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

# THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

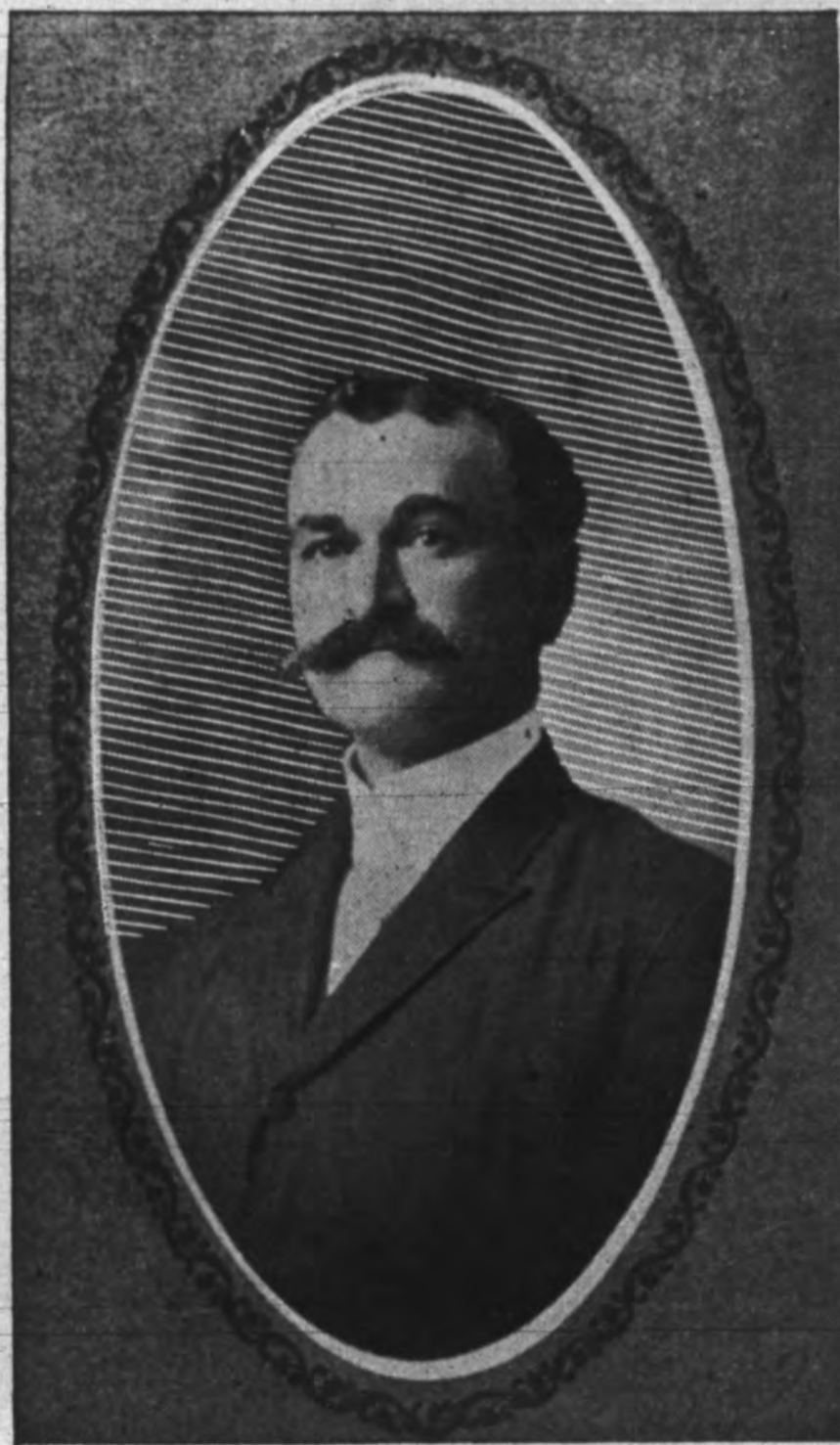
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VOL. 30.

BIRMINGHAM, ALA. MARCH 11. 1903.

NO. 9



REV. O. P. BENTLEY,  
VINCENT, ALA.

One of our strong young men whose work is counting in the Master's vineyard. Read his article on "Go Forward."



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

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

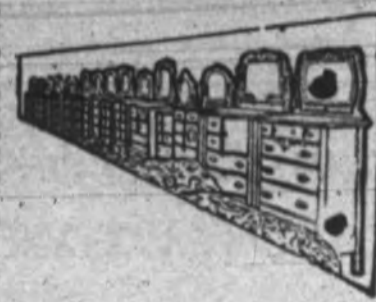
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given free with 1,000  
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of Soda Mint Gum  
for only \$8.00.

**Try It--You'll Like It.**

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.

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.

J. E. Coskery.

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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

Write all names and postoffices distinctly. In ordering a change give the old and the new address. The date of label indicates the time your subscription expires. When you order it stopped pay up to date.

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

## A Page of Coming Events

(File Away for Reference.)

### Southern Baptist Convention.

The Forty-Eighth Session, Fifty-eighth year, of the Southern Baptist Convention will be held in the meeting house of the First Baptist Church, Savannah, Ga., beginning Friday, May 8, 1903, at 10 a. m.

The Annual Sermon will be preached by Rev. W. J. Williamson of Missouri or his alternate, Rev. W. M. Vines of North Carolina.

The office of the secretaries will be in room 61, De Soto Hotel. Delegates and associational representatives are earnestly requested to register there as soon as possible after arrival in Savannah. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

Oliver Fuller Gregory,  
Lansing Burrows,  
Secretaries.

J. P. Eagle, President.

### Woman's Missionary Union.

Auxiliary to S. B. C.

The annual meeting of this Society will be held in the lecture room of the Independent Presbyterian Church, Savannah, Ga., beginning Friday, May 8th, at 10 a. m.

Miss Annie W. Armstrong,  
Cor. Sec.

Mrs. C. A. Stakely, President.

### Baptist Young People's Union.

Auxiliary to S. B. C.

The Annual Convention will be held in the meeting house of the First Baptist Church, Savannah, Ga., beginning Thursday, May 7th, at 10 a. m.

Each local Young People's Union or Society is entitled to one delegate for every twenty-five members or major fraction thereof, and churches having no such Young People's organization are entitled to one delegate for every fifty members or major fraction thereof.

L. O. Dawson,  
President.

W. W. Gaines, Secy.

### Alumni Banquet.

For the Former Students of the Southern Baptist Theological Seminary.

The banquet will be held in the dining room of the De Soto Hotel (headquarters) at 9 o'clock on the evening of Thursday, May 7th, being the night before the opening of the Convention. To this banquet, all former students of the Seminary, whether graduates or not, are invited. The price will be one dollar per plate. The Executive Committee

also invites the trustees of the Seminary, all editors of Baptist papers, and the officers of the Convention. Each person is privileged to bring a guest, whether male or female, upon the payment of an extra dollar. As this is the first general meeting of the Alumni for many years, it is hoped that there will be a generous response upon their part, and that every former student who comes to the Convention will be present at this banquet. A most inviting program has been arranged for the evening and among other toasts will be a word of appreciation to those godly men in our Southern ministry who have never attended the Seminary.

It is necessary for all who intend to be present to send their names before May 1st, together with their dollar, to Rev. H. W. Kemp, 749 W. Cross St., Baltimore, Md., Treasurer of the Executive Committee.

Junius W. Millard, Baltimore, Md.,  
President of the Alumni Association.  
Executive Committee: Weston Bruner, Baltimore, Md.; H. W. Kemp, Baltimore, Md.; John D. Jordan, Savannah, Ga.; Carter Helm Jones, Louisville, Ky.; W. R. L. Smith, Richmond, Va.

J. A. French, Austin, Tex., Secretary.

### Railroad Rates.

The rates, rules and resolutions herein published are the separate rates, rules and regulations of each of the following individual carriers and its connections, from points on their respective initial lines to Savannah, Ga., and return, account Southern Baptist Convention and its Auxiliary Societies, May 7-14, 1903.

Ala. Great Southern R. R.; Ala. & Vicksburg Ry.; Atlantic Coast Line R. R.; Atlanta, Knoxville & Northern Ry.; Atlantic & Birmingham R. R.; Blue Ridge Ry.; Central of Georgia Ry.; Charleston & Western Carolina Ry.; Cincinnati, New Orleans & Texas Pacific Ry.; Frisco System K. C. M. & B. R. R.; Georgia R. R.; Georgia Southern & Florida Ry.; Illinois Central R. R.; Jacksonville & Southwestern R. R.; Louisville & Nashville R. R.; Macon & Birmingham Ry.; Macon, Dublin & Savannah R. R.; Mobile & Ohio R. R.; Nashville, Chattanooga & St. Louis Ry.; New Orleans & Northeastern R. R.; Norfolk & Western Ry.; Richmond, Fredericksburg & Potomac R. R.; Seaboard Air Line Ry.; Southern Ry.; Tennessee Central R. R.; Tifton, Thomasville & Gulf Ry.; Washington Southern Ry.; Western & Atlantic R. R.; West Point Route (A. & W. P. R. R. & W. Ry. of Alabama); Wrightsville & Tennille R. R.; Yazoo & Mississippi Valley R. R.

Baltimore Steam Packet Co.

### Rate.

One first-class fare plus twenty-five (25) cents for the round trip, (minimum rate 50 cents) from all points south of the Ohio and Potomac and east of the Mississippi rivers to Savannah, Ga., and return.

This rate, under the following rules and regulations, is respectfully tendered to connecting lines for basing purposes.

Tickets bearing contracts of the standard form C will be sold May 5-7, 1903, inclusive, with final limit May 20, 1903, from points on, south and east of an imaginary line drawn from Wilmington, N. C., through Charlotte, N. C., Asheville, N. C., Knoxville, Tenn., Chattanooga, Tenn., Birmingham, Ala., Montgomery, Ala., Bainbridge, Ga., Valdosta, Ga., Lake City Fla., and Jacksonville, Fla. From points beyond tickets will be sold May 4-7, 1903, inclusive, with final limit May 20, 1903.

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket at the time of deposit, an extension of the final limit by personally depositing their tickets with Joseph Richardson, Special Agent, Savannah, Ga., between the hours of 8 a. m. and 8 p. m., not later than May 20, 1903.

Special Validating Agencies will be located contiguous to the railroad stations in Savannah, the exact location of the agencies to be announced later.

Interline tickets will be on sale only at regular coupon ticket offices.

The Merchants and Miners' Transportation Company will make special rate Baltimore to Savannah and return, \$17. Tickets on sale May 2d and 5th. From Philadelphia to Savannah and return, rate \$19.50. Tickets on sale May 1st and 5th.

Other announcements will be published as received.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply. O. F. Gregory,  
Secretary in Charge of Transportation,  
5095 Lawrence St., Montgomery, Ala.

### Cut This Out.

A statement regarding hotels and boarding houses in Savannah for the accommodation of delegates and visitors to the Southern Baptist Convention will be sent out in due time.

The beautiful Tybee Island and beach are just seventeen miles from Savannah. I have been requested to make arrangements for some to stop there. In compliance with this request I have made the following arrangements:

1. The Central of Georgia Railway Company will run a special train to Tybee at the close of the night sessions

of the convention, and from Tybee to Savannah each morning after breakfast. The run will be made in thirty minutes. The fare will be twenty-five cents for the round trip.

2. Mr. Chas. F. Graham will open Hotel Tybee (which accommodates 400 guests) if a large number wish to stop on the beach.

3. Mr. W. H. Bohan has cottages and a restaurant sufficient to accommodate eighty persons, which he will have opened if desired.

4. The rates will be one dollar for lodging and breakfast. The other meals can be had in Savannah for twenty-five to fifty cents each.

5. There will be other trains running to and from Tybee during the day on any of which the twenty-five cent tickets will be good.

6. This is a splendid arrangement for those who wish to spend their nights on the beach and enjoy the breeze and sea food. Those who wish to accept this proposition should write me on a postal card early as to the number of their party and the nights they would like to spend on the beach, so that all plans may be perfected for an ideal entertainment.

John D. Jordan.

### Alabama Sunday School Convention.

The Twentieth Annual Convention of the Alabama Sunday School Association will be held in the city of Huntsville, Ala., Tuesday, Wednesday and Thursday, April 21-23, 1903.

The basis of representation is as follows, to-wit: Five delegates at large from each county, all ministers of the gospel, the superintendent and two delegates from each Sunday school.

