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ALABAMA BAPTIST, MONTGOMERY - CONSOLIDATED JAN. 1st 1902 AS

# THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

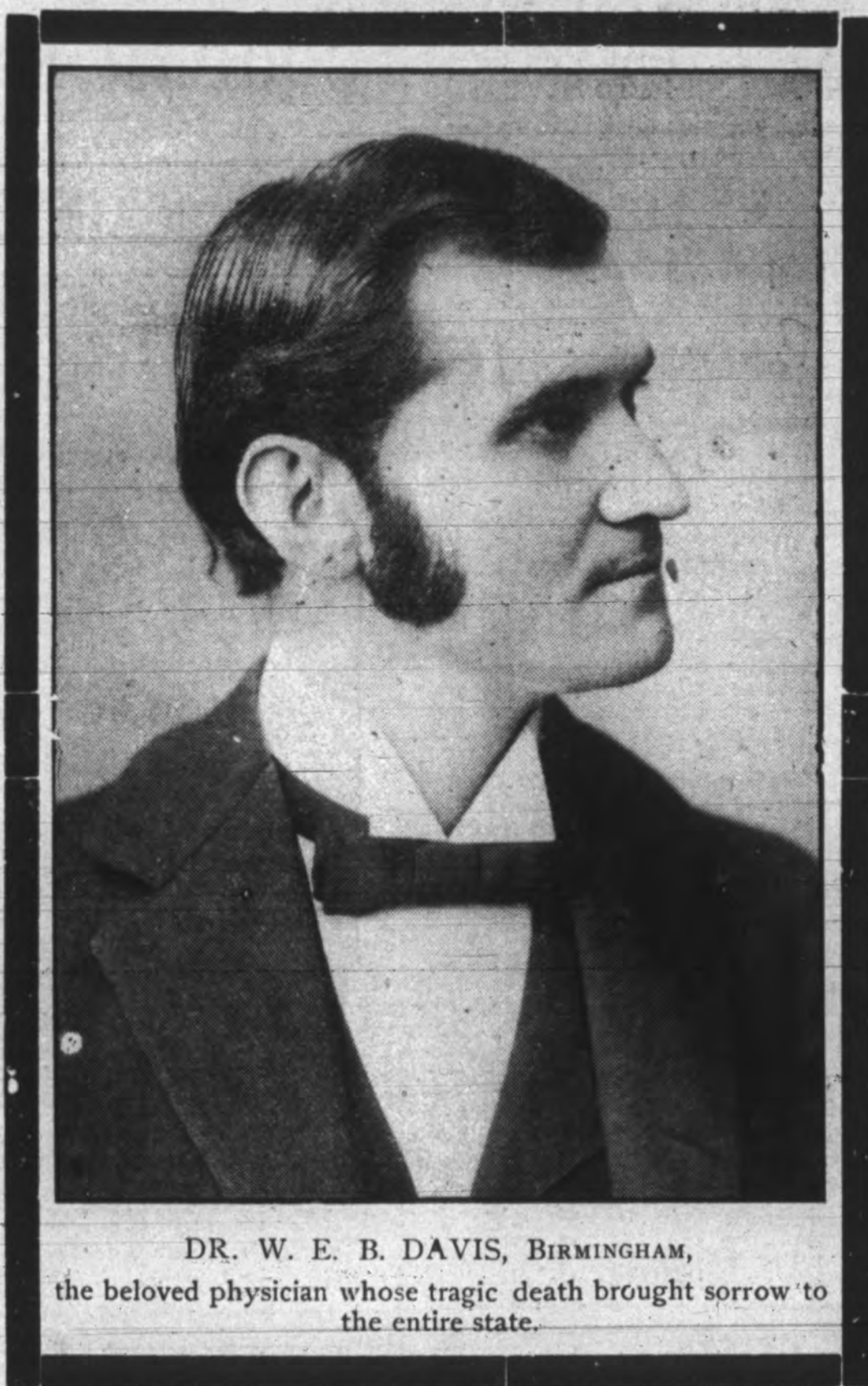
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VOL. 30.

BIRMINGHAM, ALA. MARCH 4, 1903.

NO. 8



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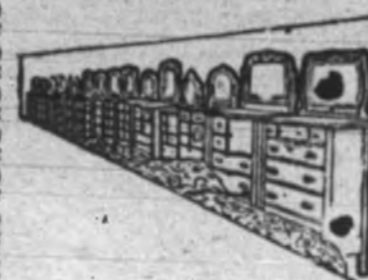
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Hartford, Ala., April 10, 1900.—I was called to set the broken arm of the eight-year-old son of Mr. Lee Peacock, who had fallen from a fence, breaking his arm about 1.1-2 inches above the elbow, the bone splitting, making a sharp end which pierced through the flesh and skin, leaving the bone exposed. I dressed the wound with Dr. Tichenor's Antiseptic, nothing else being used. The child suffered but little and was well in a remarkably short time. It was surprising to all who knew it.  
John C. Fleming, M. D.

Troy, Ala., April 9, 1900.—I cheerfully recommend Dr. Tichenor's Antiseptic as the finest remedy for wounds of any kind I ever used. Have found it a pleasant and quick cure for stomach and bowel troubles.  
J. E. Coskery.

Childersburg, Ala., April 16, 1902.—I can recommend Dr. Tichenor's Antiseptic as a fine remedy for Colic, Cholera Morbus and other stomach and bowel troubles. It is a clean liquid and very pleasant to the taste.  
J. L. White.

Tuskegee, Ala., Aug. 9, 1902.—Have found Dr. Tichenor's Antiseptic an excellent remedy for Sore Throat and have used it for various purposes with perfect satisfaction. Indeed it seems an indispensable family medicine.  
T. F. Proctor.

Red Level, Ala., April 3, 1901.—Dr. Tichenor's Antiseptic is the best medicine I ever tried for cuts, burns and other wounds. Fair trial will convince any one of its merit.  
John M. Simms.

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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 10, 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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### Southern Baptist News.

Dr. Everett Gill resigned the pastorate of the Fifth Street Church, Hannibal, Mo., to accept a call tendered him from the East Church, Louisville.

T. S. Johnson of Alabama, has suspended his work in the Seminary to do the work of an assistant pastor in Ninth Street Baptist Church of Cincinnati, Ohio, in connection with D. R. Rickard, who is also an assistant.

Rev. C. E. W. Dobbs writes: Marietta, Ga., has given me a hearty and unanimous call. I shall be glad to return to a southern pastorate. You know Marietta is one of the most desirable fields in Georgia. Handsome, new house of worship of Georgia marble—\$20,000. Four hundred members.

The Baptist Commonwealth says: The Seventh Baptist Church, Baltimore, is one of the down-town churches of that city whose membership live at a great distance from their church home. In days gone by, when Dr. Richard Fuller made its pulpit so celebrated, it was one of the leading churches in our denomination. The church does not propose to die as evinced by the call which they have extended to Rev. Len G. Broughton of Atlanta, Ga. Mr. Broughton, with his brilliant qualities, can bring things to pass, humanly speaking, if anybody can.

The Baptist Examiner of New York, runs the following item without comment: "The negro president of a normal school in Alabama," says The Baptist Argus, "has offered ten or fifteen carpenters, painters, blacksmiths and others to aid the Confederate Veterans in building their home, and he asks the privilege of sending at least a dozen pair of shoes of their make each year for the inmates of the home. He says: 'I feel that the slaves got more out of slavery than their masters did, in that the slaves were helped from the lowest state of barbarism to Christian citizenship of the greatest government the world ever knew.'"

"There's nothing that a traveling man appreciates more than little courtesies extended by a preacher," said Mr. W. J. Gunby, who travels for the Atlanta News, and who, by the way, is a Baptist, says Alex Bealer in the Index.

"I was over in Chester, S. C., one Sunday recently, and when I went down, after breakfast, I found a note in my box addressed to me. As I did not know anybody in Chester, I tore the envelope open with some curiosity. I found it to be an invitation from Rev. A. N. Shelton, pastor of the Baptist Church, inviting me to attend the services at this church. There were a number of other traveling men there that day, and I found that each one had received a personal note of invitation from the pastor. It was a very graceful

### The Sunday School Institute at South Side Baptist Church, Birmingham, March 3d to 8th.

The Christian Index says: Bro. B. W. Spilman, the Field Secretary of the Sunday School Board, is recognized as one of the best Sunday school workers in the country. Would that 1,000 superintendents and 10,000 teachers could have been present to hear him tell of the ways in which Sunday school work should be done. We never realized what a power a "teacher's meeting" might be made until we heard Brother Spilman describe one. And it was no imaginary meeting he described, either. He told of one he conducts at his home church. Helpful suggestions to Sunday school workers abounded in all his speeches, and made many of us rejoice to learn that he would, sometime in the near future, do some work in our State. We hope that when he does, every superintendent and teacher who can, will attend his meetings.

The pastors in Alabama ought to take advantage of the meetings to be held this week and come and hear the gifted Field Secretary, who will be assisted by Brother Leavell of Mississippi.

#### THREE ITEMS FOR SUNDAY SCHOOL WORKERS.

1. The Convention Normal Course is being taken by quite a number of Sunday school workers already. There are two small volumes in the course. Volume 1 is on "The Sunday School," and is a course of twenty-four lessons on Sunday school work. Volume 2 is "The Bible By Books," being a short manual of Bible studies, containing fifty lessons. The cost of volume 1 is 25 cents; of volume 2, is 30 cents, unless taken in lots of a half dozen each, in which case the price is 15 cents and 22 cents, respectively. The student must also do some reading in addition to the volumes of normal studies. The field secretary will be glad to send a more detailed statement to any one interested in the matter.

act that was appreciated by us all, and as a result of it, twelve traveling men marched in a body to the church and heard a mighty good sermon."

The Baptist Argus says: Rev. W. Y. Quisenberry, who began a meeting at the McFerran Memorial Church on Monday night, is one of the most successful of our pastor-evangelists. His work was first in Virginia, then in Nashville, then was for four years secretary of Sunday School and Bible Board in Tennessee. His present work is at New Decatur, Ala., and besides having 137 additions to the

2. The Pass-It-On Club is a feature of the Field Department, which is proving popular. In my work I frequently meet with pastors, superintendents, teachers and Sunday school workers generally, who ask me to send them any new thing that I may pick up in traveling around. I often find things that I am sure would prove helpful to many other Sunday school workers if they only knew of them, but from the very nature of the case it is impossible to send them to all who would like to see them. The Pass-It-On Club has solved the problem.

Any one interested in Sunday school work may join the club. There are no fees and no dues. Lists of the members are kept in the office of the field secretary, grouped under the heads of "Pastors," "Officers," "Teachers." When the secretary finds something of value he starts it through the mails with a list of the Pass-It-On Club attached. Each person receiving it sends it to the next on the list, the last named on the list sending it back to the field secretary. In sending in your name for membership, always state the position occupied in the school, and also whether you are Mr., Rev., Dr., Miss or Mrs. A change of address will, of course, be sent to the secretary at once.

3. Inquiries are constantly reaching the office of the field secretary, asking for information to be used in speeches, essays, etc. A department has been established to meet this demand. A large number of periodicals reach the office, and from these the best articles are clipped and filed. When requests come there is almost certain to be something that will be helpful to the inquirer. This is sent to the one asking for it, and is used by him and then returned, so that others may get the benefit of the Bureau of Information. Address all inquiries as to above named matters, to B. W. Spilman, Field Secretary, Nashville, Tenn.

church the mission contributions have increased about 800 per cent.; from \$35 to \$500 the first year, and then \$945 this last year. On last Sunday a parsonage subscription of \$1,500 was taken, and work will begin at once. Brother Quisenberry organized the Logan Street Church of this city, when it was a risk of life for a Catholic to attend Protestant services in Germantown. We welcome this earnest and successful servant of God to our city and to McFerran Church. Services are being held each afternoon at 3 o'clock and each evening at 7:30. The meetings began Sunday and with great promise.

