

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

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

THE SOUTHERN AND ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH \$2.00 A YEAR, MINISTERS \$1.00

VOL. 30.

BIRMINGHAM, ALA. FEBRUARY 11, 1903.

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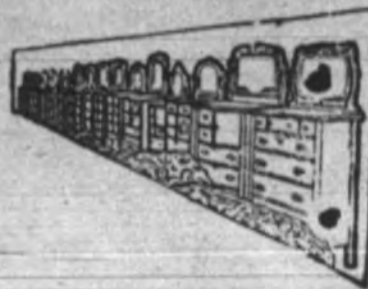


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Published Weekly at Birmingham, Ala. Office 2127 First Avenue.

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

OUR EDITORIAL STAFF.

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Do You Pay Your Preacher as Much as You Can?

(Dr. W. J. E. Cox in the appended note led us to think a page about pastors and their salaries would not be bad reading, so we have gathered together articles from various sources on the subject. We hope before the year is out every pastor in the State will get a raise and become eligible.)

DO YOU BELONG?

Dear Brother Barnett: I noticed that the Baptist Argus referred some time ago to a very exclusive organization among the Baptist pastors of Louisville, only those receiving an increase in salary being eligible to membership. When last mentioned there were four members. A similar organization has been started in the regions round about Mobile. Rev. S. H. Bennett of Whistler, Rev. H. H. Shell of Palmetto street, Mobile, and the writer are all charter members. I am informed that Brother Bomar of Marion, is entitled to membership. Any other brethren who are eligible will please report through the columns of the Alabama Baptist. W. J. E. Cox.

PAY YOUR PASTOR.

The Baptist Standard says: Keep the pastor paid up and do not forget to pray for him. The pastor whose salary is always promptly paid and who is remembered in the prayers of his people can do double the work that can be done by a neglected pastor who has to buy all his goods on credit.

PAY YOUR PASTOR MORE.

The Biblical Recorder in a stirring editorial among other good things, says: "We have no right to grind our pastors down. It is just as criminal as it is to grind any other class of men. On the other hand, the respect that we have for religion and its ministry demands that we shall enable our pastors to live comfortably, to travel, study, educate their children, and lay aside a little property.

"If we do not mend our system here, we shall surely suffer. Our ministry will decline in efficiency and in standing, and our cause and we shall go down with them. We despise mercenariness as much as any one; but we despise parsimoniousness just as much. When a minister accepts a livable income and rejects a killing one, we do not blame him—even if he goes to another State. He owes it to the Kingdom of Heaven to go where he can live worthily of his calling.

"Think of him, will you? Your pastor, too much a gentleman to breathe of his condition, going faithfully on, economizing and economizing, wondering every night what would become of his family should he fall sick or die. Think of him as needful of praise and encouragement and love as any man. Think of him how the smiles would come, how the heart leap, if voluntarily

his flock should raise his salary as a testimony of love and esteem. Think of him—but do not take it out in thinking. Raise his salary handsomely, and do it soon."

PAY YOUR PASTOR SO HE CAN PAY.

Deacon Horns puts "A Few Questions" in the Religious Herald. We repeat a few.

Is it right to support the ministry? If so, who are to do it? 1 Cor. ix, 8-11; 1 Tim. v, 18. Is it right for a preacher to have any other occupation outside of his regular pulpit and pastoral work? If the church over which he is the Bishop fails to give him the necessary financial support, where is it coming from? No church has any moral right to object to their pastor mending shoes, selling books, crying sales, writing for the papers, keeping boarding house, driving stage, or running a truck farm, or being a candidate for the Legislature or Congress, if they (the church members) fail to pay him his promised salary.

Why is it that preachers are paid less for their work than any other class of men who do similar work? Is not this true because one-half of the members of our churches do not pay anything on their pastor's salary?

When a church is called together for the purpose of calling a pastor, is not every one who votes for or endorses such call as much bound to pay his proportionate share of the pastor's salary as if he gave his personal bond for the amount? In other words, is not a Baptist's word as good as his bond? Is it right for one-half or one-third of the members of a Baptist Church to pay their own and the other one-half or two-thirds' part, too, of the pastor's salary or church's expenses? There is something wrong with a church member's idea of church obligation, when he permits some one else to pay his share of the pastor's salary or church expenses. Sometimes the pastor has to go in debt for some meal and meat, and the children's shoes need mending, the wife's best dress (she has generally two!) needs a little attention, and, unfortunately, the pastor can't get these things without the money, and he has to go in debt for twenty or thirty dollars (and the church may owe him fifty). When it is known he has to ask credit, some of the members talk about it. So wrong for a preacher to ask for credit! His usefulness suffers, and so on. And, upon examination, those who talk most about the great wrong committed by the pastor in asking for credit are generally those who either pay less or nothing on his salary. Consistency is a whole crown of jewels!

Let us ask, in conclusion, who pays the pastor's salary and church expenses? Is there any way of finding out how many Baptists in Virginia, who

have solemnly promised to pay their share of the pastor's salary and to help support the church, have just as solemnly failed to comply with their promise? Kind reader, are you one?

SHALL PASTORS STRIKE.

The Baptist Outlook says:

In 1894 the pastors who were in the employ of the Buffalo Baptist Union had their salaries reduced from \$1,200 to \$800 per year. This was done because of the awful financial condition in which the union found itself after the panic of 1893. The union became heavily involved in debt and the mission churches were composed largely of wage earners out of employment. Soon even the reduced salaries could not be paid and nearly all the pastors in great sorrow of heart were obliged to leave their posts of duty. The writer was among the number leaving a field in the midst of a glorious revival. He has always regretted the move. Better to have staid and starved than to have run and left the work in ruin. Several of the mission churches and chapels were for a long time without regular pastors and the flocks were sadly scattered.

But in 1898 business revived, pastors were employed, new churches and missions were opened, all calling for help. The union, however, had a much smaller income than in previous years and heavy debts. The pastors were engaged upon painfully meager salaries. They were self-sacrificing and worked heroically while their families endured great hardships. Three years have passed. The union is in some better condition, though so burdened with debt that little advance work is possible. Nearly all the churches and missions are supplied with pastors and two or three new places have been opened, but the salaries have been kept down to the starvation prices of 1894. Within three years prosperity has come upon the nation like a spring flood. There is an abundance of employment for the brethren of the congregations. At the same time the expense of living has advanced from 30 to 50 per cent. Salaries that would give pastors a bare living three years ago will only about half pay the family expenses today.

Shall the pastors strike for higher wages? The whole country has been sympathizing with the coal miners in their strike; for people know that a dollar today will not buy as much as 60 cents would four years ago. Rents have been raised and other expenses proportionately. But thus far it is not known that any church in Western New York has voluntarily increased the pastor's salary. The Baptist Union certainly cannot increase its proportion of those salaries even though the Home Mission Society pays one-third of the amount required.

Again we ask shall the pastors strike? Perhaps they ought, but will they strike? No, for three reasons; because they are not by nature strikers; because they have no union. Poor benighted things! They don't know enough to stand together. The third reason is: they are the kind of men that will get out and hustle at some side line in order to support their families. And that is just what a number of our city pastors are doing. One lectures, one works an advertising scheme, one superintends a patent right, one is a chaplain in the army, one has sunk \$1,300 of his patrimony within three years' time trying to feed his family. The beloved wives teach music and keep boarders. They all are obliged to keep a Baptist hotel for the neighborhood, besides a free eating house for the congregation.

Many readers will be astonished at these statements, but the facts might as well be known and when the good people are making their contributions they may remember that there are no people in the city making greater sacrifices than these pastors. Yet these brethren do not complain. The writer is doing them an injustice. They just pray and hustle and the Lord provides. No, no, they will not strike. They will brush off their second-hand clothes and come up smiling every time. But they sometimes remember that the Lord said: "The laborer is worthy of his hire;" and the great apostle exhorted Timothy to give himself wholly to his work. No. They will not strike, but they will follow the example of the great Apostle—and work a side line, making tents.

A LAYMAN'S VIEW.

A layman in writing to the editor of the Baptist Commonwealth, said:

"I am not sure that you will agree with me, but I think there should be a general increase of the salaries of pastors. The country is very prosperous, and everybody seems to be getting a share except the church and its pastors. We demand a great deal more of our young men in the way of preparation and we offer the majority of them but little except a life of poverty. When you remember how the commercial spirit dominates everything these days, I do not wonder that there are so few who will make the sacrifice. We have a fairly good church here. Our people are not stingy. We closed the year with a surplus in every department of our work. Our pastor has the confidence and even the affection of every member of the church. He is working hard and should be well paid, and yet there is a disposition on the part of our most prosperous members to reduce their contributions to the pastor's sal-

(Continued on Page 16).

THE SOUTHERN AND ALABAMA BAPTIST

Third Quarterly Report of Treasurer of Central Committee.

ANTIOCH ASSOCIATION. Isney, L. A. S.—Miss Kelly... \$ 2 75 Healing Springs, L. A. S.—Miss Kelly... 1 00

BETHEL ASSOCIATION. Bethel, L. A. S.—Christmas Offering... \$ 10 00 " " State Missions... 5 00 " " Church Aid... 35 00 " " Howard College... 17 50

BESSEMER ASSOCIATION. Bessemer, L. A. S.—Miss Kelly... \$ 6 25 " " Home Mission Box... 50 00 " " State Missions... 2 50 " " Church Aid... 3 00 " " Howard College... 2 50

CAHABA ASSOCIATION. Marion, Judson Institute—Foreign Miss... \$ 25 00 Newberne, L. A. S.—Home Mission Box... 53 80 " Sunbeams—Miss Kelly... 4 00

BIRMINGHAM ASSOCIATION. Birmingham—First Ch., W. B. U.—Christmas Offering... \$ 12 96 " " Miss Hartwell... 18 00 " " Pastor's Aid—Christmas Offering... 2 75

Christmas Offering 2 00 Church Aid... 3 75 Shades Valley, " Christmas Offering... 1 50 Elyton, L. A. S.—Christmas Offering... 3 00

BIGBEE ASSOCIATION. Livingston, W. M. S.—Christmas Offering... \$ 25 00 " " Church Aid... 138 00 Cuba, " Home Mission Box... 39 40

CLARK COUNTY ASSOCIATION. Thomasville, Sunbeams—Xmas Offering... \$ 6 00 " " Orphanage... 14 80 " " Church Aid... 6 30

COLUMBIA ASSOCIATION. Dothan, Sunbeams—Christmas Offering... \$ 1 24 " " State Missions... 5 00

CALHOUN ASSOCIATION. Anniston, Parker Memorial—W. M. S.—Howard... \$ 25 00 " Christmas Offering... 16 75 " State Missions... 21 05

CLARK COUNTY ASSOCIATION. Kings Sons—Foreign Missions... 1 50 " Home Missions... 4 50 " Church Aid... 3 00

COLBERT ASSOCIATION. Sheffield, W. M. S.—Foreign Missions... \$ 3 00 " Church Aid... 55 00 " Orphanage... 15 00

CULLMAN ASSOCIATION. Cullman, L. A. S.—Foreign Missions... \$ 3 00 " Church Aid... 57 85 " Sunbeams—Foreign Missions... 3 50

CONECUH ASSOCIATION. Evergreen, W. M. S.—Christmas Offering... \$ 5 00 " Miss Kelly... 6 00 " Home Mission Box... 73 75

COOSA RIVER ASSOCIATION. Sylacauga, L. A. S.—Foreign Missions... \$ 8 50 " Home Missions... 8 50 " State Missions... 8 50

EUFULA ASSOCIATION. Clayton, Sunbeams—Miss Kelly... \$ 4 00 " Christmas Offering... 2 52

FLORENCE ASSOCIATION. Florence, W. M. S.—Miss Kelly... \$ 7 05 East Florence, " Church Aid... 15 00

ETOWAH ASSOCIATION. Gadsden, W. M. S.—Home Mission Box... \$ 75 00 " Miss Kelly... 15 00 " Home Missions... 15 00

EAST LIBERTY ASSOCIATION. Cusseta, W. M. S.—Home Missions... \$ 3 35 " State Missions... 6 25 " Institute Board... 5 00

HARMONY GROVE ASSOCIATION. Hamilton, L. A. S.—Christmas Offering... \$ 1 50 " Church Aid... 8 00

HARRIS ASSOCIATION. Oswhicee, W. M. S.—Home Mission Box... \$ 101 64 " Foreign Missions... 8 60 " State... 8 50

About Men, Women and Things.

Birmingham Notes.

At Avondale, Pastor Bradley received four members.

Brother Browning reported two interesting services at Mollwaine.

Brother McCord was at Lipscomb Sunday and reports a good day.

Pastor Blackwelder had two accessions, at Woodlawn, and fine services.

Young Bro. W. E. R. Wallace, of Wylam, is going to assist at the East Thomas mission.

At Ensley, Bro. H. W. Provence had his usually good services, and the church grows apace.

There are six missions under the supervision of Brother Brown, and all report good work and progress.

Rev. G. B. F. Stovall has been called to Helena. He has two Sundays open and would entertain a call to fill up his time.

Brother O'Hara held two excellent services, at which there was a deep spiritual feeling, at the Wylam Church, Sunday.

Dr. Davidson had a good time at Southside Sunday; received four members; preached at night on "God's Way with the Faint."

Rev. S. M. Provence closed his work at Shelby last Sunday, and has accepted to take charge at Tuskegee, to begin the last Sabbath in February.

Pastor Lowery of the new church in North Birmingham, received two men and their wives Sunday. The weather has delayed the progress on the building.

Dr. A. J. Dickinson received one member Sunday. His meetings are good and so is the preaching. He handled gamblers and gaming in an impressively fine style.

At Ruhama, Sunday, Dr. Shelburne had "Roll Call." About 445 were accounted for, and the balance "dropped." It was a very interesting service, in which many took part. Two names were added by letter.

At Fountain Heights, Pastor Walter S. Brown had good congregations, and at night preached on "The Influence of Theaters," taking a conservative but strong position which made a decided impression upon all.

Dr. Spillman will be here to hold the Sunday School Institute, from March 8th to 8th. Brother Leavell of Mississippi, will assist. Arrangements are being made to entertain the visiting teachers and preachers from abroad.

