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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. APRIL 8, 1903.

NO. 13



REV. JOHN D. JORDAN, D.D.

We take pleasure in giving our readers an opportunity to look into the handsome face of Rev. John D. Jordan who is to be host of the Convention at Savannah. Dr. Jordan is an eloquent preacher, a successful pastor, a strong writer, an able debater, a gifted organizer, and withal a man of wonderful tact and pleasing personality. He will do everything in his power to add to the pleasure of the delegates and visitors.



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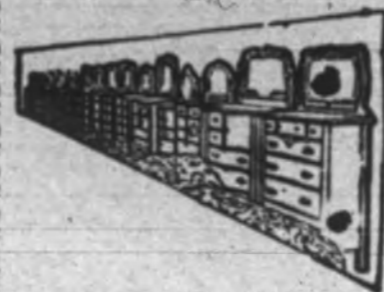


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Ensley, Ala., Dec. 23, 1899.
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Hartford, Ala., April 10.
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Prattville, Ala., Feb. 2, 1901.
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THE 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 10, 1899).

OUR EDITORIAL STAFF.

REV. FRANK WILLIS BARNETT..... EDITOR AND OWNER
REV. J. W. HAMNER..... Corresponding Editor
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B. Y. P. U. Paragraphs.

We were glad to see that the street in front of Howard College and the church was being graded and put in condition and to know that the grounds of the college were to be much improved in the near future.

The drawing for the badges was sketched by Brother H. B. Wood, a young man of decided artistic ability. His friends in East Lake ought to encourage him in his efforts. We give the badge in this issue.

Glym Herbert is a capable young man. The way they crowded offices on him was an evidence that the Convention felt that he was able to do a lot of work and do it well. The Bessemer Union ought to feel proud of him.

We want to congratulate the ladies of East Lake on the tasteful way in which the church was decorated. The flowers were sweet and beautiful. They were in evidence in the reception rooms and even appeared on the plates from which we ate.

The music was excellent. There were solos, duets, trios, quartettes, that would have delighted the most critical musical audiences, and the congregational singing was fine, and when the Howard College boys swelled the chorus it was truly inspiring.

We missed the address of Rev. W. M. Blackwelder, of Woodlawn, on "The Sacred Literature Course." We only know that when Brother Blackwelder does a thing he always does it well and we haven't a doubt but that it was helpful to those who heard it.

Dr. J. L. Thompson presided over the sessions with ease, grace and dignity. The more we see of Brother Thompson the more we admire him. He is willing to do his full duty and do it cheerfully. He is a strong preacher, a good pastor, a helpful evangelist, and an excellent editor.

Thursday afternoon the local Union at East Lake gave the visitors a trolley ride over the city and to some of the suburbs. It was a happy, jolly crowd, and we appreciated the three cheers they gave for the Alabama Baptist as they were passing our office on First Avenue.

The address of welcome by H. B. Wood of East Lake, was hearty and natural. Brother Wood is a versatile young man and seems to be able to fill in anywhere with ease and grace. He was much in evidence and yet always to the pleasure of the Convention. His Union ought to take pride in him.

The consecration service conducted at the closing of the Convention by Dr. A. C. Davidson, the beloved pastor of the Southside Baptist Church, was in

keeping with the man and the occasion, and we feel sure that all who took part in it will try and live up to the pledge that they made together in the sight of God.

The programs were neatly arranged in book form, and the blank pages for notes opposite the program for each day was quite a helpful thing to those who attended the sessions for some of the speakers were continually saying something worth jotting down, and we were glad to see how many were making notes.

We saw the portly figure of the Bishop of the First Church coming down the aisle shortly before the noon recess on Wednesday. Evidently he was willing to even forego the pleasures of his new and comfortable pastor's home into which he has only recently moved to get a chance to mingle with and eat the good things prepared by the East Lake saints.

The Huntsville delegation was a live one. They come to get the Convention for next year and they got it; for the next annual meeting of the Alabama Baptist Young People's Union will be held in Huntsville, April 5, 6 and 7, 1904. This was decided after a spirited contest among Huntsville, Evergreen and Oxford.

We missed the absent ones whose names were down on the program, there were such men as Drs. Chas. A. Stakeley, A. T. Robertson, I. J. Van Ness, and Revs. A. J. Moncrief, C. C. Pugh, and H. H. Williams, all good men and true and whose presence would have added greatly to the success and pleasure of the occasion.

One of the surprises and one of the pleasantest features of the Convention was the opportunity to greet Miss Mcrgan, the consecrated missionary who is on a leave of absence from her work under the American Board at Assam. She most graciously received the tribute of the Convention and gave a sweet and womanly testimony.

One of the most gratifying things of the Convention was the way in which the pastors in the Birmingham District attended the sessions. We noted the absence of a few of the pastors but felt sure they had good reasons or they would not have missed such an opportunity to hear good things and meet such charming people.

We have attended many conventions of many kinds; in fact we have always had a fondness for great gatherings; but we never remember to have been present in a meeting of similar character where all of the speeches were lifted on such a high plane. It was really

a great occasion and one that will leave its impress on the community.

The following officers were elected for the ensuing year: President, Dr. J. L. Thompson, Bessemer; 1st V. P., Rev. J. G. Moseley, Evergreen; 2nd V. P., M. B. Neece, Huntsville; 3rd V. P., J. R. Magill, Northport; Cor. Sec., Treas., and Transportation Leader, Gwylm Herbert, Bessemer. These are all live men, whose hearts are in the work.

Dr. Carver publicly paid the paper on "Things that Hinder," by Rev. Richard Hall of Orrville, a high tribute. Brother Hall is deeply interested in the work of the B. Y. P. U. He is an earnest speaker and a graceful writer. His series of articles in the Alabama Baptist, telling of his trip abroad, gave great pleasure to many of our readers.

The addresses by Rev. Walter Calley were truly great. It was hard to decide which one was the best. Some thought "Twentieth Century Opportunities for our Baptist Young People," while others said no "The Sources of Hope for the Future" was the best; but no one had aught but good to say of either for they were really admirable.

One of the most important features of the session was the pledging of \$1,000 to Howard College by the Convention. The announcement was made at the chapel exercises of the college Thursday morning and several eloquent and inspiring addresses were made by those present and the scene in the chapel was one of the most inspiring of the whole meeting.

One thing we regret is that so few of the delegates had an opportunity to visit the office of the Alabama Baptist; but from the very nature of the case we can see why this was almost impossible. We were however glad to welcome the few who made a special effort and called. We were particularly pleased by the presence of some of the young women and matrons.

We heard many complimentary things said about Rev. A. G. Moseley's paper on "The B. Y. P. U. and the Baptist Principles." Brother Moseley's paper was so well received by the Convention that it requested its publication in the Alabama Baptist alongside of his picture. We failed to hear the paper, but having seen his face we are willing to grant the Convention's request.

We were glad to see that plenty of time was given to the devotional exercises at each session of the Convention. All those who led these services used the occasion wisely. The spirit of devotion was truly in the air. Often we have seen these devotional services

slighted or hurried through with in order to get to the business, but at this Convention the full time was given.

Tuesday night after the address the young ladies of the local Union tendered a reception to the visiting delegates. Dainty refreshments were served and an allround good time was enjoyed by all present. The reception committee consisted of the following: President H. B. Wood, of the local Union; Miss Emma Wood, Miss Lena Craker, Miss Marguerite Weaver and Archie Lambert.

Rev. J. M. Shelburne, the indefatigable, modest, cultured pastor of Ruhama Baptist Church, is to be congratulated on the way in which everything went off for the pleasure of the Convention. That there were no hitches or awkward situations is due largely to his ability to organize and plan for the good of others. Many friends were added to his already long list by his unflinching courtesy.

The Key Thought of the Convention, "The Baptist Principle," seemed to be a stumbling block to all of the speakers, and many were the definitions. Most of the speakers held that it should have been set down as "The Baptist Principles," but the Bishop of East Lake said it was printed properly, and those who did not know what "The Baptist Principle" was could find out by attending his Sunday morning service.

Alabama Baptists are justly proud of Dr. L. O. Dawson, and know that when he speaks on a subject it is in safe hands. His handling of "The Baptist Principle in History" was scholarly, and thrilled the hearts of those who heard it. We have a wonderful heritage, and it gave him an opportunity to ring a Baptist note that will not die out of the memories of those who heard him for many years to come.

Enough cannot be said in praise of the good women of East Lake who each day served dainty lunches to all the visitors. Everything moved like clockwork. There was no hurrying. Every one was seated and had time to enjoy the good things heaped on their plates. We have been about a good deal and know something of eating "dinner on the grounds," but we never saw it served to our taste so well before.

At the exercises in Howard College chapel, Dr. Carver brought greetings from Dr. J. R. Sampey, a former Howard student, now a professor in the Baptist Seminary in Louisville. A motion was made by two of the students to send love and greetings to Dr. Sampey and this was carried. Alabama

(Continued on page 11.)

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

PART OF A LETTER FROM MISS KELLY.

We have had such a beautiful winter, very cold, but dry, usually there is so much rain and damp cold, but this year has been fine for work—have not been kept in but a few days since last September. My last trip to Quinsan was very disagreeable and cold, and I stayed such a long time up country that I ate up all my provisions and was reduced to rice porridge.

I am rejoicing in the hope that Miss Price will return in May. Mrs. Seaman is building a girl's school at North Gate, so now all of our work for women and girls will be in one place and Miss Price and I will live together as formerly. Yes, we did have a house here at New Rifle Butts, but when the Rawlinsons came we gave it to them and we hope to be able soon to move into one which is being built for single women.

My training school which Mr. Smith is building for me, is just next door to the dwelling, then the Girl's school, and right close to the parsonage and the church, all on one block. Mr. Smith sent me \$300 not long ago to furnish the house he is building, so I am greatly blessed and praise the Lord.

I have a new Bible woman, too, and hope to have four when I get into the new school. Four months of the year will be given to teaching the Bible to the women of our churches, the other time to house to house visitation and itinerating. How we do need at least two more ladies to help us! Efficient, God-fearing, spirit-filled women. My women want to learn to sing and I can't teach them. We have an organ and if we only had a teacher! We have a large class of children ready for kindergarten, who need so to be taught and we've no time! The Girl's school is full and not enough teachers, and only one to do the visiting among the Christian and heathen women.

Dr. Willingham says they can't send us anybody soon, as we have lately had additions. But we who live here see the need of this wicked port and, O how we need some one to come over and help us! We must educate the girls and boys to keep them. They are getting English any and everywhere and without the gospel, it will lead them to the evil one. So we in our feeble way are trying to teach them and we have no teachers. I am now teaching an hour and a half per day in our Boys school, just because we are short of workers. Don't some of you want to come and help us?

I am trusting you Alabama sisters to find us two, write the Board that you will support them in Shanghai, then they will be glad to send them. Aren't there any girls at the Judson who are ready to come out? Don't take me as a sample, but send us well equipped, educated women, who would be useful at home. I trust the Central Committee to find us two this year. Get the Sunbeams to support one and the women the other. Just keep writing and

praying until you get them. We must have them! Yours in His work,
Willie H. Kelly.
New Rifle Butts, Shanghai, China.

CHRISTIAN LIBERALITY.

In writing to the Corinthians Paul commends the churches of Macedonia for the "riches of their liberality," and gives the Corinthians this exhortation: "See that ye abound in this grace also."

We read that message by the clearer light of our day, and it comes to us as a strong appeal: "See that ye abound in this grace also."

Let us examine God's Word to see that giving is enjoined simply as a duty in obedience to God's command. In Deuteronomy we read: "Every man shall give as he is able;" and again: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's." "And concerning the tithe of the herd or of the flock, the tenth shall be holy unto the Lord." In Proverbs we find: "Honor the Lord with thy substance, and with the first fruits of all thine increase."

Shall we say that under the more glorious light of the New Testament dispensation less than this should be given? Many Christians carefully observe this law of tithes, and lay aside one-tenth of their means to be used as occasion demands for the service of God. Paul, also, writes to the Corinthians: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him."

Not alone as a duty are we to give, but as self-denial in following the example of our Lord and Savior. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes he became poor, that ye through His poverty might be rich."

Would we wish to give of that which costs us nothing? Not so with David. When, for his disobedience in numbering the people, God sent a pestilence as a punishment, David desired to offer a sacrifice to God when the pestilence abated. Accordingly, he offered to buy from Araunah the Jebusite his threshing floor with which to build an altar. But Araunah offered to give David, not only the threshing floor for the altar, but oxen for the sacrifice. But David said: "Nay, but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver.

But do we realize what self-denial is in our favored land? Surely "the lines have fallen unto us in pleasant places." In our happy homes surrounded by all the needful things of life, with many of its comforts and oftentimes its luxuries, have we ever practiced any great self-denial? Think of those who go to tell the glad tidings of salvation in the destitute places on the frontier of our own land and in foreign lands. The loneliness, pain, privations, and hardships they undergo

might well appall us. And yet all these they endure that they may carry the glorious light of the gospel to sin-darkened souls.

But another motive for giving is that of gratitude—thank offerings to God for all His blessings. "What shall I render unto the Lord for all His benefits toward me?"

"All the best things in this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the sympathy of friends, the companionship of books, the joys of home are given to all sorts and conditions of men. If those we love and who love us have been spared, there ought to be a thanks giving. What is any failure in business, or calamity in fortune, or disappointment in ambition, or weariness in labor, compared with the loss of one whose heart strings are entwined with ours? Into many a home death has come, and a glory has vanished from the earth. But even in these homes there may be reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours, and ours the expectation of a glad reunion."

Yet again there comes another appeal in the needs of humanity—the call of the orphan, of the poor student struggling for an education, of the needy and destitute. But stronger than all comes the call of those who are without the gospel. Are not our hearts touched by these cries?

