

If you Can't Pay Now, Don't Stop the Paper, but Pay Next Fall.

BAPTIST EVANGEL, BIRMINGHAM - BAPTIST HERALD, FLORIDA - SOUTHERN BAPTIST, BIRMINGHAM
ALABAMA BAPTIST, MONTGOMERY - CONSOLIDATED JAN. 1ST 1902 AS

THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

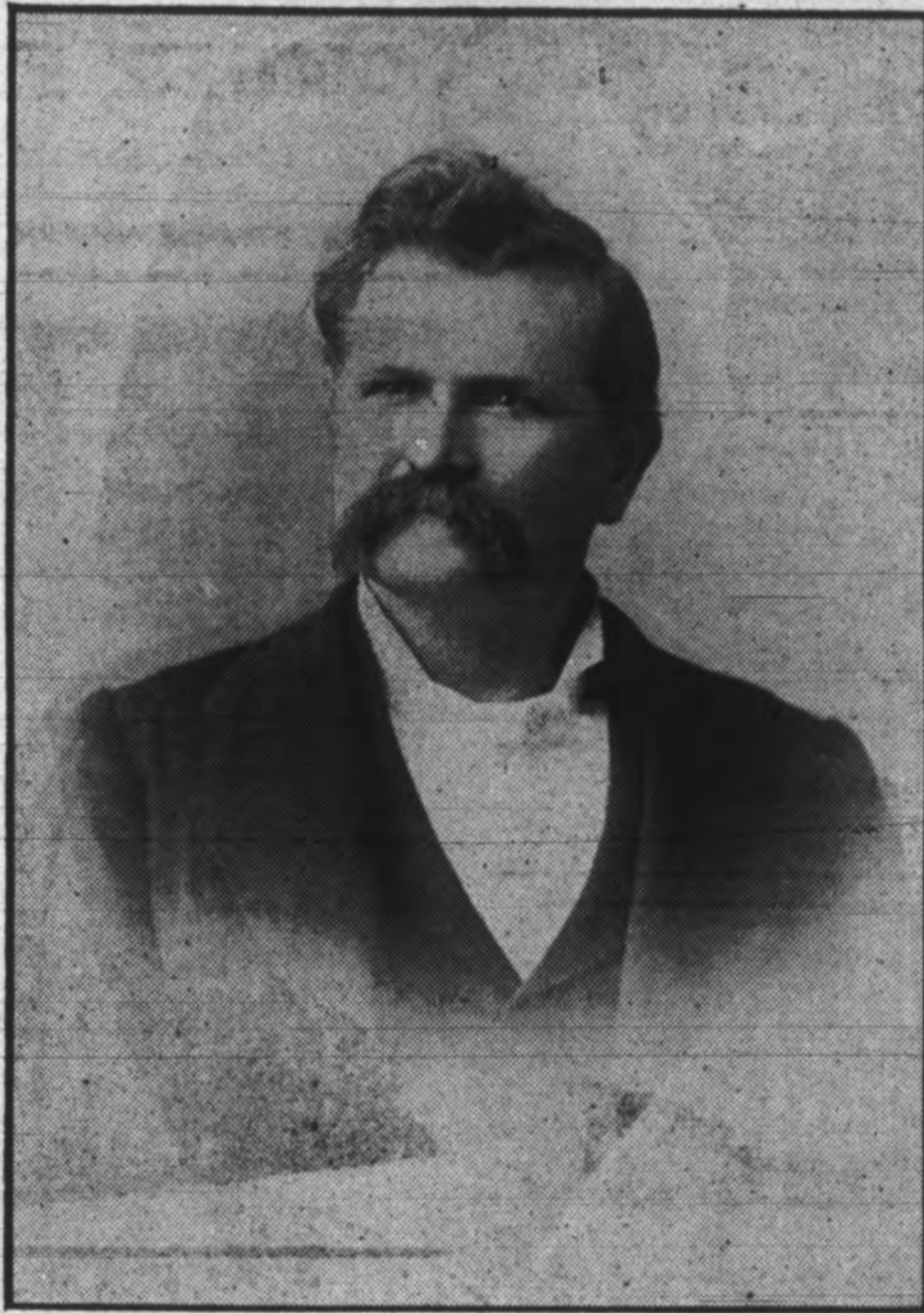
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VOL. 30.

BIRMINGHAM, ALA. MARCH 18, 1903.

NO. 10



REV. R. M. HUNTER, ELBA.

Last summer we heard brother Hunter make a speech for the Baptist Collegiate Institute at Newton and we knew that he was a power in our denominational affairs in Southern Alabama. We need aggressive Baptist workers like R. M. Hunter, who believe in Baptists and Baptist Institutions. He is a man of convictions.



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EVERY MAN'S DUTY TO HAVE

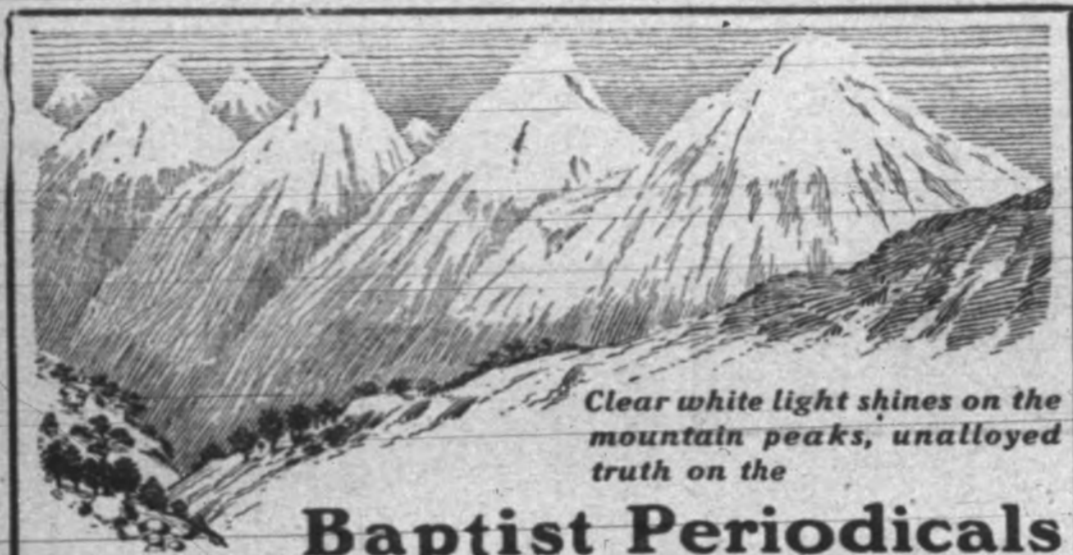
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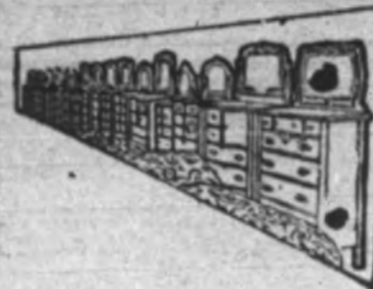
Clear white light shines on the mountain peaks, unalloyed truth on the

Baptist Periodicals

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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<i>per copy! per quarter!</i>			
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Young Reaper (semi-monthly)	3 1/2 "		14 "
Young Reaper (monthly)	2 "		7 "
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American Baptist Publication Society
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Soda Mint Gum
Vending Machine
given free with 1,000
pieces (\$10 worth)
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.

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.

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

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

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

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ADVERTISE WITH US! Sherrouse Medicine Co., N. O., for free Samples.

THE SOUTHERN BAPTIST and ALABAMA BAPTIST

Organ of the Baptist State Convention of Alabama.

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

\$2.00 Per Year.

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

OUR EDITORIAL STAFF.

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

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



Our Mail-Bag

Brother Arnold S. Smith writes: May heaven's blessing rest upon you and your work.

Rev. L. N. Brock writes: You are giving us an "up-to-date" paper. God bless you. More of my people must take it.

Rev. J. H. Foster writes: The paper is getting better all the time and I feel like the denomination will rally to its support.

Bro. A. J. Hubbard writes: Your paper grows better with each issue. May God bless you in your God given work, is my prayer.

Bro. C. C. Heard writes: God bless you in your effort to give us a good paper and I do not hesitate to say you are making it better all along.

Rev. W. J. Elliott writes: We had exceptionally good congregations in Wetumpka Sunday with one addition by experience and baptism.

Brother Quisenberry writes: May He guide you in writings. Your position is one of mighty responsibility and opportunity. My prayers are with you.

Bro. C. T. Culpepper writes: May this year be one of great blessings to you. It is my prayer that God may guide you. I am enjoying our paper more and more.

Rev. C. H. Weatherbee writes: I venture to send you two more articles, hoping that they may be of some service to you. My great object is to do all the good that I possibly can.

Rev. J. W. Sandlin writes: Ft. Payne Church gave \$25 today for Foreign Missions. Walnut Grove and Boaz will do as well each next Sunday and Sunday week. I am happy!

Mrs. L. B. McLeod writes: May heaven's richest blessings attend all your efforts and give the people the very best Baptist paper, is the prayer of your friend and sister in Christ.

Dr. A. T. Robertson of the Southern Baptist Theological Seminary writes: I wish you every success in your newspaper work. I am sure you will have the cordial support of Alabama Baptists.

Mrs. Addie Robertson writes: You are giving us a splendid paper, do wish it could go into every Baptist home. I send my paper to some one every week, hoping to get a subscriber. Will continue to work.

Bro. J. M. Smoke writes: I do not know that I ever knew a paper to improve as the dear old Baptist has in the last three months. May God's rich-

est blessings rest on the paper, and its dear editor.

Rev. Geo. E. Brewer writes: May God bless you and our paper greatly this year, and may your most sanguine expectations be more than realized, and may this be the best year for gospel progress that any of us have known.

Mrs. R. T. Wear writes: May the Lord prosper you in your efforts in trying to make the paper to meet the demands of the people, and may it find its way into many homes where it is not now, ere the year closes, is my prayer.

Brother Woodruff writes: You are giving us an excellent paper and I am very proud of it. Wish all the Baptists in the State would subscribe for it. Wishing you much success and praying for God's blessings upon your work.

Dr. P. T. Hale writes: As an Alabamian, I rejoice in the splendid paper you are making. Every first-class Baptist in the State ought to take it. The Lord is blessing us greatly here; over 100 new members were received last quarter.

Bro. B. F. Harris writes: Enclosed find \$2. I have been waiting up to now to get my mind made up to see whether I could pay \$2 for it or not. I find I can't get along without it, so send it along and put me down a life subscriber, as long as you keep the paper at what it is at now.

Miss Mattie Beeson writes: This would not seem like home without the weekly visits of the dear old Baptist. It has been coming into this home since many years before my birth. You must not be discouraged. Remember that all great and good things are accomplished through much difficulty.

Bro. E. W. Spire writes: I enjoy our paper very much. It is not hard to see that you are doing everything in your power to make every issue better than the last, neither is it hard to see that you are succeeding. May God abundantly bless you in your labor, is the prayer of your brother.

Bro. F. G. Mullen writes: Enclosed please find \$1 for your very, very good paper. We enjoy it ever so much. We have been taking it ever since it has been published and expect to continue. Am glad to say my health has so improved that I can return to my work for which I praise God. God bless the paper.

Bro. W. L. Yarbrough of Andalusia, writes: Herewith I send you \$2 to pay

for the Baptist another year. I cannot do without it. How the Baptists are prospering! Our paper gets better with each number. Howard is on a "boom." Every Baptist in Alabama ought to stand by their paper and the Howard. God bless you and our paper.

Bro. J. M. Langley writes: I love to read your paper very much. I wish every Baptist home could take it. My church is County Line. We have preaching on the second Sunday and Saturday before by Rev. J. L. Gregory. Our Sabbath school is not as good as we would wish it to be. We trust that our interest may increase in studying God's word. We hope for better times.

Bro. F. M. Caine writes: I find it out of my line, in this short life, to do without my denominational paper. I will do all I can to help to put it in every Baptist family in my community. May the Lord bless you in all your good undertakings. May you prosper and be happy. Hoping that you may double your subscription during the present year, with much Christian love, I am yours in the Christ.

Bro. J. H. Bush of Heard, writes: Your paper is just splendid. We just simply can't afford to do without it in our home. 'Twould be better to cut off the pantry or larder supplies than to miss it. Oh, how I wish our churches could realize the scarcity of young preachers, and pray in the spirit for laborers to be sent into the field. I have in mind just now a number of churches without pastors. May the Holy Spirit lead some spirit filled young men to enter our ranks, and help spread the tidings abroad.

Bro. S. J. Cat's wrote some time ago: We have been charmed and pleased beyond compare at our home by the arrival of a little lady to whom God hath given a fresh, beautiful soul from the angel world. This little one has fulfilled a cherished wish of mine—and so she will bear the sweet name of her mother—than whom there is no nobler woman in Alabama. Alice May Catts. May the Lord bless her and make her a missionary in His great work. The greatest riches in this world is a large family of children and as the poem says, "We have a fine mess of them."

Conversion.

III.

The word "conversion" occurs but once in the Bible—Acts xv. 3. Paul and Barnabas, with other brethren "being brought on their way by the church, they passed through Phenice and Samaria, declaring the 'conversion' of the Gentiles" (Heathen). The word "convert" occurs only twice—Isaiah vi 10; and James v. 19. The word "converted" occurs nineteen times. The words "convertette" and "converting" occur but

once each. I have given each of these passages and their contexts a careful going-over. The word convert means "to turn, or be turned"—Webster. The word conversion expresses the act of turning, or being turned. The object, or thing, behind and before the conversion—the turning—has everything to do in determining the character of the conversion. Conversion may be moral or spiritual, or both. A man may convert himself, or be converted by others; and not be saved. The drunkard, the liar, the thief, may turn, or be turned, from their drunkenness, lying stealing, to sobriety, truthfulness, honesty, and never be saved. Moral conversion, pure and simple, is just a reformation of one's moral character; that is all of it.