Brother Thompson, at Bessemer, has not yet provided for his overflow, which continues to press him, except that his own good sermons seems to provoke the attacks every Sunday. He had Miss Morgan, the returned missionary, at night, who gave them a real fine talk.

At Pratt City, Pastor Watson received two members. He has a good band of missionary workers who were out in force with their pastor at East Thomas Sunday afternoon. It gave great encouragement to the workers there, and to Brother Brown, the Superintendent of Missions who has been holding this field for some time, and now welcomes these new helpers.

At the Pastors' Union Monday, Dr. A. J. Dickinson read a fine paper on

"Deacon and Deaconing, in the New Testament." It produced a good impression and will provoke study of the subject, and evidently will do good. If the Deacons themselves could be induced to study the subject so as to realize the importance of it, as told in the Scriptures, there would be better service with fine results to their credit and joy.

Editorial Correspondence.

J. W. Hamner.

The saints at Salem, Ala., have called Dr. J. F. Edens of Girard, for one Sunday in the month. Have not heard whether he will accept or not. A Georgia church wants him also. "Squibbs" may charge it up to me for telling about the "Big Girard Bishop." I will tell on Brother "Squibbs" if he does.

Bro. E. W. Solomons, of Salem, will be ninety-three years of age his next birthday, October 16th. He is one of the most remarkable men I know. Active, mentally and physically; he is fully alive to all the interests of church and community. He enjoys the paper and hastens to remit at the beginning of each year. At the regular service in January, he, old as he is, passed around the bread and wine at the celebration of the Lord's Supper.

How Alexander City has risen from the ashes. Beautiful one- and two-story brick houses line the business blocks. These are great people. Great in schools, churches, preachers, lawyers, physicians, business men, bankers—and the Baptists are in for their full share. Here also resides a fine Baptist surgeon, Dr. J. A. Goggans, known far and wide. He is in great demand.

Bishop Smith is entering on his fourth year as pastor. The church began the New Year with all debts paid, and gave last year \$300 for missions. They, too, dispute Opelika's claim to having "the biggest preacher in the State." The Sunday school is large and full of life.

This reminded me that Lafayette has a large and enthusiastic Sunday school, with a Circuit Judge, N. D. Denson, for superintendent. He is not only one of the ablest jurists in the State, but also one of the sweetest saints I know. All people have faith in his purity of life, devotion to the cause of Christ, fairness and justice as a presiding judge. The records of the Supreme Court certify to his sterling fairness, ability, and justice. I thank God for Judge N. D. Denson.

The B. Y. P. U., of Alexander City, is doing a splendid work. Bro. T. S. Christian, Jr., is the live Sunday school superintendent, and one of the most enthusiastic B. Y. P. U's. He has an eye to wise things; so has pastor Smith, to give an exposition of the Scripture Lesson at the close of Sunday school. Bro. Smith uses the blackboard with telling effect.

Met Brother Grenade, of West Side Church, Phoenix City, on February 6th. I like him. Don't care if Georgia would give us more like him. His name indicates that he is an "extinguisher" of things that destroy or "burn." That suits me.

Sylacauga is one of the choice towns of the State. She has a choice pastor

in Rev. A. E. Burns, and the "Baptist" has a choice friend in Brother Burns. He had canvassed the field and had the money ready to turn over on my arrival, and his only charge was to move his "figures" up one year. It will be done quick. For the first time in his pastoral history, he, of his own choice, has half time. Let me suggest that it would be a wise thing for some church to call him for two Sundays and "make" him accept. Do it brethren.

This reminds me that Dr. W. C. Bledsoe, of Lafayette, has one idle Sunday. A hint to the wise is sufficient. The Waverly saints are charmed with him.

Since going up and down in the State for a year, almost, I am like a certain brother at Seale was after hearing Dr. Montague's great speech on "Baptists in History," "The Baptists are folks." I like the brotherhood—I love them. Oh, that the 140,000 of them would rise up, endow Howard College, and give \$100,000 for missions this good year. They could—will they?

Camp Hill, Ala., Feb. 6, 1903.

Gift to the Seminary.

The young people of the South will have an excellent opportunity to attend the National Convention of the B. Y. P. U. this year. It meets in July in Atlanta, Ga.

"The aims in view in the Texas encampment are declared to be inspirational, educational, practical, spiritual, recreational, and evangelistic."

The Union of the Broadway Church, Louisville, Ky., has an annual meeting very much after the manner of the annual meeting of the church. It is held on the same night, and immediately after the annual meeting of the church.

"Young people should be trained to give. The church needs money in order to the successful accomplishment of its work. This money should be furnished out right by its members. They should learn to give intelligently, cheerfully, regularly, systematically, proportionately."—Baptist Union.

Mrs. Bryars also asks for information about the "Sociable." This feature can be made very helpful when properly managed. It is usually under the direction of the Social Committee. This committee should be carefully selected. It will devolve upon the committee to see that nothing objectionable is introduced. These social meetings should always be held at the homes of the members of the church, thus bringing them under the influence of the home atmosphere. The serving of light refreshments will add much to the occasion. It is the special duty of the members of the committee to see that every one who attends has a pleasant evening.

The Union should not fail to have its members take as many copies as possible of the Baptist Union. It can be had by sending to 324 Dearborn street, Chicago, Ill. The B. Y. P. U. Quarterly, published by the Sunday School Board at Nashville, will also be found helpful.

The Executive Committee of the Southern B. Y. P. U., met Monday at the Morris Hotel to arrange a program for the meeting at Savannah.

Subscribe for the Alabama Baptist.

The All-Day Meetings.

A very interesting meeting of the Woman's Missionary Union of the Birmingham Association was held at the Southside Church Jan. 9th.

There were representatives present from twelve societies. The Union took steps toward interesting the ladies of the churches not represented. Mrs. Stratton gave a brief talk on mission work in the past, and Mrs. Abbott spoke of the outlook for the future. Reports from Howard College Co-operative Association were heard and many new names enrolled.

During an intermission of an hour, greetings were exchanged and a delightful luncheon served by the Southside ladies.

Mrs. A. J. Dickinson resigned the presidency of the Union and Miss Annie Williams was elected.

Miss Morgan, a returned Baptist Missionary from India, made an exceedingly interesting and instructive talk on the work in that country.

The meeting was then turned over to the ladies of the Southside Church who carried out the program suggested for that day in the week of prayer schedule. The next meeting will be held with the Woodlawn ladies on Friday of the week of self-denial.

Mrs. W. L. Rosamond,
Ensley, Ala.

An Unread Letter.

My Dear Mrs. Hamilton: I want to express my heart-felt thanks to you for your visit to us. I am sure seed were sown in good soil, which will bring forth fruit for the Master.

The little Sunbeams were charmed with you. They say you are a sweet, big Sunbeam. The ladies say they are so much enthused with your talks, and hope for much good. It did me good to look through your magnifying glass, this way—to sit off and watch my dear little Sunbeams while you were talking to them. It made my heart swell with joy to see them rise from their seats in their eagerness to answer you, and almost laugh when you asked them of Miss Willie Kelly. They were so glad somebody else knew what they knew. I could see through you what I had been doing. I am not anxious to see my work, but to know that impressions are planted in young minds is a great joy.

Go on, Dear Sister, in your work. Time only can tell the good that will come of it all. We will let you hear from the W. M. U., which you planted here at Enterprise. I am persuaded it will accomplish something good.

The children are sweet in their praises of their good meeting.

Mrs. Carrie Fannie Smith was charmed with you, and enjoyed your stay with her so much. I carried your waiter to a young girl, a convalescent from typhoid fever. Her eyes showed her keen pleasure. She said: "Oh, and I was a stranger to her." (I told her the lady who spoke to the children that night sent it to her.)

With many good wishes for you, and prayers for the work, I am,

Mrs. B. Bailey,
Enterprise, Ala.

(This letter was sent to me and it sounds so sincere and appreciative, I must publish it.)

The Mormon Monster.

The ultimatum from President Roosevelt demanding that Apostle Reed Smoot withdraw from the Senatorial race was unheeded for the Utah Legislature, on Jan. 20th, elected him to the United States Senate by a large majority. This has called forth a storm of protest from both the secular and religious press.

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This great paper says: Apostle Reed Smoot has been nominated for United States Senator by the Republicans of the Utah Legislature.

The nomination is, of course, equivalent to an election, and in the near future the Conscript Fathers down at Washington will find themselves face to face with the question: "Shall a Mormon be allowed to sit in the United States Senate?"

Smoot is a member of the Council of the Twelve Apostles of the Mormon Church, and is, therefore, in direct line for the Presidency of that most un-American institution.

That Smoot is a thorough Mormon there can be no doubt. He is a Mormon of the Mormons, and his proselyting voice has been heard all over the country, as well as throughout England and the continent.

That this man should be nominated and elected to the high office of United States Senator by the Mormons of Utah is not a matter of surprise, but it will be a very great surprise if Smoot is permitted to take his place in the upper council of the nation.

The objection is not to Smoot, or to his religion (if he has any), but to his Mormonism—his open and bold-faced violation of the one supreme ethical idea upon which all true civilization depends.

The life of this nation—and of every nation—depends upon the home, and the home depends upon the faithful observance of the principle of monogamy—the marriage of one husband to one wife.

The experience of many ages and of many lands that polygamy is destructive of the home life and of the virtues born of that life; that the plural wives system is degrading to husband, to wives and to offspring, and that the harem is the last place on earth in which to rear the sterling domesticities upon which the true life of a people must repose.

The men and women who made this country knew perfectly well that it would be neither wise nor just to mix up church and State, or to make any citizen's religious belief a matter to quarrel over; and so religion was left free, to be seated between the soul and God.

But let it be clearly understood that Mormonism is a religion with an annex. The religion is that Joe Smith was the prophet of God, the annex being Joe Smith's libertine theory of the harem.

The American people are not averse to having a seat in the Senate filled by the man who believes that Joe Smith was a prophet, of God; but they will not allow the historic body to be disgraced by an advocate of the harem.

The decency of the country will see to it that Smoot and his Mormonism are properly and effectually rebuked.

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The Examiner says: It is not improbable that the Senate

to face the problem presented to the House of Representatives when the polygamist Roberts claimed a seat in that body. The House bravely rose to the occasion, and refused admission to of the United States will be compelled the violator of the laws of the land. It is not positively known that Reed Smoot is a polygamist, though, from the fact that he is one of the twelve Mormon "Apostles," it is fair to presume that he practices what he is forced by his position to maintain as morally right. But whether he is a polygamist in fact or not, the office he holds in the Mormon Church is one that utterly unfits him to take his place in the National Legislature. The Ministerial Association of Utah, in a protest against his election, adopted last November, justly say: "The election of a man who holds the highest office save one in the gift of the people of Utah or the United States would be a menace to our civil and religious liberties. No other church has dared to attempt such an ecclesiastical invasion of Congress. As a matter of fact, other religious bodies do not give their church officers such absolute authority." Again they say: "As a consistent member of the Mormon Apostolate Smoot cannot make an important move without getting permission or taking counsel of the quorum of Mormon High Priests to which he belongs. By virtue of his apostolic vows, he must act first as a Mormon Apostle, and second or third as a citizen of Utah and a patriotic American."

Other cogent reasons are given why this man, who is not and could not act as a free agent, should not be chosen as a member of the highest legislative body of the land. But the mere fact of his "Apostleship" is reason enough for not electing him, or, if elected, for excluding him from the Senate Chamber. That body is sole judge of the qualifications of its members; and here is a case in which, if ever its constitutional privilege should be excused. He should not be excluded because he is a Mormon—unless a polygamist—but because he is a member of the secret and irresponsible body that rules the people of Utah with a rod of iron.

POLYGAMY IN UTAH.

The Evening News says:

If the allegations of the Ministerial Alliance of Utah that polygamy is still practiced in that State are true, Congress should provide an adequate remedy to suppress the offense. It is not a violent assumption to take for granted that these charges of the Ministerial Alliance have substantial foundation. The investigation of the case of Roberts, who was expelled from the last Congress, developed the fact that there was still more or less polygamy practiced by the members of the Mormon Church. The Constitution of the United States guarantees freedom of religious worship to all men, a guaranty that under all circumstances has been faithfully preserved. There is a wide difference, however, between freedom of religious worship and license to practice immorality under the garb of religion. The monogamous marriage is the cornerstone of society. Upon it rest the peace, happiness and security of the home. It has been a great factor in civilizing mankind and it is now both an ordinance of the divine and civil law. There is no argument possible upon such a question. Those who would disturb it are enemies of society.

Those who will not observe it must feel the curb of the law.

If polygamy is still practiced in Utah, a moral and not a religious question is presented. It is true that morals cannot be legislated into men. But men can be made to respect and observe the law in which the moral is embodied. The nation applauded Congress in its summary expulsion of Polygamist Roberts. It will also approve the passage of more stringent laws intended to eradicate completely the practice of polygamy.

SMOOT'S POSITION.

These and other criticisms have caused President Smith of the Mormon Church to define the position of Mr. Smoot in the church, his position as an apostle having been compared to that of a Cardinal or Archbishop in other churches.

"The two positions are not parallel," President Smith said.

"An apostle, or Bishop in the church of Jesus Christ of Latter Day Saints is usually engaged in some secular vocation, or laboring in some capacity for his daily bread. He is ordained to the office he holds in the priesthood so that he may act in that calling when required. He gives his services gratuitously to the church.

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"Reed Smoot is a banker, the manager of the largest manufacturing institution in this State, and is interested greatly in mining operations and other temporal pursuits. He is recognized as a capable and enterprising citizen and his position in the church need not interfere in any way with his services to the State or the nation in any political office to which he may be elected."

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THE EDMONDS LAW.

"Although the Edmonds law prohibits polygamy in Utah, it is a fact that the practice is still kept up. In Salt Lake City there are, however, more Gentiles than Mormons, but in the rest of the State the Mormons are in the majority. Reed Smoot claims that he has never practiced polygamy, but when asked if the other apostles practiced it, replied that that was something of which he knew nothing.