### State Baptist News.

Brother W. J. N. Wylie of Gravelly Springs, writes: Many thanks to the brothers that sent me the \$2.50 to help me in my crippled condition. May the Lord bless and reward him.

Rev. R. F. Treadway, the new pastor of the Clayton Street Baptist Church, Montgomery, is keeping time with a handsome gold watch presented by his old church at Shelby, N. C.

Rev. A. Christian has recently moved from Georgia and located at Hamburg, Ala. He wrote for sample copies of the paper and stated that he wanted to try and get some subscribers for it.

Brother Barnett of the Alabama Baptist, is pushing things for his paper. He deserves the help of all Alabama Baptists. He says rightly that a paper should not be stopped till one has paid up back dues.—Argus.

Rev. W. H. White of Louisville, Ky., who spent three years at the Seminary, and now living at Pensacola, Fla., would like to get work in Alabama. On his way to Florida he went by Furman and spent a pleasant time with Rev. T. F. Hendon a former class-mate.

Bro. W. Y. Quisenberry is to speak next Saturday morning at the Seminary missionary meeting on "Colportage." He is eminently fitted to speak on this subject, and will say things growing out of an experience of several years in this kind of work in Virginia and in Tennessee.—Argus.

Rev. J. W. Phillips of Olio, writes that he had good meetings in his churches last summer and that they are taking quarterly collections this year for missions and that he can't do without the paper. We congratulate Brother Phillips on the way he is leading his churches to give to missions.

A committee, with E. J. Hudnall, chairman, was appointed with authority to raise money and make several hundred dollars' worth of repairs on the Pratt City Church edifice. The repairs will commence in a short time and will consist of bettering the exterior and putting in some new windows.

Hon. M. W. Rushton of Crenshaw, introduced in the House a bill to establish a more general observance of Sunday in Alabama. Mr. Rushton's bill provides more stringent regulations than are contained in existing laws. The bill, however, does not make the operating of railroad trains on Sunday and steamboats a violation of the law. It forbids hunting, fishing, gaming, card playing, baseball and football. It is also more stringent than the present laws in its definition of what businesses are to be permitted on Sunday.

## 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

## Week of Self-Denial and Prayer.

### SACRIFICE, FRUIT, JOY.

Annie W. Armstrong.

The Master said, "Verily, verily, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." This law of sacrifice and recompense governs all nature. The sower gives his seed to the earth, and the furrows give to him an abundant harvest. The vintner gives the sweat of his brow to the vines and in turn gathers the rich, luscious fruit.

In the spiritual realm results are equally manifest—"Give and it shall be given unto you." Nowhere is this more plainly seen than in mission work. A review of Foreign Missions is a review of devotion, sacrifice, heroism, martyrdom, with results upon the people and the missionaries themselves which are truly marvelous. Home missions may lack certain elements which give a charm to Foreign Missions, yet no one who has visited the frontier and studied the situation from a missionary standpoint can fail to appreciate how great are the sacrifices which are being made by "our substitutes" at home, and to note also how speedy and abundant are the returns. Ralph Connor has said: "One good man counts for a tremendous amount out here. The people are looking after crops and cattle, making money, and if there is nothing to remind them of the claims of God, the whole country becomes encased in God forgetfulness and sometimes in soul destroying vice, which years of Christian work cannot counteract. Let a missionary go with the first settlement, how different it is!"

During a visit to the frontier last summer, we gathered many pages of personal history which gave a better understanding of the various sacrifices our home missionaries are making. It has been a delight since our return to receive numbers of letters which clearly prove the close relationship of sacrifice and fruit, and bear testimony to the fullness of joy which enters into the lives of those, who for Christ's sake, are willing to endure all things. Under the best circumstances frontier work is hard, but the character of the missionaries shines forth more brightly when we remember that to them is given no assurance of sufficient support. Because of the large territory to be occupied, the receipts of the Home Board which are small compared with opportunities, and for other reasons, including the policy of training newly established churches to become self-supporting as soon as possible, only very small salaries are promised. The missionaries undertake the work in faith that these will be supplemented by contributions from the churches, and at this point comes in the great helpfulness of the boxes sent by Woman's Mission Societies. How often have those aided testified that these have enabled them

to remain during the time of weakness, when the churches were able to contribute a mere pittance towards their support.

To illustrate the sacrifices, fruits and joy of frontier work, a few facts relating to one missionary are given. He had labored in a destitute section and built up a church which was self-supporting. At this time, two letters were received, one from a church in a large State offering a salary of \$1,600; the other, a call to continue pioneer work. What the two letters involved, the hardships of the sacrifice may be inferred. To the wife, a lovely Christian woman,

Home Missions. Looking forward to it, our heart's desire and prayer is that the women of our South land may realize, as do "our substitutes" on the frontier, the blessedness of sacrifice. What have we actually given up for Christ? May this question force itself upon each one! Let us honor God by worthy offerings. In return He will more abundantly honor the work of "our substitutes," and, how inspiring the thought that in their gathered sheaves we shall share! To us, as to them, there will come also that "fullness of joy" which Christ promised as the result of fruit bearing.

In arranging for this effort our young people have a strong claim upon us. The work needs them and they need its ennobling influence in their lives. Now is the time for making life-long impressions. As in former years, special literature has been prepared for the helpfulness of Societies during this week. In connection with it, there is a special program for a young people's meeting, and it is hoped W. M. U. workers will do all they can in securing their co-operation.

Literature for "Week of Self-Denial and Prayer," March 15-21st, may be obtained, without charge, from the Cen-

done. Just what, or how, I hardly knew. But after thinking the matter over prayerfully, it occurred to me that our Association was coming on, and that I might write letters to the pastors and certain ladies in the churches. This I did, trying to promote the cause of missions, and to interest our women in the prospective woman's meeting at the Association. Some gave me a very prompt and cordial response. From some others I haven't heard yet. But I trust that it shall be as bread cast upon the waters. Our woman's meeting materialized at the proper time, and although the attendance was not as good as I had hoped, there were enough of us to claim the Master's promise—not to the many, but to the faithful. We had papers and talks on the various objects fostered by the Baptists of Alabama. The program was interspersed by talks from Drs. Gross and Patrick. After a distribution of literature we adjourned to meet this year at Cuba, my home. Our little Missionary Society is planning for a good time. Come.

Last fall I visited three churches in the interest of woman's work; organized one Society and re-organized one. Since Nov. 1st, I have been matron in the A. C. F. College. But my new work doesn't lessen my love and zeal for the old. Here I have the privilege of being a member of the Krishna Pal, our girls own Foreign Missionary Society. The girls are doing a noble work under the guidance of Miss Holliman, a most consecrated Christian teacher. The monthly offering averaging from \$15 to \$17. They use the Foreign Mission Journal and study the lesson prepared by the Woman's Missionary Union. We note with pleasure the coming of Miss Annie W. Armstrong to Tuscaloosa.

Yours sincerely,

Mrs. Phila Carden,

Assistant V. P. of Bigbee Assn.

### LIVINGSOTON.

Now the first thing I want to tell is about our Week of Prayer. We had prayer-meeting each afternoon at the church, the printed program was followed with some few changes; the attendance very good and the spirit of the meetings most excellent. Some pronounced it the most profitable Week of Prayer we have ever had. Then our offering for China was \$25, for which I was very thankful. I must tell you how I enjoy from week to week the woman's column in the Alabama Baptist. Am so glad the ladies are helping you by writing about the work here and there over the State. I derive much good from their letters. Have had it in my heart two or three times to write you something for the paper, but would put off, maybe the spirit will move me again some day. I have felt several times like telling the sisters how much I enjoy their letters.

How I have rejoiced over dear Mrs. Hamilton's appointment as State Organizer, what a world of good she will do; how admirably fitted she is for the work. I thank our Blessed Father for giving us such a woman, to develop and lead our Baptist sisterhood into broader fields. I am indeed thankful to have from you such glorious news about our work in the State, and I trust that during this new year even greater results will be seen.

Mrs. Carden has indeed been helpful in the Bigbee; she visited some

(Continued on page 13.)



"THE OLD WOMEN OF THE SHANGHAI CHURCH."

in the absence of her husband there came the temptation to destroy the letter which held out the promise of continued suffering. But, through God's grace the decision to "deny self" was made. We visited them in the new settlement. As a sequel to this sacrifice, there came to us recently a letter with the glad tidings of a year's work: "God has wonderfully blessed our labors. The church has grown from twenty-two to over 100 members. We have a good Sunday school, a B. Y. P. U., two Mission Sunday schools, regular prayer-meeting, and a good Missionary Society. We hope to bring an offering for China of which we will not be ashamed." Is there joy in such service? In reply we give another quotation from the same letter: "My heart is filled with praise and thanksgiving. I feel that we can say with David, 'What shall I render unto the Lord for all His goodness unto me?' From heart-talks with missionaries, from hundreds of letters received, through years of service as Corresponding Secretary W. M. U., many are the illustrations of a like nature could be given.

March 15-21st is a time when special prayer has been asked for all S. B. C. mission fields, and special Self-Denial and Thank Offerings for the cause of

Central Committee. Address Mrs. D. M. Malone, Secretary, East Lake. Order quickly, so that the envelopes for the offering may be distributed before the observance of the week.

### TOPICS OF THE WEEK.

Sunday, March 15th—Power and Prayer.

Monday—Our Substitutes, Home and Foreign.

Tuesday—Perils and Opportunities at Home.

Wednesday—Young People's Meeting.

Thursday—Christian Liberality, Self-Denial and Thank Offering.

Friday—Pagan and Papal Fields.

Saturday—The Whole World for Christ.

Dear Mrs. Malone: I never see a word from the ladies of the Bigbee Association. And now that I think of it, maybe others are expecting me to write. I returned from New Decatur with more inspiration than I could contain, and believing in the grace of liberality, I persisted in sharing the Convention with my neighbors, Sunday school and church folks generally. Then remembering my appointment to the work I felt that something must be

# About Men, Women and Things.

## Birmingham Notes.

Bro. J. G. Murphy held two good services at Powderly Sunday.

Rev. Frank Willis Barnett will preach at Bessemer Sunday morning and evening.

Rev. Frank Willis Barnett supplied for the First Presbyterian Church Sunday morning and night.

The Fountain Heights Church observed the Lord's Supper at 11 a. m., and had a usually good day.

Bro. J. F. Parker's Green Spring Church is taking on new life and doing the best work in its history.

Dr. A. J. Dickinson preached morning and evening at First Church and the services were as always, good.

The calls for the services of Rev. Walter S. Brown as superintendent of missions are frequent and pressing.

Brother Thompson goes this week to Southside Church, Montgomery, to assist Pastor D. P. Lee in a meeting.

Bro. L. A. McConnel is pastor at Warner Mines, the church is moving steadily forward under his ministry and are now considering the building of a new house.

Rev. W. M. Blackwelder had two accessions by letter this week and two good services. In the morning his subject was "Giving the Spirit," and at night, "The Convicted Woman."

Remember and prepare for the State B. Y. P. U. convention on March 31st and April 1st, at East Lake. See that your union sends a delegation and go yourself. The program will be fine and helpful.

Pastor L. M. Bradley has good congregations at Avondale, and he gave them two good sermons on "Why the Good Die" and "How one may Better his Condition," and also received one by letter.

They have a continuous revival at Wylam and Pastor O'Hara is always happy and hopeful. One baptized at Wednesday prayer meeting. They are putting in more seats. It was badly needed. They will have to enlarge the building next.

Rev. A. S. Worrell, of Louisville, was with Brother Watson at Pratt City and preached for him Sunday morning. The ordinance of Baptism was administered at night by the pastor and he had an overflowing house to witness this object lesson of entire consecration.

