiently and quietly, every day and hour, to accomplish the regular tasks of life, to minister to human happiness, to relieve the unfortunate, to cheer the troubled, to vindicate the truth of God, to extend the kingdom of the Savior, it is this which makes a Christian Church truly respectable and dignifies the character of a Christian man. Not in building up a stately pile to the heavens, not in linking together the harmony of sweet sounds, not in painted windows, through which steals a dim religious light, not in walls painted by ancient masters, not in the sounding sentences of ancient rituals; but in truth, in justice, and in mercy, do we discover the beauty and the glory of the church of God.

This is the monument we are to rear beside the dusty streets. When we succeed we honor God, and God honors us, and even the world learns the unaccustomed accents of Christian praise. When it sees us true, above all mean advantages in customs, in taxes, and in trade; when it sees us just, with a conscience so tender that it trembles at the very imputation of unrighteous dealings; when it sees us merciful, forbearing to use our power unkindly, considerate of the wants of the poor, helpful of those who are struggling to sustain their credit in doubtful times, then the world takes knowledge of us that we have been with Jesus.

It is specially the duty of Christians in such a country as this, and in such a season, to cultivate the spirit of a practical, every-day business Christianity.

We stand at a confluence of commercial streams, at a place to which the products of our own fields, and the exports of States and countries far away are continually brought. That wonderful system of production and trade whose temporary check produces such extreme depression, puts within the reach of the humblest citizen, comforts and luxuries from many lands. And with us, business is simply a gathering and distribution of those blessings with which Divine Providence has endowed us. If we conduct such a business as this without any sense of devotion, or gratitude to Him whose gifts we are using, surely we neglect our highest obligation.

Have we not neglected this duty? Has not a wider division between trade and religion been taking place? Has not a desire been manifesting itself more and more strongly, to make religion a mere matter of Sabbath observance, or even of social distinction? It is time to return to a principle that we had nearly forgotten, the principle that whether we eat, or drink, or whatever we do, we should do all to the glory of God.

How then shall we make our business religious? We must first of all have faith, that gift which God bestows upon prayer, for without faith it is impossible to please God. And having faith we must express it in our works,

for faith without works is dead. We must determine to do the business of each day, whatever it may be, in such a manner as to please God. It may be our part to superintend the multiplied labors of a field, or the affairs of a household; it may be a store to which our attendance is given; it may be a country house, where our enterprises are conceived, it may be a public institution to which our toils are pledged. Let us remember that in every one of these places we have a work to do for God. We must think what the responsibilities the labors, the troubles, the anxieties of our position are, and we must remember that the Providence that has placed us in this position requires us to be faithful to our daily charge. We must not forget that God can help us to bear the daily burden which He has imposed. We must not neglect to pray to Him to give us the great business qualities of industry, intelligence and gentleness, and to be with us in all our straits. And then not disheartened by anything that lies before us, not scorning the humblest duty of our sphere, then we must work as servants beneath their Master's eye. Thus according to the apostle's words: "Godliness will be profitable unto us for all things, having the promise of the life which now is, and of that which is to come." Then the commonest incidents of life will be turned into spiritual blessings, and the acts of time will be the discipline for an eternal state, and intervals of rest will be a pleasant refreshment, and the Sabbath will be a foretaste of endless joy.

**A TEXAS WONDER. HALL'S GREAT DISCOVERY.**

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. R. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

**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.

**More Meat.**

I like the Alabama Baptist, I like it all—its inside and its outside—its face, its form and its dress—its contents, and its intents; I like all there is in it. But there are some things I like that are not in it. I am impressed that our denomination, especially the young, need in their paper, no less news, but more meat, doctrinal meat. We have many church members who do not know whether they are Baptists, Methodists, or "nothingists"—fish or fowl—"pig or pup."

Denominational fences are continually being torn down by "broad-minded, liberal, conservative brethren (?) while eating "diverse one from another," like the beasts that Daniel saw "coming up from the sea," are browsing together and making love under the shade of

the trees planted by the hands of our Baptist forefathers, while the herdmen are sitting together in sweet counsel, smoking the "no-creed" pipe of peace.

Oh! yes, I believe in peace, but not at the sacrifice of truth—not the peace offered by the Pope and his minions. Your readers, especially those who do not hear it from the pulpit, need to know more about Orthodoxy, and to have a more intelligent view of the distinctive principles of Baptists. Some of us could give no better answer than the "colored brother" who, when pressed by a Baptist preacher to know what he meant by "all orthodox denominations," replied with much self-importance: "Well, sar, I means dem who is de author of deir own doctrine." "Yes," replied the white preacher, "I am sure there is too much truth in that. But, Joe, you seem to be a big man of your race and in your denomination, tell me why it is, if sprinkling is baptism that the inspired writer did not use the Greek verb "rantizo," which means to sprinkle, instead of the verb "baptizo," which means to dip, to plunge, to immerse, to submerge, to put under?"

The confused negro waited a moment and said: "Brudder 'peat that 'xclamation agin." The question was repeated, and the white preacher asked, "Now, Joe, what have you got to say?"

The "brother in black" stood scratching his head and gazing at the ground as if he would read the answer in the dust, and then looking up with an expression that called for commiseration, replied: "My brudder, you dun 'cumulated now whar I can't occupy."