The railroads of the State have granted reduced rates to delegates attending the Convention. Each delegate desiring to obtain the reduced rate must purchase a ticket to Huntsville at the regular tariff rate and at the same time procure from the ticket agent a certificate of the standard form. If through ticket can't be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained and there repurchase to Huntsville, procuring a certificate from each agent from whom a ticket is purchased. Tickets for the return home will be sold at one-third the first-class tariff fare plus 25 cents to persons holding certificates properly signed by the officers of the Convention.

The delegates attending the Convention will be entertained by the Sunday school workers of Huntsville. The delegates attending the Convention should send their names to R. E. Pettus, Huntsville, Ala., Chairman Committee on Entertainment.

**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.**

Self-denial is one of the great conditions of discipleship. It is intimately associated with cross-bearing and following Christ "Deny thyself and take up thy cross and follow me," saith the Savior. That act of love, whose stupendous magnitude amazes heaven and earth, sprang from the self sacrifice of the Son of God. He emptied Himself of all and took upon Himself the form of a servant and became obedient unto death, even the death of the cross. When we were enemies Christ died for us. He loved the world and gave Himself for it. While on earth He manifested His high and holy appreciation of this spirit that gives and endures and suffers for others.

When Mary, in gratitude for the resurrection of her brother Lazarus, took the costly ointment and anointed His feet, wiping them with her hair, the disciples were indignant, and said, "Why this waste?" But Jesus commended the loving act, and declared that to the ends of the earth, wherever the gospel should be preached, should this be told as a memorial of her.

When the inquiring Zaccheus joyfully received Him into his house and, in amazement at his condescension, having accepted Him by faith as the Lord's anointed, said to Him, "Lord, half my goods I give to the poor, and if I have wronged any man I will restore him fourfold," the heart of the Son of God was moved within Him. To this erring son of Abraham, this wandering sheep whose feet had climbed iniquity's dark mountains and were polluted with the mire of sin—this man who, led captive by his accursed thirst for gold, had forsworn his country and consorted with her enemies, had debased himself and his family, had forsaken the teachings of his fathers and the sanctuary of his God, Jesus said with joyful heart, "This day is salvation come to this house." Eternal life, the gift of God, became his portion whose penitence manifested itself in self-denying gifts to the poor.

When the poor sinful woman, with her heart filled with penitence and her eyes filled with tears, stole timidly into the house of the proud and scornful Pharisee where Jesus sat at meat, came up behind Him, washed His feet with her tears and wiped them with her hair, kissed them and, breaking the alabaster box, poured the precious contents upon them—to this despised, guilt-covered outcast Jesus said, "Thy sins, which are many, are all forgiven thee."

When the Master sat in the temple over against the treasury, and saw them casting their gifts into it. He saw some who were rich pouring in their gold in ample streams; among them came a poor woman who cast in two mites, which were all her living. "See," said the Lord to His disciples, "this poor widow hath cast in more than they all." Her loving heart of faith made first of all things the cause of her God. It was

God's cause first, her living afterwards. Such loving self-denial so enriched the two poor mites that all the treasured offerings, as compared with them, were poor indeed. To the ends of the earth and to the last day of time the Lord of Glory heralds to all His redeemed His joy in the self-denial of this poor woman. If while on earth His heart was touched with such instances of self-sacrificing love, who can doubt that He looks from heaven today upon the spirit of self-denial with equal tenderness and rewards it with equal blessing.

The beauty of this spirit of self-sacrifice is seen in the good it does to others.

"Thou shalt call His name Jesus, for it is He that shall save His people from their sins." Jesus, Savior is the name above every name at which every knee shall bow and every tongue confess. His self-denial is the source of our salvation and that of the whole world. A lost race, a lost world saved by self-denying love. The revealed Father—the Brother born for adversity—the Fount of cleansing—the Spirit of adoption—Eternal life—death abolished—Heir of God—Heavenly manna—with Him forever—who can tell all the blessings that are ours because for us He bore the cross!

The world for which He died is full of sin and sorrow and pain and death. The humanity He assumed when for us He became the Man of Sorrows is worn by many a sufferer whose sin and want and woe need a helping hand.

To be self-denying is to be like Him, and that we might be like Him He has made us the ministers of His bounty and His grace to these victims of guilt and poverty and want. Angels bear no part in the ministries of redemption. He has shut them out from the blessed work that He might make all its glories and its blessings His children's and His own.

To His chosen He has committed the bread of life with which they must feed the starving nations. The hungry and weary and heavy laden are everywhere. In the crowded streets of our great cities—in the savage wilderness—in the desert wastes—in every land where the morning sunbeams follow the shadows of the night, are those whose darkened souls need the dawning of the light of life and the gospel's heavenly food. Moved by His spirit we follow in His footsteps and with words fraught with heaven's own sweetness tell to listening hearts the story of His love. Or transmuting our silver and gold into the bread of life we send it to far off homes under other skies to feed the souls of dying men.

With tearful eyes and prayerful hearts we sow the heavenly seed which multiplies until the ripening grain shakes like Lebanon and the angel reapers in their joy cry, "Harvest Home."

—Rev. I. T. Tichenor, D.D.

"He being dead yet speaketh."

This spiritual and inspiring leaflet was written by Dr. I. T. Tichenor for the Week of Self-Denial in 1897. We believe the women throughout our Southland will be glad to have him speak to us again as we make another effort for the work of Home Missions to which his life was consecrated for so many years.

**Mrs. Hamilton.**

The next trip of Mrs. Hamilton will be in the southern part of the State.

The Central Committee arranges the trips. If you are anxious for Mrs. Hamilton to visit your church, write her or the committee and your request will be submitted.

**"GO FORWARD."**

At this time of writing, the great host of Methodists are rejoicing in the success of their immense undertaking to raise \$20,000,000 as a Centennial Offering. As we think of what they have done, how our hearts yearn for the putting forth of greater effort by Southern Baptists!

The Home and Foreign Mission Boards, S. B. C., have again asked that special effort be made by the women of the churches for the advancement of the work entrusted to them. A few months ago, pleas were made for a Christmas Offering for Foreign Missions. Now it is our duty and privilege to urge that the Woman's Mission Societies and other women of the churches, also the young people "Go Forward" in a united effort for Home Missions.

First—Let us "Go Forward" with Information. Knowledge gives impetus. One has truly said "As well expect heat from a painted fire as zeal from one whose love has not been fed with the fuel of facts." Therefore, the literature sent out for meetings during this week should be used to the best possible advantage.

Second—Let us "Go Forward" with Finances. Few of us, probably none, but have experiences in self-denial. These are determined by the circumstances of our lives, but how great the difference between enforced self-denial as a necessity or principle of life, and that which is the voluntary offering of earnest workers anxious to give to Christ a special proof of appreciation of His great sacrifice for them. Those who in past years have tasted the joy of such self-denial, at the season when a general effort was made for the Home Board and others in sympathy with this phase of giving, are asked to make Self-Denial Offerings. Some may prefer the idea of a Thank Offering. If so, may gratitude for boundless blessings spiritual and temporal be the inspiration! The precious assurance that we are the children of God and co-workers with Him, the knowledge of sin conquered, of grace sufficient to bravely bear sorrow, the loved ones spared in the home circle, the joy of friendship, the pleasure of sunshine and flowers, and many, many blessings which come with every day, all make claims upon us. As each purposeth in her heart, so let her give whether it be a Self-Denial or Thank Offering, only let us all have some part in this effort for Home Missions.

Third—Let us "Go Forward" in Prayer. David Livingstone said, "God had but one Son and He was a missionary." "How did he conduct His campaigns? In His personal preparation. He spent a whole night in prayer. He prayed till he was transfigured. He prayed beside the tomb of Lazarus and

in the crisis and consummation of His ministry, the great high priestly prayer brought heaven and earth together." He left His poor, tired, scattered disciples to continue His work. By what means? Through the power of the promise: "Ask and it shall be given unto you." As mission workers, let us claim this and other precious promises and make definite requests during this Week of Prayer, March 15-21.

Annie W. Armstrong.

**Bits of News from the Societies.**

Fortunate is that Society that happens to be within the bounds of Bro. J. W. Sandlin's kingdom, for he certainly does encourage organized work among the women of his churches. At Ft. Payne, we enjoyed meeting many of the Societies and enlisting the interest of two consecrated young ladies who promise to lead the lambs gently and wisely. A letter in the last Alabama Baptist tells of successful organization with Walter Sandlin as president. A delightful walk and talk with the president of the Woman's Society and the promise of adding a missionary feature to the Aid Society insures greater usefulness.

The scenery along the road from Attalla to Albertville is grand and impressive as the mountains rise almost perpendicularly on either hand and we rush through the gorge on to our destination. A bright and familiar face greeted us, and a comfortable home was found with Mrs. Waddell. The president of the Society was sick, but a meeting was held with the ladies, though the weather was unfavorable. Tidings from this noble band of women encourages us to believe great things will be attempted by them, in the future.

Hospitable doors open, as they ever do, at Boaz, and kindly are the greetings interchanged as the sympathetic cord of Christian fellowship is touched. The Society is well officered and is characterized by the number of young ladies who belong to it. A Sunbeam Band was organized with Freddie Archer as president, under the guidance of a wise and consecrated leader. A club for the Foreign Mission Journal will be gotten up, it is hoped, and more study given the mission topics, which means more effective work in the future.

If any of our readers wishes a tonic that will be a veritable elixir, just take that ride over the mountain from Boaz to Walnut Grove. It was a pure delight to inhale that mountain air, to say naught of the good company enjoyed en route and the profitable converse by the way. We enjoyed hearing a good sound missionary sermon by the pastor on Saturday morning and had the pleasure of meeting the ladies and such a crowd of bright children in the afternoon. The missionary feature was added to the Society and a noble Band of Sunbeams enrolled, who are to be led by the secretary of the W. M. U. It is a good plan to put the Sunbeam Bands under the fostering care of the Missionary Society. Both profit by the intimacy. Again this scribe is laid under many obligations for countless kindnesses shown by pastor and hostess and she turned her face homewards, congratulating people and pastor upon their Union, after securing a promise to have a delegation from this quarter to the B. Y. P. U. Convention this month, in Birmingham.

How quickly one becomes acquainted when for months a correspondence has

(Continued on page 13.)

# About Men, Women and Things.

## Birmingham Notes.

Rev. W. Y. Browning had fine attendance at both services at McIlwaine.

Rev. J. M. Shelburne held forth at both hours at East Lake, to appreciative hearers.

The State B. Y. P. U. will meet at East Lake with Ruhama Church, March 31st and April 1st and 2d.

Rev. Frank Willis Barnett supplied at Bessemer for Brother Thompson, to an appreciative congregation.

Bro. E. G. Murphy was at Coalburg Sunday. This point needs help and if given now will yield good results.

Bro. J. W. Stewart of the Orphans' Home, was at the Conference this week. Says the Home is doing good work.

Rev. J. M. McCord filled his regular appointment with Union Church at Lipscomb, holding two services which were well attended.

Fountain Heights Church had Bro. A. S. Worrell at the 11 a. m. service. Pastor Walter S. Brown preached at night and received seven by letter.

Rev. J. W. O'Hara had Dr. Spillman with him Sunday morning at Wylam. Both services were well attended. Three received by letter and one for baptism.

The Birmingham District B. Y. P. U. meets next Sunday at the South Side Baptist Church at 3 p. m. Be sure to be on hand with a good delegation from your church or Union.

Among the visiting brethren present at the Conference was Major Harris, who spoke of the good work and progress being made in all the Montgomery Churches.

At Avondale Brother Bradley had the services of Prof. Leavell, and the Sunday school was reorganized. At night Bro. W. B. Crumpton preached. The services were all good.

Dr. A. C. Davidson had a good day at South Side Church. They had had a good week of services in the Sunday School Institute just closed. They have lots of good things over there.

Pastor Blackwelder at Woodlawn had Prof. Landrum P. Leavell to present the Sunday school work in the morning, and Bro. A. S. Worrell preached at night. Both services were fine.

Rev. B. W. Spillman presented the Sunday school work to the Pratt City Church at 11 a. m., and Pastor Watson at night preached on "The Law of Christian Service," and received three by letter.

The new church at North Birmingham, of which Brother Lowery is pastor, had the services of Bro. W. B. Crumpton Sunday. Their house is going up, and it is hoped they will be in it ere long.

The Ministers' Conference was treated to a very fine paper from Rev. J. W. O'Hara on "Church Discipline," which was very generally discussed by a full conference, most of the ministers of the district being present.