"Shall we whose souls are lighted
By wisdom from on high,
Shall we to man benighted
The light of life deny?"

I remember hearing a lady, who had been a missionary in China, tell of an aged woman who had heard and accepted the glad news of salvation. How rejoiced she was! Then she said to the missionary, "Have the people in your land known this good news of a Savior a long time?" "Oh, yes, we have known it all our lives." "Why then did they not send some one to tell us before now?"

Ah, yes! why not before? Why let the days and years go by while souls are dying, yet thirsting for the water of life? The demands are great, but so is the reward. "He which soweth bountifully, shall reap also bountifully." Not alone in this life in the sweet consciousness of work done for the Master, but in the life to come, where we shall receive our reward from the Lord Himself, and dwell through eternity in the glory untold. Then, shall we not answer:

"We will give of our prayers and tears,
Of our means and toil, of our days and years;
We will hold up the heavily drooping hands
Of every worker with God who stands
Before Him pleading for precious souls,
Till the tide of darkness backward rolls,
And the daughters of pagan lands are free;
Or till the workers fall, and we
Go over the Jordan, to find our hopes
Abloom on the Beulah upland slopes."

Josephine Pearce.
Thomasville, Ala.

SOUTHERN BAPTIST CONVENTION.

All who intend going to the Southern Baptist Convention, please write the Secretary of the Central Committee. We are anxious to have the different parts of the State represented. All cannot be appointed but we hope you will notify us and that many of our women will attend. I think the trip and board will not cost over \$20, maybe \$25. The Birmingham party will leave early in the morning (Wednesday, I suppose), and reach Savannah that afternoon. Come and join us! You will have delightful company.

QUARTERLY REPORTS.
Vice-presidents and all who have not sent in their reports, do so at once. Send to Mrs. Geo. M. Morrow, Birmingham, Ala.

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For Home Missions.....\$ 4127 13
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Only three weeks more.
The "bad Sundays" in March lost us \$1,000 or more. Let every man do his best.

Remember the books close at 12 o'clock Thursday, April 30th.

I will telegraph the Boards at that hour the amounts I have in hand. To be certain that your money gets in on this year, I ought to have it by the 29th.

All aboard for Savannah!
We want a large delegation. I believe Alabama will be entitled to more than last year. All first-class churches send their pastors with enough money in their pockets to pay railroad and hotel expenses. Brother, is yours a first-class church?

Don't send names to me. Send to Hon. H. S. D. Mallory at Selma. Don't wait, but send at once.

The Central of Georgia from Birmingham and Montgomery, the Seaboard Air Line and the Atlantic Coast Line from Montgomery, are the roads directly interested.

Look on your maps and pick out your route.
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About Men, Women and Things.

Birmingham Notes.

Dr. A. J. Dickinson preached at the First Church and had good services as they usually do there.

Pastor W. M. Blackwelder, at Woodlawn, had two fine services and three additions to the church.

Rev. J. G. Murphy spoke at Powderly Sunday. He is also planning for a series of meetings at Coalburg, beginning next Sunday.

Pastor Adams reports large crowd and deep interest at Packer Memorial chapel. Baptized a young man. They are going to put in electric lights this week.

Rev. G. B. F. Stovall was at his church at Helena, Sunday, preaching morning and evening to good congregations. They expect to elect two deacons at the May meeting.

Two large congregations greeted Pastor L. M. Bradley, Sunday, at Avondale. The Sunday school is improving and now have a Home Department doing good work. Received a young man for baptism.

At Bessemer the pastor preached at both services to good congregations and received two by letter. The night audience was made up largely of young people. They expect to begin their new house before May 1st.

They had a good day at Southside Sunday. The new annex is almost ready for occupancy. The church has decided to tear down the present gallery and build a new and modern one, also to put down hardwood floor in the main auditorium.

Pastor Shelburne, at East Lake, got so full of "The Baptist Principle," as the result of the B. Y. P. U. Convention, that he gave his version of it Sunday morning, and his evening subject was "The Outlook for a Financial Advantage." Had five additions.

Pastor O'Hara had two good services at Wylam. He began a series of sermons to young men, drawing some lessons from the life of Joseph. The B. Y. P. U. will place blackboards in their room and begin a Bible reader's course.

Pastor Walter S. Brown had fine congregations at Fountain Heights. Received one by letter. His work at all the mission stations is doing well and the demand for help is increasing. Arrangements are being made for a number of protracted meetings in the near future.

The Ensley pastor, Brother Provence, spoke to his people in the morning about "The Holy Spirit in a Revival"; in the evening on "Love of God." The congregations were large, a deep interest was manifested and a number of requests for prayer. One received by letter and two for baptism. Brother Risner is helping in special meetings this week.

At the Interdenominational Pastors' Union at the First Methodist, Monday, "The Value of Historical Exposition," was ably handled by Dr. A. J. Dickinson and discussed with a great deal of interest by Brother Hendrix of the Methodist Church, and Dr. F. P. Ramsey, a visiting Presbyterian minister recently from the Chicago University. The next topic for May is, "The Homily of the Text."

Editorial Correspondence.

J. W. Hamner.

"Housed in" for a whole week. That is the present condition of the corresponding editor. Have heard of men desiring to experience the delights of boyhood again; have a faint recollection of the favorite old recitation of the "Old Field School," "Rock me to sleep" with its pathetic dream of the sweets of childhood; but if there was ever any likelihood of a desire of a return of the experiences of those halcyon days to this scribe, the experiences of the past week will preclude its possibility. Six days without appetite, suffering agony almost, sleepless nights, semi-delirium, "seeing things at night" as Gene Field expresses it—all because of a return of one of boyhood's experiences, a boil on my face involving my right eye. Like Sam Jones when he got "licked" out in Texas, "I am a little disfigured but still in the ring," and hope to be able to take the field again next week.

Brethren everywhere I go now are remarking about the steady improvement in the Baptist since the beginning of the new year, and I am glad because of it. If they could only know, as I know, how hard Brother Barnett is working to give the Baptists of Alabama a paper worthy to be their State organ, they would appreciate the paper even more.

Brethren, has it ever dawned on you that a good, illustrated religious paper is the cheapest paper you can take? The county weekly is supported by the court house advertising mainly, and the patent medicine vendors, and is merely a local affair. The large weekly is made up of cuttings from materials that have already been sold in the "daily paper" for from \$5 to \$8. See? Then if you are going to look at facts, you must not compare an illustrated paper with any other than illustrated papers. Secular first-class illustrated weeklies sell for \$5 straight, while "Religious" illustrated weekly papers sell for only \$2. See? These secular illustrated papers contain matter that you don't want your sons and daughters to see or read, while your "Religious weekly" is filled with the best thoughts of God's servants and will help and not hurt or hinder your homes.

Another thing worthy of note is that the children are "bent," by the papers they read, in the direction those papers lead and lean.

I am glad Brother Barnett is not editing the paper for money, but for the love of the denomination and the truth, and for the help of the cause.

By the way, I see that the Index has caught the "Georgia fever" and wants to "claim the earth." It even claims Barnett. Eufaula, Ala., is the home of his nativity and that makes him an Alabamian. But then I am not going to quarrel with the Index, it is too good a paper, and its editors are my friends. God bless Brethren Bell and Graham, and the dear old Index.

Camp Hill, Ala., April 4, 1903.

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

Montgomery Notes.

We are just now very much exercised at the introduction of Sunday baseball, and protesting against the same.

This week almost every church will hold meetings in its own building in their own way. At the First Baptist Church, Dr. Stakely will be aided by Rev. John W. Ray of Milledgeville, Ga. At Clayton Street, Pastor Gregory will assist Pastor Treadway, and at the close of the meeting there, Pastor Treadway will assist Pastor Gregory at Adams Street. As Southside has just closed a three weeks meeting, they will not hold any other special service.

The Union Meetings which have been in progress for three weeks past, closed on Sunday afternoon with a sermon by the pastor of Adams Street Baptist Church. The attendance at the day meetings in Central Presbyterian Church has been excellent, often filling the building. Christians of every name have been brought close together, and spiritual life has been quickened. At the various churches where sectional meetings have been held, a large number of cold and indifferent church members have declared their intention of being more faithful; and a number of confessions of faith have been made by those who had hitherto been unconverted.

O. F. G.

In Memory of Dr. E. B. Teague.

On yesterday the first Sunday at Harpersville Church, very beautiful and impressive memorial exercises were held in memory of the lamented and sainted Dr. E. B. Teague.

Dr. Teague was a member of this church at the time of his death and in the bygone years, one of the beloved pastors of the church.

The services were begun by song and prayer by deacon E. V. Caldwell. Next song and prayer by Prof. C. Florey. The writer then spoke of Dr. Teague in a general way. As a Christian citizen in private life and in the home, as counsellor, friend and example. For indeed Dr. Teague was the personification of ideal manhood. Then after singing one of Dr. Teague's favorite hymns—

"Do not I love Thee, O, my God?
Behold my heart and see.
And turn the dearest idol out,
That dares to rival thee," etc.

Rev. T. M. Calloway preached a very beautiful and impressive memorial sermon from the text, "Mark the perfect man, and behold the upright: for the end of that man is peace. Ps. xxxvii, 37." The great congregation were delighted and profoundly impressed as the preacher told of the blessings of the upright, as exemplified in the life of Dr. Teague.

After the sermon the following resolutions were adopted by the church:

Whereas, We, the members of Harpersville Baptist Church, have for many years enjoyed the pleasant and profitable association and ministrations of Dr. E. B. Teague in the home and in the church; and,

Whereas, We delighted to own him as a member of our church at his death; now, therefore, be it

Resolved first, That as a minister of the gospel of the blessed Son of God, we acknowledge his superior wisdom,

his earnest admonition, his profound exhortations, as a precious loan from God.

Second, That in our homes there is a vacancy that cannot be filled; for there he has taught us and inspired us as only Dr. Teague could.

Third, That as a citizen he was a living monument of honesty, integrity, and Christian manhood. He was scholarly, yet humble. He was refined and gentle, yet firm and uncompromising for the right.

Fourth, That we revere his blessed memory and commend his life and character to all, as an example of one who sought to know God's will and to do God's will.

Fifth, That we feel sincerely in our hearts to say with one of old, "Blessed are the dead, who die in the Lord, yea! sayeth the Spirit for they shall rest from their labors." We believe Dr. Teague has entered upon that rest.

Sixth, That a page of our minutes shall be set apart to his memory upon which these resolutions shall be inscribed, and that a copy be furnished the Southern and Alabama Baptist for publication.

O. P. Bentley,

Pastor.

A Fine Meeting at Mobile.

Reference has been made to the meeting recently held at the Saint Francis Street Church in which we had the assistance of Evangelist T. T. Martin. It is impossible to estimate the good results of Brother Martin's work with us. He has no high pressure methods by which people are forced to confess what they do not feel. He gives only one invitation and that is to confess Christ as Saviour. No one can fail to understand the plan of salvation as presented by him. He is earnest, instructive and at times remarkably eloquent. The work he does for the sinner is foundation work and he builds a foundation that is strong, safe and scriptural. His preaching produces an earnest searching of the heart and life of the church member and strengthens the faith and hope of the true believer.

As a partial result of the meeting I have baptized twenty-eight and received two others for baptism. Others, I am sure, will be received. Eleven have been received by letter or sent for their letters. We will have about forty-five additions as a result of the meeting. Brother Martin won the hearts of our people and they want him again.

W. J. E. Cox.

Mobile, March 4, 1903.

The Ministerial Board

Would like for the brethren and churches to remember that we are in need of funds to aid our Ministerial Students at The Seminary and Howard Schools close in May and we ought to settle our dues before their closing.

C. C. Jones, Sec. and Treas.

Dr. W. B. Crumpton, corresponding secretary of the Baptist State Mission Board, occupied the pulpit at the First Baptist Church, Tuscaloosa, Sunday morning. He preached at Northport at the evening service.—Age-Herald.

Dr. L. O. Dawson, pastor of the First Baptist Church, Tuscaloosa, left Monday morning for Lafayette, where he is to conduct a protracted meeting.—Age-Herald.

CORRESPONDENCE

Can a Sinner Save Himself? If Not, Why Not?

I am glad that we have the privilege of speaking to this very important question. It is important to all men to know all they can about what we call salvation. Men in all the ages past have been closely identified and connected with what salvation is, and what salvation means. It is something that occupied the largest and best place in the heart and purpose of the great God from the earliest dawn of eternity, and even the devil takes great interest in the destiny of the souls of man. God has always been a friend to our souls, while Satan is our old tireless enemy.

God loves man, and has stood with His arm bared for the salvation of sinners through all the ages past. His plan of salvation was conceived in eternity and consummated on Mt. Calvary. He has left His precious and everlasting Word to be man's guide during his earthly pilgrimage, and woe be the man who refuses to be taught and led by it.

The Bible is the master piece of Truth and Law, and it alone lays down a safe rule of Faith and conduct for the sons of men. As long as men adhere strictly to the teaching of the Bible and by a cordial and penitent faith accept Jesus as their only Savior, they are safe from every storm of doubt, and infidelity that sweeps like a great tidal wave over the souls of those who know not our Lord in the forgiveness of their sins.

Faith in God means faith in His Word. You cannot believe God and doubt His Word. Salvation is not apart from the Word, it is in connection with it. If not, then it is a needless production, and is only valuable as a literary composition.

Our well known fidelity to the plain teaching of the Bible is responsible for all the persecutions and reproaches that we have suffered during our long and stainless history as Baptists. Shall we, since we have grown to be a great and wealthy people depart from our time honored doctrines—doctrines that have only God's Word for their foundation and authority?

Then let us consider the subject mentioned in this question only in the light of God's revelation—the Bible.