True, I may not know what is best to put in a denominational paper, but I do know conditions that I find in many churches in the State justify me in saying that many of our people need indoctrinating, and there are grave doubts of their receiving it except through Baptist literature.

If brethren who can and will not write on doctrinal subjects, would it not be well for our good editor, now and then, to give us some of Pendleton's, Gervis', Broadus', Boyce's, Renfro's, or Carroll's best from their books.

I so much enjoyed Hawthorne's reply to his critics.

Come to see us, Brother Barnett, and the most promising field in the State, and preach for us.

"Earnestly contending for the faith once delivered to the saints."

R. M. Hunter.

**For Distress After Eating Take Horsford's Acid Phosphate.**

It relieves immediately, by stimulating the secretion of the digestive fluids. Makes the digestion natural and easy.

It helps both of us for you to mention the Alabama Baptist in answering advertisers. Because it helps us to gain more advertising—which helps you by making us able to give you a better paper.

**Therapa Disks**

Cure Indigestion, Flatulency and Constipation to stay cured. One box sent free by mail to each reader of the Alabama Baptist. Write to Dean Lister Company, Buffalo, N. Y.

**For LaGrippe and Influenza use CHENEY'S EXPECTORANT.**

**MRS. HELENA BLAV,**

Young Milwaukee Society Woman.

**T**WENTY thousand cured women have written to tell how Wine of Cardui bestows the blessing of health on every woman who takes it, rich and poor alike. Mrs. Helena Blau, No. 123 Seventh Street, Milwaukee, Wis., is one of the young women whom Wine of Cardui has rescued from a life of suffering. She writes:



Mrs. Helena Blau.

The woman who has suffered from female weakness should do anything within reason to secure health. Wine of Cardui is the medicine that appeals to reasonable women—women who hold operations and cutting in horror—women who know that Nature is the best physician. Wine of Cardui gives women back their health by giving Nature a

chance to build up the wasted and diseased tissue. Wine of Cardui regulates the menstrual flow and Nature, when relieved of the drains or of the poisons in the system, makes the functional organs strong and healthy again. Any woman who is silently suffering untold pains because she is too sensitive to undergo a physician's examination and treatment can find no excuse for not securing relief when Wine of Cardui is offered to her. There is no publicity to deter her. She can take Wine of Cardui in the privacy of her home, with as much assurance of a final cure as though a dozen doctors recommended it. Many physicians do recommend Wine of Cardui to their patients. Why not get a \$1.00 bottle of Wine of Cardui from your druggist today?

Wine of Cardui is certainly 'worn out' women's best friend and I am pleased to give my experience with it. A few months ago I caught a severe cold, having been out in inclement weather, which settled all over me, particularly in the abdomen. I was in almost constant pain. I consulted a physician and took his medicine for a month and without any relief. I then decided I would try your medicine and it was a lucky day for me when I did so. I noticed a change in a few days and felt encouraged to continue taking Wine of Cardui, and my patience was rewarded, for in two weeks my pains had left me and I felt like a new woman."

**WINE of CARDUI**

A million suffering women have found relief in Wine of Cardui.

**WE FILL**

More prescriptions than any house in the State, because that's our business and we compound them with painstaking accuracy. Best Pharmacists, Purest Drugs, Lowest Prices. Ask your doctor about us.

**COLLIER DRUG CO., The Cut-Rate Drug Store, 2012 First Avenue.**

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

PRICE LIST PER QUARTER	
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Child's Gem.....	6
B. Y. P. U. Quarterly, in orders of 10, each.....	6
Kind Words, weekly, no advertisements.....	13
Youth's Kind Words, semi-monthly.....	6
Bible Lesson Pictures.....	75
Picture Lesson Cards.....	2 1/2

OUR SPECIALS for this year are: KIND WORDS, which is enlarged and improved, making it a first-class religious paper for young people, and the BIBLE CLASS QUARTERLY, for adult grades, unique among Sunday school publications. Send for samples.

OUR B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

**BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.**

We Make No Exceptions When We Assert that Three Jars of

**TAN-NO-PIL-INE**

Will positively cure any case of Piles, No Matter of How Long Standing. You must confess that we have unlimited confidence in our Tannopiline, to say nothing of nerve when we offer the sum of \$5.00 for any case three jars fails to cure.

Remember: We do not require a Physician's Certificate. \$1.00 per jar, Our treatment, 3 jars, \$3.00.

For Sale by All Druggists.

**TAN-NO-PIL-INE Manufacturing Co., Columbia, S. C.**

**Tobacco Habit Cured or Money Refunded.**

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

**ADVERTISE WITH US!**

## OBITUARIES.

There's many an empty cradle,  
There's many a vacant bed,  
There's many a lonely bosom  
Whose joy and light have fled.

For thick in every grave-yard  
The little hillocks lie,  
And every hillock represents  
An angel in the sky."

**FOSTER.**—In loving memory of little Joshua Hill Foster, son of Prof. and Mrs. Edwin Hardy Foster, who was born in East Lake Oct. 29, 1899, and died in Tuscaloosa, Jan. 23, 1903. Like a radiant sun-beam the little life brightened our pathway for a brief space, then the clouds passed over the sun, and earth became dark and desolate. But "behind the clouds is the sun still shining." Joshua had been a regular attendant at Sunday school for several months, and though but three years of age, he manifested a lively interest in the infant class, of which he was the youngest member. His last words were a message to his teacher. A few moments before the end he turned to his father and said, "Father, tell Mrs. Garner I can't go to Sunday school tomorrow, I'm sorry, but I'm sick now and I'll go next Sunday." What more beautiful thought could his sweet lips have expressed! Too young to understand the full meaning of the gospel; from his fond parents and his teacher he had learned enough to turn his pure heart, in its last pulsations with loving regret to the house of God. He did not know that in a brief space he was to enter the "house not made with hands."