At Ensley Rev. H. W. Provence had Dr. A. P. Montague in the morning who presented Howard College and its needs, securing a subscription which will be finished by individual canvass. Rev. B. W. Spillman at night told "How to fill the Sunday school and keep it full."



Rev. B. F. Giles writes: "We have a full school. H. C. Risner of Roanoke, is to preach our commencement sermon. Hon. J. B. Graham is to deliver our baccalaureate address."

Rev. A. A. Hutto writes that: "Rev. G. W. Lovell has accepted Glen Addie Church for half time, has already moved here from Louisville and taken up the work. He has made a good impression. I believe he is the right man for this place."

Bro. Jas. R. Jarrell writes: "Please send me some sample copies to use in my work. I am better pleased with the paper every issue. The pastor can do more effective work where the paper is read."

We are getting many such requests from pastors. We are always glad to send sample copies.

We have this note from Brother Crumpton: "Please say to the brethren who have money for Howard College or the President's salary, Prof. A. D. Smith, Birmingham, is the person to whom it should now be sent. The Executive Committee of the Trustees asked me to help them in the matter during November, and I have done what I could. Prof. Smith is the Treasurer appointed for that fund."

Mrs. L. C. DeWitt of Marion Junction writes: "I don't see how any one would fail to pay for the paper now, as lenient as you are. I don't think we could get along with it at all. I look forward to its coming with delight, and now since we have moved to the country and will only get to go to "Baptist" preaching once a month, I shall appreciate the paper more and more. Especially do I enjoy the field notes, and the sermons, and anything from W. B. Crumpton,—well, I like it all."

Rev. W. T. Foster writes: "I am well pleased with my new field of work. Bozeman Church is a good working church, well organized for work, believes in looking after her pastor's interest in every way and stands by our organized work and gives liberally every Sunday. We have a fine Sunday school and are planning to enlarge our church house. I am well pleased with your paper, it is the most welcome of any that comes to my home. It seems hard to get the brethren to see the importance of taking it, though I expect to keep the paper before my people; I know it is the pastor's best helper, in fact I never have any trouble with any of my members who take the paper and read it."

Rev. C. W. O'Hara writes: "After having been retired from the active work of the ministry for five years on account of physical disability, I enjoyed the treat of preaching for Bethel Church last Saturday and Sunday and D. V. I propose to continue for the year. We had good and, I hope profit-

able services. We will take a collection for missions at our next service. A number of the brethren take the Alabama Baptist and promised me that they would set their figures forward at an early day. I feel very grateful for this partial restoration to health, and hope that I may be the instrument of helping my brethren at Bethel to rise to a higher plane of Christian living and of leading some poor lost sinner to Christ. May the Lord graut."

Miss Johnnie E. McGowan, Assistant Editor of the Union Springs Herald, writes:

"I have long wanted to tell you how I love and enjoy the good paper you are giving us; I often wonder how I ever did without "our Baptist." I think every issue is surely the best. I am real glad the B. Y. P. U. have their department again and that dear Brother Thompson has charge of it, for no one could ever take his place in the hearts of the B. Y. P. U. They all love him and he is so thoroughly in sympathy with them.

"In this week's issue of my paper you will note our beloved pastor's marriage which took place at six this afternoon. It was all lovely and they were the happiest looking people I have ever seen.

I shall always speak a good word for the Alabama Baptist and its editor. I wish every Baptist in the State would rally nobly to your support this year, no telling what a good paper you would give us. With best wishes."

Brother P. M. Musgrove of Cullman, writes: "I am thinking of having a new hymn book published, and want the Mercer's Cluster, and Dorsey's Choice, both old hymn books to select from. If any one having one of these books will sell them, I will pay a reasonable price, if not, if owner will send them to me by mail I will pay postage both ways, and give copy of my new hymn book. You can write the Probate Judge of this, Cullman County, or any merchant here, to learn of my responsibility. In the mean time I would like to have a ballad of the following hymns, commencing,

"I walked abroad one morning fair,  
The odors sweetly balm'd the air."

"'Tis my desire with God to walk,  
And with his people pray and talk."

"The time is soon coming which the prophets foretold,  
When Zion in purity the world shall behold."

"We have found the rock the travelers tried"

"If any one will send me these hymns, I will send him one copy of my hymn book when published. The Georgia Baptist papers will please publish the above and oblige."

Home Missions should not be sidetracked. It's work is important and should have hearty support.

## Montgomery Notes.

"Father" Brennan, a Catholic Priest, has been lecturing (?) this week every night in the Court House to non-Catholics.

South Side Church is holding special services this week and next. Pastor Lee is assisted by Rev. S. L. Thompson. Brother Thompson was formerly a pastor in Montgomery, and is still very tenderly loved by many who were under his care there.

A delayed train prevented my getting back to Montgomery until 9:30 p. m., but in response to a request by phone, I went at once to Clayton Street Church, where a reception and welcome was being extended to Pastor Tredway and wife. This people know how to do gracious things; they are continually giving their pastor and wife practical evidences of their loving appreciation. And that night they invited the pastors of the other churches to rejoice with them. Refreshments were served; and short talks made by Superintendent Frank Allen, who presided, Pastors Stakely, Gregory and Elliott.

The city pastors of all denominations have determined to hold union evangelistic services for thirty days, beginning Sunday, March 15th. The plan proposed does not interfere with regular Sabbath services in any of the churches. A union mass meeting will be held in the Auditorium every Sunday at 3:30 p. m. Noon-day services of Prayer and Praise will be held in Central Presbyterian Church; Evangelistic services will be held in four churches in different sections of the city every evening; no pastor preaching in his own pulpit. We earnestly hope that these meetings may result in a great spiritual awakening, and the salvation of souls.

Mrs. Easter Rollins, one of the oldest members of Adams Street Church, died March 3d at the age of seventy-two. She was greatly beloved by her neighbors and friends. A quiet, consistent, helpful child of God. She resided with her son, Mr. L. D. Rollins of Highland Park. On March 5th, we buried her at Bozeman Baptist Church, into whose fellowship she had been baptized many years ago.

This gave me the opportunity of becoming acquainted with Rev. W. T. Foster, the earnest and faithful pastor there, who has but recently come from Notasulga, Ala. Brother Foster gives his whole time to this important interest. He has the respect and love of the community. O. F. G.

Montgomery, March 6, 1903.

### The Figures to March 1st.

Alabama has given for Foreign Missions ..... \$9981 85  
Alabama has given for Home Missions ..... 3663 70  
If we give what is asked of us, we must raise by April 30th—  
For Foreign Missions ..... \$5019 00  
For Home Missions ..... 8337 00  
Brethren are invited to earnestly study these figures. We can easily give \$14,000 in the time named.

Don't neglect the Home Board. I doubt if it has ever done a greater work than it is now doing under the present leader. Dr. McConnell has planned wisely and is working day and night to carry out his plans. We must not forget him. W. B. C.

CORRESPONDENCE

Go Forward.

Rev. O. P. Bentley.

It seems to me if there was ever a time when God's people should give earnest heed to the command, "Go Forward," it is now.

It is true that the hosts of God have made great advancement, but the increased demands for modern life and energy calls us to a greater advancement: a more determined and better organized effort.

The progress of the material world demands better equipped operatives and the spread of the kingdom of Christ demands

MORE MEN

and better equipped men for leaders of God's mighty host.

A number of our Alabama churches are without pastors. Why?

First, because the preachers are not to be had. There is really a lamentable scarcity of ministers.

Second, because of the inability of some preachers to lead the people, on account of being more or less secularized or of not having enjoyed the advantages of an education. Churches are demanding that more time be given them. They are realizing that they are suffering from the want and need of more preaching.

It should be the prayer of all God's people, in the closet, in prayer-meetings and at regular church services, that the Lord will send more laborers into the vineyard. There are few young preachers. Let us pray for more.

EDUCATION.

How shall they hear without a preacher (teacher)? How can he teach when he himself is untaught?

The thousands of dollars that are being turned into our school treasuries is causing the masses of the people to be educated. The Sunday schools and young people's meetings are teaching them the Scriptures; thus enabling them to recognize the ability or inability of any public speaker—a minister as well.

When God calls a young man to preach the gospel, let us see to it as churches, associations and as individuals that he shall have the preparation provided in our own Howard College and then go on to learn the How and Why that our Southern Baptist Theological Seminary gives to every one who goes and desires to know.

To do this requires, of course,

MORE MONEY.

The increased population of the world and the spread of the kingdom of Christ demands more money. There are more churches to be supplied, more souls to be saved than there were fifty years ago, therefore the need of more men and money.

Ye are Christ's and Christ says, "Go" and "Give." Ye are not your own, therefore you ought not to expect to have your own way and your own convenience, but let us all say, "Lord, what wilt Thou have me to do?" and do what He says.

The preachers are the leaders of God's people. Let us educate them for the greatest of all callings and we will go forward to meet the bridegroom when He comes with gladness of heart and soul.

Presidents of B. Y. P. U's.

I notice in the B. Y. P. U. department of a recent issue of the Alabama Baptist, this important item:

"Some one has raised the question as to having a young lady for president of the Union. If she possesses the qualifications requisite for the office why not elect her? It is often the case that the very best material for president is found in some consecrated young woman. Some of the most efficient Unions in America are presided over by young ladies."

I do not call attention to these words for the purpose of provoking controversy, but that we as Baptists, claiming to take God's Word as our only rule of faith and practice, may in the light of that Word calmly consider them. I am not an extremist on "the woman question," and yet it seems clear to my mind, that according to 1 Cor. xiv, 34-35, and 1 Tim. ii, 11-12, as well as other passages, God has ascribed the official and executive sphere to man and not to woman; whether it be in public or in private life.

The logic of the position taken in the article quoted is rather dangerous—"If she possesses the qualifications requisite for the office why not elect her?" There is no reason in the world why we should not elect her, provided there is nothing in God's Word which seems to forbid it.

If it is merely a question of fitness, ourselves being judges, we should elect a young lady to preside over our Union. The Union bears exactly the same relation to the church as the Sunday school does, therefore why should we not for the same reason elect a woman as superintendent of the Sunday school? And if she possesses the necessary qualifications, why not elect her Moderator of the Church Conference? For if she may preside over part of the Church, why not over the whole Church?

Are we not in some danger in these fin de siecle days of regarding Paul as too antiquated, and part of his teaching at least as obsolete?

As the high-tide of modern innovation sweeps over the country, let us, as Baptists, stand firmly for the old Book and for the old faith.

T. M. Callaway.

South Carolina Letter.

Furman University is very much encouraged over the outlook for a \$100,000 additional endowment. The news comes from all over the State that the endowment movement is meeting with much favor.

Rev. L. M. Roper, D.D., who was elected president of Furman in December, has not yet accepted. He is doing a great work in Spartanburg and many think he will not accept the presidency.

Rev. C. C. Brown, D.D., is one of the happiest men in the State over the completion of his magnificent new house of worship. The State Convention will meet with his church next year.

Chester Church recently observed Baptist Courier day and added almost a half hundred new subscribers to the already large list that was coming to them.

A. J. S. Thomas, D.D., the popular editor of the Courier, has recently been recuperating in Florida, but not for his

health this time. He is much loved in the entire Palmetto State.

The writer recently aided Pastor Jabez Ferris in a meeting of ten days at Camden in which there was twenty-four additions by baptism.

With much love to all the Alabama brethren, I am yours in Him,

John Bass Shelton.

Home Missions.

What have you done for Home Missions? In sixty days the books of the Home Mission Board will close and Alabama is over \$8,000 short of the amount asked of her by the Southern Baptist Convention.

We have only a little while to raise this amount. Let all the pastors urge their churches to give liberally for this cause at once. In a great many congregations there are men of means who could easily give \$100, \$500, or \$1,000 to this cause and scarcely feel it.

Brother Pastor, see your wealthier members and get them to give liberally to this work. Our Board must not go to the Convention in debt and Alabama must not go up without having given the amount apportioned her. Keep this matter on your heart until you have done something practical to relieve the situation.

J. H. Foster, Jr.,

V. Pres. Home Board of Alabama.

From Floralla.

I arrived here last Saturday. Our meeting is starting off finely. Had seven additions yesterday and last night, three conversions at the services this morning. The whole town is feeling the effects of the meeting already. The only thing I regret is that I have to leave here so soon. I will have to close next Monday night and go to Elba to be with Brother Hunter. I expect to be with him ten days; then go to Monroe, Ga., where I will assist pastor Jno. F. Eden in a twelve-day meeting. The Lord willing, I will then, first Sunday in April, enter upon my work as pastor of the First Baptist Church at Cartersville, Ga., to which I received a hearty and unanimous call in January.