At Bessemer, Sunday, they had Dr. Montague, president of Howard College, in the morning. He presented the needs and claims of Howard and raised a collection which will be finished by a house-to-house canvass. Pastor Thompson preached at night. At both services the house was crowded.

The Sunday School Institute, conducted by Dr. Spillman, the Field Secretary of the Sunday School Board, from Nashville, will begin Tuesday night at 7:45, at the Southside Church. There will be two sessions each day, afternoon and evening, till March 8th. This will be too good to miss for any reason.

Rev. J. M. Shelburne received three by letter at East Lake this week and

preached on "The Extreme Expedient," in the morning, and at night on "Virtue in Office." Ruhama's Mission at Gate City is doing well under the guiding hand of Bro. J. D. White. They are arranging to seat their new building this week.

At Ensley, Pastor H. W. Provence had a very impressive service in the observance of the Lord's Supper in his church. At the evening service the subject was "Neglecting the Great Salvation." Received two by letter. The B. Y. P. U., which was organized a few weeks ago with W. H. Bowen as president continues to grow as vigorously as it started.

At the general Pastors' Union this Monday, "The Advantages to Pastors of the Study of the Scripture in the Original Languages," was presented in a paper by Brother Provence of Ensley, and another by Brother Britton of the Methodist Church of Bessemer. Both were fine and the discussions that followed by Brother Shelburne, Drs. Dickinson and Handley, were also good and helpful. Topic for next meeting is "Value of Historical Exposition."

## Howard College Notes.

Dr. Montague has been unwell for some days, but not confined to his room. Hope he will soon be entirely well again.

This evening is the time for the annual meeting of the Philomathic Society. We are expecting to be entertained by them in their usually excellent way.

On the 20th and 21st inst., our basketball team met and defeated that of Mercer University in Birmingham in two hotly contested games. The conduct and playing of the Mercer men reflected credit upon their great institution.

Our lecture corps are delivering some interesting lectures. Dr. Provence of Ensley, is favoring us with a series on the life of Christ. He first covered the interval between the last of the old prophets and John the Baptizer. In the second he led us up to the beginning of the ministry of Jesus. Although his lectures abound in profound thoughts concerning the life and mission of the Master, Dr. Provence's style is so plain and straightforward that it is a pleasure to follow him. Through his skill he makes the Nazarene live, and teach and suffer again before our eyes. Dr. Forrester's lecture was greatly enjoyed by the students and a large attendance of visitors who heard him. His subject was "Christianity as a Force in Civilization." His clear cut definitions of Christianity and civilization opened new avenues of thought to his hearers. Dr. Forrester is not only a thinker, but an orator as well. He represents a style of oratory fast passing away, much to the world's loss. We heartily thank Washington, (Ga.) Baptists for the use of their distinguished pastor, and hope he will see fit to visit us again.

Bishop Stakely looks very happy, and is evidently bringing things to pass. When he determines to do a thing, he generally gets there. Not much talk or foolish boasting, but quiet, steady, successful effort.

## Montgomery Notes.

The West End Church again has a pastor to succeed Rev. J. A. Jenkins. He came so quietly among us, that we did not know he was in the city, until he had been here about ten days. His name is Rev. W. C. Windom, and he comes to us from Lutecher, La. He has a difficult, and yet important field, and we welcome him to our brotherhood.

The Willing Workers of Adams Street Church, a Society of young ladies, of which Miss Annie Barnett is president, and Miss Elizabeth Graff is secretary, held a mite social recently, dividing the proceeds between Foreign and Home Missions, and the Improvement Fund. The Primary Department of same church held a "Tiny Tots Reception," and realized over \$10 for the work recently done in building the room for their use.

Pastor Gregory rejoices in being able last Sunday to administer the ordinance of Baptism, for the first time since he came. The house was filled with a respectful and attentive audience, while from the text, "And beginning at the same Scripture he preached unto him Jesus," the pastor presented the Lamb of God who taketh away the sins of the world, and considered the hindrances which prevent many from following the Lord in Baptism.

The meeting at Clayton Street Church, Rev. R. F. Tredway pastor, closed Sunday night, Feb. 22d. There were a number of conversions; seventeen have already been added to the church, and others will join. The mid-week prayer-meeting congregations are becoming too large for the lecture room; and extra seats are brought in for the Sunday night congregations. The pastor and his family are now house-keeping at 601 Mildred street. The Ladies' Aid Society furnished the kitchen, and the church presented the pastor with a handsome purse, "to help furnish the house." They love their pastor, and they tell him so.

The Woman's Mission Societies of the Baptist Churches of Montgomery will hold union services during the Self-Denial Week, March 15-22d. The dates and places of meeting with leaders and topics are as follows:

Monday, March 16th. West End Church—"Our Substitutes, Home and Foreign"—Mrs. J. C. Stratford.

Tuesday, March 17th. Clayton Street Church—"Perils and Opportunities at Home"—Mrs. D. P. Lee.

Wednesday, March 18th. South Side Church—"Power and Prayer"—Mrs. C. A. Stakely.

Thursday, March 19th. Adams Street Church—"Christian Liberality. Self-Denial and Thank Offerings"—Mrs. R. F. Tredway.

Friday, March 20th. First Church—"Pagan and Papal Fields"—Mrs. O. F. Gregory.

The railroads have granted a rate to the Southern Baptist Convention at Savannah, Ga., next May, of one fare for the round trip, plus 25 cents. Official notice of same, with full particulars and conditions will be published next week. We expect to have a special train leaving Montgomery, Wednesday morning, May 6th, and reaching Savan-

nah before dark that evening. An all day-ride, saving expense of Pullman sleepers, and affording the opportunity for delightful fellowship on the way. This will also give us a good night's rest, and enable us to enjoy the meeting of the B. Y. P. U. on Thursday. I will be glad to send fuller particulars to any who are interested; and also to have rooms reserved for them at hotels or boarding houses. Let the churches of Alabama begin at once to raise funds to send their pastors to Savannah, it will not only do the pastors good, but they will return with new zeal and interest to lead you in your work for Christ. O. F. G.

Montgomery, Feb. 27, 1903.

## From Huntsville.

The Murray-Risner revival of religion is in progress at the First Baptist Church here. Dr. W. M. Murray, pastor of the church, opened the revival Sunday morning with a powerful sermon which was followed up at his evening service with a special sermon on "How to Promote a Revival." Dr. Murray says it is a very easy thing to have a revival meeting but it is a difficult matter to have a revival of religion. Always, he says, the latter is, and should be the preferable in all churches. Dr. Risner, one of the ablest divines in the Southern Baptist Convention, arrived from Roanoke, Ala., Monday evening and at once began his labors. The good members of the First Baptist Church, the Dallas Avenue Baptist Church, and in fact all of the Christian people of the town, have been praying for weeks for the success of the revival which has just begun. Dr. Murray earnestly believes God will give the meeting one hundred if not more souls. He is one of the most enthusiastic workers the First Church has had in years and there is every favorable reason to believe that his prayers will be abundantly answered. The meetings are being well attended and a splendid spiritual interest is being taken. There will be no clap-trap preaching during the three weeks revival, but straightforward gospel talk will be given and it is believed it will fall from the lips of the ministers with good effect. The music and singing for the meeting is being furnished by a well-selected choir of talented musicians who are performing well their part of each service. There have been many protracted meetings held in Huntsville, but it is believed the people are ready for the meeting which is now in progress and the very best results may be expected. In the meantime the prayers of all the good people throughout the State are requested in behalf of the meeting.

Now as to the Young Peoples' Union which soon meets in Birmingham. Huntsville is right in for its success and will send a large delegation to Southside Baptist Church to help make the convention what it should be. Huntsville stood first in work at the last convention held at Collinsville and they expect to do all they can in Birmingham. The young people from the churches in this city who have already announced their determination to attend are from the First Church, Capt. M. B. Neece, president of the Union; Dr. John T. Jones and daughter, Miss

(Continued on page 9).

## CORRESPONDENCE

**"Federate and Fight, or Surrender."**

Rev. Joseph Shackelford, D.D.

I find the above words in an address delivered by Bro. J. W. Bailey, editor of the Biblical Recorder, to Baptist Secondary School men, at Durham, N. C. An abstract from that address was published in the Baptist Argus, Dec. 18th, from which I select some passages which have impressed me, and which, I think, may interest those of your readers who favor denominational education. In fact, I think the address would be helpful to all your Baptist readers, if they could have the opportunity of reading it.

Brother Bailey, in speaking of the Federation of Schools, says: "By federation, I mean the forming of a system, relating secondary to higher schools, by means of a common representative board." By secondary schools is meant what is commonly known as the high school or academy, and by the higher school is meant the college and university. The idea of federation is illustrated by what the Texas Baptists have done within the last two years. They decided to turn their schools over to the Texas Baptist State Convention. The Convention organized what it called an Educational Commission, whose business it was to raise money to pay off the debts of all the Baptist schools that would consent to place themselves under the management of the Convention, or Boards appointed by the Convention. It was made the duty of this commission to make an effort to place all these institutions on a firm basis, so that they could be self-supporting. This was termed the federation of the schools, and this is what Brother Bailey was contending for in his address, so far as North Carolina Baptist schools were concerned. The same arguments used by him are applicable to the Baptist schools of Alabama and every other Southern State.

In the discussion of the subject, he refers to three current trends in education:

First. The demand for "short cuts" in education. That is, students desire the shortest way to admission to the professional school, hence this desire, he says, "has reached the bachelor's degree," and "has telescoped accordingly, the college course." "It has to that extent," injured the college. "On the other hand, there is a more vigorous demand for the early admission to the avenue of self-support. The pupil wishes not to be educated, but to be fitted for business."

Second. "There is an effort to fix curriculums; to establish metes and bounds in education. The institutions of higher education complain that the secondary schools send them students insufficiently prepared." "The secondary schools complain that the institutions of higher education frequently induce their pupils to leave before they have done with them." "In consequence there is confusion, conflict and loss." "Here is an opportunity for secondary school men under federation to elevate the standard, save themselves, and make higher education in the South a reality instead of a pretense."

Third. "The denominational schools

are threatened with ruin. It is no delusion."

"Mark the rise of the public high school. It has crowded the denominational academy out of the city and the growing town, just as the free school has superceded all others in rural districts. Mark the new educational propaganda; the agitation throughout the South for consolidation of rural schools and for local taxation. This means graded schools in the rural districts, and they will drive the denominational academy out of the country by the same power that they have driven it out of the city."

Brother Bailey then argues that the only hope we have to save the Baptist secondary schools and the colleges, is federation. To unite our institutions, secondary schools and colleges under one management, present a firm front and battle for success. He further says: "If the church has finished her course in education, let her retire." "If the State really is sufficient from every point of view, the sooner we recognize this, the better." "Well may we surrender, if we are not going to resist. Well may we know what we have to do, if we are going to fight; for the struggle will be costly, the stake great. God knows we have no business piling up endowments and buildings with the hard-earned money of the people to be surrendered and sold." His closing words are impressive and should inspire serious thought in the minds of our Baptist people in Alabama and elsewhere, who feel any interest in denominational education. He says: "I cannot persuade myself that the church must retire from the field, though I prefer that it shall retire, rather than go on and be crushed, because her children had not the sense and courage to save her. It were better to surrender than to desert. I prefer surrender to the present indifference. The one word is, the one hope is, the one opportunity is, Federate and Fight. It is already late, the day is far spent. In a little while it will be too late, and we shall have the privilege only of praying that the fathers who gave us heritage, and whose armor we wear, shall not know us here, nor recognize us hereafter."

I trust these last words are not prophetic. The apathy and indifference that our Baptist people in Alabama show in the subject of denominational education is certainly alarming, and portends disaster to the institutions we have. For thirty-seven years or more the Baptists of the State have been called upon again and again to contribute money to the support of Howard College. It has no endowment yet and the prospect now does not appear very favorable to have one soon, unless our people can be brought to see their duty in regard to the importance of having denominational schools, both colleges and secondary schools, better than they seem now to see it.