There are many lessons to be learned from the life of this little child, whose mission to earth was accomplished in so brief a time. Radiantly beautiful, unusually bright and winsome, he gladdened the lives of all he met. He "hath done what he could." His heart was overflowing with love for everybody and he fully carried out the blessed Savior's injunction, "Love one another." In his last conscious moments, his pure and sinless heart turned to God as many an old Christian's has done in the hour of death.

A large assemblage of friends at the last rites, testified their loving sympathy for the sorely afflicted parents and the little brother, Julian, "my Judy," as he was fondly called by baby lips. The infant class of which Joshua was a member, sadly followed their little companion to the grave, the rays of the setting sun tenderly kissed the small, white casket as it was lowered into the tomb, and we left a beautiful child sleeping beneath a mound of rare and beautiful flowers, but we know a pure, young spirit has entered "the pearly gates of heaven," and now "safe in the arms of Jesus" smiles sweetly down and beckons us upward.

"He is not dead; this child of our affection,  
But gone unto that school,  
Where he no longer needs our poor protection,  
And Christ, Himself, doth rule."

**ERNEST.**—Died Jan. 16, 1903, at the home of her daughter, Mrs. W. A. Moncrieff, Sister Sellie Ernest, aged seventy-four years. She had long been a member of the Baptist Church, and died a member of Putnam Church, of which the writer is pastor. She emulated the Savior's example in many respects, especially that of going about doing good. She leaves one daughter and two sons. May this dispensation of God's providence be the means of leading them closer to the Savior. May we all emulate her virtues, love her character, forget her faults, and strive to meet her in that beautiful land where the souls of all the redeemed shall ever bask in the sunlight of the Redeemer's love.  
J. L. Tucker.

**FRENCH.**—God, in His providence, has taken from our midst our loved sister, E. E. French, wife of Bro. E. A. French, superintendent of the West Huntsville Cotton Mill. She was a faithful worker in our Sunday school. She shed sunshine along the darkened pathway of others, bearing always in her body the mark of our Lord Jesus Christ.

It is hard to realize that she will not teach her class of boys any more; they all loved her. After a few hours' struggle with death, Sister French has gone home. We offer our sincere sympathy to her bereaved and heart-broken husband and little Ernest. May the Lord bless and console them in our prayer.  
J. S. Wright, Pastor.

**SAWYERS.**—In loving memory of our sister in Christ, Miss Edna J. Sawyers, who departed this life Feb. 5th. Her death was so sudden and unexpected. As well as usual in the morning, in the evening, cold and still in death. A striking evidence of the truth. "That in the midst of life we are in death." Sister Edna obtained a hope in Christ early in life, uniting herself with the Missionary Baptist Church in the work of the Lord, and at the time of her death, was one of the faithful members of the Alpine Baptist Church in Talladega county. She was a true and devoted Christian and all who knew her loved her for her sweet disposition. In her death, the church has lost a true and faithful member, her brothers and sisters a sweet and affectionate sister. It is sad to know that she will meet with us on earth no more. But if we live the exemplary Christian life she lived, we have the sweet assurance of meeting her again. Then why should we weep, for Sister Edna has only fallen asleep, from which none ever wake to weep.  
R. A. Kidd, Her Pastor.

**GUTHRIE.**—The death angel has again visited the home of Brother and Sister Guthrie at Logan, Ala. Little John Reynolds Guthrie was born Feb. 25, 1901, and died Jan. 23, 1903, of cholera infantum. Six others preceded him. Now all seven are housed safely in that Mansion that the Savior went to prepare, and soon father and



**THEO. NOEL CO.,** Dept. N. F. **Chicago, Ill.**  
Vita-Ore Building,

## PERSONAL to SUBSCRIBERS.

## AS A BEACON LIGHT

VITAE-ORE points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, towards the rocks and shoals of CHRONIC INVALIDISM, Port your Helm ere it be too late, take heed of the message of HOPE AND SAFETY which it flashes to you: STOP DRIFTING about in a helpless, undecided manner, first on one course and then another, but begin the proper treatment immediately and reach the goal you are seeking by the route SO MANY HAVE TRAVELED WITH SUCCESS. Every person who has used VITAE-ORE is willing to act as a pilot for you, each knows the way from having followed it; attend their advice, FOLLOW THE LIGHT and be cured as they have. CAN YOU AFFORD TO DISREGARD IT? Hundreds of readers have accepted our offer since it first appeared in this paper and are now either enjoying PERFECT HEALTH or rapidly traveling the road to it. Every reader who is ailing should send for a package and allow the Company to demonstrate, at its own risk and expense, that Vita-Ore is the best medicine on earth for the afflicted. Every reader of this paper who has some friends or relatives ailing should inform them of this offer and give them a chance to accept it.