THERE ARE OPEN POLYGAMISTS

At the annual session of the Utah Mission of the Methodist Episcopal Church, the committee on missions reported that since the admission of Utah to statehood two presidents of Mormonism, and the whole Apostolic Board, with two exceptions, have been open and avowed polygamists. Prosecuting attorneys decline to bring the offenders into court, saying that public opinion does not demand prosecution. The last State Legislature passed a bill to protect from prosecution persons living in polygamy. Governor Stone vetoed it on the ground that were it to become law the nation would be aroused to pass an anti-polygamy amendment of the Federal Constitution.

THE CONVERTS TO MORMONISM

"There are few converts to polygamy nowadays among the educated classes, but the Mormon elders have missionaries at work throughout the country and they are constantly gaining accessions from among the illiterate emigrants and the poorer classes in the backwoods of the South and from the slums of the large cities. The Mormons regard the observance of the laws of their country as a secondary consideration compared with observing the laws of their church, and as long as this countenances polygamy it is more than certain that the Mormons will continue indulging in an assortment of wives."

SMOOT.

What's the matter with Smoot?
Isn't he smooth? Isn't he cute?
What will he represent?
Lust and lies and women's tears,
Darkness, greed and craft and fears.
Let like by like be sent!
Evil branch of evil root,
Why won't he suit?

Send him, Mormons, if you will.
Nor jostle,
Senators,
Utah's apostle!
Make room for Smoot!
Smooth, cute Smoot!
He fills the bill!
Evil branch of evil root,
Why won't he suit?

—Harper's Weekly.

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.

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

For LaGrippe and Influenza use CHENEY'S EXPECTORANT.

CORRESPONDENCE

In the Suburbs.

L. O. Dawson.

The Krishna Pal Missionary Society at the Central College, is doing much excellent work gathering and spreading information about the Kingdom, and in contributing money for its extension. Last Sunday it brought Dr. A. C. Davidson here to preach for us at the Center and sent me to work on the consciences of his flock at Birmingham. The Tuscaloosa people greatly enjoyed the change. Many of the Southsiders could not stand more than one operation and did not return to the night service, though as "these retired, others took their place," and so I had a good crowd at each hour's worship.

Birmingham is one of Tuscaloosa's most promising suburbs, and I found much pleasure there last Sunday. The Southside Church is moving grandly forward under the leadership of its Bishop, that rare combination of gentleness and strength. If opportunity, light and help are any sort of measures to responsibility, how terrible must be the condemnation of one who fails in the discharge of duty under such a pastor. There is a very marked improvement every way in the church since I was there in a meeting several years ago. Their new Sunday school rooms are nearing completion and they will, at an early date, be equipped for the best kind of work.

THE FIRST CHURCH

is bent on building very soon, and none too soon. To my mind there is no local enterprise in Alabama that means so much to the State at large just now as the building of this First Church house of worship. Their pastor is fully alive to the situation, but whether the church as a whole is or not I have no means of knowing. The burden of debt has so recently fallen from their shoulders, that they may not feel inclined to build a house adequate to their needs, but they will doubtless be wise enough to remember they are building for the future and make their plans accordingly. There is one most hopeful feature about the whole situation, viz: their present house will not do at all. If it were just good enough to get along with it might stand in the way of progress for years. As it is, however, they must either build or go out of business, and they have too much Divine Grace in their souls and too much Birmingham grit in their — general make up to consider the latter alternative for a moment. Meantime the Bishop who was a thoroughbred at Selma, is doing the more needed service of a draught horse in Birmingham, preaching the while some of the greatest sermons of his life. Who can measure the weight of the load carried by the pastors of this throbbing, growing, daily changing city? Let us pray for them!

I said that Birmingham is one of Tuscaloosa's most promising suburbs. I do not mean by this to discount Montgomery in the least, but when you speak of Birmingham you speak of a district—not of one town but of a score or more. In each of them is a church, or ought to be a church. And practically each new day finds these churches confronted by new problems. What a mission field! I seriously doubt if we will ever find a set of men

anywhere who could or would be as faithful to the mission work as the local State Board at Montgomery, but, barring that, there are some reasons why it might be better for mission headquarters to be in Birmingham.

I did not get out to Howard College, but a number of the boys were kind enough to compliment me by attending the services at Southside Sunday. They believe in their president, and in their school. Six thousand dollars spent out there annually will be a small thing for Alabama Baptists to do, but it will yield good fruit an hundred fold. Let us not fall one cent below the figure. \$5,999.99 would not be the full measure of our duty.

Returning to the Center Monday night I found the people talking of two great sermons preached by Dr. Davidson Sunday; that some "new" girls had occupied the last vacant room at the A. C. F. College, and that the contractor had begun work on our Sunday school rooms.

The Little Corporal.

During the recent week of prayer, one of the ladies spoke of the work which each society is trying to do, as being a part of the great work done by the Southern Baptist Convention, and I was reminded of a story I read in one of our magazines. I have forgotten the name of the story and even the author's name, but the story remained in my memory.

It represents a French peasant, who had enlisted in the army during the time of the first Napoleon, and who was stationed in Paris. This poor boy, who was devoted to his country home, found the life of the camp very distasteful to him, especially as he was laughed at by the soldiers and thought to be awkward and stupid. The weary routine of camp life with its discipline and drill became almost unbearable and he longed unspeakably for the freedom of the hills and vales of his home life. As time went on, he was appointed to guard some building, and as he walked up and down his lonely beat, he formed the habit of talking aloud and expressed in no uncertain terms his hatred of camp life: this ceaseless routine of duty, the lonely march, so many hours each day; the discipline of the camp; and, most of all, the ridicule of his fellow men, who called him "little Jean." It was all so different from the idea he had formed of the glorious French army. One day, when his heart was heavier than usual with the dislike of his duties and the unutterable longing for home, he gave vent to his feelings, when he was interrupted by a soldier, who had approached unseen, who said: "So, my man, you are tired of the duties and trials of this service, and ready to desert. Well it is natural perhaps." Feeling that at last he had met some one who understood and sympathized with him, the poor little soldier unbosomed his grief, telling how his comrades laughed at him and called him "little Jean." "Yes," said the officer, "I know how to feel for you; they laughed at me, too, once, and called me little; 'Little Corporal' was the name they gave me. But don't mind it; be a man and do your duty in whatever station you occupy." And turning he left him as suddenly as he had approached.

Something in the officer gave the little soldier confidence; perhaps it was the tone of sympathy; and he determined he would do his duty faithfully.

Months passed and "little Jean," who kept his resolution, rose to a higher position and was no longer laughed at by comrades, who recognized in him a brave hearted man.

After some great victory, when the army, with all the "pomp and circumstance of war," was being welcomed with glad hearts by the people, and the great commander, followed by his staff-officers, took command, Jean recognized the great Napoleon as the man who had sympathized and encouraged him in his loneliness, and all at once, as he gazed at the crowd and heard shouts of joy, he realized that he too was a part of this victorious army, which had accomplished so much for his country, and he rejoiced that such was the case and understood as never before all that the stern discipline of camp life had meant for him.

So I think it often is with us. The place we occupy seems so small, the duties so irksome, the daily routine of work so dull and disheartening, and the results so small and unimportant; but when we realize that we are units in the great army of Christian workers and think of all the good it is accomplishing for the world and the Master, as the years go on, we feel like the little soldier of France, that it is a grand thing to be even a small part of this great army, which goes forth conquering and to conquer.

Though our missionary societies may be small and the efforts put forth seem but feeble when compared with the great need of the heathen world, it is comforting to feel that each society is a part of the great Southern Baptist Convention, and we have but to do our duty faithfully in the position, humble though it may be, in which we are placed, to receive the "well done, good and faithful servant" of our great commander, Christ. M. C. M.

From W. B. C.

NOW FOR HOME AND FOREIGN MISSIONS.

Alabama is asked to give to Home Missions \$12,000, and to Foreign Missions \$15,000. To January 1st, we have given the Home Board only about one-fourth and to the Foreign Board about half the amounts asked.

I want to beg the brethren to put forth their best efforts now for these two Boards. Remember their books close April 30th.

CAN'T DO IT.

Brethren are writing me asking me to hunt up their Representatives and use my influence with them for or against certain measures which are before the Legislature. Brethren, I would be glad to help you in any way I could, but it is just impossible for me to turn loose my work. "Lobbying" is a hard business and it takes lots of time. We need somebody to do nothing else but to follow up bills of the right sort and push them through and to watch the legislation and try to defeat bad measures. The "whiskey ring" and all the other rings have their men here all the time and they are paid liberally for their services no doubt. I wish we had such a man, but we haven't got him. It is impossible for me to even try to do the work. I have too much to do.

Some Letters and Gifts.

A mother writes for her little girl, and sends the money she had made before she was taken sick, and with it sends a message from the child, saying she was confined to her bed room now, and she regretted that she could not work any longer for the dear orphan children. The mother was encouraged to believe they be able to return to their home in Anniston at an early day. The Lord grant that the little one may be fully restored.

A little Sunbeam and her mother write from Uniontown, and send \$5, saying it was a thank offering for the recovery of the "Sunbeam" from scarlet fever, and the preservation of the mother and a newly born babe, from the dread disease. The Lord be praised for His recovering grace, and His preserving care.

The little boys are gone, and one mother sends \$10 saying he would never need it now, and that it was too sacred for anything but a gift of love again, and so she wanted the orphans to have it.

Still another who was well known to me in other years, writes that last month "Our little boy, James Hopson went home," and enclosing the money that had been given him from time to time, she writes that the little fellow often said he believed he would send his money to the little orphans. God bless these dear ones, who out of a sad heart, have sought to make others happy. I felt like sending on the gifts to make others happy still further on. These gifts could not be receipted for without the tears starting.

Jno. W. Stewart.

From Western Recorder.

Dr. Wharton, in a letter to the Recorder, among other things says:

Baptist matters are booming; Howard College has brighter prospects than ever before. We think we have in President Mcntague the finest President in the South, the Benjamin Andrews of our sunny land. The churches are responding to his appeals, and we are giving \$6000 a year to the college till the endowment is secured. We have fine buildings and about seventy acres of land that will certainly be in the heart of Birmingham one of these years. We shall have a university out of Howard, I think. Birmingham medical and law talent might be utilized even now in that direction.

We have a great Orphans' Home at Evergreen, which is caring for over a hundred orphans, and is the pet object of our benevolence. The church at Eu- faula has just sent its yearly contribution of about \$125 to the Home. We have the best mission secretary of all the States, so Alabamians think. He raised more money last year than ever, and went to California on a vacation, too. The Board meets in Montgomery, but now since the paper has moved to Birmingham, I think it would be well for the State Board to hold its session there too. The paper and Board and college are very closely connected, and should sleep so restful under the same roof, while they work daily in the great field.

For Whooping Cough use CHENEY'S EX PECTORANT.

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THE CONVERTS TO MORMONISM

"There are few converts to polygamy nowadays among the educated classes, but the Mormon elders have missionaries at work throughout the country and they are constantly gaining accessions from among the illiterate emigrants and the poorer classes in the backwoods of the South and from the slums of the large cities. The Mormons regard the observance of the laws of their country as a secondary consideration compared with observing the laws of their church, and as long as this countenances polygamy it is more than certain that the Mormons will continue indulging in an assortment of wives."

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What's the matter with Smoot?
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What will he represent?
Lust and lies and women's tears,
Darkness, greed and craft and fears,
Let like by like be sent!
Evil branch of evil root,
Why won't he suit?

Send him, Mormons, if you will.
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Senators,
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It represents a French peasant, who had enlisted in the army during the time of the first Napoleon, and who was stationed in Paris. This poor boy, who was devoted to his country home, found the life of the camp very distasteful to him, especially as he was laughed at by the soldiers and thought to be awkward and stupid. The weary routine of camp life with its discipline and drill became almost unbearable and he longed unspeakably for the freedom of the hills and vales of his home life. As time went on, he was appointed to guard some building, and as he walked up and down his lonely beat, he formed the habit of talking aloud and expressed in no uncertain terms his hatred of camp life: this ceaseless routine of duty, the lonely march, so many hours each day; the discipline of the camp; and, most of all, the ridicule of his fellow men, who called him "little Jean." It was all so different from the idea he had formed of the glorious French army. One day, when his heart was heavier than usual with the dislike of his duties and the unutterable longing for home, he gave vent to his feelings, when he was interrupted by a soldier, who had approached unseen, who said: "So, my man, you are tired of the duties and trials of this service, and ready to desert. Well it is natural perhaps." Feeling that at last he had met some one who understood and sympathized with him, the poor little soldier unbosomed his grief, telling how his comrades laughed at him and called him "little Jean." "Yes," said the officer, "I know how to feel for you; they laughed at me, too, once, and called me little; 'Little Corporal' was the name they gave me. But don't mind it; be a man and do your duty in whatever station you occupy." And turning he left him as suddenly as he had approached.

Something in the officer gave the little soldier confidence; perhaps it was the tone of sympathy; and he determined he would do his duty faithfully.

Months passed and "little Jean," who kept his resolution, rose to a higher position and was no longer laughed at by comrades, who recognized in him a brave hearted man.

After some great victory, when the army, with all the "pomp and circumstance of war," was being welcomed with glad hearts by the people, and the great commander, followed by his staff-officers, took command, Jean recognized the great Napoleon as the man who had sympathized and encouraged him in his loneliness, and all at once, as he gazed at the crowd and heard shouts of joy, he realized that he too was a part of this victorious army, which had accomplished so much for his country, and he rejoiced that such was the case and understood as never before all that the stern discipline of camp life had meant for him.

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Some Letters and Gifts.

A mother writes for her little girl, and sends the money she had made before she was taken sick, and with it sends a message from the child, saying she was confined to her bed room now, and she regretted that she could not work any longer for the dear orphan children. The mother was encouraged to believe they be able to return to their home in Anniston at an early day. The Lord grant that the little one may be fully restored.

A little Sunbeam and her mother write from Uniontown, and send \$5, saying it was a thank offering for the recovery of the "Sunbeam" from scarlet fever, and the preservation of the mother and a newly born babe, from the dread disease. The Lord be praised for His recovering grace, and His preserving care.