Our first work in Cartersville will be to build a handsome \$10,000, or \$15,000 church house. The brethren there have in hand \$5,000 in cash, and \$3,000 in property, and no subscriptions from the membership of the church yet.

My address is Anniston, until I move to Cartersville in April.

John E. Barnard.

For Croup use CHENEY'S EXPECTORANT.

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

MINORITY.

If you are one of the small minority that has not used "GOOD LUCK" Baking Powder, you should immediately purchase a can from your grocer and be convinced that it possesses merit superior to all other brands.

Richmond, Virginia.

Cures Cancer and Blood Poison

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

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

For LaGrippe and Influenza use CHENEY'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" Croup "Specific." After using if you are not perfectly satisfied we will return you the 50c. Address HOME REMEDY CO 16 S. Broad Atlanta, Ga.

## OUR SERMON.

By Lansing Burrows, D.D.

### The Weakness of the Pulpit.

An Address Delivered to the Ministers of Nashville.

1. The weakness of the pulpit appears when it has not a definite divine message. The gospel is the annunciation of the divine will and purpose. It takes for granted the sad conditions of the human soul. It has its definitions of sin and its philosophy of human sorrow and disquietude. It presents a revelation of fact impossible to comprehend beyond the bare statement of its verity. The man tossed with fever needs no elaborate explanation of the origin and development of disease; the man in a condemned cell is but little helped by learned expositions of law. What each needs is a deliverer. The gospel presents a physician for healing; a pardon for the criminal.



So God has sent His ministry into the world to declare Himself. Men were bidden to go and preach the words of life; repeating words that he had commanded, even to be trustful for the language in which the declarations should be made. That was not inconsistent with pious study and careful meditation, nor was it an encouragement to indifference and slothfulness of preparation. The insistent idea was that men were to speak God's words and not their own, to deliver to diseased and fettered men what was in His great heart for them.

We find that to be the dominant thing in apostolic preaching. It was not so much a getting of people together as it was to reveal the truth. In most instances the number of converts was few in comparison with the multitudes addressed. The apostles were errand-bearers. Paul studied the prophecies and filled his mind with the facts of the life of Christ, yet only the better to tell the matter he was sent to tell. He describes his message as "the testimony of God" in contrast with the "excellency of speech or of wisdom." He was a man of moods—now tremendous in his passionate utterance and again weak and trembling as a reed shaken by the wind. At Corinth, he is in fear and weakness and trembling; at Athens, he is calm, collected, argumentative; at Jerusalem, he is bold and defiant; but he is the same man charged with the same mission, animated by the same purpose. Always his appeal was to the fact, "It is written;" and his declaration is invariably, "I am sent." Reflect on these phrases and see how they permeate the Pauline preaching. To him

the solution of every problem as well as the hope of a perishing world was "Jesus Christ and him crucified."

Is it any wonder that when we have lost the idea of a divinely sent message through us there should be a loss of power? If the pulpit has not power with the human conscience, it makes but little difference wherein its power consists. We may become the center of little groups of impressionable people who have formed around us a semi-religious club as one means of relieving the monotony of a purposeless existence. Our churches may take on the air and style of the French salon of the last century, where a dozen or so satellites revolve about one illuminating genius. So far as that goes, there is power, the power that belongs to a narcotic. But it is not the power with which Christ is willing to endow the ministry of reconciliation. He sent the preacher to lay bare the enormity of guilt and to declare the necessity of a regeneration, complete and entire, and not to play upon a lute to lascivious pleasing. Nor was there withheld the balm with which the wounding of the sword should be healed. It is spiritual surgery,—the pitiless driving of the keen knife to the center of the moral ulcer, and then the cool and refreshing dressing. A lower conception means trifling,—a slight healing of the hurt,—and all trifling is pitiable weakness.

The pulpit is weak when it refrains from the great fundamental doctrines of the revelation of God. Do you mark how often occurs the expression, "The mysteries of God?" There are other mysteries that are purely human,—the problems of poverty and oppression, the thousand questions that confront the business and social life, mysteries that find no solution because so long as men are greedy and unspiritual they want no solution. The pulpit can rarely reform political and social evils; it will be often laughed at for its pains; it will be frequently opposed by men law-keeping as well as by men law-breaking. When it deals with the mysteries of men it enters into competition with the journal and the club. When it convinces a man by its strong argumentation, the man is convinced only so long as some stronger argumentation reaches him. Its call is to change the man so that he will think in the light of Christ's redemption and put him in position where he will correct his errors through the illumination of the Holy Ghost. Otherwise we shall be found leaning towards the doctrine that if a man refrains from drink and lust and is blameless touching the law of the municipality, he has hope of eternal life, and especially if he votes with his party on questions of political importance. Whence that question which has leavened modern thought, that so long as men are virtuous and honest and careful not to transgress the rights of neighbor, they thus become prepared for the kingdom of God's eternal righteousness? It is not in the Book, nor in the warrant under which the ministry is sent forth. It has arisen from the failure to insist upon the deep mysteries of God,—those deep things which will tolerate no compromise against a radical alteration of life which springs out of a changed heart, that go down deep into the secret springs of human action and insist with emphasis that men must be born again

by the Spirit of God and kept in the faith by the power of a personal, indwelling Christ.

2. We are led to further remark that the pulpit is weak when it does not 'speak with authority.' When the ministry deals much with human problems and seeks to be content with a moral reformation of life, it has its qualifications, exceptions, conditions. What will be efficacious under some circumstances may not prove so in others. When it is confronted with objection, then it begins to explain, and explaining to waver. If it insists that it is commissioned of God to set forth his thought, and let results be as they may, then only is it bold and manly. It cannot be authoritative save when its message is prefaced by "Thus saith the Lord God." When it can prove that to be the fact, it may be heroic in boldness. The declaration is no longer the opinion of a man swayed by temptation of sympathy and pliable with objection as is its auditors. The preacher cannot flinch in the face of violent opposition. He is not responsible for his words when they are the words of Jehovah and men must deal with Him. Ministers are not self-made. One nervous writer has gone so far as to say: "No man has any right to make a sermon. He is a trickster in the sanctuary who makes sermons. He must simply stand up and say, Lord, at thy call I am here, now thunder through me or give me the tears that are more persuasive than tempests; I am thy instrument, discourse upon me as thou wilt." God sends the ministry. If it be not sent, then it is a weak and contemptible thing,—nice, smiling, child-like in blandness that would never for the world do a thing unseemly in a parlor, or awaken prejudice in the minds of the self-satisfied, cooing like doves in pulpits that the nappers in the dormitory below should not be disturbed. God gave ram's horns for the priests to blow through,—rugged things that made a strident bellow, out of all harmony with the symphonies of aesthetic life. Nor did he in apostolic times play upon flutes to the lulling of souls seeking comfort upon silk-lined couches. He has a controversy with men and he sends bold spirits with clarion in hand to demand surrender. He knows the peril and he will send men who know the peril also. He arms men to "chop their way through social jungles." He sends them to confront unrighteousness and the pride of whitewash as his prophet confronted Ahab and sends them also to the weary and soul-stricken as his prophet was sent to the widow of Sarepta.

Preach your sermonettes on the sweetness of the flower and the coloring of the rainbow,—present your views on the comparative value of "Golddust and Sunshine;" argue cogently on "Why women should not ride bicycles;" sound your warning against coalition of "Devils and Doctors" or "Preachers and Politicians;" and then sit down and think about the loss of power in the pulpit. There is nothing authoritative you can say. Not even when you treat of loftier things,—of biology, of electricity, of geology; you are not authority on those things; no man can be, for there can be no authority until scientific topics reach the point of absolute certainty. There is only such absolute certainty when a man can truthfully say, "Thus saith the Lord God." There is no appeal from that. I am strong when I have that behind me, even if I am stoned and dragged out of the city. If men

quarrel with that message their quarrel is not with me; it is with God. Paul cried out: "I have delivered unto you that which I have received of the Lord." A bold man?—any one ought to be bold if that constitutes boldness.

If the end of pulpit ministration is to gain adherents, to swell church-rolls, to pose as a successful ingatherer, to pile up wealth and social distinction and official dignity until power and influence shall concentrate in a company of people, we may wonder if weakness should not ensue. If the purpose of that ministry is to declare what has been received of the Lord, it would not be unprecedented if men should turn away and even abandon the sanctuary. They turned thus away from the Christ himself; there was no compromise in him. In making himself a servant he entered into touch with his ministry. He was a preacher,—never so bold and faithful a preacher as he; never one that so unmasked sin and wickedness and laid bare the filthiness of the unregenerate nature; never one that spake the words that the Father gave him to speak as he. The poor, untutored preacher must lack much that characterized him, but the same trait may be visible as that which shone in him when he said, "My doctrine is not mine but his that sent me." That being true, we ought not to be ignorant of our mission of the character of our preaching. There are men to whom we must say unsparingly, "Ye must be born again;" and there are some to whom we must say, "Ye are of your father, the devil;" and there are some to whom we must say, "Come, weary and heavy laden—fearn of me."

3. And with it all, the pulpit is weak when it is not 'moved with a tender and sympathetic spirit.' It is easy to be a Boanerges—a son of thunder. So many things are the fruits of guilty self-seeking, that our indignation is quickly aroused over them. So many men are downright wicked and base and groveling and profane, that they readily awaken contempt and disgust. So many are frivolous and contemptibly little, frittering away a life of golden possibilities of glorious manhood—that we are easily tempted to be sarcastic and severe.

It would not matter much if when standing before the people we were responsible only for the opinions formed. But the messenger of Jehovah has something more than that to engross his mind. He is to speak to men who are whirling onwards to an unspeakable fate. They have been dallied with, befooled by an indulgent parentage, impressed with the supreme importance of getting on in the world and shining in society; young women who have been decked and garlanded for a shrine more heartless than that of the fabled Minotaur; young men who have grown up with the persuasion that religion is a matter of church going and decent behavior; strong men who have grown somnolent under platitudes; and there is no hope for them in their present convictions. Why should they not question the importance of the Gospel message and the call of Jehovah when they see men dealing with them lightly, preaching to them that Enoch was a gentleman because he walked with God and gentlemen never exhibit any undue haste in their perambulating; when they see dignified people traveling half a continent to counsel what kind of garments

(Continued on page 11.)

# THE EDITORIAL PAGE.

“Let Us Get Down Off Our Dignity and Canvass for Good Papers.”



Dr. J. B. Gambrell, in Texas Baptist Standard:

“My people perish for lack of knowledge.” The report of the committee at Waco did not put it too strong. If this year we could double the number of readers of sound denominational papers we might almost double our denominational efficiency. That is the truth and, it being the truth, brings to our notice a tremendous opportunity and, correspondingly, a tremendous denominational duty—the duty to circulate sound denominational papers. I am mindful of a thought that comes to the mind of many brethren when they approach this question. The denomination does not own our weekly newspapers. Why should it be the duty of the denomination to foster enterprises not owned by it? What interest have we, as a people, in these papers? I can speak freely, because I have no financial in-

terest in any of them.

Evidently there are two sides to the question, that of personal ownership and the side of denominational interest. We can afford to speak the full truth on all such questions and pursue the right policy for sound reasons. As to the personal ownership of papers, who cares? The denominational interest lies in the fact that the papers serve the denomination. Who cares who owns the Katy Railroad? I do not. I care, however, that the railroad should continue in business and keep its service up to the highest point, because it serves the public. I say we will never get right as citizens until we look at the two sides of this railroad question and deal justly with railroads and expect railroads to deal justly with the country. It never enters my mind, as I ride on the various railroads in the State in pursuance of the work in which I am engaged, who owns them. I do not care a fig, just so they are run right. I do not care who owns the papers. I might happen to know somebody that owns a railroad, and I might happen to like him or to dislike him; but I would ride on the railroad, if it served my purpose, no matter what I thought of the owners. The truth of it is, the whole question of denominationalism must be lifted clear light above the heads of men. The man who is willing to make his personality, or that of some one else, a thing to be discussed and considered in denominational work, or his personal interests, is a very small and a very much vitiated man. That was the thing Paul struck at in third chapter of first Corinthians. Paul and Apollos and Cephas were only ministers, instruments of power, and high above them was Jesus Christ. So editors and newspaper men and all others are but servants, and are to be esteemed simply for their service; very highly if they render good service, and not highly if their service is not so

good. We will never be on high, good, solid ground until we look at things from the standpoint of Christ and His cause, and let men sink out of sight. Now because some newspapers are doing us great and notable service, because the work needs them, the people need them and the cause needs them, I plead that everywhere this year the question of circulating sound literature be taken up in a practical, earnest way. Pastors can well afford to do it, for the sake of the good they will do. So can missionaries and all others.