## Make Nature Your Doctor

**MEDICAL SCIENCE** has failed to improve upon or even equal the remedies found in a free state in HEALING MINERAL SPRINGS. Physicians, the oldest and best, the newest and learned, acknowledge this to be a fact, and when they encounter a disease which is not amenable to the action of drugs, they pack the patient off to CARLSBAD, SARATOGA, BADEN, there to drink the waters which contain the essential properties for the restoration of health, and the patient returns FRESH, HEALTHY, IN MIND AND BODY. If the patient cannot afford the trip, and few but the wealthy can, they must continue to suffer, as the waters deteriorate rapidly and when transported fail to produce the desired results.

A LETTER TO THE THEO. NOEL COMPANY, CHICAGO, will bring a healing spring to your door, to your own house, your chamber—will bring to you VITAE-ORE, a mineral spring condensed and concentrated, a natural God-made remedy for the relief and cure of the ills with which man is afflicted. Why continue to suffer when this NATURAL CURING AND HEALING ORE, nature's remedy, can be had for the asking, when you can have

## A Healing Mineral Spring at Your Door!

**WHAT VITAE ORE IS.** VITAE-ORE is a natural, hard, adamantine, rock-like substance—mineral-ORE—mined from the ground in the neighborhood of a once powerful but now extinct MINERAL SPRING. It requires about twenty years for oxidation by exposure to the air, when it slacks down like lime, and is then of medicinal value. It contains in part FREE IRON, FREE SULPHUR AND FREE MAGNESIUM, three properties which are most essential for the retention of health in the human system, and one package—one ounce—of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as RHEUMATISM, LUMBAGO, BRIGHT'S DISEASE, DIABETES, BLOOD POISONING, HEART TROUBLE, CATARRH AND THROAT AFFECTIONS, LIVER, KIDNEY AND BLADDER AILMENTS, DROPSY, STOMACH AND FEMALE DISORDERS, MALARIAL FEVER, LA GRIPE, NERVOUS PROSTRATION AND GENERAL DEBILITY, as thousands testify, and as no one, accepting this offer and writing for a package, will deny after using. READ OUR SPECIAL OFFER.

## Personal to Southern &amp; Alabama Baptist Subscribers and Readers.

We will send to every subscriber or reader of this paper, or worthy person recommended by a subscriber or reader, a full-sized ONE DOLLAR package of VITAE-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the reader can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. READ this over again carefully, and understand that we ask our pay only WHEN IT HAS DONE YOU GOOD, AND NOT BEFORE. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. We do not offer to send you a free sample to last only three or four days, nor to send you a medicine which will cure you with only four or five drops; but we do offer to send to you a regular \$1 package of the MOST SUCCESSFUL, NATURAL MEDICINE KNOWN TO THE CIVILIZED WORLD, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, AND YOU DO NOT PAY UNLESS YOU DO SEE THE RESULTS. We know that when this month's treatment of VITAE-ORE has either cured you or put you on the road to a CURE, you will be more than willing to pay. VITAE-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, treatment, or combination of medicines which it is possible to procure.

**VITAE ORE WILL DO THE SAME FOR YOU** as it has for hundreds of readers of this paper, each one of whom can act as a pilot for you, if you will give it a trial. SEND FOR A \$1 PACKAGE AT OUR RISK. WE WANT NO ONE'S MONEY WHOM VITAE-ORE CANNOT BENEFIT. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try VITAE-ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. WE MEAN JUST WHAT WE SAY in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

Send for a \$1 Package at Our Risk. You Have Nothing to Lose

mother will join them. What a reunion! Bro. W. H. Guthrie is a teacher in the Logan College, or rather principal; he is also an ordained minister of the Baptist Church. The writer had both the honor and pleasure of ordaining him to the gospel ministry, also of burying Sister Guthrie with Christ in baptism. Will say to Brother and Sister Guthrie that God does all things well. Their little ones are free from sorrow and pain and await their arrival at the portals of glory. God will give grace to help in time of need. They have the sympathy of

Their old friend, ex-pastor,  
James Hilton.

## Resolutions of Respect.

HENRY BRADFORD.

At a called meeting of Notasulga Lodge No. 119, the following resolution was unanimously adopted:

Whereas, It has pleased the Supreme Grand Master to remove from our midst the soul of Brother Henry Bradford; therefore, be it

Resolved, first, That this Lodge has lost one of its best and most loyal members, the town one of its best citizens, and each of us a true Masonic brother.

Second, That we will cherish his name in our most sacred memories.

Third, That we sincerely sympathize with

his good wife in her sad bereavement, and pray for the presence of the Holy Comforter to cheer her in this sad hour.

Fourth, That a copy of these resolutions be sent to the Tuskegee News, and one to the Alabama Baptist for publication, and also a copy to the bereaved wife.

C. H. Burks,  
I. W. Chalker,  
J. E. Cameron,  
J. H. Williams.

Committee.

MRS. S. P. RAINER.

It has pleased God in His all-wise and infinite dealings to take from us our beloved member, Mrs. S. P. Rainer; therefore, be it

Resolved first, That her death deprives this band of one of its most zealous, faithful and efficient members, and has inflicted upon it an irreparable loss, and upon us inexpressible grief, and we cannot withhold expressions of our sense of the immeasurable loss, not only to her own family, and to the church, but also to the best interests of our common humanity.

Second, That though she be dead the good she has done lives after her, and the example of her noble, amiable and lofty Christian life and character will ever incite us to things that are true and good.