Spiritual conversion is not the new or spirit birth; it is not the act of the Holy Spirit, but always follows the birth of the spirit. The new spirit birth is the cause which produces spiritual conversion. The new spirit birth is all of God and never occurs but once. Conversion, moral and spiritual, is always the act of the creature, either the turning himself, or being turned by others; of course circumstances and influences are to be taken into consideration, in both moral and spiritual conversion. Both moral and spiritual conversion may, and do occur often in the lives of the lost and the saved. Several of the very chiefest of the Apostles, were converted many times; notably, Peter, John, James, and Thomas; but Peter more often than any of the rest. All of these were never saved but once each; they were never born of the Spirit but once; they were never regenerated at all, in the sense that they were born of the Spirit the second time, and it takes just that to make a spiritual regeneration. So that conversion is neither the birth of the spirit nor regeneration, for that will occur only with the bodies of the redeemed at the resurrection of the righteous dead; see 1 Cor. xv, 51-52; and 1 John iii, 2. The churches of Jesus Christ, are God's light-houses and God's life-saving stations for a lost world tossed about on the stormy sea of sin and death. These churches were not for the reformation of a world of dead sinners, for after they are reformed they are dead sinners still. Many thousands of sinners have passed through moral conversion and have been reformed in their outward lives, and have been received into the churches, and are still without hope and without God; but thanks be to God, when a poor sinner believes on Jesus Christ and is born of the Spirit, his conversion from Satan to God, from sin to righteousness, and from self to the Jesus Christ, is sure to follow.

James F. Edans.

Girard, Ala.

WOMAN'S WORK

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

CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

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

Study Topic for March: The Colored People.

WORK AMONG NEGROES.

They are turning to us for help as never before since the war. On the plea of poverty, we can no longer excuse ourselves. The existence of nearly ten million of negroes in our midst and in the condition in which they are, is not a fact which can be ignored. The co-operative work of the Home Board with the Home Mission Society needs to be supplemented in some other way.—Convention Report.

COLORED PEOPLE IN INDIAN TERRITORY.

When the Indians now occupying the Territory were moved by the Government from their former homes, many of them were slave owners. The condition of those whose masters were savage was deplorable, and we can see the result of it among the colored people now in the Territory. Indisposition to work is the feature of their life, though land is available to the negro of Indian Territory under easy terms. When the history of missionary work among the negroes is written, the heroic efforts of the pioneer missionaries in Indian Territory and their self sacrifice will shine like stars. Few know of it, thinking, possibly, that such lives are only lived in the heart of Africa.

Through Rev. Alexander Reid, a Presbyterian missionary, the original Jubilee Singers are indebted to Uncle Wallace and Aunt Minerva, two aged negroes in Indian Territory, for six of their plantation songs, two of which were, "Steal away to Jesus," and "I'm a-rolling, I'm a-rolling." Mr. Reid happened to be in Brooklyn, N. Y., in 1871, when the Jubilee Singers were there for the first time. Learning that they had a very limited number of songs, although not a musician himself, he taught them the songs which he had learned from the old ex-slaves when he labored in Indian Territory. Fisk University certainly is greatly indebted for "Steal away to Jesus" as it was the most popular song ever sung by the Jubilee Singers.

SIGNS OF PROGRESS.

The National Baptist Convention (colored) in three years increased its constituency from 6,000 to 1,854,600.

A publishing house supplying quite 10,000 Sunday schools in this country and across the seas, and giving employment to scores of negro boys and girls is part of its work.

A Foreign Mission Board, under whose auspices nineteen missionaries labor in heathen lands, is the fruit of but five short years. When we consider the condition of the people to whom appeals are made to support the missionaries, how great are the results!

The Home Board of the National Baptist Convention appealed last year to the Home Mission Board S. B. C. for an appropriation of \$250 to aid in the employment of two colored women to labor among the colored people. The amount needed was given for this special purpose by a lady in Maryland. In referring to the gift, the corresponding secretary of the Colored Women's organization writes: "Southern white women, among whom most of us live and labor, have convinced us, once for all, that they have hearts that can be touched with our needs, if we only demonstrate a desire to help ourselves. We are most thankful."

Dr. DeYampert is a graduate of Tuscaloosa Institute, a school sustained by the Southern Presbyterian Church. He has qualified himself to go as a medical missionary. His early training, however, was at Burrell School, Selma, Ala., one of the chain of such institutions supported by the American Missionary Association.

TWO AFRICANS FOR AFRICA.

The Presbyterian Church, South, is sending to Leubo, its flourishing mission on the Upper Congo, Dr. L. A. DeYampert and Althea Brown, both colored. The American Missionary says of her: "Miss Brown is well prepared in every particular for this missionary service. She was trained in the public schools of Mississippi as a child, and came to Fisk University in early womanhood. She completed a course of study in this institution, struggling against poverty and overcoming many difficulties. She taught during vacations, and in this way not only supported herself in her student life, but also accomplished an important work in a neglected community."

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ANOTHER VIEW OF DUTY.

"Negroes have souls to be saved, minds to be developed, and their own spheres of usefulness to be filled. Christian white people should do everything in their power under the grace of God, to help the black man meet and discharge the conditions that are upon him. He needs material support. Help him to employment as cheerfully as you do any one else. Teach him the best means of support, and we need not be humiliated if we are found engaged in the same employment and working at the same place. Help him to the fullest education of which he is capable. Build schools, colleges and universities for him, and prepare him for the highest conditions of usefulness. Preach the gospel to him in Christian sympathy, tenderness and love. Help him to build churches and co-operate with him in every proper effort to advance the kingdom among his people and throughout the world. It should be your special delight to see him grow in grace and in the knowledge of God, as well as in the knowledge of man and the utilization of things.—Ex. Gov. I. W. Northen."

Y. M. C. A. WORK AMONG COLORED YOUNG MEN.

A splendid beginning has been made by the Young Men's Christian Association among colored young men, and wonderfully well adapted are the methods of this organization to the peculiar needs of these young men.

In 1875 the International Convention

of Young Men's Christian Associations met in Richmond, Va. The colored pastors of that city petitioned the Convention to consider the needs of the young men of their race. The petition was received, and prayer was offered for this new and important field. In 1877 the Convention was held at Louisville, Ky., and the question was again considered, and resulted in favor of opening the work.

There are two main lines of work: The work among students, and that among men in cities. There are now sixty five associations in colleges and normal schools.

The first substantial effort made among the colored young men in city work was at Norfolk, Va., in 1888. This work is more difficult than the student work. A short description of the building and the work carried on there will give a fair idea of what is being attempted in the twenty-five cities and towns where we have organizations.

The Norfolk building has on the first floor two storerooms for rent, gymnasium, baths, lockers, and rooms for educational classes; on second floor, the secretary's office, reception hall, parlors, reading room, library and boy's room; on the third floor, spacious hall for Sunday meetings and lectures. We attempt to aid the church and help the young men by providing a proper place for them to spend their leisure, surrounded by wholesome literature and innocent amusements. We welcome the stranger, and try to win those who have not surrendered their lives to Christ! We have a field that is not touched by any other agency. In most of the cities, especially southern, there is no respectable place, outside of the home and church, for a young man to profitably spend his evenings. We are trying to meet this need, and offset the saloon and club, with their baneful attractions, which are corraling thousands.

This agency is one of the forces necessary to bring the kingdom of our Lord on earth.—Secretary International Committee.

Program

For the Meeting of the Associational Missionary Union to be Held at Woodlawn March 20th.

MORNING SESSION.

Devotional Exercises—Subject: "Growing"—Mrs. J. M. Dewberry, assisted by Mrs. Harvey Moore and Mrs. W. B. Henderson.

Song—"Take My Life."

Reading of Minutes and Reports from Churches.

Song.

An Evening with Jesus in a Missionary Meeting, Jno. xx, 19-25—Mrs. Bussy.

Song.

Address—Dr. A. P. Montague.

Dismission.

BOX LUNCH.

AFTERNOON SESSION.

Meeting in Charge of Woodlawn Ladies Open Discussion of Home Department, the President in the Chair.

Short Business Meeting.

Mrs. A. J. Dickinson,

Chairman Program Committee.

Appointments for Mrs. T. A. Hamilton.

Mobile and vicinity, March 17th to 23d. This includes churches in the city and Zion, Citronelle, Whistler, Vinegar Bend, Bayou la Batre.

Bay Minette, March 23d; Atmore, 24th; Monroeville, 25th; Tunnel

Springs, 26th; Camden, 27th; Furman, 28th; Pine Apple, 29th.

W. B. Crumpton.

B. Y. P. U.

We call attention again to the change of the place of meeting of the B. Y. P. U. Convention. The South Side Church, Birmingham, is undergoing extensive repairs. This work was begun with the expectation of having it completed in time for the Convention. At the last moment the contractor informed the church that he could not complete the work in time, so the East Lake brethren kindly came to the rescue of South Side, and agreed to take the Convention. This change was made necessary by reason of the fact just mentioned. This does not add anything to the expense of the trip. Just come to Birmingham and take the electric car to East Lake. It is a pleasant ride over one of the best lines in the South, and it will cost you only five cents. It will take only fifteen or twenty minutes to make the trip.

NEARLY HERE.

The meeting of the B. Y. P. U. Convention is rapidly approaching. The program is a very strong one. The committee has secured the very best talent to be found in the whole southern country. Then if you will look over the program you will see that there is also sufficient variety to prevent monotony. The committee is to be congratulated for the wisdom displayed in their work, and deserve the thanks of all who are interested in the work of the Convention.

FEAST SPREAD.

Now the feast has been provided for, and will be spread when we meet at East Lake, and the invitation has been sent out. "Come, for all things are now ready." But you cannot taste the rich provision unless you accept the invitation. So we would impress upon you the importance of getting ready.

THE PASTOR'S DUTY.

Pastors should begin to agitate the subject among their young people. The attendance at East Lake will depend largely upon the pastors of the State. If the pastor is slow to take hold of the matter, let the president of the Union take it up, and see that a large delegation is appointed. Some member of the Union would do well to make up a purse to pay the expenses of the pastor. He will appreciate it and you will feel happy over it. But do not forget to ask the Lord to be present in the power of Holy Spirit. Without His presence all the array of talent presented by the committee on program will amount to very little.

SEND IN NAMES.

Let every Union in the State be represented, and every church that has no Union should also send representatives. Don't forget the change from South Side to East Lake. The East Lake people will be greatly disappointed if we do not have a full Convention. So send in your name to H. B. Wood, East Lake, at once.

BAPTIST RALLY

At Healing Springs, commencing Friday before the fifth Sunday in March. Drs. Cox and Crumpton will be with us. Be sure to come on Friday, as Dr. Cox will return to Mobile on Saturday, and if you wait until Saturday to come you will miss his talks, etc. Everybody is invited. Dinner on the ground each day. The services will close after the 11 o'clock sermon on Missions by W. B. Crumpton.

T. E. Tucker.

About Men, Women and Things.

Birmingham Notes.

Pastor W. M. Blackwelder spoke at both services at Woodlawn Sunday.

At Wylam, Pastor O'Hara spoke on "Giving," to a good house. Received two members by letter.

Rev. H. R. Arnold, of East Lake, preached at Avondale both services. One received by letter.

All-day singing, fifth Sunday in March at Packers' Memorial Church, Avondale, Ala. The public cordially invited.

Rev. J. M. Shelborne preached a missionary sermon in the morning and at night on "Leaven," at Ruhama Church.

Rev. L. M. Bradley supplied for Bro. Thompson, at Bessemer, Sunday and reports fine congregations, and the work progressing there.

Missionary Pastor L. T. Reeves filled his pulpit at East Birmingham, Kingston Station, and is doing a good work and well liked by all.

Dr. A. C. Davidson spoke at both services and in the afternoon had the District B. Y. P. U. to meet in the Southside Church. Had two accessions by letter.

Missionary pastor Rev. W. R. Adams, has good services at Packer Memorial Chapel, Birmingham, preached at both services. The Ladies Aid Society is doing good work.

The Sunday school and work at Powderly is encouraging. Rev. J. G. Murphy is supplying there and his work is bearing good fruit. He preached to appreciative congregations.

Missionary pastor Rev. E. G. Fenn, is doing a fine work at Brookside and getting in shape to start their house this summer. He also has in charge the mission work at Sayreton Mines.

Brother Morgan preached for Pastor J. O. Colley, at West End, and had a fine day. The Ladies Aid Society cleared \$35.00 at an entertainment last week, which put them out of debt.

Pastor Walter S. Brown, the superintendent of missions, preached at Fountain Heights Church on "Chastisement for Repentance," and "Salvation by Grace," to good congregations and received one by letter.

Rev. H. W. Provence read at the Ministers' Conference Monday, a digest of Dr. Sandy's book on the inspiration of the Bible. It was very fine and was well done. All enjoyed the paper and the discussion that followed.

There will be an all-day singing at the Packer Memorial Chapel, near the Avondale Cotton Mills, on the fifth Sunday, March 29th. It will be in charge of Mr. Warren Baggett, who is the Sunday school superintendent and leader of the choir. It will be good and the public is invited.

Pastor J. F. Parker baptized two at Green Springs Church, Birmingham, on first Sunday and has been baptizing at nearly every meeting for several months. The Sunday school has increased 50 per cent since the first of the year. They have a good prayer meeting every Wednesday night and a fine singing on Sunday afternoons.

Superintendent Walter S. Brown is raising money for church extension on

the mission field around Birmingham and expects to call on each member in more than one way until he gets a sufficient number of monthly, quarterly, or yearly contributions. Prepare yourself to give when he calls. The work is pressing and needs it, and he will not let up until he gets all on his list of givers. The only way to get rid of this work is to pay out.

Pastor J. M. McCord spoke at New Prospect Saturday and Sunday, services well attended and good revival spirit seems to permeate the community. At the Sunday afternoon prayer meeting there were over a hundred out. The W. A. and M. Society has very encouraging meetings. Two received by letter. He expects to have the assistance of Brother Shelborne in a protracted meeting beginning the fifth Saturday and Sunday, March 28th.

Pastor Provence reported a good day at Ensley, notwithstanding the rain, Sunday. They had passed the \$800.00 mark, the amount set for the Howard College fund, in their canvass of the membership and feel sure it will reach \$1,000.00 before they are through. That is fine for Ensley and it was only a mission station three years ago. It pays to spend money on our district missions.