The little boys are gone, and one mother sends \$10 saying he would never need it now, and that it was too sacred for anything but a gift of love again, and so she wanted the orphans to have it.

Still another who was well known to me in other years, writes that last month "Our little boy, James Hopson went home," and enclosing the money that had been given him from time to time, she writes that the little fellow often said he believed he would send his money to the little orphans. God bless these dear ones, who out of a sad heart, have sought to make others happy. I felt like sending on the gifts to make others happy still further on. These gifts could not be received for without the tears starting.

Jno. W. Stewart.

From Western Recorder.

Dr. Wharton, in a letter to the Recorder, among other things says: Baptist matters are booming, Howard College has brighter prospects than ever before. We think we have in President Mcntague the finest President in the South, the Benjamin Andrews of our sunny land. The churches are responding to his appeals, and we are giving \$6000 a year to the college till the endowment is secured. We have fine buildings and about seventy acres of land that will certainly be in the heart of Birmingham one of these years. We shall have a university out of Howard, I think. Birmingham medical and law talent might be utilized even now in that direction.

We have a great Orphans' Home at Evergreen, which is caring for over a hundred orphans, and is the pet object of our benevolence. The church at Eufaula has just sent its yearly contribution of about \$125 to the Home. We have the best mission secretary of all the States, so Alabamians think. He raised more money last year than ever, and went to California on a vacation too. The Board meets in Montgomery, but now since the paper has moved to Birmingham, I think it would be well for the State Board to hold its session there too. The paper and Board and college are very closely connected, and should sleep so restful under the same roof, while they work daily in the great field.

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

The Mormon Monster.

The ultimatum from President Roosevelt demanding that Apostle Reed Smoot withdraw from the Senatorial race was unheeded for the Utah Legislature, on Jan. 20th, elected him to the United States Senate by a large majority. This has called forth a storm of protest from both the secular and religious press.

THE NEW YORK JOURNAL.

This great paper says:

Apostle Reed Smoot has been nominated for United States Senator by the Republicans of the Utah Legislature.

The nomination is, of course, equivalent to an election, and in the near future the Conscript Fathers down at Washington will find themselves face to face with the question: "Shall a Mormon be allowed to sit in the United States Senate?"

Smoot is a member of the Council of the Twelve Apostles of the Mormon Church, and is, therefore, in direct line for the Presidency of that most un-American institution.

That Smoot is a thorough Mormon there can be no doubt. He is a Mormon of the Mormons, and his proselyting voice has been heard all over the country, as well as throughout England and the continent.

That this man should be nominated and elected to the high office of United States Senator by the Mormons of Utah is not a matter of surprise, but it will be a very great surprise if Smoot is permitted to take his place in the upper council of the nation.

The objection is not to Smoot, or to his religion (if he has any), but to his Mormonism—his open and bold-faced violation of the one supreme ethical idea upon which all true civilization depends.

The life of this nation—and of every nation—depends upon the home, and the home depends upon the faithful observance of the principle of monogamy—the marriage of one husband to one wife.

The experience of many ages and of many lands that polygamy is destructive of the home life and of the virtues born of that life; that the plural wives system is degrading to husband, to wives and to offspring, and that the harem is the last place on earth in which to rear the sterling domesticities upon which the true life of a people must repose.

The men and women who made this country knew perfectly well that it would be neither wise nor just to mix up church and State, or to make any citizen's religious belief a matter to quarrel over; and so religion was left free, to be seated between the soul and God.

But let it be clearly understood that Mormonism is a religion with an annex. The religion is that Joe Smith was the prophet of God, the annex being Joe Smith's libertine theory of the harem.

The American people are not averse to having a seat in the Senate filled by the man who believes that Joe Smith was a prophet of God; but they will not allow the historic body to be disgraced by an advocate of the harem.

The decency of the country will see to it that Smoot and his Mormonism are properly and effectually rebuked.

AN UNFIT CANDIDATE.

The Examiner says:

It is not improbable that the Senate

to face the problem presented to the House of Representatives when the polygamist Roberts claimed a seat in that body. The House bravely rose to the occasion, and refused admission to the violator of the laws of the land. It is not positively known that Reed Smoot is a polygamist, though, from the fact that he is one of the twelve Mormon "Apostles," it is fair to presume that he practices what he is forced by his position to maintain as morally right. But whether he is a polygamist in fact or not, the office he holds in the Mormon Church is one that utterly unfits him to take his place in the National Legislature. The Ministerial Association of Utah, in a protest against his election, adopted last November, justly say: "The election of a man who holds the highest office save one in the gift of the people of Utah or the United States would be a menace to our civil and religious liberties. No other church has dared to attempt such an ecclesiastical invasion of Congress. As a matter of fact, other religious bodies do not give their church officers such absolute authority." Again they say: "As a consistent member of the Mormon Apostolate Smoot cannot make an important move without getting permission or taking counsel of the quorum of Mormon High Priests to which he belongs. By virtue of his apostolic vows, he must act first as a Mormon Apostle, and second or third as a citizen of Utah and a patriotic American."

Other cogent reasons are given why this man, who is not and could not act as a free agent, should not be chosen as a member of the highest legislative body of the land. But the mere fact of his "Apostleship" is reason enough for not electing him, or, if elected, for excluding him from the Senate Chamber. That body is sole judge of the qualifications of its members; and here is a case in which, if ever its constitutional privilege should be excused. He should not be excluded because he is a Mormon—unless a polygamist—but because he is a member of the secret and irresponsible body that rules the people of Utah with a rod of iron.

POLYGAMY IN UTAH.

The Evening News says:

If the allegations of the Ministerial Alliance of Utah that polygamy is still practiced in that State are true, Congress should provide an adequate remedy to suppress the offense. It is not a violent assumption to take for granted that these charges of the Ministerial Alliance have substantial foundation. The investigation of the case of Roberts, who was expelled from the last Congress, developed the fact that there was still more or less polygamy practiced by the members of the Mormon Church. The Constitution of the United States guarantees freedom of religious worship to all men, a guaranty that under all circumstances has been faithfully preserved. There is a wide difference, however, between freedom of religious worship and license to practice immorality under the garb of religion. The monogamous marriage is the cornerstone of society. Upon it rest the peace, happiness and security of the home. It has been a great factor in civilizing mankind and it is now both an ordinance of the divine and civil law. There is no argument possible upon such a question. Those who would disturb it are enemies of society.

Those who will not observe it must feel the curb of the law.

If polygamy is still practiced in Utah, a moral and not a religious question is presented. It is true that morals cannot be legislated into men. But men can be made to respect and observe the law in which the moral is embodied. The nation applauded Congress in its summary expulsion of Polygamist Roberts. It will also approve the passage of more stringent laws intended to eradicate completely the practice of polygamy.

SMOOT'S POSITION.

These and other criticisms have caused President Smith of the Mormon Church to define the position of Mr. Smoot in the church, his position as an apostle having been compared to that of a Cardinal or Archbishop in other churches.

"The two positions are not parallel," President Smith said.

"An apostle, or Bishop in the church of Jesus Christ of Latter Day Saints is usually engaged in some secular vocation, or laboring in some capacity for his daily bread. He is ordained to the office he holds in the priesthood so that he may act in that calling when required. He gives his services gratuitously to the church.

"There are instances, of course, when a man's whole time is taken up with some church duty, that he received remuneration therefor, but as a rule men holding positions in the priesthood are engaged in secular callings and are men of affairs.

"Reed Smoot is a banker, the manager of the largest manufacturing institution in this State, and is interested greatly in mining operations and other temporal pursuits. He is recognized as a capable and enterprising citizen and his position in the church need not interfere in any way with his services to the State or the nation in any political office to which he may be elected."

NEW POLYGAMOUS MARRIAGES.

This sounds mighty well, but the Baptist and Reflector in commenting upon his further utterances says:

Joseph Smith, the present head of the Mormon Church, has issued a statement with reference to the election of Apostle Smoot to the Senate in which he says that there is no polygamy in Utah. He frankly explains that what he means by polygamy is contracting new polygamous marriages. He admits that there are a number of persons who married polygamous wives before the manifesto of President Woodruff in 1890 who are still living with them, and he thinks that they ought to do so. No one denies that they ought to support and protect these polygamous wives. But what the people of the United States demand, and what the laws of Utah demand, is that they shall not continue to live in polygamous relations with them. President Smith is mistaken also in saying that there have been no new cases of polygamous marriages since 1890. The case of Abram H. Cannon and Lillian Hamblin, of Apostle George Teasdale, and Marion Scoles are undoubted, and the case of Brigham H. Roberts and Dr. Maggie C. Shipp is extremely probable. It is very likely also that there have been a good many other cases of the kind, though most of these marriages have occurred in Canada or Mexico.

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Brethren are writing me asking me to hunt up their Representatives and use my influence with them for or against certain measures which are before the Legislature. Brethren, I would be glad to help you in any way I could, but it is just impossible for me to turn loose my work. "Lobbying" is a hard business and it takes lots of time. We need somebody to do nothing else but to follow up bills of the right sort and push them through and to watch the legislation and try to defeat bad measures. The "whiskey ring" and all the other rings have their men here all the time and they are paid liberally for their services no doubt. I wish we had such a man, but we haven't got him. It is impossible for me to even try to do the work. I have too much to do.

Some Letters and Gifts.

A mother writes for her little girl, and sends the money she had made before she was taken sick, and with it sends a message from the child, saying she was confined to her bed room now, and she regretted that she could not work any longer for the dear orphan children. The mother was encouraged to believe they be able to return to their home in Anniston at an early day. The Lord grant that the little one may be fully restored.

A little Sunbeam and her mother write from Uniontown, and send \$5, saying it was a thank offering for the recovery of the "Sunbeam" from scarlet fever, and the preservation of the mother and a newly born babe, from the dread disease. The Lord be praised for His recovering grace, and His preserving care.

The little boys are gone, and one mother sends \$10 saying he would never need it now, and that it was too sacred for anything but a gift of love again, and so she wanted the orphans to have it.

Still another who was well known to me in other years, writes that last month "Our little boy, James Hopson went home," and enclosing the money that had been given him from time to time, she writes that the little fellow often said he believed he would send his money to the little orphans. God bless these dear ones, who out of a sad heart, have sought to make others happy. I felt like sending on the gifts to make others happy still further on. These gifts could not be received for without the tears starting.

Jno. W. Stewart.

From Western Recorder.

Dr. Wharton, in a letter to the Recorder, among other things says: Baptist matters are booming, Howard College has brighter prospects than ever before. We think we have in President Mcntague the finest President in the South, the Benjamin Andrews of our sunny land. The churches are responding to his appeals, and we are giving \$6000 a year to the college till the endowment is secured. We have fine buildings and about seventy acres of land that will certainly be in the heart of Birmingham one of these years. We shall have a university out of Howard, I think. Birmingham medical and law talent might be utilized even now in that direction.

We have a great Orphans' Home at Evergreen, which is caring for over a hundred orphans, and is the pet object of our benevolence. The church at Eufaula has just sent its yearly contribution of about \$125 to the Home. We have the best mission secretary of all the States, so Alabamians think. He raised more money last year than ever, and went to California on a vacation too. The Board meets in Montgomery, but now since the paper has moved to Birmingham, I think it would be well for the State Board to hold its session there too. The paper and Board and college are very closely connected, and should sleep so restful under the same roof, while they work daily in the great field.

For Whooping Cough use CHENEY'S EX PECTORANT.

THE EDITORIAL PAGE.

A Worker for His Paper.

There are several places in Georgia to which it is almost entirely useless for us to send a representative of the Index, and those are the places at which Dr. J. H. Kilpatrick preaches. Busy as he is with pen and voice—and there are no busier pastors in the State—he always finds time to look after the interests of the paper among his people. Complete lists of the subscribers in his territory are always in his pocket, and he looks after the renewals as faithfully as if he were paid to do so. And new subscribers are being sent in by him. He says he has always made that a part of his work as pastor, and the results that have followed from the doing of it have more than repaid him for time and labor expended. Our thanks are constantly going to him.—Christian Index.

We know Dr. Kilpatrick. We learned to love him in the dear old Georgia Association, of which he was Moderator, while we served the saints at Washington. We congratulate the Index on having such a friend; and we want Brothers Bell and Graham to know that we have found some loyal pastors, who, by their constant kindness, are making our life as an editor much easier than it otherwise would be. We started to name them but found the list too large to print.

Eating Specked Apples.

“There are some persons who seem to be so constituted that they cannot speak well of their own people. Moreover, they also seem to be under the necessity of cultivating their crooked constitutions, so that what was at first a vicious tendency becomes at length an odious habit. They rarely have a good word to say about anyone in their families, whether wife or husband, father or mother, brother or sister, or child. Others may see much of virtue and beauty in these households, but the vile detractors of home, who, like evil birds, take delight in defiling their nests, can see none. They themselves are perfect, but no one else is.

“This pitiful habit sometimes finds itself in our churches. Nothing is quite right. The preaching is bad, the singing worse, the prayer-meetings stupid, the deacons awfully slow and dull. These self-constituted judges and fault-finders are themselves quite immaculate and qualified standards of all Christian excellence, but all the other members of the body are in a very bad way. True, they do not put their own shoulders to the wheel. Why should they? It is not for them to push or help in any way; their office is to command and lay down the law, like the

Pharisees of old. Why should they soil their garments and their hands by bearing burdens?

“A young woman of our acquaintance told us that her mother would occasionally buy a barrel of apples for their joint enjoyment, and she would always say to the daughter: ‘Now, my dear, we will begin with the specked ones.’ The result was, the daughter confided to us, that they had specked apples to eat until the barrel was finished. The imperfect apples inoculated their sound companions, and propagated their evil qualities throughout the whole mass. So is it sometimes in family life and social life and church life. Anyone who likes to eat specked apples can always find an abundant supply. Speak in censure and blame if you must, but let it be in love as well as in faithfulness, and be still more ready to say a word of hearty commendation and praise.”