Third, That we put upon record our cordial testimony of her unswerving fidelity,

her steadfast loyalty to the church, and her readiness to co-operate with earnestness and liberality in all efforts for the welfare of mankind, and to the glory of God.

Fourth, That we tender the bereaved ones our sincere sympathy in their great loss and take comfort in the thought that "Some time we'll know and understand."

Fifth, That a page of our minute book be dedicated to her memory and these resolutions placed thereon, a copy be sent to the family and to the Alabama Baptist.

Mrs. J. C. Laurence,  
Mrs. T. J. Dean,  
Mrs. J. M. Ellis;

Committee.



## A Bilious Habit

is readily overcome  
by use of Tarrant's  
Seltzer Aperient.

At druggists 50c. & \$1,  
or by mail from

THE TARRANT CO., New York

## Application for Pardon.

Application for the pardon of Will Brown, colored, will be made to W. D. Jelks, Governor of Alabama.

**Heiskell's**  
*Heiskell's Ointment* accomplishes astonishing cures of skin diseases, after the most powerful internal remedies have failed. After bathing the part with *Heiskell's Soap* use *Heiskell's Ointment* and it will quickly remove all Blisters, Pimples, Eruptions and Sores. Cures Tetter, Erysipelas, Salt Rheum, Scald Head, Itch, Ringworms, Ulcers, Piles, Barber's Itch; relieves and heals Burns and Scalds. Makes the skin soft and beautiful. Prescribed by physicians for half a century. At druggists 50c. Send for free book of testimonials.  
 JOHNSTON, HOLLOWAY & CO., Philadelphia.

**Ointment**

**ENGRAVED STATIONERY.**

Visiting Cards, Wedding and Reception Invitations. We furnish the best grade only and the prices are the lowest consistent with first class work.

100 Visiting Cards and plate, Script \$1.50; 100 Visiting Cards and Plate, Roman or Old English, \$2.00; 100 Visiting Cards and Plate, Shaded, Old English, \$2.50 and \$3.00; 100 Visiting Cards printed from your plate, \$1.00.

H. RUTH, Optician

**H. RUTH & SON,**  
 JEWELERS,  
 No. 15 AVE. DEXTER, MONTGOMERY, Ala.  
 Montgomery's Great Jewelry House.

**Notice to Non-Resident.**

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery. No. 3332.

Malissie Roebuck, Complainant, vs William Roebuck, Defendant. In this cause it being made to appear to the Judge of this Court in Term time by the affidavit of J. M. Russell, Solicitor for complainant, that the defendant, William Roebuck is a non-resident of the State of Alabama, and resides in Kansas City, Missouri, and further, that in the belief of said affiant, the defendant is over the age of twenty-one years.

It is therefore ordered that publication be made in the Southern and Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him the said William Roebuck to answer, plead or demur to the Bill of Complaint in this cause by the 25th day of March, 1903, or, after thirty days therefrom a decree pro confesso may be taken against him.

This 16th day of February, 1903.  
 Wm. W. Wilkerson,  
 Judge of the City Court of Birmingham.

**Ferry's**  
 Seeds  
 the Kind that Leads  
 cost more—yield more.  
 sold by all dealers.  
 1903 Seed Annual  
 postpaid free to all  
 applicants.  
 D. M. Ferry & Co.,  
 Detroit, Mich.

**Seeds**

For Asthma use CHE-  
 NEY'S EXPECTORANT.

**B. Y. P. U. DEPARTMENT.**

Send all communications to J. L. Thompson, President, Beesmer.

Please send us the news.

"Something definite" should be the motto of every Union.

Rev. A. Z. Meyer makes the following suggestions in "The Baptist Union" about "How to Lead the Meeting:"

Our young people are beginning to show their appreciation of the B. Y. P. U. Department. Accept our thanks.

Begin to make your arrangements to go to the Convention. Time, March 31st, April 1st and 2d; place, South Side, Birmingham.

"I am coming to Birmingham to the Convention and bring a large delegation with me," so writes one of our most enthusiastic workers.

Spring will soon be upon us, and it will be a good time to re-organize your Union in the country that was suspended during the winter.

Dr. J. D. Chapman of Anderson, S. C., has a class of 100 young people organized in the systematic study of the Bible. That means much for the future of that church.

One feature of the work of the Union of West Side Church, Wichita, Kansas, is that it makes regular offerings to each of the benevolent objects fostered by the denomination.

Atlanta young people are all agog about the B. Y. P. U. A., that meets with them in July next. No doubt it will be a great occasion. Alabama should be well represented.

Some one has raised the question as to having a young lady for president

**YOU WRITE FIRST**

and we will answer at once and tell you just how advantageous it would be to you if you would take up a business scholarship with us right now.

Good bookkeepers are in constant demand at good salaries in the Birmingham district. We guarantee you a position upon graduation.

**BIRMINGHAM BUSINESS COLLEGE,**  
 W. J. WHEELER, President.  
 1909 1/2 - 1917 1/2 1st Ave., B'ham, Ala.

**Order of Publication.**

The State of Alabama, Jefferson County, No. 2925. In Chancery, at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

John G. Smith et als vs. Crawford C. Perry, et al.