Dr. A. J. Dickinson spoke at both services, at First Church. In the morning on "Church Letters," and at night on "Religious Education for our Young Folks." He will take up the study of "The Life of Jesus," with his young people and asked for volunteers. It will no doubt be very interesting. Each member of the class will be allowed to write his own life of Christ as they go along.

Rev. J. L. McKenney, of Trussville, pastor of Irondale, Hebron, Pine Grove, and Rocky Ridge Churches, has a fine field and made a good report of progress which was very encouraging. Pine Grove made him a Christmas present of a buggy. This church and Irondale recently bought organs and have organized W. A. and M. S. He has received on an average of one member at each meeting.

The Birmingham District B. Y. P. U. meeting at Southside Church, Sunday afternoon, was a decided success. This was a good and auspicious meeting, full of youth, vim, enthusiasm and inspiration. It was a rainy day, but nearly every union in the District was well represented in numbers, nearly filling the auditorium. Then, each report was a fine showing that they are not only getting good, but doing something. The motto is "We study that we may serve," and they are living up to it.

Editorial Correspondence.

J. W. Hamner.

Many times have I crossed the "Black Belt" of Alabama on the train, and have ridden over some of it on horseback, but not till this week have I realized how rich are these lands. I have traveled over Texas, and I do not believe any finer or richer lands can be found there than in our own "Black Belt." I am just afraid to say how rich I think it to be. The people, many of them, are rich too. The possibilities

for farming here are beyond believing, I am sure.

The agricultural, mineral and manufacturing industries of Alabama make "going to Texas," or anywhere else a thing of the past. If you want "Gulf breezes," go to the "Black Belt," for there I am told the summers are regaled by them; if you want wealth, go to the "Black Belt," for all you are looking for is in its productive soil; if you want chills and fever, go to the "Black Belt," for there are quite as much here as in Texas, or any other rich country. The people are "Ante-Bellum" in their luxury and wealth. The negro is a better citizen and servant here than in the hill country, notwithstanding "He is five times as many as the white people."

PIKE ROAD.

Pike Road is one of the "Black Belt" towns. Small, but important. It is the depot of supplies for a large farming, or rather I should say, plantation section. Only about half a dozen Baptist families live in the town and I sent the "Baptist" to all I found. They have no Baptist Church, but I believe one should be organized at once. I liked the people very much indeed. As in all this prairie country now, almost, Pike Road has artesian water.

FITZPATRICK.

Fitzpatrick has a nice new Baptist Church, a fine school and nice people. Like Pike Road, it is a depot of supplies for the surrounding prairie plantations. How leisurely these "Black Belt" towns take things. They are not even in a hurry to get out of the way of smallpox—not even afraid of the loathsome disease. I was glad I was immune.

UNION SPRINGS.

Union Springs is always looking up. Found Bishop Monerief "busy as a bee in a tar bucket"—behind with his work by reason of his recent "bridal trip" to "The land of flowers," and doing his best to catch up. I was charmed with the pretty bride of the Bishop. If I am any judge of a minister's wife, Brother Monerief has married himself rich. God bless the Baptist preachers; and the Lord be praised for giving them such noble help-meets. The new house of worship is going to be beautiful—and it ought to be so, in order to fit the folks, the pastor and "assistant pastor."

VINCENT.

Vincent is one of the nice North Alabama towns. Bishop O. P. Bentley is the happy pastor. Bentley is another preacher with a charming preacher's wife and bright, obedient, promising sons and daughters. How I did enjoy my visit to his home. Here they have a nice house of worship located on one of the most desirable lots in the town. A good membership, about 130 strong. The church maintains a good Sunday school and live prayer meeting. Also there is a "Girls' Prayer Meeting" that has been in progress for two years. They meet regularly each Sunday evening at 3 o'clock. Minutes of each service are kept. There is not a girl over nineteen years of age in the meeting. Thirteen girls have attended regularly since the organization and recently they have been re-inforced by two daughters of the pastor. Some girl reads a chapter, leads in prayer, and another previously appointed, reads a

selection from some able minister, or brother, bearing on the subject for that service; and others lead in prayer. All the girls pray in the meeting when called upon. They pray for the foreign missionaries, the pastor, the aged in the church, the unsaved and the community at large, etc.

Now comes the item of greatest interest: two of these girls have declared their intention to give themselves as foreign missionaries. The pastor is happy over the results. God bless these consecrated girls every one of them.

Camp Hill, Ala., March 14, 1903.

X-Rays.

By Our Field Editor,
MILLPORT.

I was at this town ten years ago in company with R. M. Hunter. We were holding centennial meetings. Brother Baird was the pastor then and he is the pastor still, and has done a great work here as he has in all this country. I secured subscriptions for the paper from almost every Baptist family in town and some who were not Baptist. The friends of Bro. J. S. King will regret to learn of the burning of his splendid home recently. He lost almost everything, but he expects to rebuild as soon as he can get himself together again.

KENNEDY.

What a change at this place since I was here in Baptist affairs. Then they were very weak, now they are very strong. Doctor Baird said they had succeeded over there by being faithful and keeping on good terms with folks that were not Baptist. "Keeping sweet," he says is better than "pepper and vinegar," and yet he declares the "whole counsel of God." I enjoyed preaching for them, both on Saturday and Sunday, for they have religion enough to have Saturday preaching, and we had a good crowd. We spent the night with Doctor Collins who has had a sore affliction for more than a year, but he is cheerful and happy although his afflictions are great.

FAYETTE.

I got off the train and went straight to the pastor's home, where I found a warm welcome, meeting for the first time Sister Wood, and Davis, their little girl, who was named for the late Dr. Davis, although I felt like I knew them before. I preached for Brother Wood at night, to a large congregation. The Baptists are having preaching every Sunday, for the first time in the history of the church, and are delighted with the arrangement. It is an inspiration to visit such people. The plans they have inaugurated for future work, the zeal and enthusiasm with which they are doing things, the good things they are saying about their minister and the joy experienced by him in the work is truly a joy to behold, and lastly, as the preachers say, Wood never knows when he has helped you enough in circulating the paper, and doing other good things. The Baptist Church is a real beauty and they all feel very proud of it since they have finished it. You will hear more from over here in the future.

OAKMAN.

When I was here last this place was called "Day's Gap," but for reasons

(Continued on page 13.)

CORRESPONDENCE

The Main Current.

The main current of the life of a young Christian is a prophecy of what that person's character will be during middle life. The fact needs to be deeply impressed upon the mind of every young Christian that it is of the utmost importance to one's self and to the cause of Christ that the main current of their life shall be set most positively in the direction of loyalty to gospel principle, devotion to the wishes of God, and hence such a service in everyday living as will give clear proof to the world that one is a Christian indeed.

I write thus because I see so many young people, belonging to churches, whose main current of life is in the direction of worldly pleasures, the gratification of self and catering to the enticements of unconverted associates. I know a young married man and wife, who for several years have been members of a church, and they are regarded as being among the best society people. What is the chief current of their lives? So far as it relates to strictly Christian affairs it is wide of the true line. They are honest, lawabiding and respectable, but not any more so than are thousands of young people who make no profession of religion. They do not deny themselves of any worldly pleasure which they care for; they attend the theatre, public dances and private card parties, and practically have no regard for the weekly prayer-meetings of their own church. When the weather is pleasant they attend the Sabbath morning services at church, just as many others do who belong to no church. My readers can easily see what the main current of the life of this couple is. I need not say that, so far as Christian influence is concerned, they are distinctly powerless.

If an unconverted inmate of their home were to become desirous of obtaining salvation he certainly would not ask either the man or his wife to show him the way of life. Of course the convicted one would not ask either of those persons to pray for him. Is it not a great pity? It is indeed, sad. Readers, what is the main current of your moral life? Is it towards helping others into Christ's kingdom? O, a wasted Christian life is truly terrible!

C. H. Wetherbe.

The Cry of a Hungry Soul.

Who knows the anguish of a hungry soul—a soul stirred to its utmost depths with a sense of destitution, and burning with an intense desire to know God? Oh, what tongue can translate into language the intrinsic meaning of the words, "hunger and thirst after righteousness?"

Touched by the divine message and inspired to lofty ideals, the first taste of religion fails to satisfy, and only awakens an ardent longing for a deeper insight into God's purpose; and how perplexing grows the situation when, with firm resolves to tread the Godward path, the young Christian begins to grope about, seeking that wherewith to satiate his starving soul.

His first impulse is to turn to the church, but here, oftentimes, he is repulsed by its worldliness, by the lack of

spirituality, if not in the pastor, in many of his leading members. About him he discerns a few—only a few—who have reached that higher plane, that heavenly table-land, and are living in intimate companionship with God. Oh, the unspeakable joy that must attend such an attainment of grace! and do not their very countenances testify to the peace and happiness that overflows within? Such an absolute abandonment of self-will to God's! Such a complete and implicit surrender! Step by step have they gained that glorious eminence where they can glorify God either in joy or sorrow. O, for such a religion! Oh, good Christian, can you not teach the seeking ones the way of such a salvation? Pastors—shepherds entrusted with the sacred keeping of your flocks, give us light! feed us! Feed us not with brilliant rhetorical phrases and magnificent flights of oratory, but give us the grand, sweet, and simple truths that will lead us up into a higher and deeper apprehension of Him.

E. B. C.

From Louisville.

Louisville has borrowed for about twelve days your godly and earnest Quisenberry of New Decatur. He was with us at McFerran Memorial Church, and great good came to us through him. It was a revival indeed, and many souls were saved. There was not the least thing sensational, and yet the people came increasingly. Up to last Sunday there had been thirty additions, and there will be others to join us who, during the meeting were saved. The preaching was tender, earnest, bold and Scriptural, and many of the conversions took place in the homes of the people. I praise God for such a spiritual and consecrated city church as McFerran. With all its culture and social position and learning the membership love God, and love to hear such preaching of the old gospel as that of Brother Quisenberry. When I hear him in a meeting I think he ought to be an evangelist; when I work with him in his church, I feel that he ought never to leave the pastorate; when I hear him talk missions, I wonder that he is not on the foreign field; when he takes hold of mountain schools, he seems to be the very man for such work, and when he addressed the Seminary Missionary meeting on "The Colporter," some of us felt that he was the Joseph who was interpreting to us our dreams of this work, and that we would like to see him in charge of just such a work under our Sunday School Board.

The New Decatur brethren would be doing a great good if they sent this man out oftener to serve the cause of Christ in a larger field. May God bless him and his work, and give him many years of usefulness and service.

W. W. Hamilton,
Pastor McFerran Church.

My Experience.

I connected myself with the Missionary Baptist Church of West Point, Miss., at the age of about fourteen years. I felt sure of a change of heart, but when I was fifteen years old, despite all father could do or say, I went into a railroad office and learned the art of

telegraphy. After nearly two years I secured a position with the K. O. M. & B. Railroad near Memphis, Tenn. I shall never forget the dressing case mother packed for me, and in it a testament was placed by her. But I did as all others have done who have no regard for the Lord's Day, soon grew cold and indifferent towards my religion, and drifted further and further away, until my conscience was seared and I had become addicted to most of the sins of the day. I soon found myself a slave to the use of tobacco, falling into the drink habit and many other sins calculated to bring shame and suffering upon a man. I worked over the country from the Atlantic to the mountains of Colorado, seeking contentment. Finally I drifted into the Birmingham district, and located as agent of the Southern Railway Company at Republic, Ala., at which place, thanks be to God, I found the long sought peace and contentment, but it was not of this world. I came to Jesus, who gave rest unto my soul, and by grace was I saved through faith. Since that time I have been striving to build up a strong faith in God, a fullness of faith, a faith that does not stop at believing that I am saved, but a faith that lays hold of God, and which is so true, strong and unwavering will move the mighty God to action when I make known my wishes to him concerning the work of his Kingdom. Read the 11th chapter of Hebrews and you will get a clear idea of what faith will do. We cannot please God without faith, neither can He use us to the extent He desires unless we believe Him able to do whatsoever we ask of Him. Oh! my God, how it grieves my heart to see how crippled in faith is all Christendom to-day. May God of Heaven and earth move in power among his servants. Jesus Christ has all power in heaven and in earth. He tells us that what we want He asks the Father in His name and we shall receive it. Thousands of the professed followers of Jesus today are not standing firm on His promises. Oh! why not, we all acknowledge that by faith the windows of heaven can be opened, yea the aliens put to flight. Oh, I fancy I can hear God speaking to His servants in thunder tones today, saying, Why don't you put on the breast plate of righteousness through implicit faith in me! and I will give you more power to labor in my vineyard.

We, as servants of the most High God, can stop Sunday work, break up gambling hells and numerous other outrageous evils committed in our presence. The people of God should rise up in a body and make war upon these evils, not lacking in faith, instant in prayer and He will give us the victory. Where you find one who possesses such faith, he, like David of old, is wont to be frequent in prayer.

God's servants are not lacking in work, but I do believe they are in that unwavering, abiding faith that knows no doubt when talking to our blessed Lord and Master, I am afraid those of little faith constitute the majority of the Christian membership today, yea even the pulpit.

J. G. Murphy.

Mississippi Matters.

H. M. Long.

While Alabama is grappling with the dispensary problem, Mississippi is aiming several steps higher, in pressing to-

wards the goal of Constitutional prohibition. Though local option has accomplished wonders in the direction of ridding our State of the accursed whisky traffic, yet the friends of prohibition will never be satisfied short of the incorporation of an amendment in the organic law of our State, providing for prohibition for all time to come.

Being disappointed of statutory prohibition by the present legislature, we are bent on electing a legislature, if possible, that will give us what we want along this line. It goes without saying, that prohibition will be injected into the political campaign this year, as one of the liveliest issues—if not the liveliest without exception—before the people.

Pursuant to a call by some of the staunchest friends of the cause, a prohibition mass meeting was held in our capital city, Feb. 17th, and among the proceedings, some ringing resolutions were adopted, urging the next legislature that is to meet in January, 1904, to provide for an amendment to the Constitution declaring for prohibition, to be submitted at the proper time to the people for their approval or rejection.

In these resolutions the legislature is also requested to enact a law providing for statutory prohibition until the amendment to the Constitution shall become operative. It may be confidently asserted that at no far distant day, Constitutional prohibition will be not only the portion but the pride and joy of Mississippians—to be handed down as a precious heritage to the generations that shall succeed us.