I agree with Brother Bailey, that if the State institutions can give and do give all the education that our children need, and the church has finished her course in education, the sooner we recognize this the better, and retire from the field. But I cannot believe that the Baptists of Alabama are willing to retire. I cannot believe that they

will be content to leave all the education of their children to the State institutions. Baptists have a mission in the world. They would be unfaithful to their God, and to their children were they to leave the education of their children entirely to Godless and Christless schools and such are State institutions.

The time has come when the issue is made as between State and denominational schools. Alabama is forging ahead in her public school system, so far as appropriating money to support them is concerned. By the new Constitution thirty cents on every \$100 of the taxes received by the State are to be appropriated to the maintenance of the public schools, besides the interest on the permanent trust funds.

As the State increases in wealth this fund will increase, which will insure an efficient system of public common schools. This is all well enough and what is needed. But the State does not stop here. It has created normal schools and agricultural schools, which have taken the place of high schools and academies which have been run as denominational or private schools. The centralizing of country schools is urged by the department of education. The offers of help from monied men of the North to build up schools in the South, which money doubtless will be used principally to supplement what the State may do in the building up of secondary schools. All this indicates the tendency of things educationally. We hear of but few offers to help our denominational schools. How shall we meet this evident tendency to crowd out the denominational school? If our denominational schools are necessary and worth having, we will have to fight for their existence. We will have to make them as good and as cheap as the State schools. To do this we must endow them, so that we can employ the best of teachers, give free tuition and have all the educational appliances that the State schools have. How is this endowment to be raised and in what way can we raise the standard of our schools and make them popular? Brother Bailey says: "Federate" them. I say this will be one of the means to accomplish the end in view, but we must do more than this. We must arouse our people to a sense of the danger that threatens the very existence of the few schools we have. There must be a campaign inaugurated in which the whole subject of denominational education shall be discussed and the absolute importance of maintaining and patronizing our denominational schools, placed before our people. Every Association should be canvassed by efficient speakers, and our people stimulated to contribute of their means to the endowment of Howard College and other schools that we may have. When the State Convention meets the subject of denominational education should have the right of way and steps should be taken to organize an educational commission to whom should be committed the duty of providing the ways and means for endowing our educational institutions.

**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.

WANTED—A position as governess or music teacher for the spring and summer months. Daisy J. Redding, Prairieville, Ala.

**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 all 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.

**For Croup use CHE-NEY'S EXPECTORANT.****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.

**Notice of Final Settlement.**

The State of Alabama, Jefferson County, Probate Court, 24th day of Feb. 1903. Estate of Thomas Horan.

This day came John B. Burke, Administrator of the estate of Thomas Horan, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 23d day of March, 1903, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,  
Judge of Probate.

**NEW PLAN** by which \$7 pays tuition and board 6 months in Anniston Business College. Diplomas given in Literary and Business departments. Graduates successful and in good positions. Only pupils of good character received. J. B. MADDEN, Pres., Anniston, Ala.

**MONEY** made easy Manufacturing Rubber Stamps. Send for Price List of Outfits to J. F. W. Dorman Co. 121 E. Fayette St., Baltimore, Md., U.S.A. Catalogue free.

**HOW IS THIS?**

For 50c. we will send you any one of these four medicines, "Heart Tonic," "Rheumatic Specific," "Neuralgia Specific" Group "Specific." After using if you are not perfectly satisfied we will return you the 50c. Address—HOME REMEDY CO. 70 S. Broad Atlanta, Ga.

**OUR SERMON.**

By Rev. J. W. Kramer.

**The Standing Christian.**

Text, Ephesians vi, 13: "Having done all, to stand."

A man must do something before he can stand. He must put on the whole armor of God. Never compromise, never give up, never become discouraged, never flee. To yield an inch means to surrender the grand aim of Christianity. I believe a Christian should stand for:



Rev. J. W. Kramer,  
BREWTON, ALA.

1. Cheerfulness. "Religion was not designed to make our pleasures less." God made this flying and rounded ball we call earth, with all its rocks, hills, dales, birds, flowers and diversified wonders of nature for His children. There is no prohibition in God's word against a smile, laugh, or shout. Religion is not a corpse, nor a cemetery. Some people have just enough religion to make them unhappy. Who loves to think of a sorrowful heaven? The human heart recoils from a resting place like that. There is no harm in pleasure when we let God decide what the pleasure shall be. A man can be happy, joyful and even hilarious without being frivolous and frothy. In the darkest hour we can see the covenant face of God and have heaven to pay us a visit. Cheerfulness, "how sweet in infancy, how lovely in youth, how saintly in old age," so said a great mind. The cheerful man walks in a pathway likened unto a rainbow of glory, a camping ground for the glories of heaven. May our continual song be, "Let the blessed sunshine in."

2. He Stands for Kindness. Our age is characterized by a new spirit, a spirit of philanthropy, humanity and Christian kindness. Nothing but Christian kindness can lift a soul up from a dead level to a living perpendicular. We can make our names and deeds illustrious by kindness. Kindness gives patience to wornout sons of toil. It brings the wanderer back home, it introduces to mankind the highest conceptions of life, it brings hope to the hopeless, help to the helpless. How many efforts are failures, how many resolutions are broken, how many hearts are crushed for the want of a kind word. O, for the spirit of Him who could say, "Neither do I condemn thee." If I cannot be a Demosthenes sweeping over the hearts of men with eloquence, if I cannot be a Newton, living in the stars, if I cannot be a Paul confounding Grecian philosophy and making of none effect the speculations of the heathen, I can speak a kind word, help a trembling

hand, fan the small flame of desire and cheer the faint-hearted. God help us to be unlike the iceberg of the north. O, how beautiful; but they never melt as they fall. The most unpardonable man on earth to me, is the frozen, chilled, wintry hearted church member with no kindness in his soul.

3. He Stands for Liberality. First, Liberal with his money. The true man realizes that if God has blessed him with means and plenty that he is only God's trustee. Solomon declared, "The liberal soul shall be made fat." The man, as well as churches, who gives the most, receives the most. This is glorious mathematics. God will honor them that honor Him. If I withhold God's portion and humanity's portion, I am guilty of moral embezzlement and selfishness. God has a right to His own. "The silver is mine, and the gold is mine," saith the Lord. 2. Liberal in his opinions. He realizes all wisdom is not in his own family, church, party, or opinion. He knows that good can come out of Nazareth. He is right who is sincere, conscientious in his convictions, provided they are founded upon facts and reason. A man can be open to conviction, ready to hear the other side, without sacrificing the truth for the prejudices of men. 3. Liberal in his judgments of men. When a man grows in grace, he is ready to look upon a man's apparent wrong conduct as a misapprehension, or a lack of light and knowledge. God help us to sweep before our own door. God help us to realize that often a diamond can be dug out of the rough. To say a man is beyond hope, is to say that Christ cannot save to the uttermost.

4. He Stands as a Burden-bearer. William Carey preached, "Do the duty that is next to you." Only a few have the work to do. It is selfishness that flings back the cruel answer, "Am I my brother's keeper?" Burden-bearing, burden-lifting is heart sympathizing with heart, hands helping and sharing in the work, eyes depicting needs, feet swift to the rescue.

5. He Stands as an Example for Men. Spurgeon said, "The Bible the wicked man reads is the Christian's life." Talmage said, "I like the Bible, enclosed in morocco, but I like it better when it walks the earth in the shape of a man's life, an illustrated Bible." Religion is not like the summer flowers which pass away in the cold blasts of icy winter, but it is a divine reality. When the disciple cried, "Lord, show us the Father," Jesus didn't simply declare him, but led the way into His presence. A man's life must be a second edition of his Lord's. Let the preacher lead and the church will follow. Let the church get on fire and "the world will come to see it burn." It has been said, "Strike while the iron is hot." I say, strike and make the iron hot, or it will never be hot. Some men love and admire the Christ who walked on the water, stilled the storm, raised the dead and was transfigured, but I love the Christ, who fed the hungry, clothed the naked, visited the sick, and who could say to the godless throng "which of you convinceth me of sin?" Example, and not talk and vain shibboleths, will bring this sin-cursed world to the feet of Jesus.

6. He Stands for the Faith. If a man has no doctrine to preach he had

better get a doctrine or shut up shop. I love a man who can give a reason for the faith that is within him. As there is a business, literary, social, drift today so there is a religious drift. How often we hear men say, "No matter what a man believes." A man had just as well say, "No matter what I eat, or drink, or do, or say." It does matter if a man's belief is wrong, for belief largely controls principle.

7. He Stands for a High Life. Here are two extremes of Christian living; I hear a man say, "I thank God I am holy; I haven't sinned, by word, thought, or deed in years; I am perfect." These people are called the sinless perfection folks. Here's another extreme: I hear a man say, "I know that there is not one that doeth good; no, not one." "We sin as the sparks go upward; I will sin today and repent tomorrow." God does not justify his people in sinning. A Christian lives for service and sacrifice. His motto is, "Whatsoever I do, whether I eat or drink, I will do all for the honor and glory of God." O, that men could only know that it is possible for Enochs to walk with God yet, and Joshuas and Calebs serve him fully.

8. He Stands for the Right. Not for policy, diplomacy, custom, usages, conventionalities, but for the right. Right comes before might. No wonder that masquerading coward, Herod, when he heard of Christ's preaching, cried out, "It is John the Baptist risen from the dead." His cry was the triumph and ascendancy of right. John stood and died for the right. It is not waiting to see how the majority will stand, not waiting to see what effect it will have, not consulting flesh and blood, but standing for the right if you have to stand alone. In all contingencies and emergencies men will follow the man who is not for sale. He is throned on truth and baptized in the breath of God. Give me a man who will do his duty if he has to go against public sentiment and stem the tide of church opinion, who will say to every form of evil, "Get thee hence, evil one." The world may criticize him, may erect a cross and cry, "Save thyself;" yea, the world may isolate him, but if he is right, the conscience of every other man is on his side and he becomes the leader of men. God says unto him, "Be it unto thee as thou wilt."

9. Having done all, He Stands. Never will the Christian give up until God says, "Come up higher." Think of Judson in a foreign land preaching for years without a convert when asked, "What are the prospects?" he replied, "Just as bright as the promises of God." In a short time he translated the Bible and thousands were converted. If Christ had given up his work, Calvary today would be a mount of sorrow, darkness and despair, instead of the bright mount of transfiguration, whose beams have irradiated a fallen world. To hold on is to hope on. To stand is to move when God says forward.

"I'll go where you want me to go, dear Lord.  
I'll say what you want me to say;  
I'll do what you want me to do,  
I'll be what you want me to be."

**Drake's Palmetto Wine**

Is a tonic, laxative medicine, made from pure juice of the saw-palmetto plum, combined with five other most valuable vegetable ingredients for giving immediate relief and rapid cure in all chronic cases of Indigestion, Flat-

To keep your home free from bugs and insects, use

**Death Dust**

Quick and Sure Destroyer of BED BUGS, ROACHES, ANTS, SPIDERS, FLIES AND VERMIN.

Small quantity burnt in the house will keep mosquitoes away. Successful in thousands of homes. For sale by all dealers. Price 10 and 25 cents. Large 25 cent package mailed to any address upon receipt of price. Smaller size not available.

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ulency, Constipation and Urinary difficulties and dangers. Only one small dose a day will cure the very worst cases of Stomach Trouble, congested, torpid or diseased Liver and Kidneys, Inflammation of Bladder and Prostate Gland and painful conditions of the pelvic organs of women.

Drake's Palmetto Wine is a most powerful and potent specific for the absolute cure of the most stubborn, nauseating and dangerous cases of catarrh in the head, throat, stomach, bowels, kidneys, bladder and generative organs of women. Bright's Disease, Diabetes and Consumption quickly yield to the influence of this wonderful tonic and healing medicine and are at once relieved and soon cured to stay cured after other medicines have failed to give any beneficial result. Thirty cents a week is the utmost expense in very severe cases, and cures are often established in two to five weeks.