We hope every reader of the Alabama Baptist will cut this article out, which we cut out of the Examiner, and paste it up where they can see it each day, or carry it around with them, and when the temptation comes to criticize and find fault, stop and ask themselves, Am I growing too fond of eating specked apples?

Get Right With Your Brother.

“God will not use us until we are in right relation with Him. The Rev. F. B. Meyer has said that a man is no more nearly right with God than with his fellow men, and illustrating this truth, a chapter of my own experience comes before me. As circumstances developed, I made a mistake of judgment in writing the book on Mr. Moody's life three years ago. I am sorry I ever did it. I wish I never had.

“More than a year ago there was an adjustment of the difficulty between myself and Mr. Moody's family. No public statement was made concerning this settlement, but for the sake of the cause of Christ and also that those who have any knowledge of the past difficulty may realize that absolutely no differences now exist between us, both Mr. W. R. Moody and myself, after meeting in the office of a mutual friend, Mr. John Willis Baer, desire to state that all misunderstandings have been put aside. For this I heartily thank God.”

It will be a source of pleasure to Dr. Chapman and the Moody's friends to know that the former read the above manly statement at the recent meeting of the Presbyterian Ministerial Association in New York. If we feel that we have made mistakes of judgment why not have the manhood to admit it?

Editorial

We have just received a copy of the Florida Times-Union, containing a full account of the laying of the corner stone of the First Baptist Church at Jacksonville last week. It was a notable occasion and we congratulate Brother Hobson on the great work he is doing in the Land of Flowers.

We call special attention to the Third Quarterly Report of Treasurer of Central Committee of Woman's Work in Alabama. It shows that the good women of Alabama are not only active in supporting mission work, but that in Mrs. George M. Morrow they have a treasurer who understands her work.

Orphanage or Dispensary? is the question at Evergreen. The Baptist Orphanage was located at Evergreen because of the many advantages the town offered, one of which was: the sober, orderly community. Every Baptist in the State ought to rise up against the proposition to bring liquor to Evergreen.

Recently we received some articles with the following strange directions pinned to them. It would be a joy to edit the paper if all correspondents gave similar instructions:

Directions.

For insertion, or waste basket, as may best help you and glorify God—serve when needed in quantities to suit.

Notice the appeal in another column for the Home and Foreign Boards. We must not allow Alabama to fall below the amounts asked of us. Our State pride should excite us to put the figures where they ought to be; but above all, God's cause needs it. How wonderfully God is blessing our Missionary work and yet we are not doing a tithe of what needs to be done.

We get the following out of the Howard Collegian, and we hope our correspondents will read it and learn “to cut it short.”

A journalist telegraphed his paper, to know if they would accept a certain story. “Send six hundred words.” “Can't be told in less than twelve hundred,” protested the writer. To which the editor responded: “Story of creation of the world told in six hundred. Try it.”

We take pleasure in presenting on our front page the handsome face of one of our brightest young preachers, Rev. F. H. Watkins, Florence, Ala., whose work is being felt throughout North Alabama. He is greatly beloved by his church and has before him a career of great usefulness. We congratulate him upon taking unto himself a helper and pray that Brother and Sister Watkins' life may be filled with pleasure and happiness.

That was a great Educational gathering at Montgomery. From what we saw of it good results will certainly follow. Fifty-nine County Superintendents of Education were present and listened to the addresses. President Alderman of Tulane University, New Orleans, and Governor A. J. Montague of Virginia, were the principal speakers at the two evening sessions. Our own Dr. A. P. Montague, President of Howard College, delivered a fine address on the last evening.

Dr. S. M. Provence, the gifted writer and original thinker whose pen was at our service during 1902, as associate editor, has accepted the pastorate at Tuskegee. We congratulate the church upon securing his services, and pray that his ministry will be greatly blessed. We are loathe to have him leave the

Paragraphs

Birmingham District. Mrs. Provence is a cultured, consecrated Christian woman and will enter into the woman's work in the church with enthusiasm and helpfulness.

Our Brother, Hon. Joe B. Graham, of Talladega, is the Field Secretary of the Educational Commission. He will visit every county in Alabama the next year, to stir up the people on the question of education. Every speaker in every county, whether preacher, lawyer, teacher, or plain business man, ought to be enlisted for a great educational campaign next summer. Thanks to the new Constitution, the politicians are out of our way for a few years and the people will have time to have their interests stirred on the question of new and better school houses and better schools. Let everybody second Brother Graham in his great undertaking.

A brother who was present and heard the addresses, remarked: “I kept thinking about the boys in our colleges. Here are men of distinction, great in learning and influence, the magic of whose eloquence sway these great crowds of people. What power there is in their words! How lasting will be their influence! Our colleges are not putting the premium on oratory they should. The field sports seem to absorb the attention of our young men and the colleges encourage them. The spirit of oratory is dying out in the South. We need a revival of that spirit. To this end our colleges ought to encourage the boys to speak in their societies and in class contests. Everything possible should be done to stir their ambition to excel in Oratorical Contests.”

Brother Solley informs us that he has not changed his name to “Rollie”

as it is set forth in Brother Chunn's letter from Alexander City in a recent paper, but that it remains the same as his father wrote it in the old family Bible years ago. Brother Chunn says it was a misprint; his own name was spelt “Chum.” We wish to say that in ninety-nine cases out of 100 when a name is spelled wrong it comes from the fact that the party who sent in the communication wrote it so illegibly that it was impossible to make it out. It is impossible for the present editor to read all the proof and attend to all of the other duties that are imposed upon him. Of course had he read the article he would have known that it was “Solley” and “Chunn,” but the proof reader goes by the way it is written and when it isn't plain he just guesses and generally gets it wrong. If you care to have your name correct, write it so it can be read. This is our advice to all our correspondents.

The Examiner says: A correspondent of The Word and Way declares that we Baptists “are not as Baptist as we used to be,” and as one illustration of the remark says: “We have come upon times when Baptist preachers can, in imitation of Catholic priests and Episcopal rectors, wear gowns in the pulpit.” It may be a question of taste as to whether a modern Baptist preacher should wear a gown in the pulpit, but it isn't any modern innovation. Here is a small list of eminent Baptist preachers of the olden time who wore “gown and bands” when preaching: Rev. Hanserd Knollys (1598-1691); Rev. Benjamin Keach (1640-1704); Rev. Henry Jessey (1601-1663); Rev. John Gill, D.D. (1697-1771); Rev. John Gano (1727-1804); Rev. Samuel Stillman, D.D. (1737-1807). The number could be largely extended. This does not

justify the gown, but it should somewhat relieve the nervous perturbation of The Word and Way.

We have seen Baptist ministers preach in gowns, but we confess we were always just the least bit nervous for fear that the sermon would not be orthodox or something would happen to spoil the service. We hardly think gowns will ever become the fashion in this climate among our Baptist ministers. How do you think Brother Crumpton would look preaching in a gown?

Cures Cancer and Blood Poison

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

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

HAVE YOU CATARRH?

A Wonderful Remedy Which Can be Used in Your Home. Cures Catarrh of the Head, Nose, Throat and Lungs.

Dr. Blosser, who has devoted twenty-eight years to the treatment of catarrhal diseases, has perfected the only satisfactory remedy ever discovered for the absolute cure of catarrh, catarrhal deafness, bronchitis, asthma and kindred diseases. He has had unparalleled success, curing cases of 15, 20 and 25 years' standing, that had resisted every other treatment.

SAMPLES MAILED FREE.

Send your address and we will send you by mail, absolutely free, a trial package of Dr. Blosser's Catarrh Cure. It cures 95 out of 100 cases, and we have received thousands of unsolicited testimonials.

Mrs. Alice Carton, Dwight, Kan., writes: "Your Catarrh Cure has cured me of bronchial trouble." Dr. F. A. Wynne of Atlanta, Ga., writes: "Efficacious in all forms of catarrh." Rev. L. A. Townsley, Covington, Ga., writes: "I am sound and well after using four boxes of your Catarrh Cure."

The price of the remedy is \$1.00 for a box containing one month's treatment, sent postpaid. Address, Dr. Blosser Company, 352 Wakon St., Atlanta, Ga.

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

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

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

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

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

All communications will receive immediate attention.

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

Name
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Sunday School Institute.

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

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\$1.00 per jar, Our treatment, 3 jars, \$3.00.

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EVERYBODY PRAISES IT.

Opelika, Ala., May 12, 1900.

Having used Dr. Tichenor's Antiseptic in my family and known of its use for a number of years, I take pleasure in recommending it as a valuable household medicine. Its efficacy as a dressing for Wounds, Burns, etc., is really wonderful; preserving the flesh and allowing it to heal without inflammation or suppuration. It is very popular wherever well known.

J. F. PURSER,

Pastor Baptist Church.

Ozark, Ala., April 13, 1901.

I have found Dr. Tichenor's Antiseptic an excellent remedy for Cuts, Burns, Nail Punctures, etc., and cheerfully recommend it in such cases.

J. E. ACKER, Mayor.

Inverness, Ala., March 16, 1900.

I have found Dr. Tichenor's Antiseptic the best all-round family medicine I ever used. For Wounds, Burns, Wire Cuts, Snake Bites or any inflammation it is superior to anything I ever tried. Internally, it will cure colic in man or beast.

C. W. SELLERS.

Thompson, Ala., April 21, 1900.

Having used Dr. Tichenor's Antiseptic for a number of years and knowing its value as a remedy for Wounds, Burns, etc., and as a cure for colic or derangement of the stomach or bowels, I take pleasure in recommending it as a pleasant, reliable medicine.

W. P. WILEY, P. M.

BUY A BOTTLE OR WRITE

Sherrouse Medicine Co., N. O., for free Samples.

On Sixty Night's Trial.

The "White King" Mattress.

Superior to any hair, wool or so-called "felt" mattress made.

Will never Mat, Pack, or get Uneven.

Sleep on it sixty nights, and if it is not all you expected, or even hoped for, your money will be refunded.

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

HEISKELL'S Ointment

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

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Send him to us—let us give him a thorough business training, thereby opening to him every avenue of success through life. A postal will bring to you a copy of our annual catalogue. Write for it.

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are planted by farmer and gardener who has stopped experimenting. It pays to pay a little more for Ferry's and reap a great deal more at the harvest. All dealers, 1908 Seed Annual postpaid free to all applicants.

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Bad Cough?

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



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Best Superior Copper and Tin. Get our price.

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Field Notes

FROM FLORENCE.

In closing the first year's work as pastor here I see much to praise God for, to gain courage from, and to hope for in the future. During the year there have been additions to the church continually. The B. Y. P. U. has been reorganized and is getting to be a power in the work. Our Sunday school, under the wise management of its efficient superintendent, Bro. C. W. Ashcroft, and his corps of teachers and officers, has increased its enrollment from 135 to over 300, including the Home department.

On the 11th of January, Dr. Geo. B. Eager, of the Seminary, spent the day with us in some special Sunday school exercises in the morning and the ordination of a Deacon at night. His visit gave us a great impetus in the work we are trying to do.

On the 18th, Bro. W. W. Hamilton, of Louisville, began a series of special meetings with our church. He spent two weeks with us. Two weeks of great blessings to our church and community. He was at his best. The Lord was with us from the beginning in mighty power. There were some thirty-five or forty professions of faith, many of whom will join our church. But the best results were felt in the pastor's heart and the church. Pastor and people got an impetus for greater and more Godly things that we feel will urge us on with a renewed zeal and earnestness. I still stick to it that I have the best church in the State. The meeting seemed to bring out the best in them, as they prayed and labored for the saving of the lost. God gave us during the meeting even more than we had asked for. I believe that the Baptist church here has a great opportunity and is working up to it. I beg the friends of Jesus to pray that God may prosper to his glory and the joy of men, the work in Florence. God bless Dr. Eager and God bless Brother Hamilton in their great work, and God bless the church and folks they have so helped under God.

F. H. Watkins.

HOWARD COLLEGE TRUSTEES.

You are requested to attend a meeting of the Board on Tuesday, February 17th, at 2 o'clock p. m., in the office of Cabaniss & Weakley, Birmingham.

The College condition is very satisfactory, but a conference is desired on future plans and improvements.

A. C. Davidson, Pres.
C. C. Jones, Sec'y.

HOWARD COLLEGE.

It seems to me the hour has come for every friend of Howard College to do his best. I hope all will heed at once the appeal of Dr. Montague in last week's Alabama Baptist. The \$6,000 is needed. The Baptists of Alabama can give it if they want to. Our church has given \$50 more than it promised. Fellow-pastors, have you made an honest effort to raise, from your church, what you believe it ought to give?

Last week I attended the great Educational Conference in Montgomery, for general education, backed by the millionaires of the North. It was truly an inspiring meeting, to see sixty of the sixty-six County Superintendents

of Education consulting as to the best means and methods of reaching the country boys and girls. I predict that Alabama is about to make great strides in the matter of general education. If this is true, it opens a much larger opportunity to our denominational colleges. There will be many more boys and girls fitted to take the advantages offered by a first-class Christian college. Will the Baptists of Alabama provide at once for this larger need, and opportunity? The only way to do it is to endow Howard College, and the Judson, and later some first-class intermediate schools.

W. Y. Quisenberry.

FLORENCE AND LAUDERDALE COUNTY.

Lauderdale County is well supplied with almost everything but "Missionary Baptists." We have eleven churches with a membership of 685. Four churches are pastorless. Two were organized last summer. Some of our country churches are doing excellent work, one in particular, Union Grove, under the wise leadership of Bro. T. G. Posey, are bringing things to pass. Gravelly Springs Church, with Bro. R. E. Paulk as pastor, has taken on new life and is preparing to build. The First Church, Florence, has just closed a fine meeting with good results. Pastor Watkins was ably assisted by Rev. W. W. Hamilton, of McFerrin Church, Louisville. Brother Watkins has selected an assistant. She accepts. They will be "at home" after Feb. 6th. East Church is coming to the front. At a recent meeting of our Board of Deacons, each (six in number) agreed to give a tenth of his income for the Lord's cause. This means growth spiritually as well as financially. We have several others that give a tenth also. Our Sunday school is good. Dr. A. D. Bellamy is our efficient superintendent. We have (one of) the best B. Y. P. U's in the State. "B. (ack) Y. (our), P. (astor) U. (p)." They do that in almost every way, especially in prayer. It is inspiring to leave the Union and go right into the pulpit. Our church has added \$100 to pastor's salary. Contributions for missions in advance of last year. Dr. M. W. Daily of Russellville, preached for us Sunday, 1st of February, a good sermon and a pleasant service. He goes to attend S. B. T. S., Louisville.