How the spirit of education is growing all over our country! In some parts of Mississippi there have been three consecutive years of short crops, and yet the schools were never so largely attended or more prosperous.

Our own Mississippi College is in the midst of the most prosperous session of its history, having about reached its coveted 300 pupils. Blue Mountain Female College, the pride of Mississippi Baptists as pertains to the education of our girls, has, it seems, gone beyond the expectation of its most sanguine friends. The same may be safely said of both our State colleges.

The spirit of missions in our churches, is likewise on the increase, if one may judge by the liberal contributions flowing into our treasury. Here and there is to be found a church that agrees to support a native helper on the foreign field; while occasionally one may be found that aspires to the maintenance of a foreign missionary. Thus the good work goes on and the burdened hearts of our secretaries are made glad, but above all, our God is glorified in the salvation of the lost.

Several of our churches are now pastorless, among which may be mentioned Aberdeen, Greenville, Sardis, Cold Water, and Hernando. Some of these have been without pastors but a few months, while others have been thus a year or more.

Suffer me, in conclusion, to congratulate the editor on the marked improvement of the Alabama Baptist and to indulge the hope that your readers may not only enjoy the feast of fat things found in the paper from week to week, but that they may, with all readiness of mind, bring their purses under tribute, and rally speedily to the support of the paper.

Columbus, Miss.

Vacation Sundays: Rotterdam.**II.**

Our party consisted of two, my brother and myself. The first church we visited was a Roman Catholic church, for though Holland is the home of a very sturdy Protestantism, Catholicism is abundantly in evidence. We found a large and richly ornamented church crowded with worshipers, many of them standing in the aisles. The music, which proceeded from a gallery overhead, was mixed up in an incomprehensible way with the intoning of the priest. The congregation, with varying degrees of devoutness, followed the service, every now and then falling upon their knees, frequently the signal for this being given by the tinkling of a bell which indicated various stages in the celebration of the mass. A priest clad in what looked like a white flannel robe, with a cord around his waist, strode down the crowded aisle carrying in his hand a sort of mop resembling an enormous white chrysanthemum. With this mop I became more intimately acquainted than I desired, for while my attention was attracted elsewhere I was startled by something splashing into my face—the chrysanthemum had liberally sprinkled me with holy water. It was no doubt well meant, but having conscientious objections to sprinkling, we decided not to tarry but hasten on to the famous Groot Kerk. This is a huge building of brick, dating from the 15th century, with a square tower nearly 300 feet high. It contains nothing remarkable except a great organ of 6,500 pipes, and several white marble monuments, as ugly as they are imposing, of noted Dutch admirals.

We found part of the congregation seated in chairs on the floor of the church, while part was seated in pews, rising tier above tier from the level of the floor, forming a sort of ellipse whose outer boundary was composed of wooden partitions which closed up the space between the massive columns that supported the roof, except at one end where there was a low rail. This left a broad outer aisle between the columns and the wall of the church which was deserted during the service. There were two women dressed in black with neat white mob caps and aprons, who acted as ushers and also as collectors for the chair space within the rail. People would come and stand a little while outside this railed space and then quietly walk away. Becoming interested in the service we walked around the outer aisle until we met an usher—an old gentleman in long black gown and velvet cap—to whom we made signs and were promptly led up a short flight of steps to a door in one of the partitions and seated in the inside corner of a long pew, the topmost of the tier, in which were already half a dozen occupants.

For a while it was all very interesting. There were two pulpits, one above the other, the lower one, on the floor of the church, occupied by an old man who read the Scripture lessons, gave out the preliminary hymns and offered prayer. In the upper pulpit was the preacher, a strong man in the prime of life, with fine intellectual features. The old gentleman in the lower pulpit kept on his hat—a big shining beaver—all the time the other was preaching.

There was no choir, the music being led by the enormous organ, and yet the congregation sang well, though with a

peculiar, long drawn out melancholy cadences, all the voices being in unison.

When the sermon began the collection began. Half a dozen men, the elders of the church I suppose, started out each with a fishing pole at the end of which was a black velvet bag, which was poked systematically at each person in the long pews. Three times the fishing pole was presented in our pew, at least twenty minutes being consumed by the whole proceeding, the preacher holding forth all the time, neither he nor the congregation being the least disturbed by the collection. After preaching for half an hour, what I presume was a very eloquent sermon, judging by the elegant gestures, clear enunciation and close attention paid by the congregation, the preacher gave out a hymn. We heaved a sigh of relief, for by this time our interest had waned, and it was impossible to get out without disturbing half a dozen substantial Dutch burghers who sat between us and the door of liberty at the other end of the pew. The hymn was one of the Psalms, one of the longest of them. Our neighbor pushed a hymn book toward us—nearly as big as a Webster Dictionary. I was able to make out that it was a Bible, the Psalms having the music, just the air, printed under every line. At last the hymn was finished, the last one of the long slow notes died sadly away when, what was our dismay to see the preacher get up briskly and proceed to preach another sermon just as long as the one he had finished. Three collections, two sermons, numerous hymns and prayers—two solid hours from 10 to 12—and all in Dutch, was too much for our patience. But there was no escape. At length the second pulpit oration was concluded, another long hymn sung, the benediction pronounced and two weary pilgrims were released from a prison house, vowing that never more would they seek after "the chief seats in the synagogue" at least not in Holland.

Early next morning we reluctantly left Rotterdam. We wished we could have made the further acquaintance of the peasant women with their quaint costumes and funny corkscrews of gilded wire worn on each side of the head; it would have been gratifying to have had further opportunities of being reflected in the little mirrors which every Dutch housewife sets outside her windows at such an angle that she may see without being seen the passers by in the street; above all, we would have liked to explore the narrow side streets and byways of this quaint old city, so different from anything we had ever seen "with its combination of streets, quays, canals and bridges, so complicated that you can hardly feel sure whether it is a dockyard or a town, whether there is more land or water, and more ships than houses." But it was not to be. We hurried off for Cologne, traveling on a railroad that instead of being elevated on embankments and trestles was sunk below the level of the liquid turnpikes that intersect the country in every direction. It was a curious experience to look up from the train window and see gaily painted barges and white winged little ships sailing by on a level with our heads. But more curious still was it to see gates without fences, standing on little necks of land, barring the way to little fields (not larger than many a garden plot in America) whose fences were made of water instead of wire. Perhaps this

needs an explanation. As every one knows, a large part of Holland has been snatched from the waves and is several feet lower than the North Sea, from whose inroads it is protected by huge dykes. Consequently land and water are so strangely mixed that, either for the purpose of drainage or because this is the cheapest way of partitioning the land, the fields are divided by ditches five or six feet wide—just wide enough to prevent a Dutch cow from leaping the fence—a gate being set on the isthmus ten or twelve feet broad that connects these little fields.

Our snap-shot view of Holland was enough to make us heartily regret that we could not see more of it and hope that fortune would some day favor us with a more extended acquaintance.

Richard Hall.

Orrville, Ala.

Not Quite Enough.

Alabama has given more to Home Missions this year than had come from that State at the same time last year. This fact is encouraging. Still, it remains that the increase in receipts is not quite enough to cover the increased appropriations made by the Board.

The cool calculations made by the brother in his quiet home require that Boards shall not make appropriations to the point of embarrassment. But it is very hard to deal with these matters in cool business judgment.

The appeals that come to us all through the year are from esteemed and honored brethren who are in extreme situations. They represent to us that imminent peril threatens the cause unless timely aid can reach them.

Thus the Board is urged to go to the utmost limit in meeting these appeals. Besides urgencies, the regular mission work has its constant and growing demands, abridgement of which means injurious retrenchment.

Our people mean to advance in missionary effort. There is not a man of us but in his heart feels the responsibility to God to do more than we have ever done.

The only way to do it is to give personal earnest effort and prayer, which will eventuate in two ways increasing our contributions.

One of them is to interest all who have been giving in giving more than they have ever given. Many are more able to give, and their spiritual growth will be quickened by the increase which their temporal prosperity indicates they should make.

The other way to increase our mission receipts is to interest those who have not been giving. Any child of God will thank you in after years if you will lead him into the grace of giving to missions. Not if you merely extract from him some money in any way you can adopt to make him let you have it, but if you will present the subject to him in such a way as to lead him to want to give, you will enlarge his life, and bring blessings on your own head.

May the Spirit of the Lord lead the Alabama saints to do a noble part in this earnest effort of our Southern Zion to enlarge the work of our Master within our borders. The need is great, the time is short.

Our Home Mission Board has been forced to leave undone much that greatly needs to be done, and some that can never be done because the opportunity is gone.

The blessing of God is upon our mis-

sionaries in gracious power. The Lord be praised.

Affectionately,

F. C. McConnell, Cor. Sec.

Atlanta, Ga.

Brother Crumpton on Farming.

"Plow deeper." I feel like shouting to the farmers from the car windows as I see them plowing. During the awful drouth of last summer, time and again I ran across farmers, whose crops were suffering but little, while around them they were almost dry enough to burn. On making inquiry, I nearly always found the farmers gave as a reason:—"deep preparation."

Passing through the beautiful clay lands between Calera and Anniston, I see the most of the plows skimming over the ground—barely scratching the surface. With such preparation, a drouth next summer means another disaster. I think I wrote this story last year, but it needs to be repeated about this time every year. My father often told it to me:

"A father, when dying, pointing to a field near the house, told his boys there was a treasure in that field. The father was hardly in the grave before the boys hitched up their strongest mules and with their longest plows began subsoiling for the pot of gold, which they fancied was buried somewhere in the field. Failing to find it, they cross-plowed but met with no better success. The field was planted and the crop that grew out of the ground was an astonishment to all who beheld it. The next season the same process was gone through with and the same result followed, but no treasure was unearthed. Whereupon one of the boys said to the other: 'Brother, you know our father was given to the use of parables and he must have meant that if we would plow deep the soil, the increased crops would be the treasure we would find.'"

W. B. C.

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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.

Ambitious Boy.

Every ambitious and industrious boy and girl should remember that there is a "section" in every can of "GOOD LUCK" Baking Powder and should get his mother and his house-keeping-sisters, cousins and aunts to save them for him.

Richmond, Virginia.



THE EDITORIAL PAGE.

The Dispensary.

Rev. Wilbur F. Crafts, Ph.D., in the Baptist and Reflector, says:

"The sale of liquors for medicine and the arts is not at issue. The question is, Should the State conduct the 'beverage' sale of intoxicants? Some good people say so. Their arguments are entitled to respectful attention. What is the essence of their logics. The major premise is: The growth of the liquor traffic, with its attendant evils, is due more to the greed of the seller than to the appetite of the buyer. The minor premise is: If the liquor were sold by government employees, whose salaries would not be increased by increased sales, the profits being devoted to schools and charities—since cheapening the liquors would be considered dangerous—the element of cupidity would be eliminated. The conclusion is: Eliminating cupidity from the liquor traffic thus would eliminate most of its harm.

"The trouble is with the minor premise. The dispensary does not even in theory, much less in practice, dispense with cupidity, but only extends it to a larger number of people, retaining personal cupidity and adding social cupidity. Half at least of the half-million liquor sellers in the United States are bartenders on a salary. How much have we changed their cupidity by making them more respectable employees of government at more secure, if not larger salaries? And as for the others, do we not see men every day gladly exchanging the chance of large profits for security and permanence with smaller salaries? The salaried liquor sellers of the State will at least be prevented by private cupidity from allowing the profits, out of which their

salaries are paid, to diminish to such a degree as to make their services no longer necessary. Surely neither profits nor politics have been eliminated when the office of liquor seller is part of the "spoils."

"Even if personal cupidity is slightly diminished under the dispensary, that gain is more than counterbalanced by the blood-poisoning of social cupidity, when the short-sighted tax-payer is relieved of his school tax, and the poor are helped by increased charity funds, and even reformers are bound with golden chains by appropriations for temperance work out of the liquor profits. The tax-payer does not mind that the liquor traffic, which he is thus bribed to spare when it should be slain, increases his taxes for pauperism and crime.

"The dispensary also intensifies the temptations to drink by its delusive guarantee that the liquors shall be pure, which recalls the earnest words of Dr. Janeway, the leading physician of New York City: 'The worst poison ever found in drink is the alcohol.'

"Yet another way in which the dispensary increases the perils of the drink traffic is by making the rum shop more respectable. It is amazing that any father in a respectable home does not see that it is the respectable liquor shop, not the "low dive," that is most dangerous to his boy. The thoughtless good men who talk of "elevating the saloon," whether by State or church ownership or philanthropic management or "canteens" might learn from a dive keeper, whose saw-dust saloon had been invaded by the white ribbon crusaders. He exclaimed in amazement: 'What are you doing here? Don't you know

this is the place where we punch their tickets for hell the last time? Why don't you stop them up town before they get on the train?' That lesson to white ribbons quickly taught that the most dangerous saloons are the up-town gilded hells where young men 'get on the train.'

"I have thus far considered the dispensary at its theoretical best, as found in South Carolina and Alabama. The Gottenburg plan, that gives a corporation control of the liquor business, as an assured five per cent. monopoly investment, must not be thought of as 'eliminating cupidity.' It is local option that has improved conditions in Norway.

"Those who are seeking for some easy way to deal with this strenuous liquor problem will find that 'blind tigers' have to be fought no less when more dangerous dispensary tigers have been added whose eyes are wide open.

"It is claimed that where selling by the glass is prohibited—the proposed Vermont dispensary does not go even so far as that—and when no sales at all are allowed after dark or on credit, drinking and its consequences are somewhat decreased. But careful thinking will not consider that conclusive, even if proved. If the movement toward complete prohibition is stayed by bribing the tax-payer, the profound German proverb becomes pertinent, 'The better is a great enemy of the best.'

"The colossal failure of government control in South Carolina and Norway is shown with full particulars by Mr. Wm. E. Johnson, in several pamphlets which should be widely circulated wherever good citizens are turning to this Diana of the hour, in succession to

discredited high license, which it so fundamentally resembles in its subtle appeal to the tax-payers' blind cupidity, that allows the very mother of taxes to continue to load down the back of the public if she will only make a small contribution to education and charity.