A satisfactory trial of Drake's Palmetto Wine is offered free by the Drake Formula Company to every subscriber of the Alabama Baptist.

A trial bottle will be sent free and prepaid to all who request it of Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill. A letter or postal card is the only expense to procure a free trial of this wonderful tonic, palmetto medicine.

**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. E. 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.

# THE EDITORIAL PAGE.

## Christ the Example.

We are a one-ideaed race. It is most difficult for us to take a broad, comprehensive view of any subject. We magnify some one truth, to the depression and damage, and sometimes even into opposition to some other truth equally important.

We cannot make too much of the divinity and death of Jesus Christ, and yet we have so stressed and emphasized these great and saving truths as to ignore, or discount His humanity and example. Personal grace and its growth, and a prayerful and diligent study of the Bible broadens, elevates and steadies us, to take a profound and comprehensive view of all great revealed truth. So we can see with clear vision that the death of Jesus Christ was for pardon, peace and power, and His life for an example: that by His life He taught us how to live, that by His death He empowered us to live over again His life—as Paul declares:

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the

life also of Jesus might be made manifest in our mortal flesh.

The death of Jesus Christ is the mysterious and divine side of the great gospel fact, the appropriating that death, and the living the Christ-life is the plain, practical side to which we are obliged by every sacred demand. The Christ-life is the natural and inevitable outflow of those who have been truly baptized into His death.

Peter puts Christ's example before us by a double illustration. He "left us an example that ye should follow His steps." Example, the word literally means a writing copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them. All the primary and fundamental principles of our religion are set before us completely in the life of Jesus. It used to be the custom for teachers to write on the top of the page on the under lines the scholars were to copy. Jesus Christ wrote the most perfect copy of a human life and we are to reproduce that copy. It often occurred that as the scholar got lower down on the page and farther away from the copy, his imitation was much faultier. It is always true that the farther we are removed from the life of Jesus the more faulty, blotted

and marred are our lives.

But Peter has another figure, "Follow His steps"—to follow close upon—to tread in one's footsteps. It is the picture of a child following close on to the father and tracking each step the father makes, so we are to follow Christ and mark each step He trod.

This great practical demand of Christians is put strongly by John:

He that saith he abideth in Him ought himself also so to walk, even as He walked.

Professions of being in Christ and abiding in Him are easily made, but vain and delusive if we do not live as He lived. John iterates and reiterates this demand, "As He is so are we in this world." "He that hath this hope in him purifieth himself even as he is pure." The prophet Isaiah saw this great truth in his sublime prophecy of Christ and the wonderful results of his death, "He shall see His seed, He shall prolong His days." The prophet saw this divinest of all lives cut off in its young manhood's bloom and strength, he was astonished, bewildered, and shocked, but looking on he saw the death of Jesus Christ and his blood fructifying the soil of humanity and springing forth like seed, and flowering into holy and fruitful lives and pro-

longing by their divine ministries the days of His divine life. To this work the gospel is pledged to reproduce the life of Jesus Christ, to this is every Christian committed by the holiest of vows.

Dr. Adoniram Judson wrote from Burmah to a female friend in America: "Let me beg of you not to rest contented with the common place religion that is now prevalent. Let me respectfully call your attention to the example of such women as Madame Chantal, Madam Bourignon and Lady Guyon." Again writing, he says: "Remember I pray you that word of David Brainerd, Do not think it enough to live at the rate of common Christians. True they will call you uncharitable and censorious; but what is the opinion of poor worms of the dust, that it should deter us from our duty."

Example means to take out. It is a portion taken out of a larger quantity to show the nature of the whole. God took His Son out of the wrecked material of humanity to show us what man ought to be, what man can be by the aid of the Holy Spirit, what man must be to inherit eternal life. Not simply to imitate Jesus are we called, but to reproduce His character and perfect and reflect His image.

## Editorial Paragraphs

We welcome Brother W. A. Windham of Louisiana, to Alabama, and pray that his ministry in Montgomery may be richly blessed.

We extend to Rev. R. H. Gilbert, the new pastor at Abbeville, Ala., a cordial welcome to Alabama and pray that his work may be richly blessed. Brother Gilbert comes from Western Avenue Church, Statesville, N. C.

Dr. H. L. Morehouse, Secretary of the Home Mission Society, called on his way to Jackson, Miss., to visit Jackson College, a college owned and managed by the Home Mission Society, of New York, and run in the interest of colored people, both males and females.

Will the brethren who expect to hold Fifth Sunday Meetings kindly get their notices in at once so that we can have them all set up in one issue. We thank the brethren who have already sent in programs and wish to say that we will print them in sufficient time to give notice to all who wish to attend.

An exchange says: "The world does not read the Gospel according to Matthew, or according to Mark, Luke, or John. It only reads the gospel according to the lives of the professed followers of Jesus Christ. What is the gospel according to you?"

We answer each day by the way in which we live. It behooves us to watch and pray.

The address by Dr. Forrester before the student body of Howard College in the latter part of February, was a masterly effort. We regret that it was crowded out of last week's issue. It is

published in part this week. It is well worth reading. Dr. Forrester is a strong speaker and a vigorous thinker. His visit to the Birmingham District will do good.

We wish to say that it is impossible to print obituaries the week after we receive them as we always have a large number on hand. We try to print them in the order received and ask those who send them in to be as patient as possible. Each week brings letters from those who take us to task for not having inserted the notices in the first issue of the paper.

The Watchman says: Dr. D. K. Pearsons, who has given about \$4,000,000 to American colleges, says that he is now going to look up institutions with trustees who know what the word "endowment" means.

We refer the liberal Doctor to our Howard College trustees. We feel sure that they would give good account of their trusteeship.

The time for the State B. Y. P. U. meeting is drawing nigh. We beg the leaders of the unions to begin to bestir themselves. We expect a large attendance. Read the interesting programme that has been prepared and make up your mind to be present. We want to make this the greatest meeting of its kind ever held in Alabama. It can be done if the pastors will back up the young people in their churches.

Pastors, Sunday school superintendents, and teachers who fail to attend the Sunday School Institute at the Southside Baptist Church this week will miss a great opportunity to be en-

tertained and instructed. The foregoing ought to be present and yet let no one stay away for the meetings will be of interest to all interested in religious work. Brethren Spillman and Leavelle both come with reputations for being able to handle the subjects on which they are to speak with unusual ability.

Our heart is made glad each week by the way in which the pastors are assisting us in putting the paper into Baptist homes. We believe it would be a matter of great surprise and genuine pleasure to many of our brother editors if they really knew how the great majority of pastors in Alabama are standing by their paper. We are not boasting, we are simply grateful and want the people to know that the success of the paper is due largely to the help that is being freely given by the loyal preachers in Alabama.

The Argus gives the following themes for the Louisville Pastors' Conference papers: March 9, "The Problem of the Sunday School," Rev. G. W. Clarke; March 16, "The Missionary Leadership of the Pastor," Dr. E. Y. Mullins; March 23, "The Teachings of the Scriptures as to an Intermediate State," Dr. J. B. Moody; March 30, "Some Prayer Meeting Methods," Rev. W. W. Hamilton.

Our Birmingham Pastors' Conference is well attended and some of the papers read at them are very fine and ought to be published. We hope to be able to get some of them for publication before long.

The tragic death of Dr. W. E. B. Davis cast a gloom over the entire community. Rarely have we seen such an outpouring of sympathy and esteem. Dr. Davis was a man of rare skill and had won the highest honors in his pro-

fession and yet withal he was as gentle as a woman and as simple in his manner as a child. Fifteen minutes before he went to his death we passed him on the street. It was in our mind to hail him and ask him to be present at the mass meeting at the Southside Baptist Church to try and defeat the Pool Selling Bill, but as he was driving rather rapidly we did not stop him, and yet after he passed we noticed that he almost came to a dead stop before crossing the street car tracks at the corner of Second Avenue and Twenty-First Street. His extreme caution made a distinct impression upon us at the time, and the news of his awful death within the half hour came as a great shock. We extend to the bereaved family our sincerest sympathy.

### The Orphanage.

Friday is Baptist day at the Orphanage. The papers reach my plate at noon and are distributed before the meal is over. Today when I raised my eyes from a hasty glance at the headings, and saw every worker in the Home, and all of the children who could see were perusing the pages of the Baptist, while the little ones were finishing their meal, I thought if Brother Barnett could have only a peep into this room he would send us twelve papers each week instead of six. It was raining, and every child in the Home was in its seat at the table enjoying a well-prepared meal of turnips, pork and bread. Not even a complaining child in the Home this week. Surely God is tempering our trials and needs with perfect health. Nothing like good health, fresh air, pure water, for which let God's name be praised by children and men. Every day we lift our hearts in gratitude to God for his goodness and for friends who contribute to our needs from time to time. J. D. Pittman.

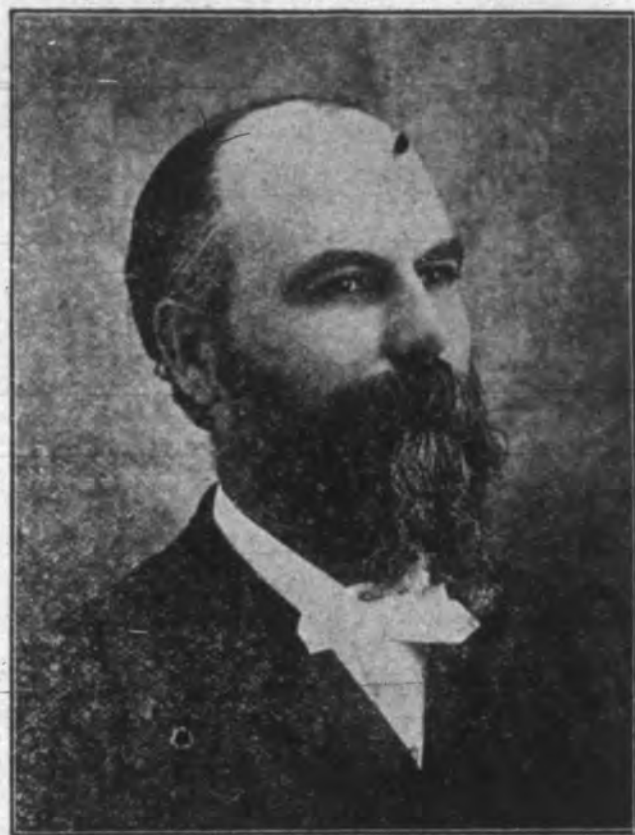


## Dr. Forrester's Strong Address.

The Rev. E. J. Forrester, D.D., pastor of the Baptist Church in Washington, Ga., and one of the leading Baptist divines of the South, who delivered an address to the students, faculty and friends of Howard College in the chapel on "Christianity as a Factor in Civilization," spoke in part as follows:

"At the outset we must form a clear conception of civilization and also of Christianity. Guizot defined civilization as progress of the individual man and of society. A fatal objection to that definition as a definition is that it is too vague, itself needing to be defined. The undefined term is "progress." The word on one man's tongue may mean one thing very different from what it means when used by another.

"Guizot unquestionably laid his finger upon the all inclusive terms of the subject, which he treated with signal ability. The individual man and society and that which he terms "progress" certainly integrate the subject. But it is true, nevertheless, that one of his terms is wide open and undefined.



### A CONDITION IS A PROCESS.

"Civilization may be viewed as a condition or a process. As a process it is the movement of man, individually and collectively, away from the savage state; and as a condition it is the state they have reached through that process. The process may be slow or fast. The condition may be less or more advanced from the point of departure.

"The elements in man's condition, wherever he is found, are comprehended in two categories. These are physical and spiritual. He has a body. His body lives its life subject to its needs and making its demands. He has, also, intellect, affections, will. Call these mind, or soul, or what you like. This higher spiritual part of man which is tied to his body has its life, subject to its needs, and making its demands. Men thus constituted come together in groups. As a result social relations arose.