I could write at great length telling of incidents, one after another, where men had been won to the truth, and won to co-operation, and won to brotherly love, and won away from bitterness and strife, by reading the right kind of a paper. The question is immensely important to us, and we ought to grapple with it like earnest people. It is a great deal more than a question of preference and convenience. It is a question of duty, earnest and pressing. We owe it to our brethren who are misled to induce them to read the right kind of papers. We owe it to the cold and indifferent. We owe it to young people who so greatly need the right kind of an outlook. We owe it to the heathen nations who are left in darkness, because people at home do not know. We owe it to Christ whose messengers of truth we are and to whom we must answer for our opportunities.

I come again to plead that we make it a business this year to circulate sound, religious literature. There is nothing so cheap as a great denominational weekly. Talk about two dollars a year for a paper! The same amount of reading in book form would cost many dollars. There is nothing ever devised by human ingenuity that goes so far for enlightenment to the cost of it as a good religious newspaper. It will inevitably, if read, give tone to the

family and, if much read, give tone to the church. It will make preaching easy and collections liberal. A pastor that does not circulate sound, religious papers among his people is nigh-sighted and cannot see afar off.

I am deeply concerned because of the good that is to come to all of our work if we can have a general movement throughout the State to circulate our papers. One or two pastors cannot do much at it. A great paper is the product of wide co-operation, necessarily so. It is one of the practical things right to hand now that ought to be taken up and ought to be pushed with tremendous vigor all over the field. My! what might happen if we could double the number of readers of good papers this year! I wish I could look into the faces of all the pastors in the State and pour out my heart to them on this subject. I do know that it is one of the biggest things before us, and I do know that it is a thing that can be done, and I am writing this article because I believe in it, because the Convention urges it, and because it is in the interest of everything undertaken by us.

I cannot close without another word. We have many small papers. They are suited to local situations. They are worth fostering for their work's sake. They are close to the people and touch them in ways a general paper cannot. They help to lead out to larger things, if soundly edited. They are to the great papers what springs and creeks are to big rivers. And this word: Good papers are the antidotes for bad papers. There are papers circulated that no Christian, nor any one else, as to that, should read. Good papers will lift the people above the bad papers, and turn their feelings and interests to good things. Oh! it is a tremendous thing I am writing about. Let us get down off our dignity and canvass for good papers.

## Paragraphs About Sunday School Work.

An active Sunday school worker will be interested in missions.

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We do not believe it possible to stress the Sunday school work too much.

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Major John G. Harris was in attendance and by his helpful suggestions added much to the pleasure of the open Conferences on Sunday school work. The Major has promised to send us in some articles real soon.

Oh the good material that is going to waste in our churches just because capable men and women are idling instead of taking hold of some form of church work. One of the best ways to take hold is to put your heart, mind and strength into Sunday school work.

Two brethren from East Alabama, Rev. C. J. Bentley and B. W. Matthews, were here and followed with interest the work of Drs. Spillman and Leavell and

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Miss Annie T. Hunter of Livingston, youngest member of the graduating class of the State University, has been offered a fellowship at the State University for the next scholastic year, solely on the ground of her excellent class standing. Miss Hunter received her preparation at the Alabama Normal College at Livingston.

Our churches have men and women in them who are not getting good returns on their membership because they have never given themselves fully to any branch of Christian work. We believe there are hundreds of listless and indifferent church members in Alabama whose religious lives would quicken if

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J. W. Hamner.

Huntsboro has long been a point of interest, but is moving up in the scale of good towns. Artesian water, a new depot, a bank and other new enterprises are putting new life in an already good town. They have nice churches, good homes, good citizens, good school, flowers, music and beautiful women and young ladies. The men seem to be manly, and they ought to be in order to measure up to their environment. I was the guest of Sister Mitchell, proprietress of the Mitchell House, while in Huntsboro. This house is always full. Drummers will arrange to spend the night here, when in reach, because of the attention and fare. Sister Mitchell is one of the leading Baptist women of the town. Dr. M. L. Long, one of the sweetest saints I know, boards here. For years he has been a leader in Baptist affairs both in his church and in the Harris Association. I enjoyed the privilege of being with him again. I am always happier for having been in his company. His health is much improved. The Lord deal gently with him.

**OZARK.**

Ozark at last! What more lovely spot can be found in the State? But it is lovelier than I dreamed. Push, vim, enterprise, progress—all are here. Beautiful for situation; water works with artesian water supply; elegant "Temple of Justice;" brick business houses; an "Eight Thousand Dollar" new Baptist Church—unique in all its appointments—unlike anything I ever saw. The brethren quoted Secretary Crumpton as saying: "There is nothing like it in the earth or under the earth." It "plants" the Baptists in Ozark as Deacon Geo. W. Hill of Roanoke, would say. The homes are pretty—some of them elegant in their appointments—not the least is the home of Rev. Harry L. Martin.

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**CLAYTON.**

Clayton is the capital of the "Free State of Barbour," is taking on new life, has good business houses, nice churches and has a fine citizenship. There is an air of refinement about her homes that is delightful. The Bishop of Ozark and Clayton, Bro. J. J. Hagood resides here. I missed him both at Ozark and Clayton. He and Sister Hagood are held in high esteem and the brethren speak highly of his preaching.

**EUFULA.**

Stopped off at Eufaula between trains. Found Dr. Wharton gone again. Those saints are so good to love their pastor, provide handsomely for him, give him trips away from home and stay in a sweet humor about his absence, that I threatened to hold them

up as an example to other churches, and put in my application for the pastorate when Dr. Wharton goes to heaven. There won't be any chance before that, brethren, so don't look towards Eufaula—and Dr. Wharton is a young man besides.

Oh, the poetry of kindness! Some years ago, I sat, in the State Convention, near a Chesterfield among the Baptist preachers of Alabama, saw a lady present him a rare rose, heard his exquisite remarks, read his fondness for flowers—in Eufaula I needed some flowers to place on the grave of the daughter of two of my most cherished friends; none could be purchased; I remembered the incident at the Convention, acquainted the brother, who lives in Eufaula, with my desire, and through his kindness soon was in possession of the coveted flowers. Together we walked to the lovely cemetery, found the grove; he stood at the foot, while, with bared head, I placed the flowers on the grave. In the twilight, we walked away happier, because of our mission of love; he, because he had helped a friend; I because of an opportunity to pay tribute to the memory of a noble woman, and do for her what her parents are too far away to perform. I shall not forget the kindness of Dr. W. N. Reeves of Eufaula. God bless him.

**We Want to Send**

Free and prepaid, to any reader of the Alabama Baptist, a small bottle of Vernal Saw Palmetto Wine. Only one dose a day perfectly cures Indigestion, Constipation, Kidney, Bladder and Prostate, to stay cured.

Write now to Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y.

This remedy for sale by all leading druggists.

**X-Rays.**

By Our Field Editor.

**COLUMBIANA.**

This is the home of the lamented Dr. Teague. He has left his impress upon the people of this old town. Dr. S. M. Provence recently left them for a broader field. Many very pleasant things were said of him. I spent a pleasant night with Brother O'Hara and his little family. What a pleasure to rest under their hospitable roof. The friends of Brother O'Hara will be glad to know that he is preaching again to one church; how restless he is to be out and at work, but the Lord wills otherwise and he is submissive and cheerful.

**SHELBY.**

This church has been left pastorless, too, by the resignation of Brother Provence. They have extended a call to Rev. W. G. Curry of Clanton, Ala. If Columbiana and Shelby should unite in extending him a call it would make a very desirable pastorate for one of our best ministers. If I could get such treatment at the hands of brethren everywhere as the Averys gave me while there I would go beside myself, I am afraid. Here is the way it was: I had only two hours to stay at Shelby and it was raining, pouring part of the time, so Bro. J. F. said, I'll hitch up my buggy and my son will drive you around in a hurry, and he did. We went "a kighting" and when the rounds were made all the funds were in except \$16 and they paid that for the brethren and waited on them until pay day. Why couldn't that be made the rule by many others?

**MOBILE.**

I was at this old city in a bad time for the paper, but I met many old friends both in the city and from up the country, among them several of my relatives. I preached out at Zion on Sunday for Brother Hulbert, and while out there met many of my old friends, the Boltens, Pollards, Jacksons, Rowels, and others. What a beautiful country they have, and what nice homes, and cabbages to waste, and all of them take the paper. This is one of the most delightful communities in the State. I preached for Brother Shell Sunday night and am laid under many obligations to him and his good wife for kindness shown me. I did not see much of Dr. Cox. The fact is Mobile was "on a tare" while I was there, seeing Mardi-Gras, and I did not see the folks much, too many of them; but the reports of our work down there are good.

**WHISTLER.**

I spent a day with Brother Bennett, who carried me from house to house up to the very minute when the train must be met and we did not stand on the order of getting there, but the list of readers were multiplied. Brother and Sister Bennett are making a fine impression on this community, and are steadily building up our cause here which has been without a pastor until recently when Brother Bennett was secured for all his time. I am to visit Mobile again later when the shows are off, and the brethren are at home.

**BAYMINETTE.**

I ran up here for a night to meet Bro. Geo. W. McRae, who is thinking of coming back to his native State if the way opens. This is a good town, brand new, and some of the best people in my knowledge and nearly all of them Baptists which does not discount them in any sense, and when it is added that they read the Baptist their standing is settled.

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 APERIENT  
 Sold by druggists for more than 50 years.  
**Reduces Fever** and eliminates waste matters in the quickest, gentlest way.  
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## THE EDITORIAL PAGE.

“Let Us Get Down Off Our Dignity and Canvass for Good Papers.”



Dr. J. B. Gambrell, in Texas Baptist Standard:

“My people perish for lack of knowledge.” The report of the committee at Waco did not put it too strong. If this year we could double the number of readers of sound denominational papers we might almost double our denominational efficiency. That is the truth and, it being the truth, brings to our notice a tremendous opportunity and, correspondingly, a tremendous denominational duty—the duty to circulate sound denominational papers. I am mindful of a thought that comes to the mind of many brethren when they approach this question. The denomination does not own our weekly newspapers. Why should it be the duty of the denomination to foster enterprises not owned by it? What interest have we, as a people, in these papers? I can speak freely, because I have no financial in-

terest in any of them.

Evidently there are two sides to the question, that of personal ownership and the side of denominational interest. We can afford to speak the full truth on all such questions and pursue the right policy for sound reasons. As to the personal ownership of papers, who cares? The denominational interest lies in the fact that the papers serve the denomination. Who cares who owns the Katy Railroad? I do not. I care, however, that the railroad should continue in business and keep its service up to the highest point, because it serves the public. I say we will never get right as citizens until we look at the two sides of this railroad question and deal justly with railroads and expect railroads to deal justly with the country. It never enters my mind, as I ride on the various railroads in the State in pursuance of the work in which I am engaged, who owns them. I do not care a fig, just so they are run right. I do not care who owns the papers. I might happen to know somebody that owns a railroad, and I might happen to like him or to dislike him; but I would ride on the railroad, if it served my purpose, no matter what I thought of the owners. The truth of it is, the whole question of denominationalism must be lifted clear light above the heads of men. The man who is willing to make his personality, or that of some one else, a thing to be discussed and considered in denominational work, or his personal interests, is a very small and a very much vitiated man. That was the thing Paul struck at in third chapter of first Corinthians. Paul and Apollos and Cephas were only ministers, instruments of power, and high above them was Jesus Christ. So editors and newspaper men and all others are but servants, and are to be esteemed simply for their service; very highly if they render good service, and not highly if their service is not so

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Stopped off at Eufaula between trains. Found Dr. Wharton gone again. Those saints are so good to love their pastor, provide handsomely for him, give him trips away from home and stay in a sweet humor about his absence, that I threatened to hold them

up as an example to other churches, and put in my application for the pastorate when Dr. Wharton goes to heaven. There won't be any chance before that, brethren, so don't look towards Eufaula—and Dr. Wharton is a young man besides.