"Instead of making rum shops into respectable government dispensaries, let us dispense with all government liquor selling, in logical completion of the anti-canteen legislation, in which Congress said a second time, after four years' consideration, that government dispensaries called 'canteens,' selling only beer and wine, and under military discipline, had proved bad for health and bad for order. Twice in unanimous reports, Committees of Congress have said: 'The government should not in any sense be connected with the liquor traffic.' And the same principles have been proclaimed in votes five times in the House and three times in the Senate. Instead of dragging government, whether State or National, into the very act of liquor selling, we should press forward to the fulfillment of the above watchword in the absolute divorce of government from the foul traffic that defiles home and commerce and political liberty. Beyond this negative work of separating the national government from the liquor traffic, looms national prohibition, made possible by the recent decision of the Supreme Court that Congress can absolutely prohibit the sale of any harmful article, whether lottery tickets or liquors, in the whole field of interstate commerce. No change of Constitution is needed, but only of Congress in order to make 'No license' a National law."

Editorial Paragraphs

Rev. W. J. D. Upshaw, of Goodwater, will assist Rev. A. J. Preston of Prattville, in a series of meetings beginning the 3rd Sunday. We pray that their labors will be blessed.

Rev. A. J. Moncrief and Miss Roslyn Patterson who were married recently at Union Springs were the recipients of many charming courtesies before they went to the Land of Flowers on their honeymoon. We wish them every happiness even though we received no invitation and only heard of the marriage through the secular press.

Dr. Henry Van Dyke says: "There are two good rules which ought to be written on every heart—never to believe anything had about anybody unless you positively know it to be true; never to tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it."

Let's try this, remembering in conjunction the words of Christ:

Blessed are the peacemakers, for they shall be called sons of God."

Wm. Andrews, a Staff Captain in the Salvation Army, wrote the following to say of General Booth: "His admirers say of him that he is a veritable combination of Moses on Sinai, Elijah on Carmel, John the Baptist in the Wil-

derness, and the Apostles at Pentecost." We heard General Booth with pleasure when he was in Birmingham, but we never dreamed that he was such a composite man.

In the issue of March 4th, we said: "Will the brethren who expect to hold Fifth Sunday Meetings kindly get their notices in at once so that we can have them all set up in one issue. We thank the brethren who have already sent in programs and wish to say that we will print them in sufficient time to give notice to all who wish to attend."

And now just before the meetings the brethren are rushing them in too late for this issue. We gave you fair notice and if you fail to see your program in this week with the others you can't rightfully blame us. We will try and run the late ones in next week's issue.

Owing to the repairs now being made on the Southside Baptist Church, the State B. Y. P. U. Convention will convene on March 31st to April 2nd, with the Ruhama Baptist Church at East Lake. All delegates who expect to attend are earnestly requested to send their names at once to H. B. Wood, East Lake, Ala. East Lake is about five miles from Birmingham and the fare on the Electric Railway is only five cents. Now is the time to get ready to at-

tend. The program this year will be unusually attractive and every one wants this to be the greatest meeting yet held in Alabama by the B. Y. P. U. workers.

Rev. O. P. Gifford answers the question, Shall we know each other there?

"Do you know each other here? Death means larger life, not less. Christ is living, and Christ has not gone to build tombs and make pyramids. It is a living Christ, gone to make a living heaven full of living people. 'That where I am, there ye may be also.' 'Tis life of which our nerves are scant, more life and fuller, that we want.' All things are yours: life, death, heights, depths, principalities and powers. The grave then becomes a stepping stone on which we have a wider horizon, as kings and priests unto God in an eternal worship in the presence of a living Christ."

A Japanese Universalist preacher wrote to the Universalist World why that church had not been more successful in Japan. He explains: "We feel a warm air in orthodox churches and they are filled with life, on the other hand entering into our churches, we feel that we are not in church for worship but in school to listen to a lecture."

Men and women who are hungry for the bread of life are too often given a stone in these days of lecturing. We know a Baptist preacher who gave up

a Sunday evening service to a lecture on Matthew Arnold, the man who didn't believe in a personal God.

Who ever heard the like of this? Rev. J. W. Hammer, field editor of the Alabama Baptist, says: "Dr. Z. D. Roby, of Opelika, says for some time his paper has been coming marked 'Comp.'; that all along he has had a suspicion that it means 'compromise'; that he is tired of seeing any such suspicious marks on his paper. He pays for two years cash in advance and orders that the figures 'Jan. 28, 1905' appear instead. I tried to explain that it means 'complimentary,' but the Doctor insists on his interpretation."—Christian Index.

The dear Doctor is on what we call in the office, our "Honor Roll"—all who have paid up to 1905 are put on it. It isn't a very long roll, but it is a very honorable one and Dr. Roby is the Dean.

WHICH SHALL IT BE?

And many of them that sleep in the dust of the earth shall awake, some

To Everlasting Life,
and some

To Everlasting Contempt.

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars

For ever and ever.

—Daniel 12:2, 3.

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



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They all yield to its magical influence. Bathe the affected part, using Heiskell's Soap, night and morning, apply Heiskell's Ointment, and cure follows in a few days. A full druggists send for free book of testimonials.

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Memorial Adopted by the Jefferson County Medical Society, in Memory of Dr. W. E. B. Davis.

At a meeting of the Jefferson County Medical Society held last week at the city hall in memory of its lately deceased member, Dr. W. E. B. Davis, a large number of physicians from the city and county assembled. President Wilder first called for a report from the committee on resolutions and Dr. E. H. Sholl read the memorial and accompanying resolutions that had been drafted. A motion was made and seconded that they be adopted, and when remarks on the motion were called for nearly every member present arose and paid his tribute to the deceased.

THE MEMORIAL.

In the final analysis of character from a human standpoint men are to be judged by their achievements, whether successes or failures. This standard measures the whole range of mortal experiences rigidly and justly, and does not discount either poverty or riches. Each man becomes a law unto himself, and in accord with his capacity and endeavor brings out and develops certain lines of usefulness in his sphere of action that are to add to the sum of human knowledge. Hence there are two classes of minds—those who search out new methods and new principles and investigate hidden causes, and those who apply, perfect and refine results. There are some minds that happily combine the two forces and thus become benefactors to the human race, messengers of progress, giving vitality to endeavor, persistently laboring and steadily accomplishing, overruling obstacles and bending them to their will. The memory of such a one we gather to commemorate tonight, illustrating practically the principles set forth.

Born of a sterling ancestry—save that—Dr. Elias Davis, a posthumous child, came handicapped into the world. A land torn and distracted by war, a widowed mother, a lonely home, greeted his incoming. Life's struggles were hard for this devoted mother, yet they were overcome. The plow boy became a student; the student a scholar; the scholar a man of the world, whose fame at its setting sun had compassed the civilized globe. How well his work was done and what meed of gratitude it brought forth has been so recently demonstrated by weeping throngs and by every tribute of affection that love could show at home and the whole broad country could offer, that here we need not dwell. It was sincere and devoted, and could be offered to none who had not worthily won it.

Tried by all the measuring scales of human justice, this life was a success. Faultless it was not, for no human life is exempt from its sometimes frailties; but there was the constant strenuous effort to rise above them and to land in that self-poised realm where there was the constant and conscious endeavor to do what was just and right.

What are we to learn from a study of the character of this man? First that "rewards cleave to deserts," second, that patient, plodding perseverance can overcome apparently insuperable obstacles, and aggressive work conquer almost insurmountable difficulties. This man did not win his great fame by leaps and bounds, but by steady, persistent labor, bending all time and talent to the accomplishment of one given purpose. Practical, laborious experi-

mentation led to accomplishment and this to the fruition of his hopes. Just how well this persevering work was done may be illustrated by his conception, years ago, of the organization of the Southern Surgical and Gynecological Association, which has grown under his guiding hand till its brilliant membership today embraces the notable leaders, North and South, in this special sphere of work; and in the infirmary grown from a very modest beginning to a constant demand for the enlargement of its almost perfect arrangement of detail; again in the conception and development of the Medical College he took a most active part with his associates with his time, energy and means, until, on a firm basis now, it has reached a possibility of usefulness that can only be measured by its beneficence to the ailments and sufferings of mankind. Much, you say, for one short life! Yes. But a life of work; a life that did not spare itself in the pursuit of good. Take as an example the personal dissection of 200 dogs. What the result? Simply that through a definite procedure, a line of operation, then unknown, to a certain end was established and recognized by the surgical world as a prior demonstration. Through all the years to come, certain traditions of the past having been broken down, a new way is opened for the relief of suffering and for the prolongation of human life. Devoted to his society work, in all the various organizations of which he was a part, here at home and abroad, honors unsought came lavishly to him in such profusion as have been seldom accorded to any even of riper years. A searcher after truth, he accepted from all sources whatever might aid him in his quest.

HIS RELIGIOUS LIFE.

The tribute of his pastor was the exponent of his religious life that grew and expanded with the passing years. The echoes of his voice are stilled forever; the deft and skillful hand that guided the knife with marvelous precision no more shall search the citadels of life! Too soon, alas! from human perspective, the end has come. But not the end, it were a profanation so to say—man dies not like the beast; the dower of immortality awaits the right doing, hence through the endless cycle of the ages a continuous existence expands itself, the problem of the ages, perhaps, unsolved, perhaps unsolvable except to the Infinite One. Intent in pursuit of the yet unknown to translated vision, unwearied and unwearied, the universe its goal, the universe its desire, there shall be no limitations to its activities, no weariness in its search, no cloying in its attainment. Let us then take heart, and measuring our own capacities resolve according to our metes and bounds to secure the goodly heritage of love and gratitude here awarded to those who are patient in well doing.

Be it resolved, That in the death of Dr. Elias Davis our society has lost one of its most faithful and earnest members, who has by patient work brought honor to himself, our organization, our city, our commonwealth, and the country at large.

Be it resolved, That a copy of this memorial be recorded in our minutes; be furnished by the secretary to the family of the deceased; to our daily papers; to the Alabama Baptist, and to the Medical and Surgical Age.

E. H. Sholl, M.D.
B. L. Myman, M.D.
J. C. LeGrande, M.D.
Birmingham, Ala., March 9, 1903.

Is Life Worth the Living?

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

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

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

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

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

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

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

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

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Field Notes

HOW A TRACT STRUCK ONE BROTHER.

"My Dear Brother Crumpton: Sitting in my office working up my mail on Saturday evening, I have just casually found enclosed in your letter of a few days since, a little neat tract 'Good Measure.' I am not much of a reader of tracts, probably would be a better Christian if I was, but as I was about to throw this in the waste basket, my eye fell on 'A Story by W. B. Crumpton,' and this probably lead me to pause and read it through. Finishing it I have sat here a long time wiping my eyes of the tears that have so strangely come into them as my heart has been stirred by this simple sweet story so full of truth and going into the very heart and life of many a poor child of God. I think the Holy Ghost was upon you when you thought and penned that story, and I believe the Holy Ghost is going with it to many another heart. Please send me 100 copies. I think I can reach some other 'Aaron Moores' with it.

"Ever your brother,
"Virgil Bouldin."

PINE APPLE NOTES.

Our town and surrounding country so far as I can learn, is quite hopeful of the future. Baptist interests are, I think, on the up grade. So far as my own work is concerned, I see a decided step forward. My congregations are the best I have ever had at this time of the year. Our congregations are always better in the spring and summer months than at any other time of the year. I am rejoiced to welcome Brother Metcalf over in this section. He comes from Georgiana, and becomes pastor at Pineville. I can assure Brother Metcalf that he is in the hands of a noble people. Bro. S. P. Lindsey of Belleville, still holds the fort at Perdue Hill, and Brother Kilpatrick at Peterman, and other points. Bro. B. J. Skinner, the stay preacher, still preaches at Philadelphia, while Dr. Crumpton remains with the church at Burntcorn.

We buried a few days ago one of our stand-byes at Mt Pleasant, Bro. D. W. Garrett, in his 78th year. No pastor ever had a more faithful prop than he. He leaves four children, Dr. Garret of Forest Home, Bro. W. M. Garret of Georgiana, Mrs. Grant, and Miss Nettie. He would attend his church when he could not sit up to hear the sermon; but would have to lie down. God be thanked for such a man.

Our county, Wilcox, is about to have another newspaper. The present one became so "wet" that a great many of our best citizens have "boycotted" it, so I have been told. It looks like our county is destined to go back to the saloon or worse.

Dr. Ramsey still preaches for us at Old Friendship. We are glad to have Dr. S. M. Hawthorne come back and resume his medical practice in our midst. God bless the paper and its editor.
W. N. Huckabee.

TUSCALOOSA COUNTY ASSOCIATION.

This scribe bade adieu to the good people of Pickens County and came over into Tuscaloosa County the fourth Sunday and preached for Pastor O'Bryant, at Corinth, to an appreciative

audience. Two Hardshell brethren gave me their endorsement. Brother O. is a young preacher of promise, one of Bro. S. O. Y. Ray's boys.

I came by and saw J. H. M. Andrews, pastor at Mt. Olive, where the District meeting convenes; and J. W. Hamner, pastor at Cottondale. Both are good men and both gave me assurance of cordial sympathy and co-operation.

At Northport, I met Mack Stamps, whom I knew as pastor at Sheffield, where he fooled an excellent Christian young lady into marrying him. He is pastor of four good churches and has to decline a unanimous call to another church.

I found Pastor McGill in a good humor and hopeful. He has just accepted Big Creek Church, which with Northport and Big Sandy, gives him full work.

Editor Beale was at leisure. He is pastor of four country churches, editor of the Breeze, and Superintendent of Education for the County. His friends help him to while away his leisure hours.

Pastor Dawson was smiling. It is a new Sunday school annex to his church. Every brick that is laid makes his heart lighter. Dawson is editing "Good News," donating his service to the Association. If Brother Hunter will get the last issue he will get enough Baptist doctrine to put a good taste in his mouth for six months.

Dr. Giles is happy. Only one trouble annoys him. He cannot take care of all the girls that want to come to the Central. A dozen new residences have been built in that part of the city. He needs \$1,000 to fit up rooms for twenty-five more boarders. He remarked: "A few evenings since I slipped into the girls prayer meeting. Those little girls prayed just like they were used to it. I then understood the secret of our success."
B. F. Stamps.

Northport, Ala.

FROM BROOKWOOD.

Will you give me space in your dear old paper to give a short history of the good works that are going on here.