"In these relations man's constitution is changed. He is the same physical and spiritual creature. His social improvement, like his individual development, must be along physical and spiritual lines. These comprehend all that is possible.

### THE PHYSICAL AND SPIRITUAL.

"For the sake of convenience we may distribute the physical and spiritual elements into three classes of material, mental and moral.

"What, now, shall we agree to consider as a civilized condition?"

"Suppose a community in which the material aspects of life are all that could be wished. The people are all up to a high standard of bodily development. They are all well clothed and well fed, and have all the material comforts they desire. But they have no books, no music and no works of art. Could we regard such a community as civilized? To ask the question is to answer it.

"Now, supposed the community to be transferred into one where a high degree of intellectual development has been attained. The land is full of books; it resounds with music; it is decorated with pictures; it is adorned with triumphs of architectural skill. But the moral tone is low. There is an absence of humane virtues. Brute instincts are generally exhibited; bloody feuds prevail; murder is common; rapine is practiced upon other communities; prisoners are enslaved; criminals are tortured. We surely could

not concede that the community was civilized.

"Let us, then, go one step further. Suppose the community has undergone a moral transformation; the morals are pure; the instincts are humane; integrity and kindness prevail. Now we do not hesitate to pronounce the community civilized. The moral development was necessary to elicit that judgment. The moral development effected, the judgment is ungrudging.

"We regard moral development as the crown of civilization, while mental improvement grades up next to it, and material advancement takes the lowest place. With the conception of civilization which, it is hoped, the discussion so far has brought into relief, we now turn to a determination of what we shall understand by Christianity.

### CHRISTIANITY.

"We must distinguish clearly between Christianity and all historic representations of it. No ecclesiastical establishment has ever adequately represented it.

"These, indeed, have been in part fruits of Christianity, very imperfect and sadly mingling evils gathered from other sources than the pure, divine one. They have been agencies through which Christianity wrought for the betterment of humanity, but through which sinister forces also wrought to hinder human progress. We must go straight

to Christ to form our conception of Christianity. Out of his teachings we get two great and all embracing ideas. They may be designated Personality and Universality. God is a person possessing certain characteristics. Every man is a person accountable to God and required to be like him. To love God supremely and all others as self, therefore is the heart of what he taught. Personality and Universality are the central dominating ideas.

### IDEAL AND AN IMPULSE.

"Such is Christianity in the realm of ideas, in the sphere of thought on the intellectual side of it. Looked at on the practical side it may be summed up as an ideal and an impulse. The ideal is a society in which all men shall be like Christ, and happy accordingly; and the impulse is the impelling power of Christ working in and through men towards a realization of that happy state.

"Christianity, then, is the Christ in history, manifesting himself in certain great ideals and in a great impulsive power."

Dr. Forrester then asserted that Christianity had been a mighty factor in the gains of civilization, material, moral and mental. He compared India and China with the United States and England. He compared the lack of advance of India and China with their Buddhism and Brahmanism, with the United States and England with their new religious ideas, linked with the name of Christ. He said the new religious ideas are what these countries need, and that these ideas would set them upon a course of moral and intellectual development.

### COMPARISONS.

The speaker dwelt upon the immense strides in moral and intellectual improvement made by the Christian countries, and compared them with those of other beliefs. He stated that the mission of Christianity has always been an upbuilding one, both morally and intellectually. He also compared the schools of the heathen countries with those of the civilized. He compared a school in Alexandria when that city was the most cultured in the world and had the largest library, with the cities of this country where religion has been working for centuries. He showed how Christianity commenced its work in Alexandria and how education followed it, how it came gradually westward, first to England in the middle ages, then to the United States in the recent ages, and how education and morality followed its course.

Dr. Forrester said that the revival of learning in the modern ages was nurtured and directed by Christianity, and that the great universities of Germany, England and America, which dominate the world today, are Christian in origin and development. He then showed how Christianity had affected music, sculpture and the other fine arts. He spoke of the moral influence of Christianity. He said that in continued and closer approximation with Christianity lies the hope of the future centuries. Emerson defines civilization as "the power of good women," or in other words the position of the women is the key to civilization. The position of woman outside the Christian countries may be seen in the east, where she is cursed when she comes into the world, trampled under foot as long as she is in the world, and kicked when she goes out of the world. The gradual rise, or emancipation of woman through the various ages can be directly traced to

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Christianity, until today she has her true position by the side of man. Slavery has finally been broken up in all civilized worlds, due to Christianity.

Dr. Forrester concluded by asserting that the world was moving towards a day when there would be a new world where dwelleth righteousness, that the world was gradually moving on new lines towards the divine event, and that the hand of the Son of Man was guiding this change.

### From Huntsville.

(Continued from Page 5.)

Vivian Jones, Mr. and Mrs. J. E. Pierce, Mr. William P. Dilworth, Mr. William T. Mitchell, Mr. J. C. Jones, Miss Daisy Daughdrille, and Miss Arvie Pierce; Miss Lula Lockerd from the Dallas Avenue Baptist Church expects to attend. The friends of the Young Peoples' Union work in the State at this point will endeavor to double this number of delegates from Huntsville. Also in connection with the work to be done by the delegates from this city, will be the invitation to bring the next convention to Huntsville. The next convention is due this city for more reasons than one. The young people are ready for it and are prepared to make the stay of the young people from all over the State the most profitable since the organization was effected.

Dr. Crumpton's appeal in behalf of the Mission cause will meet with a number of handsome responses from this end of the field this year. His five encouraging letters published in the Alabama Baptist a few weeks ago from five different persons were cheerful and eye-wakeners to many Baptists in this section.  
J. E. Pierce.

# Aguinaldo--The Little Napoleon of The Philippines

By Minna Irving, in The Criterion

Emilio Aguinaldo, ex-President of the brief Filipino republic, insurgent chief, and late prisoner of the American forces, is coming to the United States to lecture.

It has been rightly said that to thoroughly understand Aguinaldo it is necessary first to thoroughly understand the Philippines. Certainly he cannot

his cheek-bones, and the yellowish tinge in his complexion. There is a tradition fostered by his enemies in Manila that he was the offspring of a dissolute Jesuit priest, but this tale is probably based on the fact that he went as house-boy to the Jesuit priest at Cavite at the tender age of four years, and that his master was kinder to him than

haven and chosen residence of many of his countrymen. There he continued his studies at Victoria College, which he left to serve in the Chinese army, with the purpose of learning something of the art of war. With the same end in view he transferred himself to the Chinese navy, where for several months he was under the command of the brilliant but unfortunate Captain McGiffin of meteoric memory. When he at last returned to his beloved islands it was as a falling fire-brand in a heap of tow. His subsequent career, first as the recognized leader of the revolt against Spain, then as an ally of the United States, and later in the role of insurgent chief, is too well known to need more than passing mention here. Some months before he was captured in his remote retreat at Palanan by General Funston and his Macabebe scouts, word was brought to American headquarters that the little brown Presidente was hiding at Carbarnan. Major Cronin with a picked troop swooped down upon the place one morning and found nobody but Aguinaldo's wife, his five-year-old son Miguel, and a retinue of Chinese servants. The two women and the boy were made prisoners, but immediately paroled with characteristic American courtesy. His mother chews betel-nut and smokes cigarettes incessantly. His wife, who is young, pretty, and of Spanish and pure Tagal blood, also smokes cigarettes, as does every Filipino girl over twelve.

Little Miguel smokes, too, but cigarettes are much too mild for his small stomach and he puffs away at big black cigars. He also swears in three languages, Chinese, Spanish, and the Filipino patois (which is a mixture of both with Tagal and Igarrote), and with a fluency that well-nigh paralyzed Uncle Sam's veterans, though they can

time pirate. The Filipino leader himself was strategically captured at Palanan, March 18, 1901, by General Funston, with the assistance of Captain and Lieutenant Hazzard (brothers), Captain Newton, Lieutenant Mitchell, four ex-insurgent officers (three being Tagal and one a Spaniard), and seventy-eight Macabebes.



EMILIO AGUINALDO IN CAPTIVITY.

be measured by American or European standards. He is a living example of the strenuous life of the twentieth century, having been soldier, sailor, medical student, petty office-holder (under Spanish rule), and Chief Executive of his nation, since he was a house-boy and scoured the knives and set the table for a Jesuit priest at Cavite. This great



AGUINALDO AFTER RELEASE.

little man is a Malay of mixed origin. His mother is of Tagal-Igarrote extraction with a dash of Chinese blood, which is visible in the Oriental slant of her son's intelligent eyes, the contour of

masters usually are to such unhappy little slaves, in the islands, for he dressed him in something better than a mealie-sack and a layer of dirt, and imparted to him a share of his own excellent education. Aguinaldo himself says he is the son of a Spanish General of aristocratic lineage. In view of his high ambitions and military talent, as well as a certain proud dignity of bearing rarely acquired except by inheritance, his claim is a reasonable one. He is also extremely cleanly in his habits, and while a prisoner was most particular about having a fresh change of linen and immaculate duck trousers every morning. He has, too, the cast of countenance peculiar to high-class Spaniards born in Cuba or the West Indies with a strain of island blood. In considering Aguinaldo's story of his birth it should also be remembered that under Spanish rule, affaires d'amour, unblest by the church, were common between Spanish officials, both military and civil, and young girls of the lower classes—so common, in fact, that to have been born out of wedlock constitutes no bar to social advancement in the Philippines. Aguinaldo was a precocious boy, and as early as the age of fourteen passed a successful examination and became a student in the medical department of the Pontifical University at Manila. In 1888 he had some trouble with the Spanish authorities and fled to Hong-Kong, the political



AGUINALDO'S WIFE.

Beyond the desolate coast of Corregidor, beyond the thick forests and boulder-strewn mountain passes, in a roughly built nipa hut, Aguinaldo was at last brought to bay, and surrendered without a struggle. "Believe me," he said to Captain Segovia, one of the four ex-insurgent officers, "the whole



AGUINALDO'S MOTHER.

do a bit of lurid word-painting themselves on occasion. The vocabulary of profane adjectives at the command of Aguinaldo fits would astonish an old-

thing seems to me a nightmare. I can hardly believe myself a prisoner."

(Continued on page 14).

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X-Rays.

Our Field Editor.

PINE HILL.

This town is in Wilcox county, my old home county. How my mind runs back to other days as I see the faces of those whom I knew in the long ago. I met my old friend, C. L. Mason, whose home is here also, and whose family has been my friends and brethren beloved since I first met them in old Choctaw county thirty years ago. My, how time flies. Well, the brethren treated me nicely, and not a few of them know more of Baptist affairs in Alabama than in the past, and now after several hours, bumping on the local freight, I am at

WHATLEY.

I was met by Bro. J. H. Creighton at the depot and taken to his new home for the old one has just been burned to the ground. He lost about \$1,200, and many valuable things which money could never buy, but he is planning to rebuild at an early day and if any one wishes to help this worthy man of God sustain this heavy loss, it will be money well spent. Let quite a number of us have it said of us up yonder, "In as much as ye did it unto the least these my brethren ye did it unto me."

SAFFORD.

This is a Baptist town and shows what might have been done in all this black belt country (and everywhere else as to that where we were on the ground as we were here), but nearly all of this beautiful country slipped from under us before we were aware of it, and in many places we are but just beginning to get on our feet again, but we did not have such men as the lamented Caine and those who stood by him so nobly, to realize the position and hold it as they did in this community. Bro. J. I. Kendrick is the pastor of this church and the work is prospering under his ministry; it would be a pity if some church were to steal him away from them as they are trying to do.

THOMASTON.