Suppose you were to ask a dozen of the best men what you must do in order to be saved? Some would say one thing, and some another. Here is a few samples of the answers you'd receive: "Do the best you can." "Pray." "Join the church." "Be baptized." "Keep the commandments." "Do all the good you can," etc.

Why so many different answers to such a simple question? surely the Bible must contain a right and proper answer. Certainly God has not closed every avenue to the solution of this question. Thanks be to His Holy name! He has made all so plain "that a way-faring man, though he be a fool, cannot err therein."

Nothing is taught plainer in the Bible than that,

1. All men are sinners.
2. Sin is rebellion against God's authority.
3. Sin is the ruin of the soul.
4. The sinner is helpless.

5. Salvation is complete.
6. It is not of works.

1. The history of mankind is one long sad tale of sin and corruption among all classes, and all the walks of life. Whichever way we look we can see the awful and blighting effects of sin. Why? Because it is as God says, (Rom. iii, 23), "For all have sinned and come short of the glory (righteousness) of God." No proof is needed to show that this world is out of harmony with God. Every one of us have contributed toward the present sad state of affairs, and none have a single excuse to offer in defence of our sins. Adam, our common ancestor, tried to hide behind Mother Eve's figleaf dress, but God cast him out of Eden all the same.

2. Sin is rebellion against God. Every wicked thought and act means a reflection on God's supreme right to prohibit. Every sin, great or small, is the brink of a great precipice, the depth of which nothing but Omniscience can fathom. Satan is ever stirred into a great activity by the coming of Christ's kingdom. Satan has great wrath when his time is short. It was the sin of rebellion against God that caused the fallen angels to lose their high and exalted estate. Since Satan was cast out of heaven, he has sought to enlist all the children of men under his un-holy banner against their creator and only friend.

3. Sin is the ruin of the soul. Sin not only makes a miserable wreck of society, but it casts the lost and ruined soul upon the wrath of its outraged and insulted God to reap the bitter fruits of its folly throughout an endless and unchanging eternity.

4. The sinner is helpless. He is like a vessel adrift on a trackless sea without a sail, compass, or crew. No one can provide him the salvation that he needs, and he cannot of himself provide a way of escape. Above him is heard the stern voice of the Law saying, "the soul that sins, it shall die." He knows that he is a sinner, in his heart he knows he is an enemy to God, he does not ask God to reach down in his power and save him from his doom—he knows that he only deserves death and ruin, so he closes his eyes to his true condition, and blindly rushes to his eternal ruin.

5. Salvation is complete. While man is a sinner and rebel against God, and positively inclined to evil; God still loves him, He sees his condemnation under the Law, He knows all about his enmity towards Him. He knows that man deserves wrath and destruction. Man is lost, and justly condemned, he has reached the extremity of his ruin. Before he can be saved his violations under the law must be atoned for, he must pay every debt that he owes to Divine justice. A holy life will suffice—he fails! The shedding of holy blood will satisfy the law he has broken—he has not such blood to shed. What can he do? he is ruined. Isn't there something he can do to atone for his sins and be saved? No. God, looking down from heaven saw his condition, and strange to say, He loved the sinner! How is God to save him? Man must honor that law before it will be consistent with His truth and justice, and man is not able nor is he inclined

to do so if he could. Now listen! Jesus Christ leaves the courts of heaven, and honors that violated law by being "born of a woman under the law." He becomes a man, and as a man He honors the law by his personal and perfect obedience. Is that enough to save man? No. The law claims the shedding of holy blood. So Jesus, as man's substitute, shoulders the cross and marches out to Calvary and there dies and sheds his blood in the place of, and for the sinner. Is that enough? No! Death must be conqueror: so He is laid in the tomb. If the grave can hold him it is all vain. But lo! on the third day he comes forth a conqueror over death, sin and hell.

Lost sinner, listen to Him "who bore your sins on the tree," hear him say, "for Christ is the end of the law for righteousness to every one that believeth." Only believe in the complete and finished work of Jesus Christ for you, and "thou shalt be saved."

It is faith in Jesus and his finished work that saves and justifies the believing and penitent sinner. "By him (Christ) all that believe are justified (made just) from all which ye could not be justified by the law of Moses." (Acts xiii, 39.)

"Forbid it, Lord, that I should boast, Save in the death of Christ, my God; All the vain things that charm most, I sacrifice them to His blood."

Salvation is full free and complete and awaits the vilest sinner that believes in Jesus as his own personal Savior. It is not our imperfect works that saves, it is Christ. Brother preachers, let's quit preaching reformation in order to save sinners, but preach salvation by grace and true reformation will follow the salvation. Tell sinners that salvation can be had for one look of faith towards Calvary, and not under the whip and lash of the law that even preachers violate.

Brother pastors, let's ring out the old old story of dying love and saving grace till men shall cry out as they did of old, "men and brethren, what must we do to be saved?" then we can give them the only Scriptural answer, "believe on the Lord Jesus, and thou shall be saved." And after they believe, the good works will follow—"for by grace are saved, and that not of yourself, it is the gift of God. Not of words, lest any man should boast."

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii, 8-10. "It was not for good that I had done,

He groaned upon the tree.
Amazing pity, grace unknown,
And love beyond degree."

E. P. Smith.

Faith and Trust.

V.

Faith is the belief of testimony. We cannot believe in a person or thing of which we have never heard. For "how then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? So then faith cometh by hearing, and hearing by the Word of God." Romans x, 14, 15, 17. The gospel is God's testimony (witnessing) of His son, and His salvation, "For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should

not perish, but have everlasting (eternal) life." So then, there has never been a mortal being saved, neither can there be one saved, without the gospel, and the full personal belief of it. If this be true, and it is, then anti-missionism is the very perfection of unbelief. Again: Faith is objective, receptive and appropriative in its action and scope. The object in front of our faith, has everything to do with the kind, and character of our faith; for instance, if we have faith in ourself, that is selfish faith; if we have faith in money, that's financial faith; if we have faith in baptism, that's baptismal faith; if we have faith in a church, that's church faith; if we have faith in a creed, that's creed faith; if we have faith in character, that's character faith. We do not say, that it is wrong to believe in any or all of these things, but we do say, that faith in all of these things, and a thousand more like them,

will not save a single soul. There is but one object before saving faith, and that object is Jesus Christ—God's son, and the sinner's only Savior. True faith receives Christ, and Him alone as the Savior, of whom God has testified in the gospel of His grace, and appropriates Him—takes Him into mind, heart and will—into the whole soul, and lays hold on Him, and claims Him as its own. We may know, that our faith is genuine and Scriptural, by experiencing in us, peace with God. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Romans v, 11. By way of parenthesis, permit me to say, that belief is not faith, but is an essential element of it. Belief is simply the cognition or giving the assent of the mind to testimony, concerning a person or thing. Thousands of persons have a belief about God, Christ, Hell, Heaven and the Bible, who have no faith in any of these. "The devils believe, and tremble," but are never saved. Trust: trust means to rely upon, to lean upon, to rest upon, to lie down upon, to feel satisfied about, to be assured of. It is the progenitor of hope. It embraces both the present and the future. Trust is not faith, but grows out of faith, follows after it, and should be encouraged by all who possess faith; for it brings blessed peace, rest, assurance, and brightens all the future. Trust makes salvation and heaven precious realities. Trust is the effectual destroyer of all our doubts and unbelief. Trust inspires all our service to God and men. Trust sweetens all the bitterness of life and death, so that the Christian may sing—

Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small,
Trusting Jesus that is all.

Trusting as the moments fly;
Trusting as the days go by;
Trusting Him what ere befall,
Trusting Jesus that is all.

James F. Edens.

Girard, Ala.

"Too Liberal."

A prominent Baptist minister asks me to reply to a recent editorial in the Christian Advocate on the subject above named. I confess that as a whole the editorial of Brother McCoy was really refreshing to me. Its tone was not that of most Methodist utterances which I have heard and read. If, however, Brother McCoy is right, and the Meth-

odist Church is about to "marry itself to death," I can but feel that it is reaping the whirlwind from sowing the wind. When he pens the following, however, Baptists of course will take issue with him:

"Where a Methodist man marries a Baptist woman, it would seem the reasonable thing, if it be so important that husband and wife be not divided in such matters, that the Baptist wife go with her husband, seeing that she can do so without giving up or in way discrediting her baptism. The Methodist husband, to go with his wife, must repudiate his Methodist baptism."

It is somewhat strange that Brother McCoy seems not to remember in this that a man's church membership is supposed to count for something, and that a Baptist discredits his baptism when he becomes a member of an institution which offers the world something as baptism which he does not believe in. A few years ago after a union revival meeting a man, who had made a profession of religion, and given his name for the Methodist Church, stopped me on the street and said, "I will join the Methodist Church, but they will have to immerse me." I told him to go ahead, that they would immerse him. He replied, "I was raised a Baptist and am one yet in belief, but I wish to be with my wife and children who are Methodists." I replied, "Go ahead and join them and let them immerse you, and when the preacher sprinkles the rest who joined in the meeting, say to yourself he is doing that for me. Whatever my life is worth in the Methodist Church is in favor of that infant or adult sprinkling, though I do not believe in it." I left him with that and somewhat to my surprise, he made application to the Baptist Church for membership the next Sunday morning. He saw the point. But why this method of securing members from one denomination to another? It seems to me little short of an insult for a preacher to ask a man or woman to give up his or her religious convictions simply to be in the same church with some one else, whatever the relation between them may be. It is readily acknowledged that there are great advantages in the husband and wife being members of the same church, but can those advantages outweigh the sin of disloyalty to honest convictions of the teaching of the Scriptures? "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It is my custom to advise that husband and wife make a careful and prayerful study of God's Word as to their points of difference, and if they cannot come together honestly in that way to remain as they are. I commend it to others. Of course this advice is given to those presumed to have some convictions based upon study of the Bible, which study is a far better means of promoting denominational loyalty—among Baptists at least—than that recommended by Brother McCoy in the following:

"The pulpit must accentuate, more than it is now doing, the things that belong peculiarly to Methodism. The little ones about the hearth-stone must be taught to love the church of their fathers and mothers. The young people in the Sunday school and League must be given an intelligent acquaintance with the history, the genius, the wide and glorious undertakings of Methodism."

J. V. Dickinson.

Jasper, Ala.

Memorial Services.

Jesse Butler Lovelace.

A beautiful tribute was paid to the memory of a great and good man in the services which were held in the chapel of the Marion Military Institute last Thursday morning. The occasion was the unveiling of a mural monument erected by the Board of Trustees of the Institute, commemorating the services of Jesse Butler Lovelace to this noble institution.

Speaking in general of the life and work of Mr. Lovelace, Professor H. O. Murfee said in part: Born in Chatham, Virginia, Feb. 14, 1832, Jesse Butler Lovelace moved to Marion, Ala., at the age of nineteen. Here he lived for fifty years; and when he died on Nov. 12, 1901, he had rendered services to the world through home, church and school that still live.

His marriage to Mary Permelia Wyatt, June 17, 1858, established a home whose hospitality has been a blessing to two generations.

Outside his home his interests and activity were first in the church. For many years he was a deacon in the Siloam Baptist Church, and throughout his life he was actively engaged in some form of Christian work. Chief among his public services to the church was his part in founding and supporting the Alabama Baptist, a paper devoted to the upbuilding of the Baptist denomination in Alabama. His work in the interest of education was of even greater value. For forty-three years he was a member of the Board of Trustees of the Judson Institute, and for eight years he was president of that Board. For as many years almost he was actively interested in building up Howard College. His services to these two denominational (Baptist) institutions were but a broadening of the interests and sympathies which were nourished in his home and his church.

The most memorable of his good deeds, however, was his beneficence to the cause of education on the removal of Howard College to East Lake. This removal caused a reversion to himself and W. W. Wilkerson of the valuable property occupied by Howard College. With rare wisdom and benevolence they decided to dedicate the property to purely educational purposes in order that it might do the most good for all time. They placed it in the hands of a self-perpetuating board of trustees to hold for this purpose. The last years of both these men were devoted to furthering the permanent establishment of the Marion Military Institute.

The services of Mr. Lovelace to the church were present in a paper by Rev. Paul V. Bomar, pastor of the Siloam Baptist Church. President R. G. Patrick of the Judson, spoke of the services of Mr. Lovelace to the Judson; and Superintendent J. T. Murfee presented in a paper the part of Mr. Lovelace in founding the Institute.

In conclusion Professor H. O. Murfee said: It is in memory of such a man that we are assembled here this morning to unveil this monument. But his most enduring monument is not of marble. Time will turn this to dust. The monument he has built of human love, of the desire to serve generations yet unborn, is eternal. On that monument is written the Roman Resurgam, for "through his good deed, he will rise again in the grateful remembrance and the lifted and broadened minds and fortified characters of generation after generation."

In the name of the Board of Trustees, Col. B. F. Ellis, unveiled and presented the handsome marble monument, which is similar to the monument erected by the Board in memory of William Washington Wilkerson.

The violin solo, Handel's Largo, by Miss Marks, was one of the most beautiful and fitting features of the services.

It is hoped that a memorial volume containing an account of the life and work of this good man will be published by the Institute.

Scholarly Address.

By Dr. E. O. Lovett of Princeton University.

Before Students of Judson and Marion Military Institute.

Before a large and appreciative audience, Dr. E. O. Lovett of Princeton University, delivered an able address last evening in the chapel of the Marion Military Institute on Current Problems of the American College.

Speaking of the long standing problem of the classics, he said: "I desire to enter most emphatic protest against the wholesale slaughtering of this ultra-critical age. Are we willing to trade only with the small coin of our mining and minting, while holding in our hands the keys to the vaults and rich store-houses of the past? Will we not avail ourselves of its literature as a record of the human spirit, of its science as an account of the struggles of the human intellect to explain the phenomena of nature, of its philosophy as a scroll of the strivings of the human heart after God, of the history of its political institutions as a tentative to the science of society?"