In this cause it being made to appear to the Register by affidavit of John G. Smith complainant, that the defendant, Crawford C. Perry is a non-resident of Alabama and his residence is to affiant unknown, and further that in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Southern and Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said Crawford C. Perry to answer or demur to the Bill of Complaint in this cause by the 18th day of March, 1903, or, in thirty days thereafter, a decree pro confesso may be taken against him.

Done at office this 16th day of February, 1903.

W. C. Garrett, Register.

**Say, Mister, is Your Pens Good Enough?**

One trial will convince you and insure us.



IT'S LITTLE, BUT OH MY! It fits on any pen with an ordinary pierce hole. It writes few pages with one dip without blotting. This Patent Absorbent Fountain Pen is Detachable and Transferrable. We make the pen for School and Business use. **Sammy Pen and Fountain Pen.** Write, Conn.  
 J. K. YOUNG, Prop'r and Mgr.

of the Union. If she possesses the qualifications requisite for the office, why not elect her? It is often the case that the very best material for president is found in some consecrated young woman. Some of the most efficient Unions in America are presided over by young ladies.

On Jan. 18th, we organized a Baptist Young People's Union at Tuxedo Park, near Ensley. We organized with seventeen members, and received two since. Bro. W. W. Grimsley is our president; Mr. Ira Goodwin, vice-president; Miss Edyth Mayne, secretary; Miss Katie McRae, treasurer.

1. Pray about it. Not only once, but many times. Prayer is the first, most important and last thing in preparation.
2. Prepare for it. Prepare yourself, and see that your helpers are prepared. Study the topic carefully.
3. Plan for it. Make out your order of service. Decide in advance what to do. Arrange for the music. Ask several persons to speak on the subject.
4. Begin your preparation in time. It takes time for efficient preparation.
5. Begin on time, quit on time, don't lose any time.
6. Lead the meeting. Do not allow it to drag, or balk on your hands. Avoid long pauses. Call for the next thing.
7. Don't. Don't say "the meeting is now open, and I hope you will all take part." Don't be afraid to call on the members. Don't fail to call on at least a half dozen to lead in prayer.
8. Do. Do expect a good meeting. That is half the battle. Do thank God for the privilege you have, and then leave the results with Him. Do thank God for the people present, and do not be afraid of the empty pews.

J. A. Beal writes:

G. E. Burnett of Lafayette, writes:

I have thought for some time that I would write you about the condition of our Union. We were all glad when the B. Y. P. U. Department was re-opened in the Baptist. The news contained therein is quite a stimulus to us here, and we are always glad to read. Our Union has never been on a better footing than at present. The attendance at each meeting is good, and the interest continues to increase. We have a Union that we are indeed proud of. The meetings are held each Tuesday night, and despite the bad rainy weather of late, the numbers have not decreased. I have worked hard for years, and not until recently have I begun to realize the fruits of my labors. I have no trouble in getting any of the members to assist in any way I ask them. They are very enthusiastic in the good work. I use the blackboard at each meeting, and in this way illustrate the lesson. I really think it quite beneficial. I commend the plan to others. It has helped us in more ways than one. I hope to attend the coming Convention, and bring a good delegation with me.

**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.

If you are not taking the Alabama Baptist begin the New Year by sending us your subscription. It will be a welcome visitor in your home each week. Subscribe for it, read it, and let your children enjoy it.

Subscribe for the Southern and Alabama Baptist.

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**Notice.**

Under and by virtue of the power of sale contained in a mortgage executed by Frank Nabers and Sarah E. Nabers, his wife, to J. F. B. Jackson, bearing date the 20th day of September, A. D. 1888, and recorded in Volume 108, at page 578, in the office of the Judge of Probate of Jefferson County, Alabama, I will proceed to sell at public outcry to the highest bidder for cash, in front of the court house door of Jefferson County, Alabama, on Monday, March 9th, 1903, at 12 o'clock M., the following described real estate, to-wit:

All of that part of the southwest quarter of section 9, between the Alabama Great Southern Railroad and the Tuscaloosa Dirt Road, as shown by a map attached to a deed made by E. J. Hawkins to James B. Hawkins, and recorded in the Probate office of Jefferson County, in book 36, pages 325, 326 and 327. Also all that part of the west half of the S. W. quarter of the same section, north of said railroad and south of the following described lands: beginning at a stake on the west side of the section six chains and forty links north of the southwest corner of the S. W. quarter of the S. W. quarter of said section, thence east and parallel with the section lines to the Railroad. Said land herein conveyed being in section 9, T. 18 S., R. 3 W., and containing forty acres, more or less, together with all the rights, privileges and appurtenances thereto belonging or in anywise appertaining. All being situated in Jefferson County, Alabama, and being the same property conveyed in and by said above mentioned mortgage.

J. F. B. Jackson, Mortgagee.  
 Jno. C. Forney, Attorney for Mortgagee

Is Infant Baptism Scriptural?

By C. M. Sherrouse.

(Continued from page 3).

mersed (buried) in picture of the burial of the dead, and typical of their death to sin and were raised from the watery sepulchre in emblem of their resurrection to a new life, thereby declaring, as said before, their faith in a future resurrection, which Paul is endeavouring to prove. Read the whole chapter, in connection. Certainly the subjects of this baptism were such as could comprehend its import.

Gal. iii, 26-27. He seems to be talking to persons who could understand what he said. Such as had, of their own volition, "put on Christ" in baptism, i. e., put on the sign or badge of Christianity by being baptized (buried, in emblem) in likeness of his death and raised in likeness of his resurrection. Nothing here about babies nor can they be included by fair inference. These people had publicly confessed Christ in baptism.