Oh, the poetry of kindness! Some years ago, I sat, in the State Convention, near a Chesterfield among the Baptist preachers of Alabama, saw a lady present him a rare rose, heard his exquisite remarks, read his fondness for flowers—in Eufaula I needed some flowers to place on the grave of the daughter of two of my most cherished friends; none could be purchased; I remembered the incident at the Convention, acquainted the brother, who lives in Eufaula, with my desire, and through his kindness soon was in possession of the coveted flowers. Together we walked to the lovely cemetery, found the grove; he stood at the foot, while, with bared head, I placed the flowers on the grave. In the twilight, we walked away happier, because of our mission of love; he, because he had helped a friend; I because of an opportunity to pay tribute to the memory of a noble woman, and do for her what her parents are too far away to perform. I shall not forget the kindness of Dr. W. N. Reeves of Eufaula. God bless him.

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**X-Rays.**

By Our Field Editor.

**COLUMBIANA.**

This is the home of the lamented Dr. Teague. He has left his impress upon the people of this old town. Dr. S. M. Provence recently left them for a broader field. Many very pleasant things were said of him. I spent a pleasant night with Brother O'Hara and his little family. What a pleasure to rest under their hospitable roof. The friends of Brother O'Hara will be glad to know that he is preaching again to one church; how restless he is to be out and at work, but the Lord wills otherwise and he is submissive and cheerful.

**SHELBY.**

This church has been left pastorless, too, by the resignation of Brother Provence. They have extended a call to Rev. W. G. Curry of Clanton, Ala. If Columbiana and Shelby should unite in extending him a call it would make a very desirable pastorate for one of our best ministers. If I could get such treatment at the hands of brethren everywhere as the Averys gave me while there I would go beside myself, I am afraid. Here is the way it was: I had only two hours to stay at Shelby and it was raining, pouring part of the time, so Bro. J. F. said, I'll hitch up my buggy and my son will drive you around in a hurry, and he did. We went "a kighting" and when the rounds were made all the funds were in except \$16 and they paid that for the brethren and waited on them until pay day. Why couldn't that be made the rule by many others?

**MOBILE.**

I was at this old city in a bad time for the paper, but I met many old friends both in the city and from up the country, among them several of my relatives. I preached out at Zion on Sunday for Brother Hulbert, and while out there met many of my old friends, the Boltons, Pollards, Jacksons, Rowels, and others. What a beautiful country they have, and what nice homes, and cabbages to waste, and all of them take the paper. This is one of the most delightful communities in the State. I preached for Brother Shell Sunday night and am laid under many obligations to him and his good wife for kindness shown me. I did not see much of Dr. Cox. The fact is Mobile was "on a tare" while I was there, seeing Mardi-Gras, and I did not see the folks much, too many of them; but the reports of our work down there are good.

**WHISTLER.**

I spent a day with Brother Bennett, who carried me from house to house up to the very minute when the train must be met and we did not stand on the order of getting there, but the list of readers were multiplied. Brother and Sister Bennett are making a fine impression on this community, and are steadily building up our cause here which has been without a pastor until recently when Brother Bennett was secured for all his time. I am to visit Mobile again later when the shows are off, and the brethren are at home.

**BAYMINETTE.**

I ran up here for a night to meet Bro. Geo. W. McRae, who is thinking of coming back to his native State if the way opens. This is a good town, brand new, and some of the best people in my knowledge and nearly all of them Baptists which does not discount them in any sense, and when it is added that they read the Baptist their standing is settled.



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## From Scenes in Beautiful Hawaii, Showing Growing Crops

### OLD SYSTEM.

Those sugar planters who have followed the old system of exhausting the soil by growing cane year after year, without returning any plant food to the land are at last brought face to face with steadily decreasing yields, and diminishing profits. However rich a soil may be at the beginning, it cannot withstand the drain of producing crops year after year unless there be returned to it an equivalent for the loss of plant food taken away.

The suggestions made in this publication are to help the intelligent sugar planter so to apply fertilizers as to produce the largest and most profitable returns. It is worthy of note in this connection, that in the Island of Hawaii, the high state of development of the cane industry is due principally to the thorough and progressive methods of fertilizing the cultivated ground adopted by its sugar growers.

### NEED OF PLANTS.

All plants require certain chemical substances or elements for their growth and development. There are about fifteen such elements, of which some are derived from the air and others from the soil. Each chemical element is an essential one, hence all



VIEW OF CANE FIELD ON EWA PLANTATION NEAR HONOLULU, HAWAII.

are of equal importance. The air and earth contain most plant food constituents in such abundance as to make their artificial application unnecessary, but there are three—Phosphoric Acid, Nitrogen and Potash—which by cropping frequently become exhausted and must be supplied in the form of manures and fertilizers. These three constituents—Phosphoric Acid, Nitrogen and Potash—comprise what is commonly called manure, fertilizer or plant food. The value of a fertilizer is estimated solely by the amount of these three essential ingredients it contains. Lime is frequently used, but this to correct a physical or chemical defect and not to furnish it as plant food proper; most soils contain enough lime to feed the plant growing upon them. In other words, lime is used for indirect rather than direct purposes.

Plants must have proper proportions of Phosphoric Acid, Nitrogen and Potash. If the supply of any one be lacking, the crop yield falls off in proportion. No over supply of any one of these can compensate for the lack of any other, but different plants have widely different needs, and the proper proportion of these three essentials depend on the crop grown. Each one has a separate and distinct influence and power in plant growth. Nitrogen builds the frame work of the plant; phosphoric acid promotes maturity of seeds; potash ripens and increases the formation of starch, fruit pulp and sugar compounds.

Plants obtain their nourishment entirely in a liquid form, therefore, in order that from the beginning fertilizers may be



CUTTING CANE. EWA PLANTATION. HAWAII.

dissolved so as to be ready to nourish the crop, the soil must contain an ample supply of water. Furthermore, the plant food itself, whether already in the soil or artificially supplied, must be in such form as to readily dissolve in the water of the soil. A few illustrations may make this all-important point clearer. Crude phosphate rock is rich in phosphoric acid in an insoluble form and cannot, therefore, no matter how abundant, benefit the plant. It must first be made soluble by a chemical process (which consists in treating it with sulphuric acid) before it is of any value as a fertilizer. Certain materials, such as refuse leather and wool, contain nitrogen, but in such an insoluble form as to be practically useless for plant food, while nitrate of soda, sulphate of ammonia, dried blood, etc., which contain readily available nitrogen, are in a vegetation sense valuable. The potash contained in feldspar or other natural rock is insoluble, and so beyond the reach of the growing plant, but the Stassfurt potash salts, such as sulphate of potash, muriate of potash, kainit, etc., by dissolving readily in the soil are valuable sources for potash.

### BOOK SENT FREE.

Through the courtesy of the German Kali Works, 93 Nassau Street, N. Y., we reprint above a part of a beautiful little book on "Fertilizing Sugar Cane," by Prof. J. F. C. Hagens, Chief Chemist of Messrs. Hackfelt & Co., of Honolulu, Hawaii, who is a recognized authority on the subject, having had a long and successful practical experience in the cultivation and fertilization of sugar cane. Any of our readers desiring further information can have the book mailed free to them by writing to the above firm in New York.



LOADING CANE. LIHNE PLANTATION. KANAI, HAWAII.

## OUR SERMON.

(Continued from Page 7.)

preachers should wear and where they should bow and what color and ornamentation should be upon their altars; when they see men wrestling in polemic fervor over points which if definitely settled would prove nothing nor alter the condition of a human soul; or when they hear from the pulpit in the occasional moments of its arousing, unholy, blatant denunciation of tribulation and anguish, all ignorant that thus they are anticipating the fate of those dearest to them?

The things we deal with are most real and living of all things. They made Jesus tearful. They evoked from him an unmitigated toil and an infinite yearning. Therefore he was neither a flatterer of men nor unsympathetic with them. He told them the truth and wept as he told them. The ministry can live only in his larger life of philanthropy and sympathy. When it looks from the eye of the heart it cannot bear the sad and tragic vision. When it ignores the fact of judgment and retribution upon sin it becomes hard, dogmatic, polemic, content with the gaining of prestige and the accumulation of the material. When it understands the Cross, it trembles with the burden of the future. It is well to know the love of Christ and from that to invite men to him. It is well, also, to know the terror of the Lord and from that to persuade men to him. The invitation rejected, the preacher may rest comfortably over duty performed and responsibility fixed where it should belong; but the persuasion can take no denial, and if it does fail invites sleeplessness and strong crying before the Arm of Strength. Take out of the pulpit the fearful things in which the Gospel exceeds the Law, or deal with them in flippancy and make them the occasion of bright satirical remark and there is no power, and none is deserved.

God reveals the word of truth. He unfolds the mighty questions of sin and destiny; of heaven and hell; of righteousness lost and judgment sure; mighty matters that have well engaged the mightiest of intellects. But as the application of all these truths, the very sum of them. He points us to a face that is marred and sorrowing; to a brow torn with the traceries of thorns; to a heart pierced through and broken; and then says: "Look." See the holiness of law, the rigor of justice, the tenderness of love, the depth of compassion. It is Look and Live. That is the method of God in dealing with men, the severest logic entwined with the deepest sympathy and yearning, and that is what it must mean when he says, "Go, preach the preaching that I bid thee."—Baptist and Reflector.

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

A letter from a good woman who was alarmed lest a dispensary should displace prohibition, and begging for my sympathy, prayers, and help, carried me to

## CLANTON,

the County seat of Chilton. It seems that those favoring a dispensary had already held a meeting and many of the best citizens, among them prominent church members, had expressed sympathy for the movement. Of course the presence of the Blind Tigers and the prospective revenue was all the argument which could be found. The second meeting was called by the opposition. A sober second thought was all that was needed. Judge Sam Adams, who presided, showed himself a brave leader and a friend of his town. Here are a few of the remarks made on the occasion.

An old brother said: "I have seen this town when there was a perfect reign of terror. Women were afraid to walk on the streets. Some of our citizens seem to be willing to see that time again. I am not of that number. Blind Tigers can be put out and I am ready to join any number of men who will undertake it. They say our town will die. Is it dead now? Where can you find a better place? There is not a house in the place, fit for a white man to live in, unoccupied. If we had twenty-five more residences they could be occupied in thirty days. We have a good school which is constantly growing; some people sending from a distance because our town is so orderly. Do you want to break this all up?"

A young man said: "When I went back home from the dispensary meeting the other night, my mother said, 'My son, did you sign for the dispensary?' When I told her I had, she said: 'I am surprised; I thought you were one boy I could always depend on.' Whereupon I said, 'Mother, I am against liquor in any shape.' Here I am to-night ready to join against the Dispensary, Blind Tigers, or anything else that shows itself."

Another said: "I went home the other night and told my wife what I had done and she said, 'I am ashamed of you. Here we have our two little boys to train and this is our home and you are in favor of bringing liquor here.' Of course I came across right there and here I am to get on the right side."

Another said: "I am a 'dispenser.' I will join any number of you to dispense with the Blind Tigers."

He and the others were appointed to serve notice on the men who were running the illicit business, that they must close up. A ticket was nominated for the coming primary, of men who would see that the laws were enforced.

Clanton is a fine town. The Baptists are plenty able to have a preacher for every Sunday, if they would only believe it. Brother W. G. Curry, late of Livingston, is the pastor elect, and I predict for the church a prosperous future, if they co-operate with the able and wise leader whom they have called.

## NEWTON,

in Dale County, was my next point. A large audience of young people was present on a Friday night to hear "How a Boy Got Through the Lines to the Confederacy," and next day I preached to a good congregation. Brother Wm.

Martin of Abbeville, is the much loved pastor. He comes twice each month. It is marvelous what these good people have done in the way of building a school. Professor Tate is at the head of it. The church owns the property and is continually improving it. They are contemplating the erection of a larger and more commodious building—to cost \$15,000. They need and ought to have help. From all over this district will come hundreds of poor boys and girls to this school. Think of a school that proposes to give board and tuition at \$9.00 a month! I was struck by the earnest look of the pupils. Evidently they are there for business. Newton is a prohibition town and the school is one which advertises itself against the use of tobacco among the students. I am proud of what I saw of Prof. Tate and his work. Newton is a fine place for parents who have children to educate. Rents and living are cheap and the surroundings are all favorable. I spent Sunday at

## OZARK,

where they have just completed one of the neatest little church buildings I have ever seen. There is nothing on the earth or in the waters under the earth like it. It is octagonal and arranged so the Sunday school room can be thrown in with the audience room to accommodate the largest congregation that will probably gather there. The cost when finished will probably be \$8,000. Of this amount the noble women raised \$1,000.