Speaking of the part of the South in college education, the distinguished speaker said: "Among the elements of American educational systems that we owe to the South, I may mention the elective system in collegiate education, the public school idea in popular education, the importance of individual instruction as exhibited in the private schools, tutors and governesses of the old regime, the honor system and principle of self-government in the administration of school discipline; while as to the re-organization of the American college, the man who, I believe, holds the key to the situation is a man of southern birth."

In conclusion Dr. Lovett said of the college: "These have been the characteristics of the life of the small college in the country town, whose crowning glory has been a broad and generous religious tone and spirit. Here have men been made both spiritually and intellectually free, here have men found sound scholarship and forged solid character! Here have men pursued truth and revered duty! Here have the youth of this southland developed depth and sincerity, reared enduring ideals, grounded faith in themselves, their fellows and human destiny, not a namby-pamby sentimental faith, but a 'robust faith that buildeth in the cedars' tops and dallies with the wind and scorns the sun'; here have they learned to the very core of their souls that 'wherever we work we work for beauty or health, or purity or strength, or knowledge or freedom, or aught else that makes for completeness of life' and the growth of the human spirit, 'we work with God and for God.' Wherever in the boundless universe of service and opportunity a man may find himself, he

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THE EDITORIAL PAGE.

Pastors and Young Men and the Church.

Ever since the B. Y. P. U. Convention at East Lake we have wanted to say something to pastors about trying to reach the young men in their communities, but so much foolish advice having been given them along these lines we were afraid that we would not be able to help them very much. Fortunately this week's Watchman has a very sane article on the subject and we herewith give it in the hope that it may help:

Several recent addresses on the topic of reaching young men with the influences of the Christian Church have enlarged upon the inability of the average minister to preach in a way that will interest young men. Ministers, it is said, have been trained in the theological seminaries to the study of Greek and Hebrew and Church History and Theology. Young men are not interested in these things. They want something that is "alive" and "practical." And the average minister cannot give the young men this kind of preaching.

We do not doubt, in the least, that some men cannot interest young men or anyone else, for that matter. They are dry and dull. They were not made so by their seminary studies; that is their nature. The seminary studies are simply instruments with which to work, and a sensible person will desire to have his minister master them, just as he will wish to have his doctor familiar with anatomy, physiology and the materia medica. It is just as silly to argue that Hebrew and Theology unfit a man for interesting and luminous preaching as that medical studies unfit one for being a successful physician.

The root difficulty with all this sort of talk is that these critics of the ministers want to see young men won to a Christian life and service by some other means than distinctively Christian thought and motives. They think that if ministers would talk on the sports and pleasures of young men in a bright, lively and taking fashion they would come to church. Perhaps so, for a while, but how many Christian ideas

would they get? What particular spiritual good would it do them? The real problem is not to interest young men in almost any subject, no matter what. It is to interest them in Christian ideas; and there is only one way to do that, namely, to address directly the moral consciousness, through the presentation of Christian thought. The real criticism of the minister is that he is not "interesting" to those who are not interested in the subject of which he speaks. You may say that he ought to make his subject interesting. To a certain extent that is true, and ministers should exert all their powers in putting the truth in the most attractive and effective forms. They cannot excuse themselves by the plea that they have preached the truth, and fulfilled their full duty, no matter whether men "will hear or forbear." At the same time it must be remembered that there are enormous difficulties to be overcome in interesting young men in spiritual things after they have become ensnared in the world. Take a young man who

is living largely for his own pleasure, who is thoroughly selfish and cynical and worldly—and that type is becoming far too common—and the reason why he does not go to church is not apt to be the defects in the preaching, but his utter alienation from spiritual things. Those who criticise preaching from the point of view of such young men are like those who criticise a landscape from the point of view of a blind man.

The real solution of the problem of winning young men to a Christian life is to be found a good deal deeper than making preaching bright and secular and catchy; it is to be found in the home and the Sunday school. The response to religious truth must be awakened in the heart before the age of twenty. Here the religious life of the home and the influence of the church exerted through the Sunday school are prime factors. The best way to get young men interested in the church is to train them up in a religious life, and to seek their conversion while they are boys.

Editorial Paragraphs

March rains have hindered collections for Home and Foreign Missions, but Baptists can do a mighty work in April. They must do it.

This week's issue of the North Carolina Baptist came to us enlarged from an 8-page to a 16-page paper. We congratulate Brother Oates, the editor and owner, on his enterprise.

We welcome Rev. Sam. H. Campbell, of Monticello, Ark., to Alabama, and pray that his work as pastor at Dothan may be greatly blessed. The brethren in Arkansas seem loath to give him up.

Missouri lost Dr. Chas. Manly to Virginia. We had hoped that this Christian gentleman and scholar would be led back to Alabama. He is honored and loved wherever he goes. We wish him joy in his new home.

Brother George G. Miles, President of the State Board of Missions, and the Grand Keeper of Records and Seal, was here last week arranging for the Grand Lodge of Alabama Pythians which comes to Birmingham on May 5th.

Rev. J. J. Taylor, D.D., the cultured and scholarly pastor of Norfolk, Va., was the preacher at Tremont Temple, Boston, a few Sundays ago. Dr. Taylor is eminently qualified to fill such a pulpit and we feel sure that the New England brethren were edified by his preaching.

We have just received a copy of the American Inventor, an illustrated and scientific journal, published the first and fifteenth of every month by the American Inventor Co., of Washington, D. C., for \$1.50 a year. It is printed on fine paper, the illustrations are excellent, and the reading matter interesting and instructive.

Collections may be classified as fol-

lows: The careless collection, the perfunctory collection, the painstaking and thorough collection, the prayerful and great collection. Evidently that only is a good collection where the church does its best. In taking our Foreign Mission collection, we ought not to be satisfied with anything short of the very best we can do in the sight of God.

'Now' is a word that ought to be sounded in the ear of every missionary Baptist. The clock has struck eleven. Soon the 30th of April will be upon us, when the books of the Home and Foreign Mission Board will close for the year 1902-03. 'Now,' during the few days that remain, every church should do its best to make a good collection for God's work. Let us all get to work 'now.'

Mr. Owen is doing splendid work as the head of the Department of Archives and History. We are indebted to him for a copy of the Alabama Official and Statistical Register, 1903. It is replete with useful information and reflects great credit upon its compiler and shows the value of the work he is doing to preserve our records. It is a perfect mine of accurate information compiled in accessible form and prepared for ready reference.

Those who had the privilege of hearing Dr. Montague's address on Thursday night to the students of the Birmingham Medical College pronounce it a masterly effort and worthy of the highest praise. Sometimes we wonder if the brethren at large really understand what a hold the President of Howard College is getting on Birmingham and the Birmingham district. We believe it means great things for our great institution at East Lake.

Dr. John A. Broadus once called attention to the fact that the only specific prayer Jesus laid upon his disciples was

"Pray ye the Lord of the Harvest to send forth laborers into His harvest." He also said that this was very frequently neglected. Our harvest fields in China, Japan, Africa, Italy, Mexico and Brazil are ripe. Let us pray God to send forth laborers and let us contribute now, while the harvest is white, to send forth those whom God has called to this work. There are a number of choice workers applying to our Foreign Mission Board to be sent out. Shall we send them? God certainly calls on us to send them, as He has called on them to go.

The Rev. John Reginald Campbell, M.A., the successor of Joseph Parker at the City Temple, London, is a young man about thirty-seven years of age. After his marriage in 1891, being twenty-four years old, he entered Christ Church College at Oxford with the purpose of taking orders in the Church of England. Dr. Paget, who is now Bishop of Oxford, was then Dean of the college, and he greatly assisted the young man. It was to him that Mr. Campbell dedicated his book, A Faith for Today. But Nonconformist blood flows in his veins, and in 1895 he definitely decided to join the Congregational Church, and was called to Brighton, a place made famous by the late F. W. Robertson, and one of England's most popular pleasure resorts.

Prof. R. J. Waldrop was stricken with paralysis while acting as chairman of Howard College faculty on Saturday. Professor Waldrop's condition is still very serious and only time can show the outcome of his attack. Professor Waldrop has been a teacher in Howard College for almost twenty years and moderator of the Baptist Association of Jefferson County for fifteen years. Few men in Alabama are better loved by the Baptists than is the great-hearted Waldrop whose pure and unselfish life has been an inspiration to hundreds of students who have gone out from Howard College. We join our sympathy and prayers with hundreds of others who love him in the hope that

the Lord will soon restore him if it be His will, to his family and to his classes.

The Alabama Christian Advocate pays Dr. Montague a high compliment in its issue of last week. We reproduce the part relating to Howard College:

Howard College, under the presidency of Dr. A. P. Montague, is taking on new life. The Advocate is pleased to note the fact. We believe that the prospects of Howard College were never so bright as at present. The Baptists of Alabama are putting their shoulders under it with a purpose and with a spirit that are a guaranty of success. Just now they are endeavoring to erect a handsome and commodious dormitory—something that is indispensable to every college of like character. Dr. Montague is sweeping around among the Baptists in this interest like a field marshal.

The Advocate hopes that the example of Dr. Montague and of the Baptists will provoke our Methodist people to good works in this respect.

Rev. Charles A. Barbour, D.D., of the Lake Avenue Church, Rochester, N. Y., who received a hearty call to succeed Rev. Dr. George C. Lorimer as pastor of the Tremont Temple Church, Boston, in his letter of declination, among other things, says:

From the first it has been clear to me that only the unmistakable summons of duty would warrant me in severing my relations with the church of which I am now pastor, and in thus closing my work in Rochester. I think that no one more earnestly than I could have sought the leading of Christ. He has not shown me that I would be justified in accepting the pastorate of the Tremont Temple Church, and I must therefore signify to you my declination of your call. I do this with deep appreciation of the courtesy and frankness with which you have met all my inquiries, and of the all too kindly expression which you have made to me of your confidence and regard.

Subscribe for the Alabama Baptist.

Field Notes

ELBA REVIVAL.

Our meeting was a success. Many thanks to Bro. J. E. Barnard and praises to God for all the benefits of the revival. The Anniston preacher is a man of marked power, full of earnestness and burning zeal for the cause he espouses. He goes first to Calvary, thence Pentecost, the Jordan and into all the world, seeking neither the favor nor dreading the wrath of man. Under his preaching sinners are alarmed and saints comforted, the church indoctrinated and enlarged by increase of membership—old trunks fly open and letters fly out and rats lose their nests—and the roll of membership in nine days is increased by thirty-nine—twenty-one of which are for baptism. Many others wanted to join, but were hindered by relatives and parents of other denominations. Brother Barnard had much to say on "Being buried with Christ in baptism." But some people are afraid of death and burial. And this may be one reason why some do not obey the Lord. They are afraid to die to sin and the flesh. Hence do not want to be buried in symbolism with the Lord.

The Alabama Baptist—well yes—I can truthfully say it has now in every issue meat good for one's spiritual health. There are still some poor little sickly Baptists, crying for predigested pabulum. But they don't need it. An exercise of the proper organs will bring health, and spiritual and mental wealth. R. M. Hunter.

THE HUNTSVILLE MEETING.

We are profoundly grateful to God for His abounding grace and the great meeting which we closed on the 18th. The pastor commenced on the first and preached till Bro. H. C. Risner arrived on the fifth and he preached thirteen days and nights with great power and demonstration of the Spirit. His preaching was clear and profound, and was the most thoroughly satisfactory work that has ever been done here. Sinners were converted, backsliders were reclaimed and church members revived. We were not able to keep up with the number of conversions, as some were converted in their homes.

We had two special services for men and Brother Risner preached on "In Fetters of Brass," and "Sowing and Reaping." Never saw men affected and moved as they were. Strong men stood up for prayer and fell back in the pew and wept like children. Fully 200 men stood up and said they were going to live better lives by the grace of God. Time alone can tell how much good was accomplished. Seed were sown that will bring fruit in the future. Brother Risner always strengthens the ties between pastor and church. He helps the pastor.

It rained sixteen days out of the eighteen, notwithstanding that we had good congregations. Sometimes the house was packed. The members say the church is in a better condition than it has been for years. The prospects are bright for a great church here. The members are encouraged and feel like they can do something and they are. God has blessed us richly.

The Sunday school will do as much for missions this year as the church has been doing, and the church will move up 50 per cent.

The B. Y. P. U. is doing great work training the young members of the church for the Master. Nearly all the young men in the church will lead in prayer any time the pastor calls on them. Bro. M. B. Neese is doing a great work as president of the union.

It would be hard to find better people than those in the First Church. They stand by the pastor so faithfully. With such noble people we are going to undertake great things in the name of the Lord.

Brother pastors, it will do you good to get Brother Risner to help you in your meeting.

Truly,
W. M. Murray.

Huntsville, Ala.

FIFTH SUNDAY MEETING AT SALEM.

The fifth Sunday meeting of the Tuskegee Association met with Salem Church, Lee county. Bro. M. W. Whitman was elected Moderator, and J. H. Wallace clerk. During the meeting devotional services were conducted by Brethren W. W. Wallace, Z. D. Roby, J. D. Hudson and R. J. Miles.

Among the subjects discussed were: "The importance of these fifth Sunday meetings and how to make them profitable," "Essentials to church prosperity," "Can church members exert proper Christian influence by signing petitions for the sale of liquors," "Is church discipline essential to church life," "What can we put into our church work this year to make it more efficient," "What constitutes a New Testament Church and for what purpose was it instituted?"

Among those present and who took part in the discussions were: Z. D. Roby, F. T. Hudson, W. G. Gregory, H. W. Williams, W. E. Hudmon, A. Y. Napier, W. W. Wallace, R. J. Miles, J. D. Hudson and J. H. Wallace. Bro. E. W. Solomon was able to attend the day services to the great delight both to himself and all present. The introductory sermon was preached by J. H. Wallace from 1 Pet. i, 20. Theme: Manifestation of Fore-ordination. Preaching was also done by W. G. Gregory on "The Imputed Righteousness of Christ," and A. Y. Napier from "A bruised reed shall he not break."