Come to see us sometime, Brother Barnett. We will give you a hearty welcome, some subscribers, and let you preach for us.

Joe Vesey.

A GREAT DAY AT WYLAM—DR. MONTAGUE'S COMING.

It was indeed a blessing to have him address our people. His subject was, "Some Things Baptists Should Stand For," Eph. vi, 13. He emphasized four things: First, the Bible; second, our country; third, education; fourth, missions. He is a great man and greater leader at the head of a great institution. Pastors may feel blessed and honored to have him with them, for he knows how to help a pastor as well as manage a college.

WHAT IT ACCOMPLISHED.
Many things are the attendant results foremost of which was \$155.50 for

the Jefferson County Dormitory. The pledges were not large but numerous, fast and cheerful. Our people were made to love the denominational work more, and are inspired to plan for greater things. It not only has done that, but it secures our boys for Howard, some of whom will go there next fall.

WHAT THE OFFERING MEANS.

It means a great deal of sacrifice on the part of all. The church is carrying a heavy indebtedness which it is paying monthly, but in spite of this they gave even beyond their means and will sacrifice to pay it. Seven boys gave \$1 each, many young ladies gave from \$1 to \$5 and the young men gave from \$5 to \$10, while the remainder finished up the amount. It resulted in \$50 or \$75 more than any of us expected and will do us a world of good. One of the boys who gave \$1 will go to Howard next fall.

The Lord is blessing the work greatly here; forty-two have been received into the fellowship of the church since my coming in October, the congregations have doubled, the Sunday school has grown materially, the Union has taken on new life and enrolled many members, the Sunbeams are hard at work, and the ladies are just busy all the time. I thank the Lord for permitting me to become pastor of such a noble band of workers. We are aiming at great things for the Lord.

Brother Editor, your X-Ray flashed in here a week or so ago, but "went out" too soon. He will have to search on the field for me if he comes in the afternoon, but if he will cast his rays in my study in the morning hours, I will take pleasure in accompanying him over my field.

J. W. O'Hara.

ALBERTVILLE CALLS BRO. MIZE.

The church here extended a call to the writer for half his time. This is a beautiful town, claiming 1,200 or 1,500 population; has an oil mill; surrounding country is level and productive. The summers are cool here. This is an important field. Some good churches are pastorless in this section. The Albertville Church is a beautiful building; the pastorium is new and well arranged, and beautiful. Will tell you more later on.

G. E. Mize.

STARTS RIGHT.

I have accepted a call to Abbeville, Ala., and will take charge the second Sunday in February. I desire to post myself on Baptist affairs of Alabama. So please greet me in my new home next week. I will remit after I move.

R. H. Gilbert.

THE HOPEWELL CHURCH.

The Hopewell Church is taking higher ground than ever before. At our first meeting in the new year we received five members. We agreed upon the card and envelope plan of raising money to meet church expenses and to raise our apportionment of the \$500 to be raised by our Association. We also decided that in future we would have preaching twice a month in place of only once.

P. F. Parker.

Gaining Strength Daily.

A Valuable Constitutional Tonic.

Horsford's Acid Phosphate not only corrects disorders which undermine health, but also builds up the entire physical system on a permanent foundation. It cures in the right way.

Receipts

For Foreign Missions from May 1, 1902, to Feb. 1, 1903.

Georgia, \$13,390.16; Virginia, \$12,874.12; Kentucky, \$9,750.08; Alabama, \$8,271.32; South Carolina, \$8,169.45; North Carolina, \$6,315.89; Texas, \$5,358.77; Missouri, \$4,734.31; Mississippi, \$3,758.79; Tennessee, \$3,266.16; Maryland, \$2,741.83; Louisiana, \$2,024.98; Arkansas, \$989.50; District of Columbia, \$350.52; Oklahoma, 182.65; Florida, \$171.13; Indian Territory, \$144.18; Other sources, \$3,074.35.

Total, \$85,568.19.

Tabernacle Bible Conference.

The annual March Tabernacle Bible Conference will be held at the Baptist Tabernacle in Atlanta, Ga., beginning Friday night, Feb. 27th, and closing Sunday night, March 8th. There will be six sessions each day. The regular speakers will be Rev. G. Campbell Morgan, Northfield, Mass.; Rev. Elmore Harris, D.D., President Toronto Bible and Missionary Training School, Toronto, Canada; Rev. John Balcom Shaw, D.D., Pastor Presbyterian Church, New York; Rev. Emory Hunt, D.D., President Denison University, Ohio; Rev. Dr. George Ross, South Africa; Evangelist A. P. Fitt, President Moody Bible Institute, Chicago; Evangelist Robt. Miller, Georgia; Mr. W. R. Moody, Director of Northfield Schools and Bible Conference. Other speakers will give addresses on special lines during the Conference.

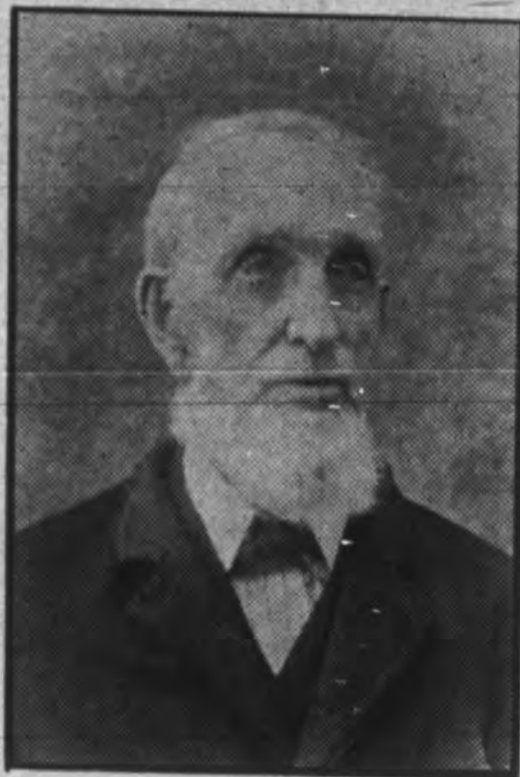
How Near the Brink.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Alabama Baptist may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 101 to 107 Seneca St. Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulency, catarrh of the stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for trial bottle. You will receive it promptly, Free and Prepaid. For sale by all leading druggists.

Bankers.

Thirty-six (36) Cashiers and Presidents of Banks Strongly Endorse Draughon's Practical Business Colleges, Montgomery, Atlanta, Nashville, St. Louis, Little Rock, Shreveport, Ft. Worth and Galveston, as schools that are reliable, that give superior course of instructions, that have special facilities for securing positions, and that do business on business principles. One hundred and sixty page illustrated catalogue containing the above mentioned testimonials and other advice as to why it will pay you to attend Draughon's College in preference to any other, free.



E. W. Solomons.

My Dear Brother Editor: By your request, and through one who has known me for many years, Brother Crumpton, I will try and give you a little sketch of my life as a Baptist, and why I am. First, let me say, I was raised in a Methodist community, my last teacher a Methodist. I had a warm hearted Baptist mother who I shall never forget; she died when I was only nine years old. When I came to an age of responsibility for my sins, her prayers and her tears, and the many times I knelt at her knees when she would pour out her prayers for her children and my aged father, who never made any profession of religion, all this led me to read God's blessed word for myself. In this way I found peace in believing every word as truth; therefore I tried to seek wisdom and knowledge only through the Bible and prayer for direction, which I believe God, in His mercy, and through His Spirit, led me to a blessed risen Christ, and this was revealed to me because I knew the things I once loved I now scorn, and my love was confirmed in me for Christians and if I found peace it was in the love of God's house and the exercises held there, sweet songs of Zion, and earnest prayers of Christians.

I am a South Carolinian by birth; born October 10th, 1810; in 1824, my good mother crossed over the river, where I hope to meet her; in 1828, I left my father and moved to Scriven County, Georgia, and lived with my grand parents, Edward Williams and wife, whose house while he lived in South Carolina, was the home of the Baptist preachers, Bro. Jesse Mercer, the father of the Index, and Brother Perrymore, and Brother Boyd, and others. After grandfather died, I moved to Savannah, in 1832. Bro. W. O. Wyer was pastor; I joined at N. Newington, Scriven County, Georgia, in 1830, Elder Southwell, pastor. I also married my first wife there, Ann R. Bevil. I put my church letter in Bro. Wyer's church. Brother Holcombe was pastor before him at Savannah.

Sold the old church house to a colored Baptist preacher, Andrew Marshall, who did much good service for the cause with his people. We built a brick church. After Bro. Wyer, Bro. Law; Bro. C. B. Jones; Bro. Binney, who went as missionary to Burmah; Bro. Rambo; then Bro. Williams, and last while I was there, Bro. S. Landrum, who baptized his son W. W. Landrum, of Atlanta, at seven years of age.

I moved from Savannah to Southwest

Georgia, near Troopville; my pastor there was W. B. Cooper. At that time I was clerk of the Florida Association. I have been a member of five different associations, namely, Savannah River, S. C., Semberry Georgia, Middle Florida Association, Bowen, last, Tuskegee, Alabama; 12 years treasurer; elected Deacon at Savannah, ordained at Guyton, Georgia. Bro. Spier and Bro. Cassidy. In 1860, I was commissioned by Governor Brown, as Chaplain Commissary-General. George P. Harrison's Brigade of the Georgia troops, at which I had three brigades to provide for and the Governor commissioned me as Major-commissary, attending to Harrison, Harkie, one battalion. I was a member of the Georgia Hussars under Capt. Gordon, and others.

I am now living in Salem, Ala.; married my second wife here. This does not give but a faint report of my life. I have passed through many trials and afflictions, but, blessed be the name of the Lord our Savior, he has brought me to a good old age; next October, I will be 93 years old.

Hoping and praying the Lord will bless you in your undertaking to spread His name abroad, even to the salvation of the whole world. With much love and respect, I remain yours,

E. W. Solomons.

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. W. 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.

Honor Roll.

Of Howard College for Six Weeks Ending Jan. 27, 1903.

Beal, Bell, French; Bell, Fred; Burns, Campbell, Cooper, Counts, Coggin, Crossland, Davis, Dickson, Frazer, Gilbert, Gunn, Gross, Gwin, Hale, Hendrix, Henson, Huggins, Jester, Jenkins, W. A.; Keeton, Loftin, Miller, Montague, McCord, Norman, Nettles, O'Hara—98.6 (second highest average), Papst, Parker, Puckett, E. P.—98.8 (highest average), Partridge, Payne, E. C., Payne, F. M., Russell, Reeves, L. F., Reyer, Sams, Spruell, Smith, G. W., Vaughan, Wade, West, Wood.

Paul Keeton,
Post Adjutant.

R. J. Waldrop,
Chairman Faculty.

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.

WE FILL

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

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

Some Things I've Seen.

I've seen deacons and members sit erect and gaze complacently at whatever chanced to be within range of their vision while pastor or brother was leading the worshipers in thanksgiving and prayer.

I've seen visitors permitted to go out of the church house without a greeting or handshake or invitation to return or any interest manifested in their presence. I've seen feminine members of the choir diked up in masculine shirt-front, collar and scarf and tomboy hat, while beside them stood young gentlemen in tooth-pick shoes with hair parted in the middle and combed down over forehead, thus reversing the old order, in appearance, as men and women.

I've seen members of the choir and their leader whispering and arranging the music for the next exhibition of their talent while pastor or preacher was devotedly pleading with Almighty God on behalf of the congregation.

I've seen Christians attentively engaged in business all the week, but "feel too bad" to attend public worship on Sunday; therefore, stay at home and read—not the Word of God—but the morning newspaper.

I've seen these same Christians taking a stroll Sunday evening or visiting a friend or place of amusement just to "pass away the time."

I've seen young gentlemen (!) smoking cigarettes in the house of God while lingering a few minutes after services.

I've seen preachers look at their watches repeatedly while preaching, to ascertain, I suppose, how rapidly time was passing or how slowly they were progressing in the delivery of their sermons, but keep right on all the same.

I've seen "members of the church" get impatient and become nervous because the preacher continued speaking a few minutes longer than they had mentally allotted for the delivery of the sermon.

I've seen Christian husbands and fathers, some preachers included, go to their business or daily work without reading the Word and worshipping God with their families.

I've seen Christian families partake of their "daily bread" without offering thanks to God who gave it.

I've seen, in brief, many things that I could wish I had not seen.
C. M. Sherrouse.

Oil Cure for Cancer.

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

Subscribe for the Southern and Alabama Baptist.

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The Great

CALIFORNIA REMEDY

.. CURES ..

RHEUMATISM

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

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

L. N. BRUNSWIG & CO., New Orleans, La.
Wholesale Distributors.

The South's Great Shoe Firm.

It is always gratifying to see evidences of the growth of the Southern States and their recuperation from the ravages of the war.

Nothing gives better evidence of returning prosperity than the successful development of manufacturing and the extension of trade. In Lynchburg, Va., there is a firm, the Craddock-Terry Company, which does the largest business of any shoe firm in the United States, catering exclusively for Southern trade.

The business of this firm has grown from a little over three hundred thousand dollars in 1889 to nearly two millions of dollars in 1902. They are makers of remarkably cheap ladies shoes, described in their advertisement in this paper. But while their prices are low, they make quality their watchword and in this fact lies the secret of their wonderful success. The name Craddock-Terry is widely recognized as a guarantee of excellence in ladies shoes. The South is to be congratulated upon the possession of a firm doing such an immense business and commanding the confidence of the public everywhere.

Oven Argument.

Its work in the oven is the strongest argument in favor of "GOOD LUCK" Baking Powder. This statement every house-keeper can verify for herself. The fact that it makes the best biscuit, waffles, pies and cake is why it can be sold in Train Loads.