This is a new town on the L. & N. R. R., in Maringo county. They have a nice church building and a large membership. Rev. W. A. Parker is their pastor. The paper has a good list of subscribers here and the town a busted dispensary. Just how much the paper had to do with it I do not know, but of one thing I am sure no man in the State understands the dispensary question better than the Baptist pastor, W. A. Parker, and none oppose it more intelligently and effectively and now it is defunct in this town and many a hearty amen comes from many a home thereabouts.

LINDEN.

Here, too, the fight is on for the dispensary. I am reminded of the man who in a thoughtless moment, fired a sage field; at first the blaze no larger than the burning of a match, but a little later and it sweeps clear out and away from all efforts to stay it in its furious march of destruction. So with this compromise measure we played with it at first and now the monster has us in its fearful folds and only time, and eternity can tell where it will land us, but I am glad to say of the Linden people, they are not all wanting liquor sold among them. They are making a noble fight against this monster evil. Linden is still pastorless, but are temporarily supplied by Brother Hall from Orrville, who preaches twice



a month at night. Next fall they expect to settle a pastor among them, if possible.

MYRTLEWOOD.

This is Senator Meadors' kingdom—everything for miles around belongs to him, and this past dry year much of his lands produced as much as seventy-five to 100 bushels of corn to the acre. No wonder they have preaching twice a month, and one of the best young preachers in the State as pastor, and are planning for still larger things later on. Nearly every Baptist here takes the paper and the rest will some day. I spent a pleasant day here with my nephews, John and Jesse Miller, both Baptists with splendid young Baptist wives. I did not get a sight of the pastor, but met his better half, who is

very happy in their brand new home. Brother Langston preaches at Nanafalia, Forest Springs and Myrtlewood, a first-class country field.

ORRVILLE.

This town ought to be named Ellisville, for the Ellis's are here in "great shape" and in good shape. They know how to make money and how to do good with it after they make it. Brother Hall is delighted with his field and they are pained with him. He says they do not have many sinners to convert, but lots of converted sinners to develop and he is trying to do that work. I spent a pleasant night in his home where we had some good music and where Brother and Sister Hall says they are love-making as they were in the days when they first married.

During H. Allen Tupper's three years' pastorate at Fifteenth Street Church, New York, 200 have been added to the membership.

FORMULA.

"GOOD LUCK" Baking Powder is prepared by an especial Formula that produces the greatest possible Leavening Power and the most nutritious and wholesome bread. Its power in the oven is what has placed it first in the estimation of the people of this country.

Richmond, Virginia.

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And Tired, Fretted Mothers

Find Comfort in Cuticura Soap and Ointment

When All Other Remedies and Physicians Fail.

Instant relief and refreshing sleep for skin-tortured babies and rest for tired, worried mothers in warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, purest of emollient skin cures, to be followed in severe cases by mild doses of Cuticura Resolvent Pills. This is the purest, sweetest, most speedy, permanent and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted and pimply skin and scaly humours, with loss of hair, of infants and children, as well as adults, and is sure to succeed when all other remedies and the best physicians fail.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scalded head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants, and anxiety of worried parents, as in milk crust, tetter and salt rheum, — all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Pills are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy have made them the standard skin cures and humour remedies of the civilized world.

"Death Dust" is a somewhat startling name to be used in advertising a very useful household article, but the Carrollton Chemical Co., of Baltimore, Maryland, finds it valuable in calling attention to one of their products. "Death Dust" is a very powerful insect poison in a dry powder form and is said to be a quick and sure destroyer of all sorts of "Pestiferous" insects, especially effective in ridding the house of roaches, ants, spiders, flies, mosquitoes and those other insects so well known, yet so seldom spoken of in polite society.

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.

Are you going to the B. Y. P. U. State Convention? Of course you are. But don't forget the time: March 31st-April 2nd.

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 pa-

### B. Y. P. U. PROGRAM FOR STATE B. Y. P. U. CONVENTION!

March 31st, and April 1st and 2nd. TUESDAY EVENING, MARCH 31. 8-8:15. Devotional exercises—Prof. Cunningham.

8:15-9. Address—Rev. Walter Calley of Chicago, "Twentieth Century Opportunities for Our Baptist Young People."

9:00. Informal reception. WEDNESDAY MORNING APRIL 1. 9:30-9:45. Devotional Exercises—Moore.

9:45-9:50. Welcome address—H. B. Wood.

9:50-10. Enrollment of Delegates.

10-10:10. Organization.

10:10-10:15. Report of Executive Committee.

10:15-10:20. Report of Secretary and Treasurer.

10:20-10:30. Report of Editor of B. Y. P. U. Department.

10:30-11:15. Address by Dr. C. A. Stakeley of Montgomery, "The Baptist Principle—What is it?"

11:15-12. Address—Dr. E. Y. Mullins, Louisville, Ky., "The Baptist Principle in History."

12-12:15. Miscellaneous Business.

WEDNESDAY AFTERNOON.

2:15-2:45. Workers in Conference.

"Sacred Literature Course"—Rev. W. M. Blackwelder.

2:45-3. Devotional Exercises—Peyton Eubank.

3-3:30. Address—Rev. A. G. Moseley, "The B. Y. P. U. and the Baptist Principle."

3:30-3:45. Paper—Miss Janie Rives, Montgomery.

3:45-4. Paper—Miss Jessie Herring, East Lake.

4-4:15. Paper—Miss Amy Vary, Marion.

4:15-4:30. Paper—Miss Mary Davis, East Lake.

WEDNESDAY EVENING.

8-8:15. Devotional Exercises—J. W. O'Hara, Wylan.

8:15-8:45. Address—Dr. A. P. Montague, President of Howard College.

8:45-9:30. Address—Dr. F. C. McConnell, Atlanta, Ga., "The Baptist Principle in Missions."

THURSDAY MORNING, APRIL 2. 9:30-10. Workers in Conference.

"Bible Reader's Course"—Dr. I. J. Van Ness, Nashville, Tenn.

10-10:15. Devotional exercises—Professor P. M. McNeil, Pratt City.

10:15-11. Address—Rev. Walter Calley, Chicago, "The Sources and Hope for the Future."

11-12. "Choice Fruits from Many Gardens." What is the Best Thing Your Union is Doing?

12-12:15. Miscellaneous Business. THURSDAY AFTERNOON.

2:15-2:45. Workers in Conference. "Conquest Missionary Course," Rev. A. J. Moncrief, Union Springs.

2:45-3. Devotional Exercises—Rev. C. C. Pugh, Lafayette.

3-3:30. "Things That Hinder"—Rev. Richard Hall, Orrville.

3:30-3:45. Paper—Miss Annie Barksdale, Montgomery.

3:45-4. Paper—Miss Johnnie McGowan, Union Springs.

4-4:30. Miscellaneous Business. THURSDAY EVENING.

8-8:15. Devotional Exercises—Rev. H. W. Williams, Opelika.

8:15-9. Address—Dr. E. Y. Mullins, Louisville, Ky., "The Baptist Principle and the Future."

9-9:30. Consecration Service—Dr. A. C. Davidson, Birmingham.

## MRS. IDA McDONALD,

Supreme Deputy of the Maccabees of the World.

**M**RS. McDONALD, No. 477 Beaubien Street, Detroit, Mich., is a prominent woman who was greatly benefited by the great woman's medicine, Wine of Cardui. Mrs. McDonald is the supreme deputy of the Maccabees of the World, and one of the most widely known women in the United States. Thousands of women gather to hear her lecture everywhere she goes. The great work she has done for the Maccabees is appreciated by every member of the order. She was so absorbed in her work that she neglected to give her health proper care—failed to take warning that the symptoms of approaching kidney trouble gave her, the sallow complexion and torpid liver. But Wine of Cardui cured her the same as it has cured thousands of others and Mrs. McDonald has written this letter in order that other suffering women may secure from Wine of Cardui the same relief she got from it.



Mrs. Ida McDonald.

that I must do something to regain my health. A friend advocated your Wine of Cardui treatment so strongly that I decided to try it, although I had little faith in patent medicines. I am now very thankful that I did so, for within ten days blessed relief came to me, and in less than three months I was cured, and have enjoyed fine health ever since. I know there is nothing better for a sick woman who wishes to enjoy perfect health and am very pleased to give my hearty endorsement."

No suffering woman can afford to ignore such a letter as Mrs. McDonald writes. Her plans and advice have proved valuable in building up one of the greatest women's organizations in the United States and she takes time to give advice which she knows will help you.

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

2012 First Avenue.

WOMAN'S WORK.

(Continued from page 4).

conferences in the southern part of the Association and organized two Societies.

I hope Mrs. Hamilton can come into our Association sometime, and I do so much want her to come to Livingston if she can so arrange it.

Mrs. H. L. Mellen,  
Vice-Pres. of Bigbee Assn.

SCOTTSBORO.

I have finally persuaded the negro women of our town of the colored Baptist Church to organize a Union and I have given them all the literature in the way of by-laws, etc., that I have. A colored preacher asked me to have you send him some literature, please, to John W. Washington, colored, Hollywood, Ala. If you have a surplus of the colored Union here would appreciate something helpful. Our Union will present our pastor a set of silver table knives and forks, also set of teaspoons and tablespoons as a wedding gift. We have lately bought new lamps for the church and at Christmas sent a nice lot of dressed hens to the Orphanage.

Sincerely yours,  
Mrs. Jim O. Lipscomb.

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**W. H. MAY, M. D.,**  
34 Pine Street, New York City

Editorial Correspondence.

J. W. Hamner.

Tallahassee has grown to double the size of eleven years ago, when I last saw, till this week, that most picturesque mill town. Comfortable homes, broad, well-kept streets, nice stores, nice city hall, nice churches argue that the people must be nice. The great mill plants are built of beautiful blue granite; have in them up-to-date machinery, and give lucrative employment to a host of people. The Baptists are "folks" here and are growing in numbers and usefulness. Rev. A. S. Brannan of Roanoke, is pastor of Tallahassee Church, and Rev. W. G. Gregory of Notasulga, is pastor of East Tallahassee Church. These pastors have a strong hold on the affections of their people, and are doing fine work. I enjoyed while there the hospitality of Brother and Sister Roy Wilkerson. The view of Tallahassee falls from the new iron bridge is inspiring. I could but contrast the present environs with the days of savagery—the hum of the machinery with the Indian "War Whoop."

I dreamed of the vanished "Red Man,"  
In his skin or birch canoe,  
Gliding down the rapids,  
Or up the dangerous slough;  
Shooting at the "Pale Face"  
On the rugged banks.  
Or gigging "Appaloosas"  
In their juicy flanks.

NOTASULGA.

Notasulga is one of the old towns that has taken on new life because of good school advantages. Many people from the surrounding country have moved in and are availing themselves of the school privileges for their children. It is also a good business point. The Baptists are holding their own with Rev. A. S. Brannan of Roanoke, for pastor.

LOACHAPOKA.

Loachapoka is one of the quiet towns. Evidence of new life is to be seen here also. The Baptists are not many in number, but they make up for it in quality. Brother Hugh Wallace of Opelika, is the pastor. I heard fine reports of him from the Loachapoka saints.

AUBURN.

Auburn is a quaint old town with broad streets, ante-bellum homes with large lawn, shady avenues and drive-ways. Here the A. & M. College, the Polytechnic Institute of Alabama, is located. Over 400 young men are in attendance. They are a fine looking student body. The Baptists have a pretty house of worship. New circular pews have been ordered, the floor will be made "incline" and then the Auburn saints will have a beautiful and comfortable auditorium. I was the guest of Dr. W. E. Lloyd and Bishop A. Y. Napier. The Bishop took me in hand and helped me royally with the paper. I very much enjoyed speaking to his people at the mid-week prayer service. Auburn may well be proud of Brother Napier. He is modest, but learned; and besides is one of the handsome preachers of the State. The prayer-meeting was composed almost entirely of ladies. They meet in the afternoon so all the sisters can attend. I rather like their plan.