The people were sadly disappointed by not being able, on account of rain, to hear preaching by H. W. Williams.

There were many good things said. Each service seemed deeply spiritual.

Bro. J. D. Hudson, son of Rev. F. T. Hudson, has been called to the care of Pleasant Springs Church and his ordination is expected in the near future.

The Salem saints, as is their custom, royally entertained the meeting with fine singing, bountiful dinners and hospitable homes. The next meeting, in May, is to be held at Society Hill.

J. H. Wallace.

FIFTH SUNDAY MEETING AT BROCKTON.

SATURDAY MORNING.

The new church was not ready for the services to be held in it so we assembled at the school building. Devotional service was conducted by Bro. R. M. Hunter, which was very impressive. A motion to elect Brother Ambrose Pelham Moderator of the meeting was carried. J. B. Byrd, Jr., was

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with an enrollment of forty; more will follow. The people are mostly Baptist, but they are in a dormant state. The churches seem to be cold and lukewarm. Cave Springs is without a pastor; it is a small church, the membership is very small. They are not able to pay a pastor. Bro. J. D. McClanhan is pastor of Shoal Creek, but the church is very independent and cold. Brother McClanhan is a fine preacher and a good man. But preaching seems to lose its power some times.

The church at Antioch, near Crowton, of which Bro. J. E. Weaver is pastor, is getting along very well if they had a Sunday school. They say they are going to organize in a few weeks. We want the Baptists to wake up and get on the line of duty.

The writer preaches at Cave Springs once a month. Brother Editor, pray for this part of the work. We need help in this part of the work.

J. J. Bishop.

MINISTERS' AND DEACONS' CONFERENCE.

The third session of the Ministers' and Deacons' Conference of the Cullman Baptist Association met with Center Hill Church, March 27, 1903. Elder J. E. Creel was elected Moderator and the undersigned was elected secretary.

The meeting continued three days with the following subjects ably discussed. Our destitutions and how to reach them by Rev. W. H. Absher. Church work by Rev. L. H. Shuttle-

(Continued on page 13).

ected secretary. In the absence of those on the program the subject of "Duties of a deacon to his church and pastor," was ably discussed by Brethren Geo. E. Brewer, R. M. Hunter and C. L. Mathews. Five minutes intermission, after which a sermon was preached by Geo. E. Brewer on the work of the Holy Spirit. Text, John xvi, 7.

Adjournment for refreshments till 1:30.

AFTERNOON SESSION.

Services were opened by song and prayer by Bro. J. M. Tally. Training young members in church work was discussed by secretary. Brethren J. M. Tally and Geo. E. Brewer made noble speeches on discipline of the church. We sang a song. Then church and temperance was discussed by Brethren R. M. Hunter and P. E. Mosley and adjourned, leaving the subject open till Sunday morning. There was no evening service on account of rain.

SUNDAY MORNING.

Opened by song. Resumed the discussion of church and temperance by Brethren C. L. Mathews, R. M. Hunter and H. H. Blackman. Adjourn till 1:30.

AFTERNOON SESSION.

The meeting was called to order by song and Brother Brewer led in prayer. Then we had a sermon by Bro. R. M. Hunter on Missions. Text: Go ye into all the world and preach the gospel to every creature, and lo I am with you even unto the end of the earth. Bro. P. L. Mosley led in prayer and a collection made to the amount of \$8.84 to help build the new church at this place. Brethren H. H. Blackman and P. L. Mosley spoke on distinctive Baptist principles. Adjourned till 7:30. Preaching by secretary, text: Acts iii, 6. Thus closed a meeting in which we believe that much and lasting good was done. We think there were good seed sown which will bear fruit for the Master's kingdom in days to come. We extend to the people of Brockton our thanks for the kind way they entertained us. Ambrose Pelham, Mod.

J. B. Byrd, Jr., Sec.

PINEVILLE, ALA.

Since I have moved from Somerville to Priceville, I have been busy in church work. I have organized two Sunday schools, one at Shoal Creek with an enrollment of twenty-seven; more will join; one at Cave Springs

Dr. Montague's Address to the Birmingham College.

Twenty-two young men received their diplomas as M.D.'s Thursday night at the ninth graduation exercises of the Birmingham Medical College, held at the Jefferson Theatre. The charge to the class of graduates was delivered by B. L. Wyman, M.D., dean of the college, who also conferred the degrees. The annual address was delivered by Dr. A. P. Montague, A.M., LL.D., President of Howard College. Dr. R. M. Cunningham, Lieutenant Governor of the State, also delivered an address.

DR. MONTAGUE'S ADDRESS.

This old world, which has seen failures without number and innumerable successes; which saw Milo of Croton, in the centuries gone by, carry upon his shoulders a great ox around the stadium at Olympia and then kill it with one blow of his fist—a marvel of the brute force which evokes more of wonder than of admiration; which saw Regulus leaving family and friends, native land and sweet liberty, to die “a glorious exile,” for the sake of the fatherland and thus winning a victory of courage and patriotism which the ages have celebrated in story and in song; which saw Charlotte Corday drive home the knife into the body of Marat, enemy of the human race, and win from Lamartine the appellation “angel of assassination;” which saw Father Damien, brilliant French priest, resign the pomp of the Gallic Church and its promise of renown and perchance the cardinal's red hat, to go to the lepers of the south seas and there to bear the cross of sacrifice, there to gain the crown of martyrdom; which saw the Chevalier Bayard so brave, and to king and country so true that Francis, his monarch, would kneel before his subject and from his sword receive the accolade of knighthood, and thus subordinate the circumstance and pageantry of State to the prowess of a single soul, glory-born and clean; which saw “the little corporal” of Corsica, ennobled by no accident of birth, bearing the blushing honors of no lineage of kings, re-moulding terms of peace to Moscow, Vienna and Berlin; now sees a triumph here tonight, a triumph not of war, that “would make desolation and call it peace,” not of mere ambition, which, exalting self, would win place and power, not of muscles and sinews, whose victories men applaud today and forget tomorrow, or if remembered, are held up as warnings against the exaltation of body over brain, but a triumph of mind, and mind consecrated to the alleviation of suffering, to the amelioration of the condition of humanity, to the preservation of God-given forces of health and strength and to physical and mental well-being, not only of individuals, but also of cities and nations.

GRADUATES CONGRATULATED.

Tonight we bring congratulations to the men whose industry, intellect and character have won the diplomas of our medical college, an institution which in dignity and value yields not one iota to any other institution or enterprise in all this great district, abounding though it does in undertakings of vast importance. Tonight fair women smile in greeting and strong men offer felicitation to those who wear the honors of the Birmingham Medical College and who have proved in their own cases that devotion to duty and wise

development of intellectual power win here, as over the wide world, the commendation of the worthy and the prizes of life.

But while we applaud the graduates and extol their successes, we do more tonight; we celebrate, in holding this commencement, another stage in the progress of the noblest science known to history, a science whose evolution has been not only co-extensive with the development of mankind, but very largely the cause of this development, whose creed has been a sublime faith in its great mission, which times without number has lost itself in love for humanity, in care of the lonely and the poor; and when the remedies of skill, however great, have failed in smoothing the pillow of the dying and by tender devotion and gentle words helping to strip even the king of terrors of a part of his awe-inspiring panoply; the science which, with a courage and an altruism beyond the praise of men, soaring into the loftiest altitude of heroism, has said to grim plague or the noisome pestilence, “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.” The courage, a virtue far higher than bravery, which man shares with the beasts of the forest and field, with which the physician goes, calm, open-eyed, undaunted, to meet some desolating disease or a dread malady, which may lay upon him its stern mandate of death, stir every heart which reveres the noble and the heroic; and it should win for itself the plaudits of all whose pulses quicken with admiration for the gallant souls that weigh not self or life against peril and need and the cries of pain and suffering. In immortal verse Eufipides sang of Hercules and his rescue of Alcestis from the grim custody of the god of death, and her restoration to husband, children and the old roof-tree. Deserving, too, the grace of song and the warmest gratitude of the human heart is the physician's battle with the angel of death and his rescue of loved ones over whom rests the shadow of those dread and awful pinions. The conception of the Greek poet was but a beautiful fancy; the service of the physician is a grand fact.

Now, gentlemen of the graduating class, who go out tonight with the stamp of our noble college upon you, who are to wear the honors of the medical profession and to bear its stern responsibilities, permit me to offer a few plain, but well meant, suggestions:

VALUE OF PURPOSE.

First, let me commend to you the value of purpose; of a fixed and changeless resolution to do your work with thoroughness and to win the success that ever waits upon courage, decision and sacrifice. Turn the pages of history and from its store-house of wisdom draw lessons of hope and of truth. How did Demosthenes overcome the difficulties of bashful awkwardness, of a stammering tongue, of a weak and frail body, until he stood forth the type of popular and forensic eloquence, until the centuries have enshrined him in their annals as the colossal figure in the world domain of oratory? By the purpose to succeed, by unswerving determination to master circumstances, and stand forth the champion of human liberty, the protector of constitutional

government, the magician whose wand of speech led at his will the proud Senate of Rome, “a council of kings,” and calmed the madness of unthinking thousands. By the purpose to rise above the allurements of idleness, to yield to rest only the hours that nature exacted, to fill the measure of man's responsibility, and to polish the rough stone of inherent mind until it shone forth, the gem of developed intellect.

Purpose is the key to result. Purpose, clear, clean, unalterable, brings fruition to hope; bids the warm fancies of youth take form and shape as the realities of a splendid manhood and an old age, whose silver locks are badges of honor; changes the whisper of pure ambition to the resonant utterance of success, and crowns with the laurel of triumph the victor on the battle ground of life. To Gladstone, man of purpose, the determination to master troubles, difficulties and dangers, made plain the mysteries of state craft and administration and gave him power for thirty years to lead the fortunes of the British empire. Bismarck would place upon the map of Europe a great people and country, owning allegiance to one sovereign at Berlin; purpose with him moulded petty principalities into the world power whose majesty demands the respect of the nations of earth.

The Presbyterian pastor in a small town in Virginia one night called upon an almost unknown man to lead in prayer. Haltingly, feebly, and finally with disaster the prayer was uttered. The minister, in pity for the bashfulness that could not lead, said: “I will not call upon you again.” The reply, “Call upon me every time. I will conquer this timidity,” was an index to the purpose that soon after led a brigade, then a division, then an army corps, like the Nemesis of war, like a thunderbolt of battle, to strike an armed host and break its serried ranks; to the purpose that caused him to stand amid rifle crack and cannon roar and the grim carnage of the stricken field like a stone wall on Bull Run's bloody ground.

EARLY PROFESSIONAL LIFE.

In the early period of your professional life, when perhaps patients will not throng your consulting rooms and your automobiles will not run down men, women and dogs, as they rush in frantic haste to bear you to expectant hundreds, when leisure is more in evidence than a bank account, pleasure will whisper, “Tonight the theatre; now a card party; the next a dance.” Then purpose, while not despising some recreation, will say, “Not through pleasure's soft and easy pathway shall you go onward to the usefulness, the power, and the fame of Marion Sims and John A. Wyeth. My gifts are not for him who dawdles by the way, plucking apples that become ‘dead sea fruit,’ not for him who covets the tinsel of society exquisite, not for him who earns the title of leader of the german, but for him who would be a leader in thought, a leader in mind-force, a leader of the high activities that make the man.”

The exhortation to be men of purpose leads naturally to my second suggestion, continue study. The diploma of your college is to all who know the wise and distinguished men who are your faculty sufficient evidence that you deserve your degree. But had those who have taught you ceased to be students when they ceased to attend a medical college, not one of these splendid men would have been your teacher. Up to this hour they have guided with

master hands your intellectual development; they have led you in the ways of research and investigation; now they send you forth to walk alone and choose your own path.

The little room with its table and chair and lamp and a modest number of books might seem to some to promise weariness of body and loneliness of soul; but in that student's room for each one of you, young gentlemen, is a vast possibility; in that room is the opportunity of preparation for that which is to be; there books will be your companions, books by means of which you may speak to years, dead and gone, and bid them live again with their monitions and with the wisdom that made those years great and weighty; in that room, pondering the lore that was and the lore that is, you will lay foundation for the lore than shall be. There associating with the masters in your professions, masters old and new; there revolving again and again the teachings of your professors; there giving rein to thought and scope to reflection, you will gain a poise of judgment, a readiness for action, a broader culture, which will all constitute equipment for service that will be to you in the days when you are more and more to battle with disease and to contend with suffering shield and sword and helmet.

LORD KELVIN.

William Thompson, in the years gone by, would know his entrance into professional life the hour for beginning his most arduous toil; today he stands in the forefront of British scientists, the great Lord Kelvin.

A young man in the East realized, when his eyes said farewell to his Alma Mater, that the hardest work then began for him; today the world recognizes as the leading mathematician of America Simon Newcomb of Washington. Asaph Hall felt that with graduation the sternest exactions of study began: to him came the discovery of the moons of Mars, the decorations of foreign courts, and fame in astronomy second to that of none on the American continent. A Virginia lad graduated many years ago at West Point; graduation was with him the day of beginning for labor and thought and struggle; go tonight to the city of Richmond and see the monument, built by loving hearts to his memory. Though the lightning's stroke may shatter that granite shaft and time may leave not one stone to tell where it stood, forgotten forever will be chivalry and virtue and glory-crowned leadership when the world forgets Robert E. Lee.

As different as night from day is conceit from proper faith in one's self.