Richmond, Virginia.

OBITUARIES.

HILL.—Mary Mildred Hill, the infant daughter of Mr. and Mrs. J. R. Hill, was born Jan. 10, 1902, and died Oct. 21, 1902. This sweet little rose bud was only permitted to unfold partially into loveliness and to emit, for so short a time, the sweet fragrance of its dear little life in the home which so highly prized its presence. Little Mary was one of the loveliest, brightest gifts of our dear Father above. All who knew her loved her smiling, sunny face. But alas! how strange that such a one should be taken so soon from those whose lives were intertwined with hers. But He knoweth best. How strangely He leads, but for you, dear bereaved ones, He means a brighter day. I commend you to God, who doeth all things well, as your comfort and solace in this hour of grief.

Dear, precious little lamb
Thou art taken from the fold,
Though removed by a loving hand
To a home of pleasures untold.
W. J. D. Uphaw.

HALBERT.—The death angel visited us, and took one of our brightest and loveliest flowers. God in His infinite love and wisdom, plucked one more tender plant from earth to be transplanted in heaven, there to bloom and honor Him whom she so loved and served while here. Miss Lula Halbert, beloved of all who knew her, was

about nineteen years old at the time of her death, which occurred Dec. 3, 1902. She joined the Bethesda Baptist church in Oktibaha county, Miss., when eleven years old. Since then she has been a true, zealous Christian, being at the time of her death secretary of the Sunday school and B. Y. P. U. of East Birmingham Baptist Church of which she was a member. Her bright smiling face shall ever be missed by the community and church. In deep mourning we bow submissive to God's will.
J. Oscar Colley.

TRUSS.—Died on Dec. 24, 1902, at Riverside, Ala. J. T. Truss ("Uncle John" as he was called), aged sixty-five years. A nobler, better man never lived—such a devoted husband and father, always greeting each one with a smile. He never criticized, but ever spoke kindly of his fellow men. His was certainly an upright, honorable, Christian life, and an example worthy of imitation by all men. How often during his last illness would he remark, "if this suffering must continue I want to go on to rest." He repeated, "It is well with my soul." Farewell, dear one.
A Friend.

COX.—Died near Clanton Dec. 15, 1902, age eighty-seven years. She lived a consistent member of the Baptist Church for sixty-nine years. She was a great sufferer, having been blind for the last two years of her life. She prayed that she might pass away without a great struggle in the last moment,

and it seemed that the Lord answered her prayer; she passed away as one going to sleep. She raised a family of nine children and leaves six to mourn her loss. Bro. W. S. Cox, the youngest, is a Baptist preacher, forty-five years old, a good and useful man. Sister N. A. Cox was loved by all who knew her.
S. M. Adams.

HART.—Henry M. Hart was born in Iredell county North Carolina, May 3, 1830. Departed this life Nov. 23, 1902. His remains were laid to rest in Chapel Cemetery near Cloverdale. He came to Alabama in 1847, and settled at Gravelly Springs in and near which place he lived to the time of his death. He was the first postmaster and merchant at this place.

He was twice married, the first time to Miss L. C. Sullivan, who lived only a few months. His second wife was Miss Amanda Turner. To them were born four children, one son and three daughters. He was ministered to in his last days by his wife and children, one of them being Mrs. Virginia Wade of Brookston, Tex., though so far away often sent tokens of affection in a material way.

He was quiet and gentle in his disposition; would suffer wrongs rather than do anything that bore a semblance of wrong. For many years a consistent member of the Missionary Baptist Church, his life was a sermon in itself.

He taught by example rather than precept and lived his religion convincing each

one with whom he came in contact that he was a true child of God.

Dear brother! thou art gone to rest
To mingle with the dead
Thy spirit dwells among the blest,
Where tears are never shed.

No more we'll meet thee here below,
And join in works of love.
No more our joys and sorrows know,
Till we shall meet above.

J. O. A. Pace.

MISS ELLA HEATON.

Whereas, Our Heavenly Father in the dispensation of His providence on Dec. 1, 1902, removed from our midst our dear sister and co-worker, Miss Ella Heaton; therefore, be it

Resolved first, That we deeply deplore the death of our sister and comrade in the work of our church and Ladies' Aid Society. She having been identified with us in our Society we will miss her very much.

Second, That we tender our heartfelt sympathy and love to the sorrowing relatives.

Third, That our Society devote a page in our record book to her memory.

Fourth, That a copy of these resolutions be sent to the bereaved family, also a copy be forwarded to the Alabama Baptist for publication.

Mrs. Lowders,
Lillie Nabors,
Amanda Barnes,
Committee.

Third Quarterly Report of Treasurer of Central Committee. (Continued from page 4).

MONTGOMERY ASSOCIATION.	
Montgomery, First Church—	
W. M. S.—Foreign Missions.....	\$ 23 50
“ Miss Kelly	30 00
“ Christmas Offering	5 56
L. A. S.—Church Aid.....	1150 00
Working Circle—Howard College	10 00
Clayton St., W. M. S.—Christmas Offering	6 00
“ Home Mission Box	45 50
“ Miss Kelly	5 00
Lowndesboro, W. M. S.—Xmas Offering	2 00
Prattville, “ Xmas Offering	7 00
“ Church Aid... 100 00	
“ Home Mis Box	61 00
Deatsville, “ Church Aid... 2 65	
Ft. Deposit, “ Church Aid... 38 95	
“ Orphanage ... 12 30	
	\$1499 46

NORTH RIVER ASSOCIATION.	
Gamble Mines, Sunbeams—Xmas Offering	\$ 4 16
	\$ 4 16

MARSHALL ASSOCIATION.	
Albertsville, W. M. S.—Orphanage	\$ 10 00
Boaz, “ Foreign Missions	50
“ Home Missions	50
“ State Missions ..	50
“ Orphanage	1 00
	\$ 12 50

MOBILE ASSOCIATION.	
Mobile, St. Francis St.—	
W. M. S.—Foreign Missions	\$ 28 55
“ Home Missions	28 47
“ State Missions	28 47
“ Home Mission Box.....	197 70
Sunbeams—Orphanage	52 10
Palmetto St.—	
W. M. S.—Foreign Missions.....	15 30
L. A. S.—Church Aid.....	251 05
Christian Workers—Charity	3 65
W. M. S.—Home Mission Box.....	80 40
Citronelle, W. M. and A. S.—Church Aid	14 50
	\$ 700 19

MUSCLE SHOALS ASSOCIATION.	
New Decatur, L. A. S.—State Missions... \$	6 00
“ Sunbeams—Orphanage	2 20
Town Creek, L. A. S.—Sunday S. Board	5 00
“ Orphanage	5 00
Harmony, “ Church Aid.....	18 00
Hartselle, “ Home Miss Box... 21 20	
“ Xmas Offering	6 53
“ Church Aid	4 03
Athens, Sunbeams—Miss Kelly.....	1 50
“ Xmas Offering	1 50
East Decatur, W. M. S.—Church Aid.....	8 00
Simpson, Sunbeams—Christmas Offering..	50
	\$ 79 46

NORTH LIBERTY ASSOCIATION.	
Huntsville, W. M. S.—Foreign Missions \$	3 00
“ Home Miss Box	84 29
“ Church Aid	39 40

Orphanage	11 35
F. L. M. S.—Church Aid	30 55
Sunbeams—Xmas Offering... 3 72	
	\$ 172 31

PINE BARREN ASSOCIATION.	
Furman, W. M. S.—Church Aid.....	\$ 25 00
“ Orphanage.....	13 15
	\$ 38 15

PEA RIVER ASSOCIATION.	
Elba, L. A. S.—Christmas Offering	\$ 1 05
“ State Missions	4 85
“ B. Y. P. U.—Xmas Offering	85
“ Sunbeams—Christmas Offering ..	65
	\$ 7 40

SHELBY ASSOCIATION.	
Montevallo, L. A. S.—Christmas Offering \$	2 95
“ Howard College	12 50
“ Orphanage	12 00
“ Church Aid	82 20
“ Sunbeams—Xmas Offering... 7 00	
Calera, L. A. S.—Christmas Offering... 2 00	
Columbiana, L. A. S.—Miss Kelly..... 1 60	
“ Orphanage	75
“ Church Aid	9 75
	\$ 130 75

SELMA ASSOCIATION.	
Selma, First Church—	
W. M. S.—Church Aid.....	\$ 24 00
“ Howard College	25 00
“ Orphanage	40 00
Sunbeams—Foreign Missions	50 00
“ Howard College	15 00
“ Orphanage	25 00
Selma, Third Church—	
W. M. S.—Christmas Offering	5 00
“ Church Aid.....	25 00
Sunbeams—Christmas Offering	1 50
Orrville, W. M. S.—Foreign Missions... 38 75	
“ Home Missions	4 75
“ State Missions	5 75
“ Orphanage	3 55
“ Min. Education	4 75
	\$ 268 05

ST. CLAIR ASSOCIATION.	
Ashville, W. M. S.—Howard College... \$	2 00
	\$ 2 00

TUSKEGEE ASSOCIATION.	
Opelika, W. M. U.—Church Aid.....	83 90
“ Willing Workers—Home Missions	7 00
“ Church Aid	2 00
“ Sunbeams—Orphanage	18 75
Auburn, W. M. S.—Foreign Missions... 5 00	
“ Home Mission Box... 21 00	
“ Sunbeams—Church Aid	6 70
Lochapoka, W. M. S.—Church Aid..... 2 01	
Tuskegee, L. A. S.—Orphanage	25 00
“ Church Aid	214 53
	\$ 385 89

TROY ASSOCIATION.	
Troy, L. A. S.—Home Mission Box.....	\$ 42 35
“ Church Aid	8 75
“ Orphanage	11 60
Brundridge, Supbeams—Xmas Offering..	16 00
Union Springs, L. M. S.—Home Miss Box	75 00
	\$ 153 70

YELLOW CREEK ASSOCIATION.	
Sulligent, L. A. S.—Christmas Offering... \$	4 10
“ Church Aid	32 50
“ Sunbeams—Christmas Offering	1 00
“ Orphanage	1 00
	\$ 38 60

ZION ASSOCIATION.	
Andalusia, L. A. S.—Home Missions ... \$	5 10
“ Christmas Offering... 30 70	
“ Miss Kelly	10 00
“ Orphanage	5 00
“ Church Aid	66 75
	\$ 117 55

ASSOCIATION UNKNOWN.	
Floral, Mr. and Mrs. Haynes—Xmas Offering	\$ 5 00
Mt. Hope, L. A. S.—Foreign Missions... 2 50	
“ Home Missions	2 50
	\$ 10 00

Grand total \$7821 66
AMOUNT CONTRIBUTED BY LADIES SOCIETIES.

Foreign Missions	\$ 653 70
Home Missions	108 17
Home Mission Box.....	1849 06
State Missions	159 27
Orphanage	411 40
Sunday School Board	8 27
Industrial School	2 00
Charity	26 70
Church Aid	3725 28
Howard College	139 50
Total by Ladies' Societies	\$7083 33

AMOUNT CONTRIBUTED BY YOUNG PEOPLE AND SUNBEAMS.

Foreign Missions	\$ 334 56
Home Missions	13 05
State Missions	6 00
Orphanage	187 73
Charity	9 10
Sunday School Board	4 19
Howard College	15 00
Church Aid	168 70
Total by Sunbeams.....	\$ 738 33

Grand total by Ladies Societies and Sunbeam Grand total by Ladies' Societies and Sunbeam Bands

Respectfully submitted,
Mrs. Geo. M. Morrow,
Treasurer Central Committee.
Birmingham, Ala., Jan. 1, 1903.

Tetter, Itch, Eczema.
 "I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.
Tetterine
 50c. at druggists, or by mail from
J. T. SHUPTRINE, Savannah, Ga.
 Sole Proprietor.

LADIES' WATCHES.

Choice styles and shapes. Beautiful engravings. They are as cheap as they are handsome.

Price, Solid Gold Case, substantial weight, 14 karat, fitted with Elgin works, \$18.

MEN'S WATCHES.

Extraordinary Values.

In every Ruth watch and in order to emphasize the fact that our gold filled 20-year cases are of higher character, we guarantee every case to be in every respect equal to a solid gold watch for 20 years, price \$16.

H. RUTH, Optician

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

Notice.