Brother J. J. Hagood is the pastor; Ozark and Clayton forming his field. He is much loved at both places and is certainly putting the Baptists at Ozark rapidly forward. I look for this church to become one of the leading churches in Southeast Alabama.

Brethren Harry Martin, W. H. Simmons, R. and R. C. Deal, Brother Mathison, and other preachers live here and serve churches in the country surrounding. To these I must add Brother J. S. Yarborough, who has lately moved here to live with his daughters. I was glad to find him in splendid health and ready to serve churches in reach of him.

Dale, like a number of other Counties, has erected a handsome court house. My stay was so short I could not take in the town and note some of the other improvements of which I heard much mention.

I preached to the young men at

## TROY,

at night. Dr. Campbell, whom many love to call "the old man eloquent," is the pastor. I had better say—I doubt if the Doctor appreciates the intended compliment. I doubt if any church in this State has a finer preacher. I look on Troy as almost the richest church in Alabama. They have never realized their strength. The pastor hopes to lead them to see their opportunity and responsibility. He speaks hopefully of his work.

One of the great Normal schools of the State is located at Troy. President Shackelford, who is also the superintendent of the Baptist Sunday school, is an up-to-date teacher and will leave no stone unturned to put his school in the front rank. Troy has been for years a great trade center. As the new railroads have reached out, large towns have sprung up on every side and

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robbed it of its trade; but it holds its own marvelously well. From the car windows, it seemed to me great improvements were going on. Troy was the first of our cities to abolish the saloons with a Dispensary. While all admit that it is a great improvement, in many respects, over the saloons, the results in other respects are disappointing. The authorities, anxious to get the most revenue possible, have been purchasing much cheap liquor and this has been the means of greatly increasing the amount handled. The consumption is increasing rather than decreasing. The great army of negro laborers employed in the fertilizer factories and other industries are the most liberal patrons of the dispensary. Our people, many of them, seem to think it is all right for these sons of Ham to be consumed by the liquor monster.

As sure as God rules in the Heavens, the people who fatten on revenue, derived from these ignorant creatures, with their appetites brutalized by drink, are certain, somewhere, some time, to feel the weight of the Divine curse.

God help our Ministry to warn the people, that the blood of the murdered souls may not be laid to their charge.

W. B. C.

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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.

## OBITUARIES

**MILLER.**—Mrs. George A. Miller died January 25th, 1903, aged fifty-one years. She professed faith in Christ at fifteen years of age, and joined the Baptist Church in Dalton, Ga. She was a noble Christian character, a loving mother, faithful wife, and a consistent member of the East Florence Baptist Church; true to her pastor, devoted to her friends, and loyal to her Saviour.

She will be greatly missed by friends, loved ones, church members and pastor. Yet we have one consoling thought, although she cannot come to us, we can go to her. Our loss is her gain. Let us say:

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Joe W. Vesey, Pastor.

**POPE.**—Mrs. Catherine Pope, who died near Marion, Ala., October 3rd, 1902, was born near Greenville, S. C., September 27th, 1827. She was wedded to Mr. Thomas Pope, November 22nd, 1850. Shortly after marriage, they removed to Alabama, where she, surviving her husband, resided till called to her reward.

She had been an exemplary member of Hopewell Baptist Church almost a half century. Two sons, an afflicted daughter, and a large circle of relatives and friends loved and honored her in life and mourn her in death.

Her son, J. C. Pope, so long and influentially connected with the Alabama Baptist, preceded her to the grave and to Glory.

The writer well remembers how crushed in spirit he found her on the day the wires flashed the sad news that her son, "J. C.," as she was wont to designate him was dead. Yet in calm resignation, she said, as she sank into her chair, "God knows best about this matter."

Sister Pope took rank with that class called by the Psalmist "righteous" who had "many afflictions." Surely under the refining power of the "many afflictions," her noble spirit went out and up, purified, triumphant.

J. W. Dickinson.

Knoxville, Ala.

**COMPTON.**—Mrs. Compton died January 25th, 1903, after ten days sickness from pneumonia. She was sixty-three years of age and gave about forty-nine of that to the Lord, having joined the church at the age of fourteen. She leaves a devoted husband, four daughters, and three sons to mourn her death. She was the center of the circle and her love for Christ made her so.

These are some of her every-day sayings and practices: "Be not weary in well doing." "Pray for them that despitefully use you and persecute you." "It is easy to return evil for evil, or good for good, but it is God-like to return good for evil."

When her husband or her boys were over-concerned about money making and the things of the world, she would lovingly say to them: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

A host of friends attended her funeral at the East Decatur Baptist Church and many spoke of the name of Mrs.

Compton. A good name is more to be desired than gold, yea, than much fine gold. Her Pastor.

### IN MEMORIAM.

I would not, if I could, disturb the grassy sod,  
That blooms above those I love, now  
with their God.

In the above connection, it becomes my sad duty to chronicle the death of Mrs. Martha Howard, who died at her home at Church Hill, Lowndes County, on the 31st of December, last. The subject of this sketch was born in Edgefield District, South Carolina, on the 2nd day of November, 1814, and with her parents moved to this State about the year 1818. Her parents were poor and, as a natural consequence at that early date, the struggle for means of a livelihood was attended by many hardships. Often have I heard my aged friend speak of her maidenhood, spent largely in tilling the soil. Success rewarded her parents' struggles, and at the death of Jonathan Mealing, (her father,) was one of the largest land-owners in the community in which he lived. Mrs. Howard, nee Mealing, married Archer B. Howard, a man of true worth, in 1832; the next year associated herself with the Baptist Church, of which she was a member at the time of her death. It is not the intent of the writer to publish this sketch of the noblest of her sex in the sense of an ordinary obituary, for too frequently "upon the tomb is seen not what he was, but what he should have been," but knowing her as none now living, except her disconsolate daughter, I seek simply and truthfully to speak to the world of my aged friend's many virtues; of her long life as a pure and devoted Christian, of her unswerving faith and devotion to her Maker. I have known her nearly fifty years. I have been associated with her at times of joy and sorrow, more in sorrow than in joy, for her's was a life of sorrow. Her pathway was marked at short intervals by the graves of those she loved, and in joy and in sorrow she was ever the same, calm, dignified and reposed. She raised the cup of joy and tasted of its sweets, and with the same Christian demeanor the cup of woe was drained uncomplainingly. Residing some sixty years within a stone's throw of her church, it was her pleasure to be foremost in all church work allotted to women. Many years her home was widely known and appreciated for its hospitality, and if each person partaking of that hospitality could be assembled there would be seen a host running into tens of thousands. She was the friend of the unfortunate. She fed the hungry, and clothed the naked. No word of unkindness was ever heard from her lips, on the contrary, when the weakness and failings of others was discussed in her presence she invariably championed the cause of those assailed and was ready with some word of extenuation for their shortcomings. Many pages might be written extolling the many virtues of this noble woman, and pure Christian, but her deeds of love and acts of kindness lives in the hearts of those who knew her.

E. T. Robinson.

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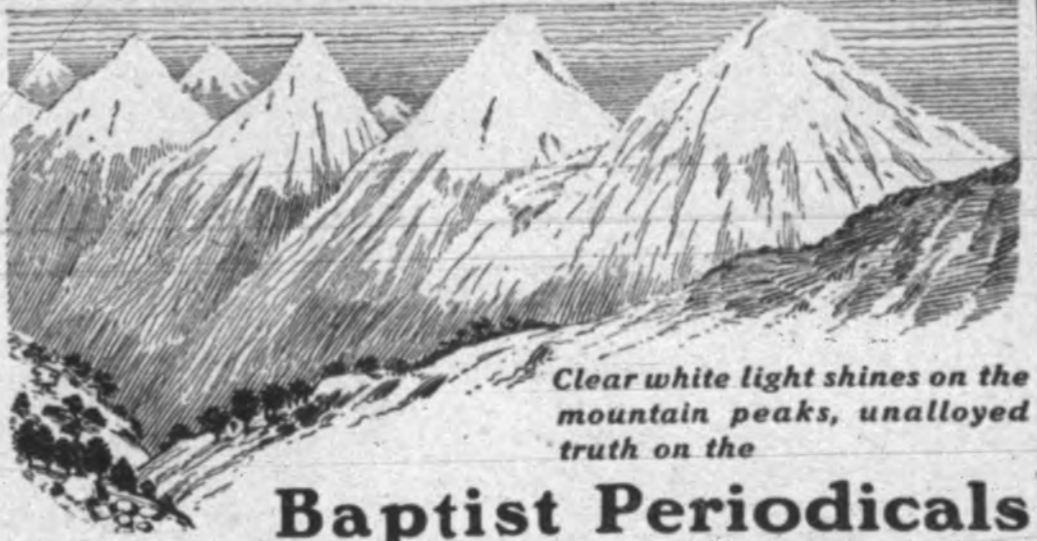
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*Heiskell's Ointment* accomplishes astonishing cures of skin diseases, after the most powerful internal remedies have failed. After bathing the part with *Heiskell's Soap* use *Heiskell's Ointment* and it will quickly remove all blotches, pimples,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

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We insure our filled watches by a guarantee to substitute a new case should one go wrong. The manufacturers we patronize are financially responsible. We never have any trouble to please our customers.

20 year guarantee case, gold filled, Elgin works, man's watch, hunting case, price \$15; Ladies watch, \$14, other American makes \$12.00.

H. RUTH, Optician

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 No. 15 AVE. JEWELERS,  
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Montgomery's Great Jewelry House.

**Notice to Non-Resident.**

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

Malissie Roebuck, Complainant, vs William Roebuck, Defendant.

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

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

This 18th day of February, 1903.  
 Wm. W. Wilkerson,  
 Judge of the City Court of Birmingham.

**Ferry's**  
 Seeds  
 the Kind that Leads  
 cost more—yield more.  
 sold by all dealers.  
 1903 Seed Annual  
 postpaid free to all  
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 D. M. Ferry & Co.,  
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 ARCHITECT,  
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Specialist in Church architecture and fittings. Terms reasonable.

**WOMAN'S WORK.**

(Continued from page 4).

been going on concerning the affairs of the kingdom. That was the experience as the hand grasp was given at Gamble Mines by the president of the Society and the loves of Sunbeam work. The elements seemed to conspire against us, at one time, but Sunday dawned bright and beautiful and after attending two Sunday schools, and hearing a fine sermon on missionary matters, we held a meeting for the ladies and these for the Sunbeams, in the afternoon. Valuable help is given here by those of other denominations, who likewise love the Lord, and it is a beautiful object lesson, to see how these Christians "love one another." Surely it is the spirit of the Master. The Sunbeams are bright and shining and the promise is alluring that they will leave their impress upon the community. Who will not argue that with a consecrated teacher, a Christian physician, a missionary-spirited preacher, that community is blessed? A wonderful experience was the going into the mine, 100 feet beneath the green earth!

Mrs. T. A. Hamilton.

**MORPHINE, OPIUM, WHISKEY AND ALL DRUG HABITS**

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If you are addicted to these habits you can be cured and restored to your former health and vigor without pain or the loss of an hour from your business at a moderate cost. The medicine builds up your health, restores your nervous system to its normal condition; you feel like a different person from the beginning of treatment. LEAVING OFF THE OPIATES AFTER THE FIRST DOSE. You will soon be convinced and fully satisfied in your own mind that you will be cured.

Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstal of Lovingsston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best Dollars I ever invested."

Mrs. Virginia Townsend of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours, and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

For full particulars address, Dr. B. M. Woolley, 201 Lowndes Bldg., Atlanta, Ga.