The vanity that struts and apes the lordly in manner may deceive for a time; but in due season it meets the doom that the fool deserves. Inflexible purpose and devotion to study cause consciousness of knowledge; and to know is to trust yourself. Know your subject; believe in yourself; then others will believe in you. The calm “I know” of the man, who in reality knows, brings order out of confusion, changes darkness to light, reduces chaos to cosmos. “Knowledge is power” not only over the forces of nature, over the rage of wild animals, over the minds and hearts of men, but also, in your cases, over the attacks of dread disease. Faith in himself has brought to man the highest triumphs of life. Columbus believed in himself; the lonely ocean knew the ships of the pioneer; and lo! another continent loomed up against

the western sky. Napoleon believed in himself; riot and war raged in Paris; he trained his guns upon the house where sat the chamber of deputies, torn by dissension and mad with rage; the world rang with tales of his triumphs; and fame, sleepless, watches, while time shall endure, over the tomb which a nation's pride built in the Hotel des Invalides for the great commander. Fulton had faith in himself and in his steamboat; today the ocean is the highway of the world's commerce, and the prowess of thousands of steamships plough the rivers and the seas of earth. Faith in yourselves and in your profession, the faith that comes from deep knowledge, will change the wail of suffering to the smile of peace, the raving of delirium to words of gladness; will carry joy to homes, where paleness and panic fear have kept their sad vigil; and will bring you into true brotherhood with the great souls of your calling, whose mission is today to the child of poverty and want, tomorrow to the downy couch of wealth; whose watch-care is over the wards of a charity hospital today, tomorrow over the bed of a king of finance or a nation's chief.

STORY OF REAL LIFE.

My last suggestion to you I will illustrate with a story from real life; a sad, tragic, yet inspiring story.

One night some three years ago an old lady, one who had passed the eightieth milestone of life's journey, was sitting alone in her room when her clothing took fire. When her family, summoned by her call, came, it was to see the dear figure wrapped in flames from feet to head. These were extinguished; the physician was called; he dressed the poor body, burned over three-fourths of the surface. When he had performed this duty, the aged saint, the elect lady, with voice clear and unshaken, said: "Doctor you have done all that human skill can do; now kneel down and ask God to help me." And the physician, Christian as well as wise and skillful doctor, bowed before the Great Physician and humbly prayed that He who had healed the sick and raised the dead would, in tender pity, be staff and strength to her, who saw beyond the anguish of the hour, the promises that rest upon the word of the living God.

Gentlemen of the graduating class, I call upon you tonight to look upon the example of the noble physician of whom I have spoken.

With heart that sorrowed with you for his untimely end, and yet with exultation that one so true, so gentle, so brave, so knightly, "trode the ways of earth that he might show us the road to heaven," I call upon you to look upon the life and character of Dr. Elias Davis, the Chevalier Bayard of the medical profession of Alabama, the great surgeon and the eminent physician, who won the highest distinctions of his noble science and the applause of men, who nevertheless, like other stainless souls, found his brightest decoration to be faith in the blessed Nazarene and in the impregnable rock of sacred Scripture.

I call upon you to see in nerves and sinews, in bones and arteries, in the wonderful economy of the human frame, the handiwork of the Deity. I call upon you to realize from the evolution of the healing art, from the developments of science, from nature and nature's laws, that there was a great first cause, and that that first cause was God; that there has been a special

test," and this by God's immutable law; that the world in which we dwell and all the worlds that glitter in the mighty firmament, coming out of void and chaos, knew as their creator Jehovah, who said: "Let there be light," and the light was, and is, and shall be as long as mountains rear their summits towards the stars; as long as the waves of ocean heave and roll and break upon the shores of earth, until that time when "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

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.

B. Y. P. U. Paragraphs.

(Continued from page 3).

has not forgotten her great son, but holds him in fondest remembrance, knowing that he is already one of the world's greatest Old Testament scholars.

Ever since we came into the Birmingham District we have been hearing about the saints at East Lake, what good people they were, etc. Sometimes we thought the reports were exaggerated, but after the handsome way in which they entertained the Convention we are willing to believe all the lovely things that anybody can say of the good men and women and young people who make the Ruhama Baptist Church what it is, one of the best churches in the State of Alabama.

By invitation of President Montague, a number of the visitors gathered in the chapel of Howard College on Wednesday morning at 8:30 to be present at the opening exercises. Dr. Montague, in his usual graceful way, paid a high compliment to the visiting brethren on the platform and then introduced them one by one to the student body. Short and stirring speeches were made by Drs. Calley, Carver, Thompson, and Revs. A. S. Smith and J. A. Magill. It was a pleasant and profitable half hour.

The papers read by the following young ladies were bright, original, and hopeful, showing that in our societies there are many young women of culture and consecration: Miss Alice Huey, Bessemer; Miss Johnnie McGowan, Union Springs; and Misses Jessie Herring and Mary Davis, East Lake. We were greatly pleased to see just how great a hold the movement was getting on the young women of our State, for we know that with such charming and consecrated members the young men could not help but take an active interest.

The local officers of the East Lake Union, H. B. Wood, President; Charlie Weaver, V. P.; and Miss May Davis, Secretary and Treasurer, deserve the thanks of the Convention for their unflinching attentions and courtesies; and the following Entertainment Committee ought not to be forgotten for they were ever on the alert to add to the pleasure and comfort of the visitors: H. B. Wood, Chairman; E. D. McIver, A. Lambert, Miss May Weaver, Miss Emma Wood, Miss Lena Craker, Miss Maude Montague, Miss Florence Wood, Miss Mary Jones, Miss Lillian Lee, Miss Pearl Watson.

Dr. F. C. McConnell, Corresponding Secretary of the Home Board, was at

the Convention. He gave one set address and a piece of another one. His set address on "The Baptist Principle in Missions," was delivered Wednesday evening to a large and appreciative audience. It was a stirring appeal for Baptists to "Go." Wednesday morning he gave a short piece of an address on "Footwear," which he recently delivered in Atlanta. It was full of humor and delivered in his own inimitable way, and yet beneath the fun there was an undercurrent of sound sense that found a lodgment in many hearts promising to give a new impetus to Christian living.

Some years ago a brother said to us, "Watch Carver, he is a coming man," and after hearing his two thoughtful and clear cut addresses, we said to ourselves, using a French saying, "He is not beginning to arrive, he is already here." Yes, Dr. Carver is now one of the strong men of the Seminary even though still a young man, and whenever he has anything to say or puts his thoughts on paper, you can be sure that they will be worth hearing and worth reading. His address on "The Baptist Principle in History" and "The Baptist Principle and the Future," were really superb. The Seminary honored itself in having such a representative to speak for it.

The 10th Annual State Convention of the B. Y. P. U. is now a matter of history. From the night of its opening to the night of its closing it was a success. The attendance was good and the speeches and papers were of an unusually high order, and the spirit was delightful. We wish every pastor in the State could have been present. It was an object-lesson hard to forget. We doubt if there ever was a better meeting of young people held in any State. They were there for mutual helpfulness. All seemed to have a good time, and yet the picnic feature was absent. It was not a mere coming together for a holiday, but a coming together to study how to serve.

Wednesday afternoon we had the rare privilege of showing Brother McConnell the great Jones Valley from East Lake to Ensley and from North to the South Highlands. Sometimes we were whizzing along the electric lines at a forty-mile to the hour clip, sometimes tramping over the hills, sometimes standing on some high point overlooking the great city beneath; but all the while he was thinking and talking of the opportunity offered the Home Mission Board to help to plant churches in the district if only the Baptists would give the money to carry on the work. Looking out over greater Birmingham he saw a vision and unless we mistake the man some day the dream will become a reality.

Rev. Walter Calley, General Secretary of the B. Y. P. U. of America, was a welcome visitor to the Convention and by his straightforward and unassuming manner soon ceased to be the "lion" of the occasion and became as docile as "the family horse," and we all rode him to our heart's content. It was really delightful the way in which he fitted in and made himself at home. We went and sat with him beneath a spreading oak on the campus of Howard College and in less than ten minutes we were fraternizing and talking out our hearts to one another. We then took a peep at Birmingham and came back to the Convention feeling that we and Southerners. We believe under

had threshed out many things that would give to each a better understanding of our differences as Northerners God Brother Calley is destined to do a great work in bringing our Baptist young people of America into closer touch with one another.

We could not get a complete list of the delegates but the following is a partial list: Miss Ava Henderson, and E. J. Duncan, of Alexander City; the Rev. J. L. Thompson, G. Herbert, Miss Ruby Reynolds, Miss Ella Burgin, and Alice Huey, of Bessemer; R. Frank Valentine and Miss Martin, of Clayton; Reese Marsh, Mrs. Miller, Miss Della and Miss Jessie Collins, of Collinsville; Mr. and Mrs. Rabb, of Evergreen; J. Versey, Edgar Coe, Mrs. W. R. Hammond and Miss C. S. Stillman, of Florence; J. F. Jones, J. E. Price, J. C. Jones, W. P. Dilworth, Willie Nickelson, Howard Russell, Mrs. J. E. Pierce and Miss Jones, Miss Beulah Neece and Miss Ava Price, of Huntsville; Guy Ward and J. R. Jenkins, of Jacksonville; H. G. Webb, W. B. Nichols and C. E. Burnett, of Lafayette; R. C. Dillard, W. P. Holmes, Miss Louella Crommell and Miss Ethel Smith, of Montgomery; A. G. Spinks and J. C. Marterson, of New Decatur; the Rev. W. R. Ivey, James Wright and Frank Millar, of Oxford; Miss Zeda Ellis and Richard Hall, of Orrville; John McGowan, of Union Springs, and the Rev. L. O. Dawson, of Tuscaloosa.

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.

Books Close April 30th.

Brother Crumpton writes: The books of the Home and Foreign Boards close on April 30th. We ought to get in \$8,000 this month for these Boards. Much depends upon the pastors, the Sunday schools, the B. Y. P. U. and the Woman's Missionary Societies. All ought to do their best.

Therapa Disks

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

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.

Rice Fact and Fancy.

By Frank Randolph.

"Then the Lord Gautama," says the Hindoo legend, "debated long within himself what good things he should give to man that would be the greatest of all blessings; for he would that he might give unto his creature one thing that would comfort him all his days. So the Lord Gautama bestowed rice upon man, and the grain increased and flourished and filled all the land, and thereafter there was no hunger throughout all the country of Hind, and the folk rejoiced."

This is about all we know of the origin of rice culture. The statistics of the Department of Agriculture of Hindostan when Buddha walked the earth have not come down to us, for Buddha was only a legendary personage in the time of Abraham. Rice culture in India, however, is believed to be today practically what it was 10,000 years ago. The seeding and the harvest are the same. The threshing is done with a flail, as it was when the world was still soft with the deluge. Rice is hulled as it was in the dawn of history, with mortar and pestle. Irrigation is wholly in the hands of Providence. Any innovation in the methods of hundreds of generations of rice-growers would be looked upon as sacrilege. We cannot therefore look to the East for progress in rice culture.

It is not strange that the first rice



A TYPICAL ACADIAN HOME.

ters at the proper time. But occasionally an equinoctial storm upsets his calculations and temporary ruin follows. Irrigation, except such as Nature arranges, is practically impossible.

The beginnings of rice culture in Louisiana date back to the time when the yellow flag of the Spanish Bourbons

but bravely determined to make a new Acadia, a new homeland—they, too, planted the rice; and when their other simple crops failed the pearly grain helped to feed the little home flock. But the bayous were not always full. Drouths came, and the grain withered on the stalk. Floods came, and the crop

of rice-farming "Providence" rice. The work of seeding was done by hand, and the sickle reaped the grain as it did in the days when Ruth gleaned in the fields of Boaz. Necessarily the fields of rice were small—were patches along the bayous, while the upland prairies were given to grazing. But the day came when the world-compelling Saxon saw the rice lands of the Acadian folk and their tremendous possibilities, and almost in a day the broad prairies where only cattle and ponies had roamed became fields of waving rice.

The practical new-comer saw at once that the problem he had to solve before permanent success was assured was the problem of irrigation, and with characteristic energy he set to work to solve it. His early attempts did not display any great engineering genius, but they were in the right direction. At first the farmer saved the rainfall by damming it back in the fields by means of levees raised with the shovel. When the water was needed the primitive levees were cut and the water let into the fields below. This helped, but the acreage available was too small, and the labor involved too great. Experiments began to be made with the higher lands, which had not hitherto been utilized, and it soon became apparent that once the problem of getting water on them could be solved, they were just as good



HARVESTING RICE ON THE W. W. DUSON PLANTATION, NEAR CROWLEY.

grown in America should be, in every sense, what is now known as "Providence, if you will, that sent a grain-laden East Indian ashore on the stormy coast of the Carolinas early in the eighteenth century. Part of the cargo consisting mostly of wheat from the Himalayan uplands, was saved and sold at public auction. One small sack fell to the lot of a French Huguenot refugee, who had fled from the turmoils of La Belle France to find peace on the quiet Atlantic shores of our southern colony. Here Providence again intervened, for the Frenchman had once sailed in Indian seas, and he at once recognized in the little brown seeds that his fellow colonists mistook for barley, the great East Indian staple, rice. He planted it, in a low, marshy river bottom, and in time a crop was harvested.