1 Peter iii, 21. Baptism is a likeness of a death and resurrection; death to sin; resurrection to new life which implies salvation. This is figuratively set forth in baptism (immersion) and answers, satisfies, the awakened (good) conscience. Persons baptized should be such as have a conscience. It will hardly be claimed that infants have consciences, either good or bad. These are the only Scriptures on the subject that I remember or can find without a concordance or Bible with marginal references. Some have claimed that baptism came in lieu of circumcision. I would ask why did the apostles and early Christians practice both, and, if so, why administer baptism to females?

In the pedobaptists' strongest proof-text, "suffer little children to come unto me," etc., there is not one word about baptism, not even the shade of a shadow of a hint! This is written by snatches and hurriedly. I may have overlooked some passage or part of God's Word that plainly teaches baby baptism. If I have certainly the advocates of pedobaptism can easily point it out and I will appreciate it very much for I am anxious to know the truth. I believe that infant baptism, originating with the belief that it was essential to salvation, is essentially wrong and is, therefore, an evil. God's Word does not teach it nor require it and in this connection please read Rev. xxii, 18-19.

From this investigation I conclude that John the Baptist, Jesus Christ and His apostles taught and practiced immersion as the act of baptism, and that believers only were baptized by them.

A New Name.  
S. J. Catts.

I notice much discussion over a name for the church that Jesus loved and that God perpetuates and glorifies. Some call it the "Visible Church," others call it the "invisible," and others call it the "indivisible indestructible church." I like the following name better than either of the others and, as it is not named in the Bible by any of these aforesaid names, I claim that I have as much right to name it as anybody else. The only thing that any one can object to in the name I suggest, is that it may snap the memory of some brother who is not gifted with a very strong one. But I will give it and al-

low each one to be their own judges about trying to adopt my kind of a church or not. In other words, I will use "baptisticism," viz: Be sweet spirited about those who fail to agree with me on this momentous theme. So I give my kind of a church: Indicative, Potential, Imperative, Invincible, Indivisible Indestructible Church of the Most High God and His Son Jesus Christ. I am afraid that most of you fellows who have read this far will be like the hundreds of Filipinos who were present at the wharf at Manilla to see a ship-load of Missouri mules unloaded last year. The ship arrived and the wide gang-plank was lowered, and bye and bye one of the largest of gray mules was put down on the plank and, though stiff from his ocean voyage, the mule began his journey to land. In majesty he proceeded until he had touched terra firma with his four feet, then, remembering Missouri, the land of his far off nativity, he hoisted his tail in air, sniffed in all directions, and gave a bray which took in the whole district of Luzon in one warm generous blast, and lo! when it had ended the Filipinos were all gone to the woods except one cripple who was not able to walk—and he was dead. Now if any of you brethren have withstood the above awful blast of Theologic Ecclesiasticism and want to know my whys and wherefores, you can just drop me a card and I will take pleasure in answering you. First come, first served!

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[Via Western Railway and Atlanta]		
6:20 a. m.	For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington, Eastmore, Philadelphia, New York and all points East. Magnificent Pullman Drawing-room Sleepers Atlanta to Norfolk and Atlanta to New York	9:20 p. m.
1:30 p. m.		
6:30 p. m.	Union Springs, Ala. and points on Seaboard between Montgomery and Ft. Davis. Solid train for Union Springs; no change of cars.	8:15 a. m.

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\*Daily except Sunday.

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

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	34	38
Lv. Selma	4:00 pm	6:20 am	.....
Ar. Montgomery	6:05 pm	8:20 am	.....
Lv. Montgomery	6:30 pm	1:30 pm	4:31 am
Ar. Opelika	8:35 pm	3:45 pm	8:05 am
Lv. Opelika	8:25 pm	3:45 pm	8:05 am
Ar. Atlanta	11:40 pm	7:30 pm	11:40 am
	37	35	33
Ar. Selma	11:30 pm	.....	11:30 am
Lv. Montgomery	9:25 pm	.....	9:00 am
Ar. Montgomery	9:20 pm	10:55 am	6:25 pm
Lv. Opelika	7:40 pm	8:50 am	4:23 pm
Ar. Opelika	7:37 pm	8:50 am	4:23 pm
Lv. Atlanta	4:20 pm	5:30 am	1:05 pm

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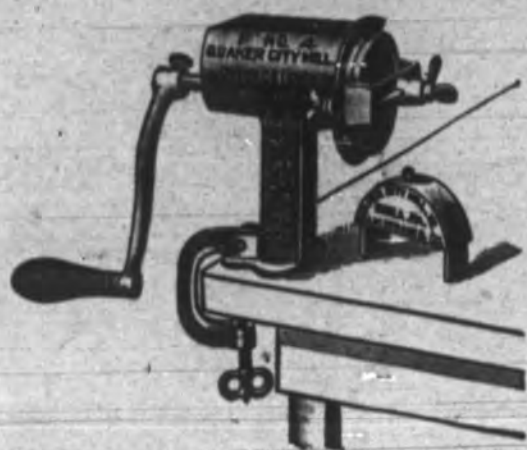
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SAVANNAH, GA.