We have a regular protracted revival every service; and a grand old fashion service last night; there was forty-two came forward for prayer and eight added to the church, four by experience and four by letter and one restored. There are ten to be baptized next Sunday. We have baptizing nearly every Sunday. The Lord is here in great power, and is doing great work through his servant, our beloved pastor, Brother T. M. Jones, who is one of the best pastors in the State and one of whom we are certainly proud of. Pray for us Brother that the good work may go on.
J. S. Quarles.

TO THE FRIENDS OF HOWARD COLLEGE:

On the 20th of last January I wrote an appeal to the Baptists of Alabama, setting forth some of our hopes for the college and begging that the sum promised last summer at New Decatur be paid. This sum was \$6,000.

A very large portion of this amount has not been paid, and the Convention year closes within four and a half months.

We have one of the best faculties in

the South; the professors are giving their time, their talents, their hearts, to the work for which they are appointed. We have a student body of which you have reason to be proud. But, my friends, we must have money also, if we would carry out the plans for expansion and development which, as a denomination, we owe to our age and posterity.

Has your individual church paid the sum promised? Has it promised anything yet? How much do you want Howard College to succeed?

Yours for the work,
A. P. Montague.

March 9, 1903.

DO YOU KNOW THE NEEDS OF THIS DISTRICT?

Do you know what mission work is being done in the Birmingham District? Ask your pastor.

Every church in this District should have a mission started of its own at one of the needy points where the members of the church can exercise their talents and spend their gifts.

Start at one of these places an afternoon Sunday school; put one of your best members in charge, have a week night prayer meeting, get one of the young preachers from Howard College to assist and preach once on Sunday or twice a month; see that his expenses are paid, and you will do great good, expand your own soul and develop your church and glorify the Master.

If you have any doubts or fears about the undertaking get Brother Brown, the Superintendent of Missions, who will give you all the details and help you get the work organized and started.

A TRUE WOMAN.

The flower seed received this morning. I am very thankful to get them and will plant them at our home place and christen the bed, "The Alabama Baptist flower bed." I am passionately fond of flowers and had quite a pretty flower yard, but many of them are killed, and those that are not are scorched and badly damaged. On January 13th, our dwelling was burned, with most of the contents, except the dining room and kitchen effects. Ours was quite a large, substantial dwelling, comparatively new, and it was very comfortably furnished, the honest labor of our two selves; but alas! in one short hour it was in ruins. Our married daughter, her two children, Mr. C. and myself were left with scarcely a change of clothing.

I trust "He who tempers the wind to the shorn lamb," will in the future as in the past bring us through stronger and with a more steadfast faith. I have never yet asked why are these things so, knowing those He loveth He chasteneth.

May God's richest blessing be with all who have aided us in our misfortune. They have cast their bread upon the water, and I feel they will be abundantly rewarded.

I am always ready to speak a good word for "our" paper.

Mrs. J. H. Creighton.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

For Croup use CHENEY'S EXPECTORANT.

Cures Cancer and Blood Poison

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

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

For LaGrippe and Influenza use CHENEY'S EXPECTORANT.

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

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and all Liver, Kidney and Bladder diseases caused by an excess of uric acid in the system. It is pleasant in its effects and builds up the health and strength while using it. Thousands of certificates sound its praise. It is thoroughly endorsed and never disappoints.

Send stamp for book of particulars and wonderful certificates. Price \$1 per bottle. 6 bottles, \$5. For sale by druggists. If your druggist can not supply you it will be sent, prepaid, upon receipt of price. Address URICSOL CHEMICAL CO., Los Angeles, Cal. or the LAMAR & RANKIN DRUG CO., Atlanta, Ga. Distributing Agents.

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For 50c. we will send you any one of these four medicines, "Heart Tonic," "Rheumatic Specific," "Neuralgia Specific" or "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.

FIFTH SUNDAY MEETINGS.

PROGRAM
Baptist Rally at Riverside on the Fifth Sunday in March.
FRIDAY NIGHT, 27TH.
Sermon—Rev. T. K. Trotter.
SATURDAY.
10 a. m. Children's Service, Talks to the Children—Prof. Stephenson. Revs. Jno. Haynes, O. P. Bentley.
11 a. m. Sermon to Children—Rev. S. O. Y. Ray.
2 p. m. Proper Training of Children—Ten minute talks by Revs. T. K. Trotter, S. O. Y. Ray, J. H. Pope.
2:30 p. m. Woman's Work in the Churches—Rev. O. P. Bentley.
7:30 p. m. Sermon—Rev. S. O. Y. Ray.
Subject: Baptist Doctrines.
SUNDAY.
9:30 a. m. Sunday School.
10:30. Sunday School Talks—Revs. J. H. Pope, John Haynes and others.
11 a. m. Sermon—Rev. O. P. Bentley.
Subject: Missions and Giving. Followed by a collection for Missions.
10:30. Dinner on ground for everybody.
2 p. m. The Present Worldliness and Indifference of Christians; Its Causes and Remedy—Rev. John Haynes.
2:30 p. m. Temperance the Attitude of Christians Toward the Drink Evil. Ten minute talks—J. H. Pope, James Aubry, S. O. Y. Ray.
3:30 p. m. Religious Literature at the Home—S. O. Y. Ray.
7:30 p. m. Sermon—S. O. Y. Ray.
Ministers, deacons, and others in adjoining communities are cordially invited to attend and help make the meeting a success. Entertainment provided for all visitors.
J. R. Wells.

PROGRAM.
Fifth Sunday Meeting and Ministers' and Deacons' Conference of the Cullman Baptist Association to be held with Central Hill Church, March 27-29, 1903.
FRIDAY, 10:30 A. M.
Prayer and Praise Service—Rev. J. T. Whitaker.
11 a. m. Sermon—Rev. J. M. Bottoms.
2 p. m. Organization.
2:30 p. m. Our Destitute Places and How to Reach Them—Rev. W. H. Absher and others.
SATURDAY, 9 A. M.
Devotional Service—Rev. J. H. Harbison.
9:30 a. m. "Church Work" Address—Rev. A. A. Pannell, followed by others on:
1. The meeting house.
2. The pastor's support.
3. The work of the deacons.
4. The training of young members.
5. Care for the poor.
11 a. m. Should a Member be Retained in a Missionary Baptist Church who is able and Willfully Refuses to Give of his Means to Support the Church and the Mission Cause?—Rev. J. D. Tankersley.
2 p. m. What Should our Missionary Baptist Preachers be Required to Preach?—Rev. J. E. Creel.
SUNDAY, 9 A. M.
Devotional Meeting—Rev. W. J. Briscoe.
9:30 a. m. Sunday School Address—Rev. W. H. Guthrie.
11 a. m. Missionary Sermon—Dr. F. C. David.
W. A. McCain, Chairman Com.

PROGRAM
Of Fifth Sunday Meeting to be Held With Flatwoods Chapel, March 27, 28, 29, 1903.
FRIDAY, 7:30 P. M.
Sermon—L. C. DeWitt.
SATURDAY, 10 A. M.
Devotional Exercises—H. C. White.
10:30 a. m. The Pastor as a Man—I. N. Langston.
11 a. m. Sermon—J. I. Kendrick.
1:30 p. m. How a Church Can Build up Its Pastor—W. K. Thomas and others.
2:30 p. m. Home Religion—W. V. Vice, S. C. Parker and others.
3 p. m. Qualifications for Church Membership—J. W. Dunaway.
3:30 The Holy Spirit's Work—W. H. DeWitt.
SUNDAY, 10 A. M.
Sunday School Work—Joe Lambert.
10:30 a. m. Missions—G. W. Webb and others.
11 a. m. Missionary Sermon—W. A. Parker.
Respectfully,
Committee.

PROGRAM
A Baptist Rally at Brockton, March 28th and 29th. There will be held a Baptist Rally by Haw Ridge and Pea River Associations, to which everybody is invited.
SATURDAY, 9 A. M.
Devotional Services—Led by C. B. Powell.
9:30 a. m. Duties of a Deacon to his Church and Pastor—C. W. Simmons, A. J. Wise, Will Hatcher.
10:30 a. m. Scripture for Pastoral Support—Rubin Walden, Ambus Jones, J. W. Kennington.
11 a. m. Sermon—The Work of the Holy Spirit—J. F. Register. Alternates—H. L. Martin, P. L. Mosley.
1:30 p. m. Training Young Members in Church Work—J. B. Byrd, J. W. Phillips, J. P. Cannon.
2:30 p. m. Discipline in the Church—T. Williams, J. M. Talley, J. M. Rowe.
3:30 p. m. Church and Temperance—T. J. Brooks, I. J. Johnson, H. S. Nichols.
7:30 p. m. Sermon—Distinctive Baptist Principles—H. H. Blackman. Alternates—J. B. Byrd, R. M. Hunter.
SUNDAY, 9 A. M.
Devotional Exercise—J. M. Moore, Frank Flemming, I. H. McLane.
9:30 a. m. Sunday School—T. J. Carlisle, Weldon Thomson, Frank Fleming.
11 a. m. Sermon—Missions—Frank Willis Barnett. Alternates—E. O. Bamber, P. L. Mosley.
1:30 p. m. The Alabama Baptist and other Baptist Literature—Crit Mathews and S. O. Y. Ray.
2:30 p. m. Woman's Work in her Church—J. M. Talley, H. L. Martin, I. H. McLane.

3:30 p. m. What Baptists Have Done for the World—Ambus Pelham, J. M. Laffin, J. M. Rowe.
7:30 p. m. Sermon—Predestination—J. F. Register. Alternate—R. M. Hunter.
It is desired that a meeting be held on this occasion by the women of the two Associations to discuss woman's work. Brockton Church is equal distance from Enterprise to Elba, and is "hard by" the railroad.
R. M. Hunter,
T. J. Carlisle,
Moderators.
The Fifth Sunday Meeting of East Liberty Association will convene with Milltown Baptist Church March 27-29th. The program in full will appear in the county paper, "The Lafayette Sun."
C. J. Bentley, Pastor.

PROGRAM
Fifth Sunday Meeting, Girard, Ala., March 26th to 29th.
THURSDAY, 26TH, 7:30 P. M.
Opening Sermon—Rev. A. S. Brandon, Roanoke, Ala.
FRIDAY, 27TH, 9:00 A. M.
Worship—Led by S. L. Mullin.
9:30 a. m. Organization.
10 a. m. Question—Shall our Churches Abandon all Discipline? If not, why not?—W. A. Bellamy and J. W. Knowles.
10:30 a. m. Question—Is God's Election a Missionary Doctrine? If not, why not?—Rev. L. W. Mann and R. B. Adams.
1 p. m. Worship—Led by C. A. Sliell.
1:20 p. m. Can a Sinner Save Himself? If not, why not?—Rev. Emmet P. Smith and Rev. W. M. Tidd.
2 p. h. How to Preach, and What to preach—Rev. F. W. Williams and C. E. Ingram.
2 p. m. Sermon to Women—Rev. H. C. Hurley, Columbus, Ga.
7:30 p. m. Sermon—Rev. Wm. T. Grenade. Theme—Missions.
8:30 p. m. Question Box.
SATURDAY, 28TH, 8:30 A. M.
Worship—Led by R. E. Lindsey.
9 a. m. Is Salvation all of Grace? or is it part by Grace, and part by Works?—Rev. J. Henry Bush and J. T. Nuckolls.
10 a. m. Ought Christians to Contribute of their own Substance to the Lord's Cause, or Ought they to get Outsiders to Contribute for them?—Rev. Lamar Jones and Dr. T. W. Joiner.
1 p. m. Worship—Led by Rev. T. B. White.
1:30 p. m. Our Weekly Prayer Meetings: how to Conduct them so as to Interest all the Church—Rev. F. M. Flanagan and Rev. J. W. Howard.
2 p. m. Are Annual Calls the best for our Churches and Pastors? If not, why not?—Rev. L. W. Parrott and S. R. Bayakin.
3 p. m. Sermon—for Children—Dr. W. H. Smith, Columbus, Ga.
7:30 p. m. Sermon—Rev. Lamar Jones.
8:30 p. m. Question Box.
SUNDAY, 29TH, 9 A. M.
Sabbath School—Superintendent R. S. Buck.
10 a. m. The Model Sunday School Superintendent—Prof. B. B. Broughton and C. H. King.
11 a. m. Sermon—Rev. L. W. Parrott, Waverly Hall, Ga.
2 p. m. The Model Sunday School Teacher—C. W. Buck and Eugene Gullatt.
3 p. m. Sermon to the Young People—J. Henry Bush.
7:30 p. m. Sermon.
All the churches of the Harris Association are earnestly requested to send large delegations. All the pastors and preachers of the Association are expected to be on hand. The church in Girard will joyfully entertain all messengers and visitors, both brethren and sisters. Cut out this program and keep it until the meeting. Pray much for the presence and power of the Holy Spirit. We are expecting a great meeting.
James F. Edens,
For the Committee.

PROGRAM
For Fifth Sunday Meeting, March 27-29th, Goodwater Baptist Church.
FRIDAY, 7:30 A. M.
Sermon—Rev. D. S. Martin.
SATURDAY, 9:30 A. M.
Our Young People, Their Work—Rev. C. C. Herd, L. H. Hastie.
11 a. m. The Prime Interests that Claim our Attention Most at Present as Baptists—Rev. A. S. Smith, A. E. Burns.
11 a. m. Sermon—Rev. J. M. Johnson.
2:30 p. m. Church Finances, Their Relation to Church Prosperity—Rev. W. R. Whatley, C. C. Heard.
7:30 p. m. Sermon—A. S. Smith.
SUNDAY, 9:30 A. M.
Sunday School, Short Talks—Rev. D. S. Martin and others.
11 a. m. Sermon—Dr. Montague, President of the Howard.
3 p. m. Sermon—A. E. Burns.
7:30 p. m. Sermon—Rev. C. C. Heard.
Everybody invited. All trains land passengers within a stone's cast of church. Committee will meet visitors.
W. J. D. Upshaw.