From this small beginning grew the rice industry of South Carolina. Improvements in methods of culture came with experience, but, as compared with twentieth century methods rice-growing long remained in a primitive state. Rice was, and still is, planted, cultivated, and reaped by hand. It is only after the grain has been harvested that the Carolina rice farmer may enjoy the fruits of modern inventive genius. Providence has connived with the tides to flood his lands, and to draw off the wa-

tered over the region west of the Mississippi. Under the lilies of France and the tricolor of the Republic the grain was grown in a small way. The simple American folk, sad-eyed and heart-sick for the old homestead of

"the forest primeval,
The murmuring pines and hemlocks,"

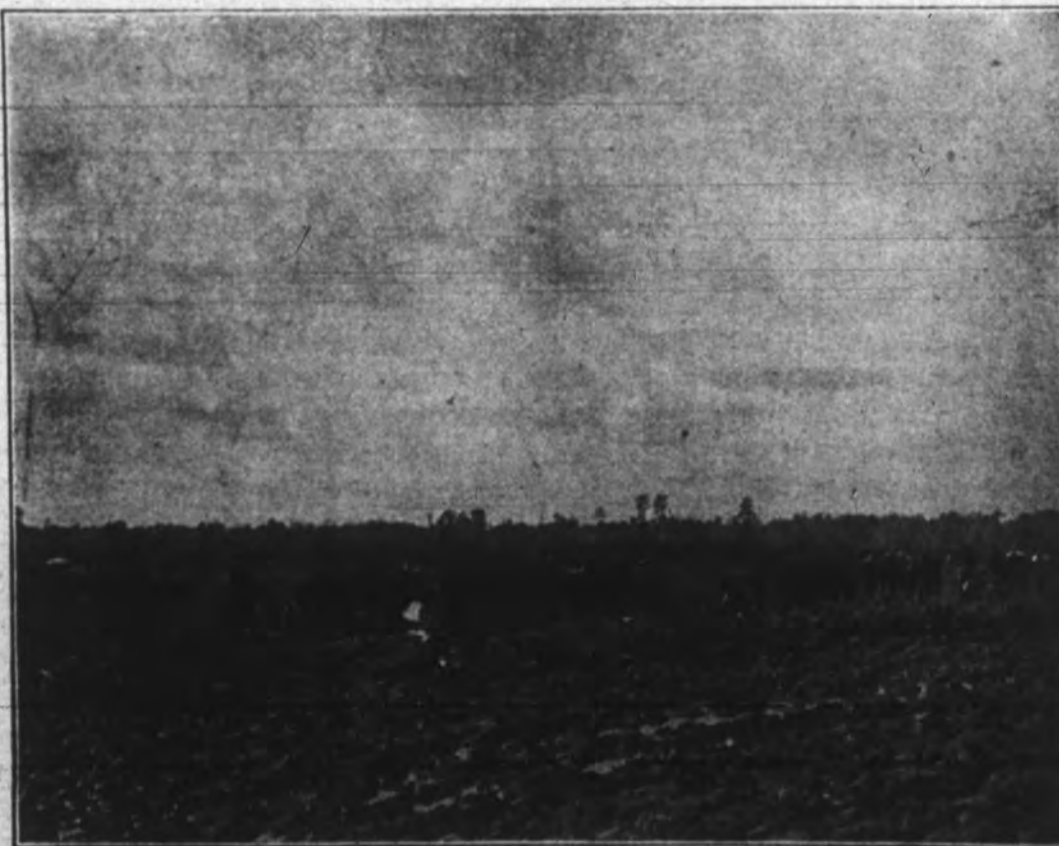
was drowned, but the yield of the years when conditions were favorable more than made up for the bad years.

The crop was planted only on the rich bottom lands along the bayous, and Providence was depended on to regulate the water supply. Hence, the modern farmer calls the product of this class

rice lands as those along the bayous.

Then followed the series of experiments which has resulted in the present system. Small steam pumps were at first used to raise the water from the coulees, which were drained and allowed to fill during the winter months. While the results which followed were only partly successful, they encouraged the experimenters to believe that they were on the right track, and finally, about eight years ago, the first successful pumping plant, with a canal to carry the water to the points of use, was built by the Abbott Brothers, on the banks of Bayou Playuemine two miles northwest of this city. Although the plant was not entirely successful at first, owing to the use of inefficient pumps, it proved successful the next season, and demonstrated clearly that the problem of raising rice by irrigation had been successfully solved.

This marked an era in rice culture. It was, so far as is known, the first successful attempt of the kind in the history of agriculture. Its far-reaching importance became at once apparent. Thousands of acres of land, hitherto considered of no value except for grazing, at once became valuable for agriculture.



PLOWING RICE FIELDS WITH CATTLE.

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FIELD NOTES.

(Continued from page 9.)

worth. 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 mission cause by Rev. W. J. Briscoe. What should our Missionary Baptist preachers be required to preach by Rev. J. E. Creel. Sunday school work by Rev. W. A. McCain. Other minor subjects were discussed by Revs. J. W. Barnett, Dr. F. C. David, C. T. Lambert J. R. Brown, R. C. Ledbetter, A. A. Pannell, J. T. Whitaker, J. B. Whitaker and Deacons J. A. Fanning, J. W. Little and others. Very able sermons preached during the session by Elders W. J. Briscoe, F. C. David, R. C. Ledbetter and A. A. Pannell. Sister S. J. Price, our associational vice-president, was with us and did much good among the sisters, talking up the W. M. U. The Holy Spirit's presence was manifested in every service, and we feel greatly benefited by having the Conference held in our midst.

May the Great Ruler of all the earth, bless the work being done by our Associational Conference.

W. E. Vann.

A SAD CASE.

Near Manistee I have found one of the saddest, most heart-rending pictures of human woe in all our country. It is the case of a poor struggling farmer whose wife lost her mind seven years ago. The kind husband has lovingly borne with her all these years hoping against hope for her restoration. She has almost ruined him financially by breaking everything breakable in the home and by burning and tearing up clothing, bedding, etc.

Now, when his little crop must be cultivated, she threatens to cut her own throat and to jump in the well if he dares to leave her a moment. He must carry her to the Asylum at Tuscaloosa. He is yet more distressed because he has no means whatever to pay his way from Monroe to Tuscaloosa County and return. A good sister, a neighbor Mrs. A. C. Lambert and her noble daughters, are giving this poor woman clothing in which to make her journey. Dear, noble-hearted Christian people of any name, this is a true object of charity. Will you kindly help at once? God will bless you if you will. The gentleman's address is, J. H. Ballard, Manistee, Ala.

J. B. Kilpatrick.

NOW BRO. GEORGE E. MIZE HAS GONE AND DONE IT.

"Sidetracked into matrimony for repairs," pinned in great big letters on his smoke-stack. Been running along all these years without a squeak, day and night, rain or shine, under a full head of steam, just stopping along enough to take orders; didn't mind if there was a washout, or the track was torn up; he pulled out and somehow he always got over and was at the next place on time. But the best metal will need repair some time, so I guess he'll

have on a new coat of paint and new rivets and fixings and a new head light next time he goes over the road; but he can't fool us any more for we know his whistle. May the track in future be one long shining mark, with flowers growing by the wayside, and never a cloud to shadow it, except the gentle showers of memories sacred, that only freshen and sweeten present comradeship. To the lady of his choice we feel that we voice the wish of hundreds of his as well as her friends, in invoking heaven's richest blessings on her life.

One of his Old Friends.

FROM CLANTON.

A few days ago after reaching Clanton, I was stricken down with Sciatica, followed by a severe case of grippe from which I have not yet fully recovered. From a human standpoint it is always bad to be sick, especially so when one is just entering upon a new pastorate. Owing to the fact that the church has been for sometime without a resident pastor, I find a lack of order and system in every department of church work. It will require time and patience to get things to running smoothly.

The most inspiring feature which presents itself to my mind is, the people have "a mind to work," and enter heartily into all plans which look to the future development of the church. In proportion to the population of the town, the membership of the church is unusually large. I find a large number of Baptists in town who are not in affiliation with the church. When these are gathered in, as I hope they will be, the church will be numerically very strong, and with its spiritual energies awakened and properly directed, it will become a great power in all this region. As I forecast the future of this growing town, and the wonderful possibilities of the church here, I am deeply impressed with the magnitude of the work before me, and the need of wisdom that I may be used of God for his glory.

In connection with the work here I preach once a month at Shelby. This is also an important town, and the church there, under the immediate leadership of that matchless deacon, J. F. Averyt, is in splendid working trim.

W. G. Curry.

LADIES AID SOCIETY.

The Ladies Aid Society of Alabama City Baptist Church is doing nicely. The past quarter the ladies have paid \$175.00 on their new pews, \$5.00 to missions, and \$8.00 to the poor. They have worked faithfully, and are still working with all their power to pay a debt of about \$350.00 now hanging over the church. When the above amount shall have been paid, the church will be out of debt and will be financially in good condition. These ladies are a noble band of workers and I am sure that before the year shall close, they will pay off the entire debt, if not one dollar comes in from any other source.

S. A. Chunn.

We beg to acknowledge receipt of the following invitation and to wish the contracting parties every happiness: Rev. and Mrs. W. A. Parker, Sr., request the honor of your presence at the marriage of their daughter, Goodwin Bettis to Mr. George Edwin Mize, on Thursday morning, April sixteenth, nineteen hundred and three, at eight-thirty o'clock, Baptist Church, Thomasville, Alabama. At home after May the first, Albertville, Alabama.

SCALP HUMOURS

Itching, Scaly and Crusted With Loss of Hair

Speedily Cured by Cuticura Soap and Ointment

When Every Other Remedy and Physicians Fail.

Warm shampoos with Cuticura Soap and light dressings of Cuticura, the great skin cure, at once stop falling hair, remove crusts, scales and dandruff, soothe irritated, itching surfaces, destroy hair parasites, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, the great skin cure, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, in the form of baths for annoying irritations and inflammations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and many antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath and nursery. Cuticura Soap combines in one soap at one price the best skin and complexion soap and the best toilet, bath and baby soap in the world.

Complete treatment for every humour, consisting of Cuticura Soap, to cleanse the skin, Cuticura Ointment, to heal the skin, and Cuticura Pills, to cool the blood, may now be had for one dollar. A single set is often sufficient to cure the most torturing, disfiguring, itching, burning and scaly humours, eczemas, rashes and irritations, from infancy to age, when all else fails.

WANTED AGENTS to sell our Printing Presses, Vulcanizers, Baggage and Key Checks, Steel and Rubber Stamps, Seal Presses, Stencils, &c. J. F. W. DORMAN CO., 121 E. Fayette St., Balto., Md. Catalogue free.

DIAMONDS RE-SET.

Don't you go to a competent physician, in whom you have confidence, when you have an ailment and expect relief? Is'nt it just as essential, in a smaller way, to know who is the best jeweler, the most competent watch-physician.

We give especial care to our repair department—re-mount diamonds and other precious stones with skillful exactness! All our repair work is at lowest possible cost consistent with excellent workmanship.

H. RUTH, Optician

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Heiskell's
Ointment

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

JOHNSTON, HOLLOWAY & CO., Philadelphia.

Stammering Cured.

In order to convince the most skeptical of the efficacy of my Stammering Cure, I now offer to cure two stammerers free of charge in each county in the United States, from now until the 15th of May. No money to pay for treatment except \$5.00 incidental fee to pay for advertising.

Now, Stammerer, I make this offer in order to get your influence after you are cured. You see the point. Write at once with stamp to Rev. G. W. Randolph & Son, 514 East Baltimore St., Jackson, Tenn.

Christian hand this to a stammerer—Golden Rule.

A High Day in Tuscaloosa.

The president of Howard College and the corresponding secretary of the State Board of Missions, were both in Tuscaloosa yesterday. (April 6th.)

Brother Crumpton spoke to a large crowd in the morning and gave us the best sermon I ever heard him preach on State Missions. He gave us a clearer view of our great work in Alabama than we ever had before. His effort yesterday will begin bearing fruit at once and will continue to do so for years to come.

Dr. Montague is very popular in Tuscaloosa. He came at the invitation of the Temple Guard, an organization of young men in the church, to address their Quarterly Sunday night meeting. It was a great occasion and Dr. Montague was at his best. His address made a profound impression on the throng of young people who heard it. The day will long be remembered as one of unusual profit and pleasure.

L. O. Dawson.

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dishwashers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do so as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

U. C. V. REUNION.

New Orleans, May 19-22, 1903. The Queen & Crescent Route has made a special low rate for the benefit of the Veterans and their friends, who anticipate attending this meeting.

Tickets will be on sale May 16-21, good returning until May 24th, 1903. Privilege of extension until June 15th. Ask your nearest ticket agent for particulars, or write.

W. C. Rinearson, G. P. A.

For Asthma use CHE-NEY'S EXPECTORANT.



Insures Clear Brains

by making stomachs clean and livers active.

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

THE TARRANT CO., New York

Program for Convention

Annual Session of the Alabama Sunday School Association to be held April 21-23.

The following is the program of the twentieth annual convention of the Alabama Sunday School Association, to be held in the First Methodist church at Huntsville, Ala., on April 21-23:

TUESDAY AFTERNOON. 2:30 p. m. Worship. 2:45 p. m. Christian Citizenship; Limit, 20 minutes—B. B. Comer, Birmingham. 3:15 p. m. The Adult Class; Limit, 20 minutes—B. M. Washburn, Montgomery. 3:45 p. m. The Training Class; Limit, 20 minutes—W. F. Trump, Tusculumbia. 4:15 p. m. The Primary Class—Miss Annie Bradshaw, Huntsville, Ala. TUESDAY NIGHT. 7:30 p. m. Song Service. 8:00 p. m. Childhood: Its Possibilities and Claims—Rev. J. B. Cumming, Mobile, Ala. 8:30 p. m. The International Sunday School Work—Marion Lawrence, Toledo, Ohio.

APPOINTMENT OF COMMITTEES. WEDNESDAY MORNING.

6:00 a. m. Sunrise Prayermeeting—George M. Garth, Courtland. 9:00 a. m. Worship. 9:30 a. m. Our State Association. The President's Address—B. Davie, Clayton. The Executive Committee's Report—G. G. Miles, Montgomery. GENERAL DISCUSSION—THIRTY MINUTES.

The Finances—M. M. Sweatt, Montgomery. The Normal Department—H. B. Pilely, Greenville. The Home Department—Miss Mary E. Smith, Opelika. The Primary Department—Miss Minnie Allen, Anniston. The Field—Joseph Carthel, Montgomery.