**Atlantic Coast Line.**

Nov. 30th.	212	78	58
Lv. Montgomery	4:15 pm	6:30 am	7:45 pm
Ar. Sprague Junction	5:38 pm	7:00 am	8:20 pm
Troy	.....	8:05 am	9:25 pm
Brundidge	.....	8:40 am	10:05 pm
Ozark	.....	9:30 am	10:55 pm
Elba June	.....	9:55 am	11:17 pm
Abbeville Junction	.....	10:32 am	11:50 pm
Dothan	.....	10:42 am	12:01 am
Bainbridge	.....	12:37 pm	1:55 am
Olimax	.....	12:47 pm	2:10 am
Thomasville	.....	1:45 pm	3:15 am
Valdosta	.....	3:21 pm	4:37 am
Waycross	.....	6:25 pm	6:15 am
Jacksonville	.....	7:55 pm	9:05 am
Tampa	.....	7:00 am	6:40 pm
Port Tampa	.....	7:30 am	10:00 pm
Lv. Waycross	.....	5:45 pm	6:35 am
Ar. Savannah	.....	8:40 pm	9:35 am
Ar. Charleston	.....	6:41 am	5:25 pm
Lv. Sprague Junction	5:40 pm	8:00 am	.....
Ar. Luverne	7:15 pm	11:00 am	.....
Lv. Abbeville Junction	.....	10:30 am	.....
Ar. Abbeville	.....	12:15 pm	.....
Lv. Olimax	.....	2:40 pm	.....
Ar. Chattahoochee	.....	4:55 pm	.....
Going West	*65	*67	-66
Lv. Elba June	10:00 am	.....	2:50 pm
Ar. Enterprise	11:00 am	.....	3:50 pm
Ar. Elba	12:05 pm	.....	4:50 pm
Going East	*66	*68	-70
Lv. Elba	.....	6:15 am	12:30 pm
Ar. Enterprise	.....	7:45 am	1:30 pm
Ar. Elba June	.....	9:30 am	2:35 pm

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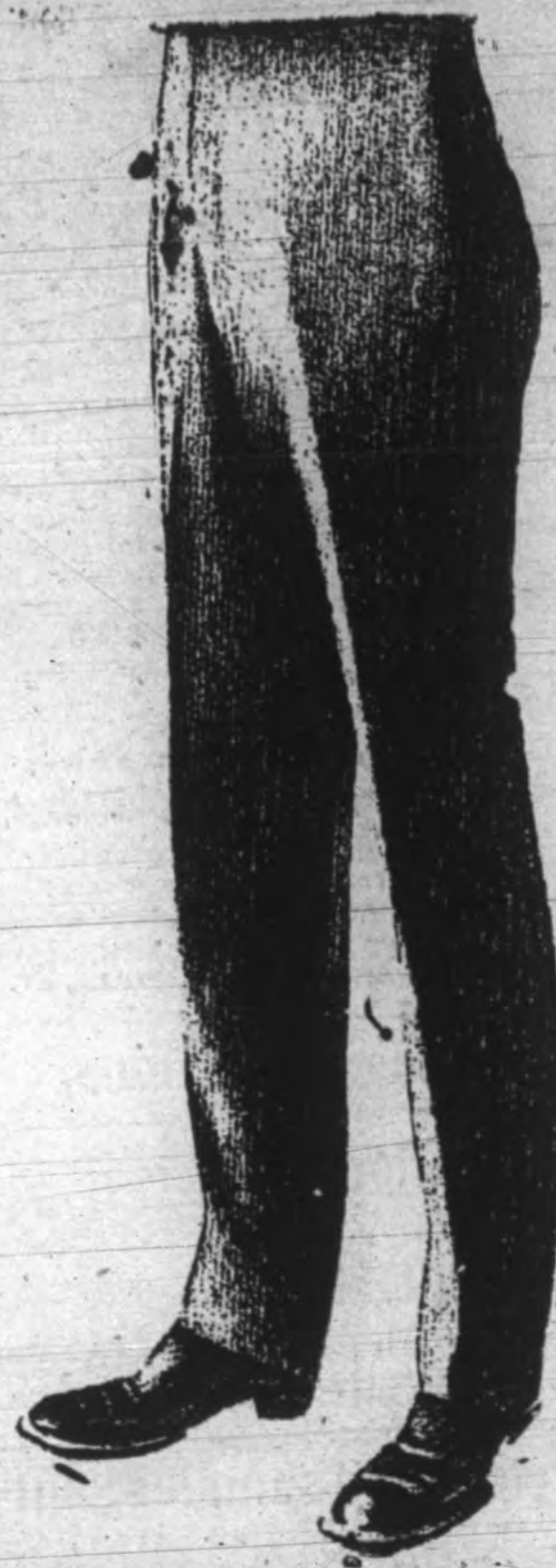
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These past eleven years have been pleasant and profitable, taking all things into consideration. I cannot forbear mentioning the pleasant and cordial relations which have existed between pastor, officers and members.

The growth of the church has been gratifying in many respects and the brethren have met their financial obligations from time to time without delay.

The Sunday school, with Dr. P. N. Cilley as superintendent, has been a great helper and feeder to the church. During these eleven years, I have been kept from one service only by sickness.

For all these things we are thankful, and remember that the Lord, our God, has led us. We trust He will lead us on to better things and to higher destiny.  
 W. J. Elliott.

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