Here at Auburn live quite a number of Baptist preachers: Dr. W. E. Lloyd, G. S. Anderson, F. T. Hudson, J. J. Cloud, and the Bishop of this diocese. Brother Napier is doing a fine work at Auburn and his people are appreciating him.

Is Life Worth the Living?

Thus asks many a poor, pain-racked consumptive catarrh, lung and throat sufferer after weary months or years of untold agony.

If you are now asking this question of yourself, try The Slocum System of treating these obstinate diseases and learn how satisfactory is the answer. A full FREE and complete course of the four wonderful remedies will be sent you on request.

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Did you ever hear of a Master Key? The Slocum System of treatment consists of FOUR GREAT REMEDIES, each of which is a MASTER KEY to certain organs of your body.

This infallible System of Medicine unlocks the door held shut by disease, and lets in the sunshine of Health.

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The four remedies taken singly, or together, or alternately, according to directions contained in every package, will positively cure you.

Consumptives, lung sufferers, catarrh victims and all who are troubled with any disease or weakness of throat, chest or lungs, will find in the Complete Slocum System quick relief and positive permanent cure for all their ills.

And this complete FREETREATMENT of Four Scientific Remedies is yours for the mere asking.

If you are sick, write me at once. If you are well, write so as to have these most potent remedies in the house, in case of emergency, for yourself or your neighbors.

Simply send your name and address to **DR. T. A. SLOCUM, 198 Pine St., N. Y.** mentioning Alabama Baptist, Birmingham, Ala., and the FOUR FREE REMEDIES will at once be sent you.

**EDITOR'S NOTE**—We hope all our readers will take advantage of Dr. Slocum's generous offer. We can recommend his remedies and believe that the Doctor himself is worthy of every confidence. Simply write him for the four free remedies.

Well, at last, I have heard the Bishop of Opelika. He is one of the easiest speakers we have. Conservative, sound, scholarly—all of it. He is delivering a series of Sunday night lectures on the "Ten Commandments." The Opelika saints are enjoying them to the full. Camp Hill, Ala., Feb. 28, 1903.

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For Sores, Burns, Scalds, Ulcers, Ringworm, Tetter, Erysipelas, Scald Head, Itch, Pimples, Blisters, Inflamed Eyelids, Itching Piles, and all Skin Eruptions—use

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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, Ala.

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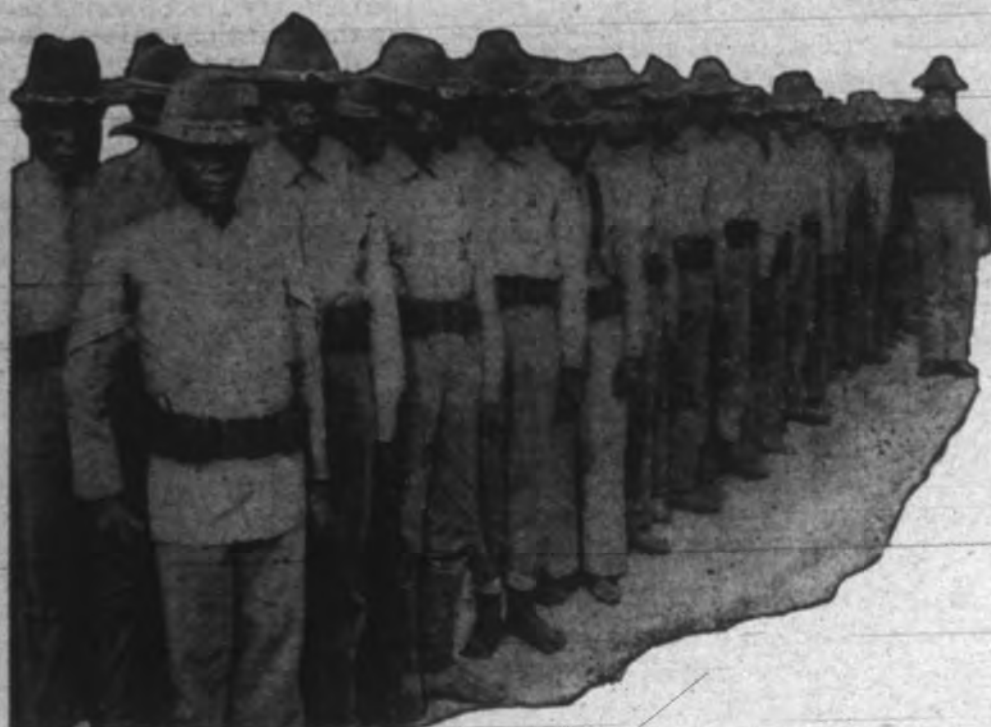
# Aguinaldo--The Little Napoleon of the SEABOARD Philippines.

(Continued from page 10).

He appeared to be greatly agitated over what the Americans would do with him, and begged the same officer to tell him his probable fate.

tion: "Does the American government grant the Filipinos liberty to form political parties?"

Aguinaldo has a remarkable memory, great shrewdness, and considerable natural eloquence, but while his daring



MACABEBE SCOUTS WHO ASSISTED IN AGUINALDO'S CAPTURE.



LITTLE MIGUEL.

"What do you think, Mr. Segovia, they will do with me? Do you suppose they will deport me to Guam, or shoot me?"

Being assured that Americans did not shoot any man unless he was a criminal, he immediately asked a significant ques-

spirit, fervid ambition and personal magnetism placed him at the head of his people. General Mabim is everywhere spoken of throughout the archipelago as "the brains of the insurrection."

Aguinaldo is a Freemason, he speaks and writes Spanish, French, and Tagal Viseya and Igarrote, and his full name is Emilio Aguinaldo y Fama. But he would consider it a grave breach of etiquette if you should address him as Senor Fama, for, according to Spanish custom, the family name is never used. His whole career has been dominated by his admiration for Napoleon, of whose life and military manoeuvres he made an exhaustive study when at college in Hong Kong. Aguinaldo will never again be the chosen leader of his race. No one realizes this more fully than the ex-chief himself. His lost prestige is the best possible safeguard against any future mischief on his part.

Aguinaldo's official insignia consisted of a collar of gold, a triangle-shaped gold badge, a gold whistle, and a gold-headed cane with tassels of the same precious metal.

The above article speaks for itself. Missionary work is needed in the Philippines. We pray that Baptists will awake to the situation.

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6:20 a. m.	[Via Western Railway and Atlanta] For Raleigh, Portsmouth, Norfolk, Old Point Comfort, Petersburg, Richmond, Washington Baltimore, 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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## Atlantic Coast Line.

Nov. 30th.	212	78	58
Lv. Montgomery	4:15pm	6:30am	7:45pm
Ar. Sprague Junction	5:38pm	7:00am	8:21pm
Troy		8:05am	9:25pm
Brundidge		8:40am	10:05pm
Ozark		9:30am	10:55pm
Elba June		9:55am	11:17pm
Abbeville Junction	10:32am	11:50pm	
Dothan	10:42am	12:01am	
Bainbridge	12:37pm	1:55am	
Climax	12:47pm	2:10am	
Thomasville	1:45pm	3:15am	
Valdosta	3:21pm	4:37am	
Waycross	5:25pm	6:15am	
Jacksonville	7:55pm	9:05am	
Tampa	7:00am	6:40pm	
Port Tampa	7:30am	10:00pm	
Lv. Waycross	5:45pm	6:35am	
Ar. Savannah	8:40pm	9:35am	
Ar. Charleston	6:41am	5:25pm	
Lv. Sprague Junction	5:40pm	8:00am	
Ar. Luverne	7:15pm	11:00am	
Lv. Abbeville Junction		10:30am	
Ar. Abbeville		12:15pm	
Lv. Climax		2:40pm	
Ar. Chattahoochee		4:55pm	
Going West	*65	*67	-60
Lv. Elba June	10:00am		2:20pm
Ar. Enterprise	11:00am		3:50pm
Ar. Elba	12:05pm		4:50pm
Going East	*66	*68	-70
Lv. Elba	4:15pm	12:30pm	7:50am
Ar. Enterprise	7:45am	1:30pm	8:50am
Ar. Elba June	9:30am	2:35pm	9:50am

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## OBITUARIES.

**JARRELL.**—Henry Jarrell was born in Wilks county, Ga., Dec. 15, 1827, and died at his residence, near Dudleyville, in Chambers county, Ala., Feb. 6, 1903, being in the 76th year of his age. Brother Jarrell was one of the greatest men of his class in Alabama.

He was one of the most earnest, devoted and useful church men in the Liberty Association. He was a member of the County Line Church. His wife and seven children survive him. He was laid to rest in the burying ground of County Line Church on the 8th. He breathed his last in perfect peace and trust in the Savior.

Jno. P. Shaffer,  
J. L. Gregory.

## A GOOD MAN GONE.

Judge W. A. Austin, for many years past a leading citizen of Wetumpka and an active worker in our church, died suddenly on February 16th, 1903, in the fifty-fifth year of his age. In his death we have sustained a great loss.

In private life he was just, temperate, and faithful to all his obligations. He was a good neighbor and a kind friend. In his domestic relations his life was especially worthy of commendation and emulation, and illustrates the strength of his character.

In public life he bore his full share of every burden and performed his part in the active support of his church and other institutions.

His death was a shock as well as a surprise to his many friends, and they deeply deplore his early departure. He has not lived in vain. He has left his children an honored name to preserve, as well as his countrymen, a noble example to imitate.

He is survived by his widow, four sons and two daughters.

W. J. Elliott.  
Montgomery, Ala., Feb. 26, 1903.

## Hold Fast

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the stomach, bowels and urinary organs was provided and must be maintained if health and vigor of body is expected.

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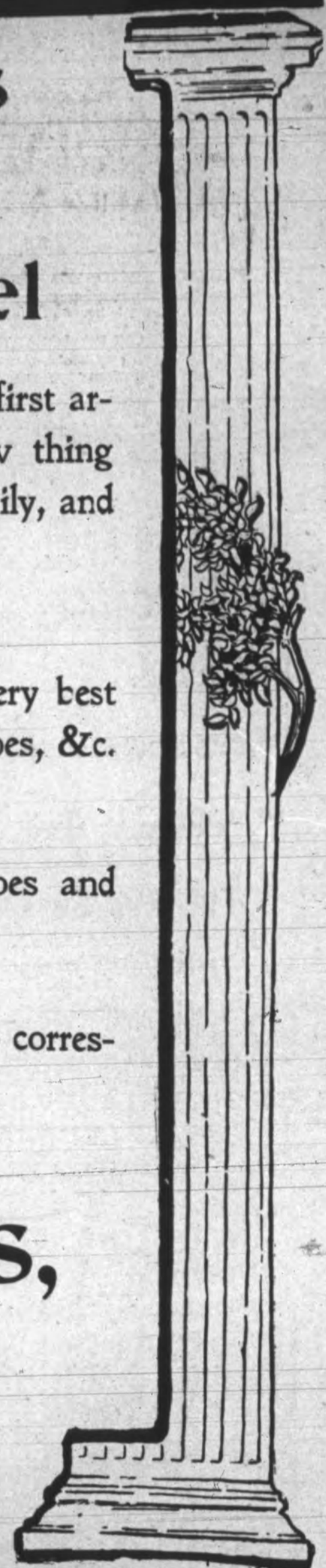
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## Order of Publication.

The State of Alabama, Jefferson County.  
In Chancery. At Birmingham, Ala-  
bama, Fifth District, Northwestern  
Chancery Division of Alabama.

Mattie L. Johnson vs William H. John-  
son.

In this cause it being made to appear to the Register by affidavit of complainant that the defendant William H. Johnson is a non-resident of Alabama and resides in the city of Atlanta in the State of Georgia 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 William H. Johnson to answer or demur to the Bill of Complaint in this cause by the 5th day of April, 1903, or, in thirty days thereafter, a decree pro confesso may be taken against him.

Done at office, in Birmingham, this 2d day of March, 1903.

W. C. GARRETT, Register.