The District Reports: W. F. Trump, Tusculumbia; R. E. Pettus, Huntsville; Dr. J. F. Turney, Hartsville; W. R. Dortch, Gadsden; N. J. Hubbard, Talladega; Frank Leslie, Birmingham; J. T. McLemore, Lizzieville; D. P. Christenberry, Greensboro; W. B. Davidson, Montgomery; J. C. Maxwell, Alexander City; J. L. Dean, Opelika; J. S. Carroll, Troy; G. L. Comer, Eu-faula; Wm. D. Dunn, Grove Hill. WEDNESDAY AFTERNOON.

2:30 p. m. Worship. The Superintendent's Problems—J. B. Greene, Opelika, presiding. 2:45 p. m. Order in the School; Limit, 10 minutes—E. J. Russell, Athens, Ala. 2:55 p. m. How to Create the School Spirit; ten minutes—J. T. Fuller, Centerville. 3:05 p. m. How to Secure Accurate Rolls and Weekly Reports; ten minutes—M. W. Rushitor, Luverne. 3:15 p. m. General Discussion. 3:45 p. m. Punctuality and Regularity: Their Value and How Secured; ten minutes—T. H. Johnston, Birmingham. 3:55 p. m. Holding the Young Man—Use Him or Lose Him; ten minutes—J. S. Carroll, Troy. 4:05 p. m. The Weak Points in Our Work; ten minutes—J. M. Peerson, Florence. 4:15 p. m. General Discussion. WEDNESDAY NIGHT. 7:30 p. m. Song Service.

ARE YOU GOING TO THE CONVENTION AT SAVANNAH?

If so, remember all Ticket Agents of the Central of Georgia Railway will sell excursion tickets to Savannah and return on May 5-6 and 7th, 1903, account Southern Baptist Convention and its Auxiliary Societies, to be held at Savannah, May 7-14, at rate one fare, plus 25 cents for round trip, (minimum rate 50 cents), limited to May 20, 1903, for return passage, with the privilege of extension of final limit to June 1st, 1903, by depositing tickets with special agent and upon payment of fee of 50 cents per ticket at time of deposit.

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8:00 p. m. The Sunday School as a Business Investment—Marion Lawrence, Toledo, Ohio. 8:30 p. m. The Collection.

THURSDAY MORNING.

6:00 a. m. Sunrise Prayermeeting—Rev. J. V. Stovall, Springville. 9:00 a. m. The Problems of Our Work. 9:30 a. m. How to Utilize Our Forces; limit, twenty minutes—R. E. Pettus, Huntsville. 9:55 a. m. General Discussion. 10:30 a. m. Accurate Statistics; limit, twenty minutes—Joseph Carthel, Montgomery. 11:00 a. m. General Discussion. 11:30 a. m. The Finances; limit, 20 minutes—Marion Lawrence, Toledo, Ohio.

THURSDAY AFTERNOON.

2:30 p. m. Worship. 2:45 p. m. The Teacher's Problems. Class Discipline; limit, 15 minutes—J. C. Lanier, Kymulga. 3:00 p. m. General Discussion. 3:15 p. m. How to Keep up the Attendance; limit, 15 minutes—J. B. Wadsworth, Blocton. 3:30 p. m. General Discussion. 3:45 p. m. The Scholar's Home Study; limit, 15 minutes. 4:00 p. m. Decision Day—W. B. Davidson, Montgomery. THURSDAY NIGHT. 7:30 p. m. Worship. 8:00 p. m. The Spiritual Nursing of Child Christians—Rev. Neal L. Anderson, Montgomery. 8:30 p. m. The Teaching that Touches—Rev. Frank Willis Barnett, Birmingham. Miscellaneous Business. Adjournment.

BASIS OF REPRESENTATION.

Five delegates at-large from each county; all ministers of the Gospel; the superintendent and two delegates from each Sunday school. The delegates will be entertained by the Sunday school workers of Huntsville. Those desiring entertainment should send their names to John T. Jones, chairman of the entertainment committee, 322 Randolph street, Huntsville, Ala. The railroads have granted a reduced rate of one and one-third fare, plus 25 cents, on the certificate plan, to all delegates attending the convention.

Atlantic Coast Line.

Table with columns for dates (Nov. 30th) and times for various stations including Montgomery, Savannah, and Atlanta.

*Daily, except Sunday. -Sunday only. Trains arrive at Montgomery 8:10 a. m., 6:30 p. m. Pullman sleepers on No. 58 between Montgomery Jacksonville and St. Petersburg. Three ships a week for Key West and Havana. Leave Port Tampa Tuesday, Friday and Sunday at 6:30 a. m. For further information address J. A. TAYLOR, T. P. A., Montgomery, Ala. W. J. Craig, G. P. A., Wilmington, N. C. H. M. Emerson, A. T. M., Wilmington, N. C.

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WM. WITT, Highest Prices Paid for Old U. S. Stamps Issued Before 1870 Also used or unused Confederate stamps. Prefer them all on original envelope, etc. 218 N. 21st Street, BIRMINGHAM, ALA.

SEABOARD Air Line Railway.

Schedule Effective Aug. 17th, 1902. Table with columns for Leave Montgomery Daily and Arrive Montgomery Daily, listing various routes and times.

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 various routes (Lv. Selma, Ar. Montgomery, etc.) and times.

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. P. A., Montgomery, Ala.; D. P. O'Rourke, C. A., Selma, Ala.; J. F. Billips Jr., G. P. A., Atlanta, Ga.; R. E. Lutz, T. M., Montgomery, Ala.; Chas. A. Wickersham, Pres. ident and General Manager, Atlanta, Ga.

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Mortgage Sale.

By virtue of the power of sale contained in a mortgage executed by W. H. Johnson and Amanda Johnson, his wife, to M. M. Simpson, on the 1st day of May, 1902, which mortgage is recorded in volume 310 on page 54 in the office of the Probate Judge of Jefferson county, Alabama, and which mortgage was on August 15th, 1902, duly transferred and assigned to the undersigned, City Loan & Banking Company, the undersigned will sell on the 25th day of April, 1903, to the highest and best bidder for cash, during the legal hours of sale, in front of the Court House door of Jefferson County, Alabama, the following described property to-wit: Lot No. twenty-one (21) in Block No. thirteen (13), according to the survey of the property of Yann, Reed and others in the Town of Woodlawn, Alabama, a map of which survey is recorded in the office of the Probate Judge of said county.

Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in the payment of same.

Dated this 17th day of March, 1903.
 City Loan & Banking Co., Transferee.
 Kerr & Haley, Attorneys for Transferee.

The State of Alabama, Jefferson county.

W. E. B. Davis, deceased, Estate of.

Letters testamentary upon the last will and testament of said decedent, having been granted to the undersigned, on the 18th day of March, 1903, by the Honorable J. P. Stiles, Judge of the Probate Court of Jefferson county. Notice is hereby given, that all persons, having claims against said estate, will be required to present the same within the time allowed by law, or that the same will be barred.

GERTRUDE M. DAVIS,
 J. D. S. DAVIS.

Notice of Final settlement.

The State of Alabama, Jefferson County, Probate Court, 7th day of March, 1903.

Estate of Thomas Sedden, 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.

Teachers Wanted for 1903.
 The Educational Bureau.

(Established 1891 by present manager.)

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- Babies' Dresses, long or short, 59c. to \$5.00;
- Babies' Bootees from 10c. to \$2.00; Babies' Bibs from 50c. to \$2.00.

We are agents for the famous hand-made clothing for infants made by celebrated French Creoles, who are adepts at this class of work. Mail orders carefully filled. If you can't come, write.



Louis Saks--Birmingham,

CLOTHIER TO THE WHOLE FAMILY.

Books Close April 30th.

Brother Crumpton writes: The books of the Home and Foreign Boards close on April 30th. We ought to get in \$8,000 this month for these Boards. Much depends upon the pastors, the Sunday schools, the B. Y. P. U. and the Woman's Missionary Societies. All ought to do their best.

A Beautiful Folder About Savannah.

The Central Railway of Georgia has issued a beautiful illustrated folder showing some of the sights to be seen in Savannah and giving some interesting statistics about this great Georgia seaport. It contains much that will be of interest to delegates who expect to visit the Convention to be held there in May and may be had by applying to any of the agents or by writing to J. C. Haile, G. P. A., Savannah, Ga.

Your Opportunity to accept our plan for paying Board and Tuition with \$7.00 is limited. This ad will appear one more time. Literary, Normal and Business Departments continue all the year.

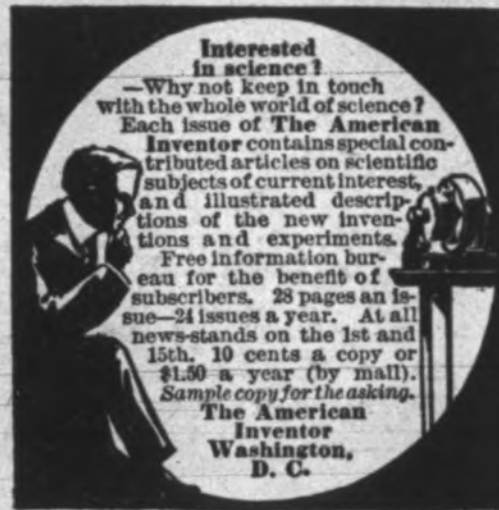
J. B. MADDEN, President, Anniston Business College, Anniston, Ala.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 3rd day of April, 1903. Estate of Mahala Barton, deceased. This day came Robt. A. Morris, administrator of the estate of Mahala Barton, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 30th 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.



Guardian's Sale.

Under and by virtue of an order and decree of the Honorable J. J. Mitchell, Judge of the Probate Court of Lauderdale County, Alabama, I, Mary H. Scott as guardian of the estates of G. H. Scott, M. P. Butler and Sterling O'Neal Scott, minors, will sell at public outcry to the highest bidder, in front of the court house door of Jefferson County, Alabama, on Monday, the 27th day of April, 1903, within the legal hours of sale, for cash, all the right, title and interest of said minors in and to the following described real estate situated and being in Sec. 22, T. 17 South, R. 2, West, in Jefferson County, Alabama, to-wit: The SE 1/4 of NW 1/4 and the W 1/2 of SW 1/4 of NE 1/4; and Blocks No. 15, 20, 19 and 18 in T. T. Scott's sub-division as recorded in Book of Records No. 78, on page 245 in the office of the Judge of Probate of Jefferson County, Alabama.

Mary H. Scott as guardian of the estates of G. H. Scott, M. P. Butler and Sterling O'Neal Scott.

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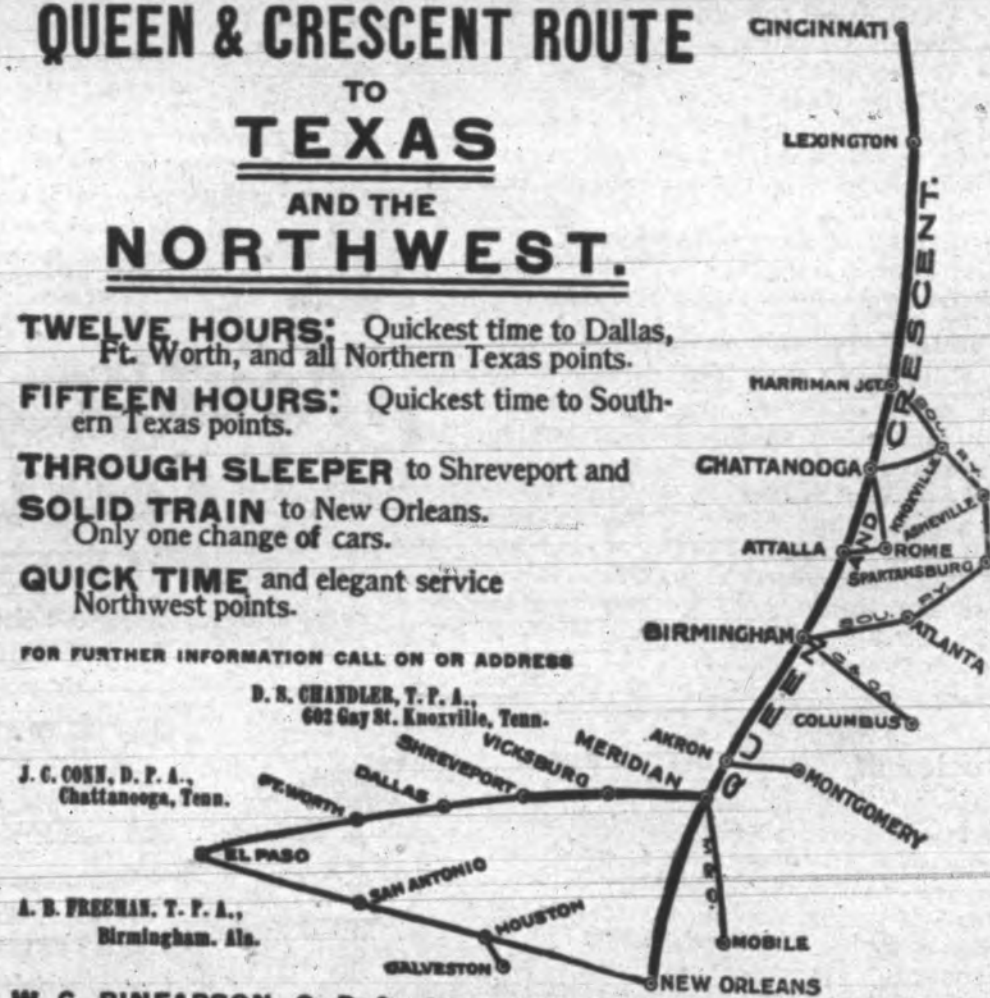
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