**For Whooping Cough use CHENEY'S EX PECTORANT.**

**The Value of the Paper.**

The Alabama Baptist reached its readers in this section last week in a way that encouraged all who are earnestly and actively engaged in Christian work. While it is not necessary to say anything commendatory about this excellent religious journal yet it may be said with all genuineness of thought, that its visitations into the different homes it finds lodgment is a direct cause of good and useful influences being cast about others, such as are calculated to reach many a poor soul with God's word where weeks, months, and years of talk could not. In short the whole of the Baptist denomination in this section are proud of the Alabama Baptist and are glad to see any effort tending toward its further development and soul-reaching effect. The Alabama Baptist also enables every church member in the State, no matter where he may be located, to keep in touch with the work of his neighbors in the many sections of Alabama. The Baptist work in this or any other State would come just about as near accomplishing its purposes without an able and well conducted religious paper as a church would flourish without a pastor. One is almost as essential as the other. Therefore it is the duty of every Baptist home in the State to have a copy of the Alabama Baptist every week; it will cause church members and church organizations to work harder and accomplish more for the glory of God. Naturally there is rivalry in church work same as anything else. Each one feels a pride in doing what is best and pleasing to his Master. If a little is good why the more the better. Hence, Bro. Barnett, the faithful editor and owner of this paper should have your support without having to make any unusual soliciting for it. He is not only conducting the paper for support but is contributing more perhaps toward the development of Christian work in his field than any one else. He is in a position to reach more in number and his pen-preaching in many instances is just as effectual as if it were heard from the minister in the pulpit. The pastor expects and should have his salary. The more you pay him the better preacher he ought to be, and so it is in the case of the Alabama Baptist, the more subscriptions and advertisements given to Bro. Barnett will cause him to work the harder and add every possible good to his paper to make it fill the place it occupies in this great denomination of ours.

Before concluding the writer will say that the revival meeting being held at the First Baptist Church in this city, under the direction of Dr. Risner of Roanoke, and the pastor, Dr. W. M. Murray, is progressing as well as could be expected. The attendance is holding up well and the spiritual interest is on the rapid climb. The ministers and good people who are conducting the meeting hope for it to continue at least three weeks and four if the interest warrants. Dr. Risner urges the people to do something, let the town know something is going on and pray to God for the result. Indeed it is very encouraging to state that the meeting looks like one truly a revival of religion and not one of show.

And another thing, Huntsville is just fervently overflowing for the success of the near-at-hand meeting of the State B. Y. P. U., at Southside Baptist Church, Birmingham. The delegation as published in last week's Alabama

**SORE HANDS**

Itching, Burning Palms, Painful Finger Ends,

With Brittle, Shapeless, Discolored Nails,

As Well as Roughness and Redness,

**ONE NIGHT TREATMENT**

Soak the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, or bandage lightly in old, soft cotton or linen. For red, rough and chapped hands, dry, fissured, itching, feverish palms, with brittle, shapeless nails and painful finger ends, this treatment is simply wonderful, frequently curing in a single application. In no other way have Cuticura Soap and Ointment demonstrated their astonishing curative properties more effectually than in the treatment of the hands, especially when tortured with itching, burning and scaly eczema.

Complete local and constitutional treatment for every humour of the skin, scalp and blood, with loss of hair, may now be had for one dollar. Bathe freely with hot water and Cuticura Soap, to cleanse the surface of crusts and scales, and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation and inflammation, and soothe and heal, and, lastly, take the Cuticura Resolvent Pills, to cool and cleanse the blood. This treatment affords instant relief, permits rest, and sleep in the severest forms of eczema and other itching, burning and scaly humours, and points to a speedy, permanent and economical cure of torturing, disfiguring humours from infancy to age, when all other remedies and the best physicians fail.

Baptist from this city, has been increased by the addition of Miss Beulah Neece, Howard Burwell, Willie Nicholson, and Mrs. M. B. Neece.

J. E. Pierce.

**Drake's Palmetto Wine.**

A letter or postal card is the only expense to procure a trial bottle of this wonderful tonic remedy.

Take one small dose a day. It gives immediate relief, and every form of stomach trouble yields to its influence and is cured by it, whether indigestion, dyspepsia, flatulency or catarrh of stomach. Congestion of the bowels, called constipation, is immediately broken and relieved and cured to stay cured. Drake's Palmetto Wine clears the liver and kidneys of congestion, relieves them of inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and a perfect cure established. It is a specific for inflammation and enlargement of prostate gland and for all painful conditions of the generative organs of women.

Any subscriber or reader of the Alabama Baptist may write to Drake Formula Company, Dearborn and Lake Sts., Chicago, Ill., and receive a trial bottle free and prepaid without expense or delay.

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

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

The prospects for the B. Y. P. U. work in the State is most encouraging. The good news comes to us every week of the organization of new Unions.

The East Lake Union is working to secure a Library, and the pastor thinks they are succeeding admirably. That is right. Have something definite before the Union.

The Union of the First Church, Bessemer, has recently put a handsome piano in the church for the use of the Union and Sunday school. The attendance is larger than ever before.

On account of the Sunday School Institute that is being held in Birmingham this week, the District Union for the Birmingham District has been postponed to the third Sunday. Don't forget to send a full delegation from your Union.

The Union of the First Church, Bessemer, is enjoying unusual prosperity. New members are being added to the roll at every meeting. The membership at present numbers about sixty enthusiastic young workers. The outlook for the future is bright.

Read carefully the program of the B. Y. P. U. Convention, and we are sure you will decide that it is a very strong one. A list of more able and distinguished speakers cannot be found in all the Southland. If you fail to attend the Convention you will always have cause to regret it.

The Union at Ensley has been organized recently, with Prof. Bowen as president. We bespeak for it great usefulness. Ensley is one of our young churches, being organized about three years ago, but it is one of the best churches in the State. At any rate Dr. Provence thinks so, and some of us agree with him.

The Union at Castleberry is in a most flourishing condition. It was organized December 1st, 1893, with Brother Gage, President; D. D. Stewart, Vice President; Miss Fannie Hancock, Secretary; Miss Goldie Latham, Treasurer; and Mrs. Latham, Organist. The membership numbers about forty. The meetings are held every Sunday afternoon, and are full of interest.

Brother M. B. Neece, President of the Union of the First Church, Huntsville, says: "I think I am safe in saying the Huntsville B. Y. P. U. has no superior in Alabama. Our meetings are well attended, and the members are ready to discharge their duties without a murmur. Brother Murry, the pastor, is a wide-awake 'unioner,' and is doing a good work in our city. He is a B. Y. P. U. man from the shoulder out."

It is a great pleasure to notice the vast improvement of the work in the country districts. At one time some of our wisest and best brethren thought it was impossible to successfully prosecute B. Y. P. U. work in the country; but we are coming to see that this is a great mistake. Where it has been tried it has proven a success. The fact is, more new unions are being organized in the country and small village churches than anywhere else. And these Unions are doing fine work.

Brother Logan Mitchell of Florence

writes to know where to get literature for the B. Y. P. U. Write to the Headquarters of the B. Y. P. U., 324 Dearborn Street, Chicago, Ill. You will need "Model Constitution," "Topic Cards," and "Pledge Cards." You can get what you need for a mere trifle. It might be well for you to send first and get samples of literature. Every Union ought to have copies of "The Baptist Union," and "The B. Y. P. U. Quarterly." The first named is published at the Headquarters of the B. Y. P. U. A., and the other by the S. S. Board, Nashville, Tenn.

Let those who attend the Convention leave home in time to be at the opening session on Tuesday night. It will enable you to enjoy the meeting much better. There will be an informal reception at the close of the session Tuesday night at which time there will be ample opportunity for the delegates to get acquainted. These receptions heretofore have been one of the prominent features of the Convention, and the one at East Lake will be none the less so. Bishop Shelborn and his young people will see that every one has a pleasant time.

The Union at Tunnel Springs continues to grow and prosper. Mrs. Nettles, the president, is a most enthusiastic worker, and seems to have the faculty of inspiring her young people with the same spirit. She is doing a noble work that will tell in the years to come. She speaks in high praise of the work of the committees of the Union. No Union can do efficient work unless the committee work is faithfully done. The secret of it all is found in the following sentence in which she speaks of her interest in the members of the Union: "They have crept into a corner of my heart very near the one possessed by own little boy and girl." And then she has the earnest co-operation of her pastor. But what else could we expect from Brother Skinner. He is one of our best and most useful men. We are always delighted to hear from the work at Tunnel Springs.

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**Air Line Railway.**

Schedule Effective Aug. 17th, 1902.

Leave Montgomery Daily	[90th Meridian Time]	Arrive Montgomery Daily
	Hurtshero, Columbus, Richmond, Albany, Americus, Cordelle, Jacksonville, Macon, Savannah and all points East New and Elegant Parlor Cars between Montgomery and Savannah.	8:00 a. m.
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.

Delightful Rail and Water trip to the East, via Norfolk or Savannah. Apply to C. S. ADAMS, S. F. and P. A., Moses Building, Montgomery, Ala., for full information. C. B. WALWORTH, A. G. P. A., Savannah, Ga.  
\*Daily except Sunday.

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

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	31	28
Lv. Selma.....	4 00pm	5 00am	.....
Ar. Montgomery...	5 55pm	8 30am	6 40am
Lv. Montgomery...	6 30pm	1 30pm	6 40am
Ar. Opelika.....	8 25pm	3 45pm	6 45am
Lv. Opelika.....	8 25pm	3 45pm	8 19am
Ar. Atlanta.....	11 49pm	8 00pm	8 19am
	37	35	23
Ar. Selma.....	11 30pm	.....	11 30am
Lv. Montgomery...	9 35pm	.....	9 00am
Ar. Montgomery...	9 30pm	10 55am	6 25pm
Lv. Opelika.....	7 40pm	9 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	1 05pm

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans, with dining car service.  
G. B. Tyler, G. A., Montgomery, Ala.; D. P. O'Rourke, C. A., Selma, Ala.; J. P. Billips Jr., G. P. A., Atlanta, Ga.; R. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, Pres. ident and General Manager, Atlanta, Ga.

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To the West,  
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**Atlantic Coast Line.**

	Nov. 30th.	212	78	68
Lv. Montgomery.....	4 15pm	6 30am	7 45pm	
Ar. Sprague Junction..	5 38pm	7 00am	8 21pm	
Troy.....	6 05am	8 25pm		
Brundidge.....	8 40am	10 55pm		
Ozark.....	9 30am	10 55pm		
Elba Junc.....	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 4 am	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. Chattanooga.....		4 55pm		
Going West	*65	*67	-69	
Lv. Elba Junc.....	10 00am			2 00pm
Ar. Enterprise.....	11 00am			3 50pm
Ar. Elba.....	12 05pm			4 50pm
Going East	*66	*68	-70	
Lv. Elba.....	6 15am	12 30pm	7 50am	
Ar. Enterprise.....	7 45am	1 30pm	8 50am	
Ar. Elba Junc.....	9 30am	2 35pm	9 00am	

\*Daily, except Sunday. -Sunday only. Trains arrive at Montgomery 5:10 a. m., 6:30 p. m. Pullman sleepers on No. 68 between Montgomery Jacksonville and St. Petersburg.

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**An Old Pastor Speaks of Dr. Davis**

Dr. P. T. Hale, of Owensboro, Ky., in a recent sermon in memory of Dr. Elias Davis, among other things, said of that great man:

"Last week, in the city of Birmingham, there met with a shocking and accidental death, one of the most ideal and eminent physicians and surgeons the age has produced,—Dr. W. E. B. Davis. A city weeps at his bier! For ten years he was my family physician, and a more splendid man and royal Christian gentleman, I have never known. Recently I was a guest in his peculiarly happy and charming home, he was telling me of his large plans for the future. He was known practically to every man, woman and child in a city of 50,000 people. No poor person ever appealed to him in vain. Into the shelter and healing ministry of the great Infirmary, which he in connection with his no less distinguished brother, Dr. J. D. S. Davis, founded, were received numbers of the suffering poor, when he knew he should receive no earthly compensation. To him the joy of doing good, was the most exquisite reward. By ability, pluck, ambition, he had attained the acme of eminence in his profession in the South. His writings are a standard in this country, and in Europe. Yet with all his vast practice, duties in the Infirmary, the claims of his professorship, his authorship, etc., he always took time to attend the services of the House of God, and to take part in the weekly meetings of prayer. His voice was heard, not only in the great gatherings of the learned and distinguished, but in the prayer meetings of the church, and beside the lonely beds of the suffering and dying.

"Such a death is a pathetic loss to the world. Such a life has enriched the human race. Heaven is more attractive since he has gone there. Such a man cannot be too highly honored and beloved. He is the finest type on this earth of the great Physician, 'who went about healing the sick and doing good.'"

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**Marriage Notice.**

On January 12th, 1903, Mr. R. J. Lawley and Miss May Latham were united in marriage at Lawley, Alabama, amid quite a gathering of friends and relatives, Rev. P. G. Maness performing the ceremony. A host of friends wish them unlimited joy.

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Prof. Dr. George Steindorff, University of Leipzig, furnishes the chapter on "Egypt."  
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**Order of Publication.**

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

Mattie L. Johnson vs William H. Johnson.

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.