Brother Crumpton's Trip Notes.
I find that I am so far behind with my Trip Notes, I must hurry over many places where otherwise I would be inclined to linger.
I gave a morning to
TUSKEGEE
and found them happy in the prospect of securing Brother Provence as their pastor. Because of the return of one or two good men, who had for a time been

away, the Baptists were much more hopeful for the future. My visit was rather unexpected so my congregation was not large, but they were appreciative and that makes even a small congregation a good one to a speaker. Liquor is doing some deadly work in this fine old town, notwithstanding it is supplied from a dispensary.
My stay was too short to look into several matters of great interest to the public. Dr. Massey's great Methodist school for girls is here; I learn that it is well patronized this year. The colored Normal, or as it is better known, the Booker Washington school, I learned has the largest attendance in its history.
I was at Auburn for a night service. It was an inspiration to preach to the large congregation that greeted me. Out of more than 300 young men, who attend the A. & M. College here, more than one-third of them are from Baptist families. I learned from the pastor that they are right faithful to attend the church services. When Baptist parents send sons to Auburn they ought to write Rev. A. Y. Napier, the pastor. This will be a good introduction to the boy and, through the pastor, he will be introduced to the church. Then the boy is impressed that the parent cares for his spiritual life.
Leaving early in the morning, I had no opportunity to visit the college or learn anything. I am sure the Baptist cause is in good hands and the young pastor is very much loved by his people. Like Paul, he has a right to lead about a wife; but from some cause, he chooses not to exercise it.

ANNISTON
was my next point. The Parker Memorial has established a custom which ought to become general. One Sunday in the year, after the sermon, cards are passed around among the members and each is urged to write down what he or she will give for benevolence for the year. This includes Missions, Orphanage, Ministerial Education, etc. By this method, this church has stepped easily to the front of all the churches in the State, with possibly one exception—the St. Francis St. Mobile. These sums are handed in through envelopes each Sunday. The treasurer told me that out of the \$2,700 pledged last year, he believed he would collect within \$100 of it. This is one of the churches, and it may be the only one, which sends away more money than it spends on itself. This annual subscription day was the day of my visit and a great day it was. Pastor Foster has an ideal pastorate, and right well is he handling his work.
I preached at night to the saints at
OXFORD.
Bro. W. R. Ivey has been their pastor for a year or more. Her many friends will be glad to know that Sister Ivey, after a long season of ill health, bids fair to be soon herself again.
The church at Oxford is one of the numerous churches in Alabama that does not realize its strength. I am sure, under the wise leadership of its enthusiastic pastor, they will soon discover themselves. I look for a handsome brick structure to adorn their beautiful lot before many years. "See what our young women did," said a brother, as he pointed to the interior of the building with its new carpet, modern pews, etc. Here, as at Anniston, the city election was on and the preachers were saying some plain things from their pulpits.
Oxford has enjoyed prohibition for

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long years; but some wanted the revenue which liquor would bring and were advocating a dispensary. Anniston is one of the most beautiful cities to be found anywhere, but it is liquor cursed and liquor ruled.
I was at Glen Addie on Monday night. The little church there has been without a pastor for some time, but hoped to have one soon.
I will not speak of the
MINISTERS' INSTITUTE
which was to be held at Oxanna and the awful rain which interfered. I will say if there is a better place to stay a cold, rainy day than Baxter Allen's, I have never seen it.
These brethren are studying the question of "How to get our preachers together for Mutual Edification and Instruction." It is a great question. Much depends upon its solution. My judgment is that we must make up our minds to meet together for the study of the Bible. The preachers won't come together to hear talks; but we can work them up to come to a Bible study. We ought to have such a gathering at East Lake every summer. W. B. O.

For Whooping Cough use CHENEY'S EX PECTORANT.

A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One bottle of the Texas Wonder. Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

READ THIS.
Ripley, Tenn., June 1, 1901.
Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give your "Texas Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.
Yours truly,
W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

OBITUARIES.

MORGAN.—On Jan. 27, 1903, the gentle spirit of Mrs. Morgan, by hands divine, relieved of earthly suffering, went back to God and loved ones waiting there.

She was born in Montgomery in May, 1822, her parents having moved to that city from Charleston, S. C., and later on having located near Columbiana. She was born again in girlhood and baptized at one of those celebrated camp meetings where the beloved Scott, Mosely, Welch and McGraw used to preach with such power and all through the years she was a manifestation of the beautifying power of the grace of God on human character.

In her girlhood she received and made good use of splendid educational advantages and was of a gentle type of womanhood, not so numerous as might well be desired. Of soft speech and modest retiring disposition, she yet, by the strength of her faith in God and serenity of character, mightily impressed all with whom she came in contact; and people left her presence with more respect for Christian character and a greater yearning for the Author thereof.

She was twice married; first to P. O. Mosely, and after his death to Capt. S. W. Morgan, who preceded her to the better land by something like eight years. By the former husband she leaves two children, Dr. D. O. Mosely of Centerville, and Miss Nannie L. Mosely of Selma.

For the last several years she and her daughter lived alone together in Selma and were greatly devoted to each other. Her departure is a great blow to the lonely daughter, who yet has, together with the son, the sympathy and prayers of a large circle of friends and the consolation of a well grounded love of dwelling together forever more on the other side.

Pastor,
J. L. Gross.

REV. S. A. GOODWIN, D.D.

A telegram came here where he had many relatives, announcing the death of Rev. S. A. Goodwin, D.D., one of the most eloquent of Southern Baptist preachers. He occupied during the days of his health and strength many prominent pastorates, among them Linton, Ga., Leigh St., Richmond, and Savannah, Ga. For the past ten years he has been in poor health, and spent his last years with his children in the city of New York, occasionally supplying some of the pulpits there.

My first acquaintance with him was in 1867, when I first came to Eufaula, having been called upon to marry him to one of the most attractive young ladies in my church, Miss Nettie Robinson. I had baptized the young lady but a short time before. His career since has been well known. He was a brother of Dr. A. Goodwin, who died here about three years ago, one of our most eminent and popular physicians. He was born and reared in Harris county, Ga., where many relatives mourn his departure. He left his wife and several grown children who occupy prominent positions in New York, while his wife and family are represented here by two sisters, Mrs. Peacock and Miss Cornelia Robinson, and one brother, Charles, and Mrs. Van Robinson, her sister-in-law, whose son Roby Robinson, is business manager of the Atlanta Constitution.

Dr. Goodwin was a cultured minister, and most eloquent and impassioned preacher; and many will recall the enthusiasm which he could create in his audiences.

The hand of disease was laid upon him several years ago, since which he has declined till death came to him in his sixtieth year. I knew him well, and tender to all his family my most unaffected sympathy.

M. B. Wharton.

GRIMES.—Mrs. Permella Ann Grimes fell asleep Jan. 27th. She was a faithful Christian for many years.

Weep not, beloved, as those who have no hope, for

"God only safely keeps above
For us the treasures that we love."
Let us pray to feel

"Thou dost all things well," Oh, God,
This felt in our hearts and we can make
life, death and the vast forever, one glad,
sweet song. J. Bunyan Kilpatrick.

CHUNN.—In the person of John S. Chunn, a father in Israel, has fallen on sleep, Feb. 1, 1903. Since about the age of twenty-six he has been a consistent member of the Baptist Church. In 1848 he married Miss Mary Bayles. This wife and two of her five children preceded him. In 1872 he was married to Miss M. A. Rivers, who mourns the loss of a loving husband. Though perfectly deaf he loved his well-kept place in church. Ripe with age, seventy-eight years, he was ready for the change. Dear weeping ones, may to you "From death comes light and from grief beauty." J. Bunyan Kilpatrick.

GULLEDGE.—Susan Lemma, the little daughter of Stanley and Susie Gulledge, was born Dec. 19, 1899, and died Aug. 14, 1902, age two years, seven months and twenty-seven days. She was conscious of death, saying only a few hours before, "O, mamma, turn your baby over, she is dying." O, Lemma, how we miss you. Papa, mamma and brother are left to mourn our loss, but Lemma is with Jesus, where she told mamma she was going one week before she died. She was very intelligent and affectionate. Our jewel waits to welcome us and the one missing link only binds us closer to heaven. Our Father knows best. Good-bye, precious darling, for awhile.
Mamma.

JACKSON.—George B. Jackson, son of S. P. Jackson, was born May 4, 1879. He was baptized by Elder W. A. Parker into Shiloh Baptist Church, Marengo county, in

PERSONAL TO SUBSCRIBERS!



An Experiment

Is sometimes a costly experience, both for the experimenter and the person, animal, or object experimented upon. Some experiments are necessary for the advancement of civilization; and although frequently lives are lost and much damage done, the ultimate results and benefits are the cause of much good to humanity. Others result in loss of life from no apparent cause other than the obstinacy of the experimenter, who will not heed the advice of friends, and refuses to see that his experiment is impossible or impracticable for the results aimed at or intended.

As all experiments are dangerous, so it is a dangerous thing to experiment with worthless patent medicines and nostrums of the kind that springs up in the night, and "none know from whence they came" or what their origin. It is seeking after an impossible result to look for health in a bottle of alcohol and sarsaparilla, or a package of senna and straw; and such experiments are often disastrous to the experimenter.

Vitae-Ore, Nature's Remedy, is not an experiment, and the sick and suffering person who seeks its aid is not experimenting. It has stood the test of the American public, a critical judge, for a generation of time, and is growing in popularity and selling more rapidly from year to year, and has fully substantiated our claim to being the best thing in, on, or out of the earth for afflicted people. Beware of experiments in medicine, and when you need a remedy, let the experience of others be your guide. Vitae-Ore will not fail you. Its Nature's Specific for all ailments.

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WE WILL SEND to every subscriber or reader of THE SOUTHERN AND ALABAMA BAPTIST or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITAE-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does benefit you, you pay us nothing. Vitae-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La-Grippe, Malarial Fever, Nervous Prostration, and General Debility, as thousands testify, and as no one answering this, writing for a package, will deny after using. Vitae-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

Vitae-Ore will do the same for you as it has done for hundreds of readers of this paper, if you will give it a trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitae-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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CHICAGO, ILL.

1889. He suffered for some time with continued fever and passed away Sept. 27, 1902. This young man was such a comfort to his parents. They expected in their old age to lean upon his strong arm for protection, but in the providence of God he has been taken. There is a vacant chair that cannot be filled. How they do miss him! How comforting it is to know that all things work together for good to them that love God. A Friend.

WOODS.—Mrs. Clarence L. Woods, nee Miss Myrtle Woods, died at the home of her father-in-law, Mr. T. M. Woods, on the morning of the 2d inst. During her bright life of twenty years, she won many friends. She united with Shiloh Baptist Church when only eleven years of age, and was baptized by her uncle, Rev. Wm. C. Woods. Nearly five years ago she was married to Dr. C. L. Woods, an earnest Christian, and a promising young physician. She was a quiet, modest, but earnest Christian and her loved ones and friends have the assurance that it is well with her soul. A large crowd was present at Shiloh Church on the morning of the 5th, to pay their last tribute of respect to our departed sister.
J. E. Barnes.
Her Pastor.

UPSHAW.—On Feb. 15th, at Jackson's Gap, Ala., where he had long resided, the remains of John A. Upshaw were laid to rest. He was sixty-eight years old at the time of his death. He was the son of Middleton and Susan Upshaw, pioneer settlers of Alabama, and brother of Rev. W. J. D. Upshaw of Goodwater, Ala. He belonged to a large and influential family, being the

eldest of thirteen children. He was twice married and the father of five children.

As brother, husband, father, friend, soldier and citizen, he filled well his place. But best of all he was a devoted Christian, and died with the words of the 23d Psalm upon his lips.
Arnold S. Smith.

JACKSON.—Bro. W. J. Jackson, son of S. P. Jackson was born June 12, 1870. He was baptized by Rev. L. M. Bradley into Shiloh Baptist Church, Marengo county, in 1881. He fell a victim to fever, and after an illness for several days passed away July 31, 1902. How unfortunate for his parents! that they in their old age should be called upon to give up their dear son. We "expect the sun to go down in the evening." We "expect the flower to wither in the fall," but for one to pass away in the vigor of manhood; it is sad.

"There is no death! but angel forms
Walk o'er the earth with silent tread
They bear our best loved things away
And then "we call them dead."
J. W. Dunaway.

Resolutions of Respect.

Of Pastor's Aid Society, Avondale Baptist Church.

NINA BARGANIER.

Our Heavenly Father in His infinite wisdom, has seen fit to take from earth the soul of our youngest member, little Nina Barganier; therefore, be it

Resolved first, That this Society has suffered a deep loss, for we shall miss her dear little face and sweet ways.
Second, That we will ever cherish her name in our memories.

Third, That we, as a Society, tender to her parents our sympathy, and point them to the heavenly home, where their little one is free from sorrow and pain, and awaits their coming at the portals of glory.

Fourth, That we furnish a copy of these resolutions to her parents; that we dedicate a page of our minute book to her memory and a copy be sent to the Alabama Baptist.

Mrs. J. R. Ellard,
Mrs. S. H. Coggins,
Mrs. Geo. Akans,
Committee.

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MRS. IDA McDONALD,

Supreme Deputy of the Maccabees of the World.

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



Mrs. Ida McDonald.

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

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

Do not delay in securing this medicine. There is nothing to gain and everything to lose by delay. The choice is before you. Will or will you not secure relief now by taking Wine of Cardui? All druggists sell \$1.00 bottles of Wine of Cardui as well as 25c packages of Theford's Black-Draught.

"For four years I suffered with torpid liver until my skin looked yellow and dull. I then found my kidneys were affected and had severe pains across my back, and I felt

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

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R. R. Fare paid Board at cost. Write Quick to
GA-ALA. BUS. COLLEGE, Macon, Ga.

X-Rays.

(Continued from page 5.)

the good people there do not want given, they changed the name to "Oakman." This is a mining town, with a population of 1,200 or 1,500. The Baptist cause here is in good shape and they have one of the most consecrated and useful pastors I have met in the person of Brother McCallum, at whose home I spent a pleasant night. He is pastor at this place, Cordova and Corona, and one other church, and is doing a good work at all these places. They are expecting to build soon at Corona.

JASPER.

I was taken in charge here by Doctor Dickinson and his good wife, who made me feel like I was one of the family. I preached "a prayer-meeting sermon" one rainy night while here in their new church which is by long odds the prettiest and most substantial building in town, and the night I was there they authorized the deacons to close out a bargain for a desirable lot upon which they will begin at once to erect a pastor's home. This is a splendid church and what changes they have made since I was there ten years ago, both in the town and in the church. But I missed some of the truest and best of their number who have crossed over the river. Brother Dickinson has taken a strong hold upon this church and they are planning for an onward movement along all lines the present year.

CARBON HILL.

I spent the night here with Arthur Ramsey, my young friend from Pine Apple and a son of Doctor Ramsey, who is succeeding nicely here in a financial way and who is an active Christian worker, taking an active part in all the work of his church. I heard many complimentary things said of their young pastor, Brother Davis, one of our Howard College boys, who was there that day attending the funeral of a saloon keeper who had died in Birmingham and who had sent for him to visit him before he died. It was a sad funeral. They have ousted the saloon in this town with a dispensary which will take their place after this year. What a pity that any whiskey at all must be sold in a town like this, but it is refreshing to find men in a town like this that will make an effort to better the conditions, whether they do it the best way or not, or whether they succeed or not. Twelve men have been killed here in the last four years. We have two weak Baptist churches here, but it may be in the end the best thing for the cause. The old church is doing better work than ever before. Let us hope for the best for the new church.

RUSSELLVILLE

has no pastor but they have a fine lot of folks and could do well if they were to set their heads and hearts to do it, so I was told. They have about the best church building in town and some of the best people. Brother Winder preached for them last Sunday and may supply for them until they get a pastor. This country round about supplies the iron ore for the Sheffield furnaces and it is on a very substantial boom. What a pity our people there should fail to meet the obligation which grows out of this increased responsibility.

Don't fail to remember Home and Foreign Missions.

CUTICURA PILLS

For Cooling and Cleansing
the Blood and Skin

In Cases of Itching, Burning,
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And for Renovating and En-
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The Best and Most Economical
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Cuticura Resolvent Pills (chocolate coated) are the product of twenty-five years' practical laboratory experience in the preparation of remedies for the treatment of humours of the skin, scalp and blood, with loss of hair, and are confidently believed to be superior to all other alternatives as well as liquid blood purifiers, however expensive, while enabling all to enjoy the curative properties of precious medicinal agents without consuming needless expenses and often injurious portions of alcohol in which such medicines have heretofore been preserved.

Cuticura Pills are alterative, antiseptic, tonic and digestive, and beyond question the purest, sweetest, most successful and economical blood and skin purifiers, humour cures and tonic-digestives yet compounded. Medium adult dose, one pill.

Complete external and internal treatment for every humour may now be had for one dollar, consisting of Cuticura Soap, to cleanse the skin, Cuticura Ointment, to heal the skin, and Cuticura Resolvent Pills, to cool and cleanse the blood. A single set, costing but one dollar, is often sufficient to cure the most torturing, disfiguring skin, scalp and blood humours, eczemas, rashes, itchings and irritations, with loss of hair from infancy to age, when physicians and all other remedies fail.

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B. Y. P. U.

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

Dr. J. D. Chapman in the Baptist Courier says: "Every Union ought to make much of the Conquest Missionary Course. They will help to educate the young people in missionary work and make us much larger givers to the spread of the gospel. It is a fact that people who do not study the work never come to be large givers. Knowledge, faith and purpose in the Christian life are necessary to intelligent and earnest work for the Master."

The Missouri E. Y. P. U. Convention for 1903 meets during the month of June in Nevada. The program is being prepared. Mr. Howard P. Smith, President of the Convention, says: "We are in good shape, and the work prospers in Missouri. New Unions are being organized all the time." The State is divided into four districts, and each one of these districts holds a rally once or twice a year. Some such a plan as this was suggested at one time for the work in Alabama, but was never carried into execution.

Missouri Baptist young people are mourning over the departure of Dr. Everette Gill for Louisville, Ky., which is to be his future home, but Missouri congratulates herself in the fact that she takes from Kentucky the scholarly B. Y. P. U. worker, Rev. H. W. Virgin, who goes to take charge of the church at Nevada. Both States should be satisfied, as fair exchange is not robbery.

"Reports from all over the United States indicate that more effective work is being done this winter in Christian Culture Courses than ever before. This is a very hopeful sign of substantial work being done by the young people's movement. Dr. Stone says that the only members of the church that do anything are the ones who study the Bible. I believe this will be the testimony of every pastor. There is nothing that will so prepare one for effective Christian service as thorough knowledge of the Bible. More and more our Texas Unions must come to engage in this work."—The Baptist Standard.

Notice.

The undersigned will on Monday, April 18th, 1903, in front of the court house door of Jefferson County, Alabama, within the legal hours of sale sell to the highest bidder for cash, lot number nine in block number twenty-seven, Avondale, according to the plan of the Avondale Land Company, which said lot fronts fifty feet on the north side of Fifth Avenue, south, and extends back of uniform width one hundred and forty feet to an alley, and situated in Jefferson County, Alabama.

This sale will be made by the undersigned as assignee of a certain mortgage executed by R. K. Jones to Ben F. Pool, dated February 21st, 1902, and filed for record in Probate Office of Jefferson County, Alabama, on 7th day of March, 1903; default having been made by said R. K. Jones in payment of the indebtedness thereby secured.

This 18th day of March, 1903. Investment Real Estate Co., of Alabama, By Lee C. Bradley, Vice-President.

Notice

The undersigned will on Monday, the 18th day of April, 1903, in front of the court house door in Jefferson County, Alabama, and within the legal hours of sale, sell to the highest bidder for cash, parts of lots one and three in block four of

Phelan's addition to Birmingham, according to the undersigned's map thereof recorded in Probate office of Jefferson County, Alabama, Alabama, in map book four, page seventy-four, and particularly described as follows:

Begin at the southwest corner of said lot three which is a point on the north line of Fourteenth avenue, south, 54.6 feet eastwardly following the curvature of said north line of said avenue from the east line of Fifteenth street, thence northwardly along the west line of said lot three to the point on the north line of said lot one, which will be reached by extending the west line of said lot three in a straight line through said lot one; thence eastwardly along the north line of said lot one to a point three feet westwardly from the northeast corner of said lot one; thence southwardly and parallel with the east line of said lots one and three to the north line of Fourteenth Avenue, south, and thence westwardly along the north line of Fourteenth Avenue, south, following the curvature of the same to the point of beginning, situated in Birmingham, Jefferson County, Alabama.

Said sale will be made in pursuance of the power of sale contained in a certain mortgage executed by A. B. Wilson and wife, Hannah Wilson to the undersigned on the 3d of August, 1901, and filed for record in the office of Probate Judge of Jefferson County, Alabama, on 7th day of March, 1903, default having been made in the payment of the indebtedness thereby secured.

This the 18th day of March, 1903. Investment Real estate Co., of Alabama. By Lee C. Bradley, Vice-President.

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SEABOARD Air Line Railway.

Schedule Effective Aug. 17th, 1902.

Table with columns for Leave Montgomery Daily and Arrive Montgomery Daily, listing routes to Hurtsboro, Columbus, Richmond, Albany, Americus, Cordele, Jacksonville, Macon, Savannah and all points East. Includes times like 8:00 a.m., 6:20 a.m., 1:30 p.m., 6:30 p.m., and 9:20 p.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.

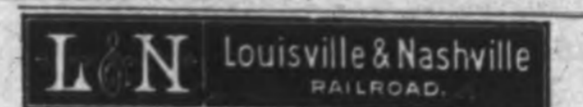
Table with columns for Lv. Selma, Ar. Montgomery, Lv. Montgomery, Ar. Opelika, Lv. Opelika, Ar. Atlanta, and times for routes 44, 34, 38, 37, 35, 28.

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. F. Billips Jr., G. P. A., Atlanta, Ga.; E. E. Lutz, T. M. Montgomery, Ala.; Chas. A. Wickersham, President and General Manager, Atlanta, Ga.

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Table with columns for dates (Nov. 30th) and times for routes 212, 78, 58, listing stops like Lv. Montgomery, Ar. Sprague Junction, Troy, Brundidge, Ozark, Elba, Abbeville Junction, Dothan, Bainbridge, Climax, Thomasville, Valdosta, Waycross, Jacksonville, Tampa, Port Tampa, Lv. Waycross, Ar. Savannah, Ar. Charleston, Lv. Sprague Junction, Ar. Laverne, Lv. Abbeville Junction, Ar. Abbeville, Lv. Climax, Ar. Chattanooga, and Going West/East routes.

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Every reader of the Alabama Baptist who needs such a medicine may order one trial bottle of Drake's Palmetto Wine free. Address your letter or postal card to Drake Formula Company, 100 Lake St., Chicago, Ill. A trial bottle will be sent prepaid.

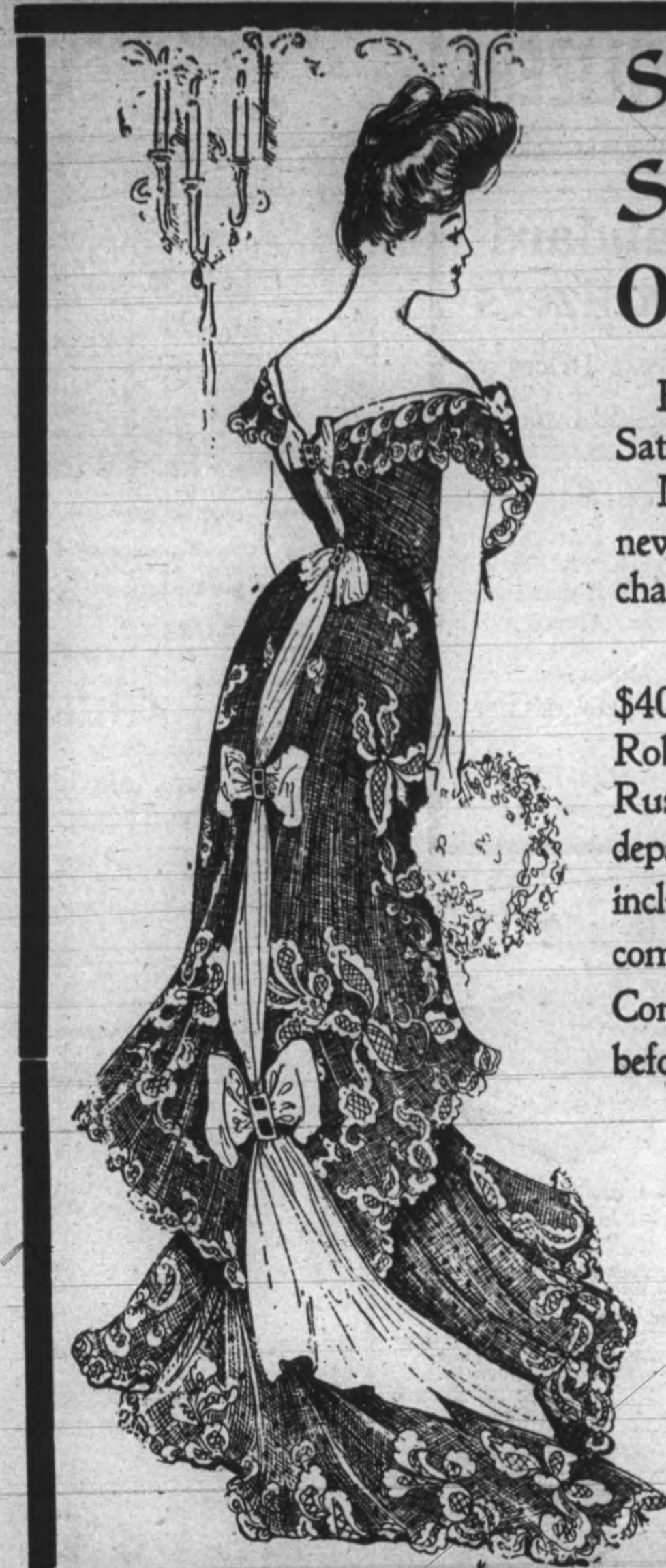
We have received a copy of The Lyceumite, edited by Edwin L. Barker of Chicago. It is a high class monthly published for the man on the platform, the manager who puts him there, the committee that keeps him there. It gives a handsome picture of our friend, Rev. John Roach Straton, and among other nice things, it says of him:

"For several years Prof. Straton was a teacher at Mercer University, Macon, Ga., and when not on the platform, or studying the race problems, preparing articles for the North American Review or some other leading magazine, he may be found at the Southern Baptist Theological Seminary, Louisville. He has a workshop full of literary flavor, intellectual force and poetic atmosphere, all decorated 'round with bright, restful things, and here he makes lectures, popular and technical. Then he comes to your town and 'delivers the goods' with such oratorical fervor, grace and richness of anecdote, weaving in all the time the practical and the ethical, that after he has packed his grip and gone on to the next station, you wonder whether he instructed you with entertainment or entertained you with instruction. Of course the more you know and the more you want to know, the more you will carry home and the more you will enjoy what you 'tote.' But that's only the way with anybody or anything that really is anybody or anything."

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Dr. D. M. Bye, the great cancer specialist, who has cured over 6,000 cases of cancer within the last eight years with soothing balmy oils, says that one time he selected a list of 500 names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition; to his surprise and grief he learned that nearly 20 per cent. had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. Bye Co., Box 462, Dallas, Tex.

North Carolina, in the passage of what is known as the Watts bill, secures prohibition in the State, except in towns, and in these, under the bill, bar-rooms can be voted out. The cause of temperance is moving forward.



Saks Grand Spring Opening!

Every day this week including Saturday, March 21st.

Magnificent showing of the new spring styles, including many charming creations from Paris.

Also the

\$40,000.00 Coronation Gown and Robe, made for the Czarina of Russia on exhibition in our ladies' department every day this week, including Saturday. This is worth coming a hundred miles to see. Come Saturday if you can't come before.

Louis Saks,
BIRMINGHAM,
Clothier to the Whole Family.



We are indebted to Bro. F. M. Leeth, the Moderator of the Sulphur Springs Baptist Association, for a copy of the minutes of the meeting held with the Sulphur Springs Church in Blount county.

Notice of Final Settlement.

The State of Alabama, Jefferson County Probate Court, 7th day of March, 1903. Estate of Thomas Seddon, deceased. This day came Jame A. Seddon, administrator, de bonis non of the estate of Thomas Seddon, deceased, and filed in his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 2nd day of April, 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.

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G. M. BACON, DeWitt, Ga.

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.