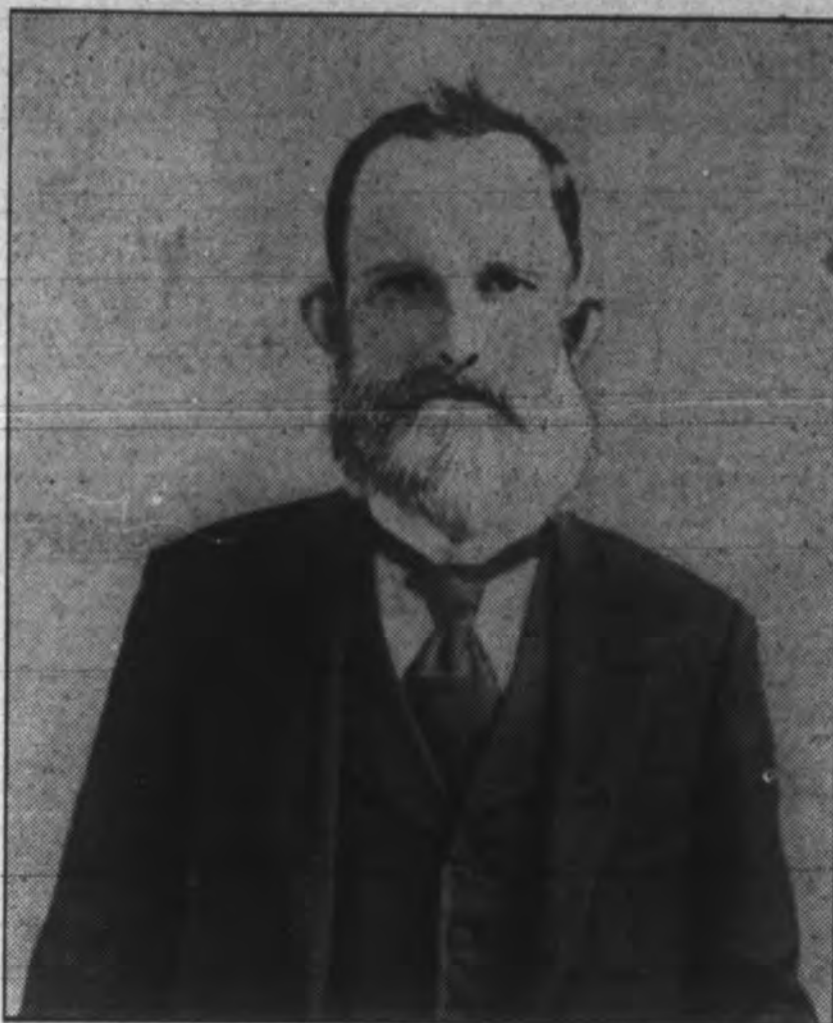
Under and by virtue of the power of sale contained in a mortgage executed by Frank Nabers and Sarah E. Nabers, his wife, to J. F. B. Jackson, bearing date the 20th day of September, A. D. 1888, and recorded in Volume 108, at page 578, in the office of the Judge of Probate of Jefferson County, Alabama,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

All of that part of the southwest quarter of section 9, between the Alabama-Great Southern Railroad and the Tuscaloosa Dirt Road, as shown by a map attached to a deed made by E. J. Hawkins to James B. Hawkins, and recorded in the Probate office of Jefferson County, in book 86, pages 325, 326 and 327. Also all that part of the west half of the S. W. quarter of the same section, north of said railroad and south of the following described lands; beginning at a stake on the west side of the section six chains and forty links north of the southwest corner of the S. W. quarter of the S. W. quarter of said section, thence east and parallel with the section lines to the Railroad. Said land herein conveyed being in section 9, T. 18 S., R. 3 W., and containing forty acres, more or less, together with all the rights, privileges and appurtenances thereto belonging or in anywise appertaining. All being situated in Jefferson County, Alabama, and being the same property conveyed in and by said above mentioned mortgage.

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

Application for Pardon.

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



W. D. BAIN, DECEASED,
 whose obituary appeared in last week's paper.

About the Liquor Dispensary.

As letters of inquiry about the liquor dispensary come to me at intervals from this and other States, it may not be amiss for me to say some things on the subject through the columns of the Baptist.

The man who advocates the establishment of a dispensary where there is not the slightest prospect of obtaining prohibition within a reasonable length of time, ought not to be classed with the man who advocates the dispensary where prohibition already exists, or is likely to carry within a brief period. The two men, instead of standing on the same platform, are directly opposed to one another; instead of moving in the same direction, with reference to temperance reform, are moving in exactly opposite directions. No man, it seems to me, should ever favor a dispensary except for the purpose of overthrowing the saloon, and this only as a temporary advantage till a better thing can be brought to pass.

I am sometimes asked whether the dispensary is not preferable to prohibition, with the liability of the latter to be impaired in its results by "blind tigers." My answer to this question has heretofore been. No. I see no reason to change it now. The dispensary itself is by no means an effectual preventive of "blind tigers," as is clearly demonstrated wherever the matter has been put to the test. As between the two expedients, I would unhesitatingly prefer prohibition, and take my chances fighting the "blind tiger," and all other criminal developments in detail. There is not a doubt in my mind, and has not been in more than twenty years, that prohibition is the only means of expelling drunkenness from our country. Not even in the extremest cases ought the dispensary to be favored, except as a temporary mitigation of an awful curse, and never as a permanent compromise with the advocates of the licensed saloon. While the dispensary does not sell liquor to its customers on the same terms as the barroom, it still sells it to them on such terms that the moderate drinker and the toper can both purchase a supply within the time limits fixed by law and without restric-

tions as to whether they shall drink it in moderate or excessive quantities. Besides, there can be a multiplication of dispensaries as well as saloons. Several of the smaller towns of this County have become anxious to have the pecuniary profits coming to the County through the dispensary and are taking preliminary steps toward securing dispensaries of their own.

But, can we not, with propriety, consent to the displacement of prohibition by the dispensary for the sake of the revenue the latter brings, especially when it is to be applied to the education of the children of the community? Yes, if it is morally right for an individual to own and conduct a saloon to obtain money for the education of his children and the maintenance of his family in other respects. When a community sets up a dispensary for the sale of liquor as a beverage in order to obtain money for education or other purpose, it puts itself on a footing, in that particular, with the saloon keeper. When any citizen votes for the measure for that reason, he also puts himself, and helps to put his community, on a level in that particular with the saloon keeper. The matter of revenue ought not to weigh one feather under any circumstances in favor of the sale of liquor for use as a beverage. Rather let it be remembered always, that the greater the revenue derived from this source, the greater the quantity of intoxicants consumed by the people, and therefore the greater the injury inflicted upon the neighborhood. The drink habit is too dreadful a curse to be fostered, even if by doing so we could insure the speedy and ample endowment of every university, college, academy, and school in Christendom.

This is written one week before our State Legislature opens its first session under the new Constitution. That body will have to deal with this question under a tremendous pressure from the enemies of temperance legislation. Every one of us must know that the liquor traffic, representing many millions of dollars of capital, will be on the ground visibly, or invisibly, to secure the enactment of laws most favorable to its own ominous operations. The friends of temperance ought not to

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be inactive at such a juncture. And men and women who believe that God hears prayers should surely not slack their importunities to Him from whom cometh every good and perfect gift.

A. B. Campbell.

Troy, Ala., Jan. 6th, 1903.

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Literary Notes

MINISTRY OF THE SUNDAY SCHOOL

By T. Harwood Pattison, D.D.; American Baptist Publication Society, Philadelphia; Price \$1.00 net.

Some books ought to be read more than once; there is too much in them for us to get it all at the first reading. This volume belongs to that class. To many a burdened and struggling pastor it will come like a breeze from the hills, full of inspiration and life. To at least one it has rendered invaluable service by putting fresh emphasis upon the importance of the Sunday school and showing him more clearly its splendid opportunities. It is hard to see how this book could fail to help any man who is earnestly trying to be faithful to his ministry. If all our pastors could read it carefully and with open minds, it would give a mighty impetus to our work among the children and the young people. Merely to read the chapter headings is enough to whet one's appetite for the book. Look at these subjects: "The Bible and the Child," "The Sunday School in the 18th Century," "The Sunday School in the 19th Century," "The Minister and the Young People of the Congregation," "The Minister and the Sunday School," "The Minister in the Sunday School," "The Sunday School and the 20th Century." Who would be willing to turn away from a bill of fare like that when he may have it all for a dollar? The brilliant Professor of Homiletics in Rochester Theological Seminary has put some of his very best work into this volume. After that nothing more need be said. H. W. P.

THE PASTOR AND THE SUNDAY SCHOOL

Sunday School Board Seminary Lectures, Course No. 1; By William E. Hatcher, D.D.; Sunday School Board, Nashville, Tenn.; Price 75 cents.

Our Sunday School Board has done an estimable service to the denomination by establishing at the Seminary a lectureship on Sunday school work. President Mullins has won fresh laurels for himself and the great institution over which he presides, for it was at his suggestion that this important movement was inaugurated. No more competent man could have been selected to deliver the first series of lectures than Dr. Hatcher. These lectures attracted attention throughout the country, and gave a great impetus to Sunday school work in the South. They are published by the Sunday School Board in a neat volume which is embellished by pictures of the author and of the Seminary faculty and two of its buildings, as well as of the four distinguished men who constituted the first faculty, and the humble building at Greenville in which their work began.

This book exhibits in a striking way those remarkable qualities of mind and heart which have made Dr. Hatcher a great power in Virginia and throughout the South. With the wisdom of long and successful experience, with lively humor and with impressive earnestness he lays the Sunday school upon the heart of the pastor in a way that cannot fail to stimulate and help him.

Many a pastor will join the present writer in gratitude to Dr. Hatcher and the Seminary and the Sunday School Board for this excellent book. H. W. P.

SELECT NOTES ON THE SUNDAY SCHOOL LESSONS

By F. N. and M. A. Peloubet; Cloth \$1.25; W. A. Wilde Company, Boston, Mass.

Among all the lesson commentaries there is none superior to Peloubet's Notes. Indeed, we have yet to find one of equal comprehensiveness and suggestiveness. Thousands of Sunday school teachers have learned to look forward eagerly to the appearance of Dr. Peloubet's annual volume. The volume of 1903 maintains the usual high standard of the series, and it will be found an exceedingly valuable help for all Sunday school workers.

For the benefit of some who may not have had the advantage of former volumes we may call attention to a few features of the "Notes." The Scripture text is taken from Holman's Linear Parallel Bible and shows in a single line both the King James and the Revised versions. There are excellent chronological tables of the periods covered in the year's lessons, and colored maps of unusual clearness and beauty. For the convenience of those who desire to make a more extended study the author has given a list of the best books on Acts. The notes explanatory and practical are luminous and suggestive, and well selected illustrations add much to the value of the work. On the whole this is an admirable volume, and will be of great service to any teacher who will use it faithfully. H. W. P.

NORMAL STUDIES FOR SUNDAY SCHOOL WORKERS

Every thoughtful student of the Sunday school recognizes the need of better teachers and the importance of the efforts now being made to meet this need. Our Sunday School Board at Nashville is doing good service in the publication of a series of small books for normal class work in the Sunday school. Two volumes have already appeared. The first is by Rev. B. W. Spilman, and treats of the Sunday school under three main divisions, Sunday School History and Methods, Sunday School Management, and Teaching and Teachers. It is admirably adapted to its purpose as the initial volume of the series. To many a teacher it will prove an eye opener.

The second volume is designed as an elementary study of the Bible by books, a year's course of weekly studies. Any class who will pursue this course faithfully will find their knowledge of the Bible growing rapidly. Indeed this kind of study is indispensable to a thorough understanding of its various books.

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

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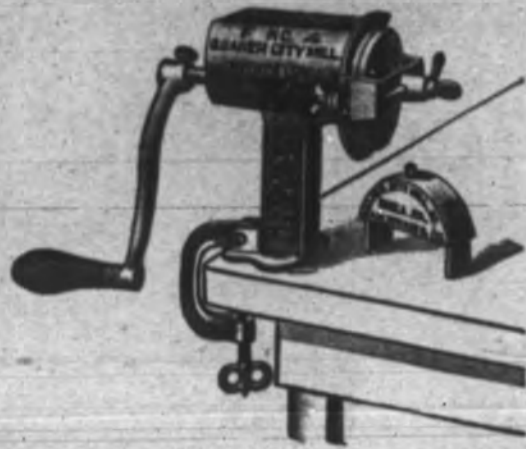
Atlantic Coast Line.

	Nov. 30th.	212	78	68
Lv. Montgomery.....	4 15pm	6 30am	7 45pm
Ar. Sprague Junction...	5 38pm	7 00am	8 21pm
Troy.....	.....	8 05am	9 25pm	.....
Brundidge.....	.....	8 40am	10 05pm	.....
Ozark.....	.....	9 30am	10 55pm	.....
Elba Junc.....	.....	9 55am	11 17pm	.....
Abbeville Junction.....	.....	10 32am	11 50pm	.....
Dothan.....	.....	10 42am	12 01am	.....
Bainbridge.....	.....	12 37pm	1 05am	.....
Climax.....	.....	12 47pm	2 10am	.....
Thomasville.....	.....	1 46pm	3 15am	.....
Valdosta.....	.....	3 21pm	4 37am	.....
Waycross.....	.....	5 25pm	6 15am	.....
Jacksonville.....	.....	7 55pm	9 05am	.....
Tampa.....	.....	7 00am	6 40pm	.....
Port Tampa.....	.....	7 30am	10 00pm	.....
Lv. Waycross.....	.....	5 45pm	6 35am	.....
Ar. Savannah.....	.....	8 40pm	9 35am	.....
Ar. Charleston.....	.....	6 41am	5 25pm	.....
Lv. Sprague Junction.....	5 40pm	8 00am	.....	.....
Ar. Luverne.....	7 15pm	11 00am	.....	.....
Lv. Abbeville Junction.....	.....	10 30am	.....	.....
Ar. Abbeville.....	.....	12 15pm	.....	.....
Lv. Climax.....	.....	2 40pm	.....	.....
Ar. Chattahoochee.....	.....	4 55pm	.....	.....
Going West.....	*65	.....	-60	.....
Lv. Elba Junc.....	.....	10 00am	.....	2 00pm
Ar. Enterprise.....	.....	11 00am	.....	3 50pm
Ar. Elba Junc.....	.....	12 05pm	.....	4 50pm
Going East.....	*66	*68	-70
Lv. Elba.....	6 15am	7 50am
Ar. Enterprise.....	7 45am	8 50am
Ar. Elba Junc.....	9 30am	9 50am

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(Continued from page 3).

ary this year. This is only true of the most prosperous. The fact that we have a little surplus gives them an opportunity to economize. The poorer members do not think of such a thing."

We have mixed with the world a good deal and know something of salaries in many lines, and we believe from a careful study of the subject, that the ministry is poorer paid than any other profession. It is high time for our intelligent laymen to begin to lead in the matter and correct the inequality, for churches expect their pastors to live in a style that is, at least as good as that of the physicians who physic them, and the lawyers who advise them. Our hearer has often been touched at the sight of some worthy preacher who with shiny coat, frazzled collar, frayed cuffs, baggy trousers, and patched shoes was striving to keep up appearances, on a salary that was hardly large enough to give the necessities of life to his family. We believe every church in Alabama could increase the salary of its pastor. If a preacher offers to work cheaper than the one you have, don't call him, but give the one you have more, for a cheap preacher is about the costliest thing a church can fool with.

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Secretary, Treasurer, and Transportation Leader, Gwylm Herbert, Bessemer.
 Chairman of Executive Committee, J. M. Shelbourne, East Lake.

Editor B. Y. P. U. Department in Alabama Baptist, J. L. Thompson, Bessemer, to whom all communications for this Department should be sent.

Send us news from your section concerning the work of the young people.

Is your Union going to be represented in the next State B. Y. P. U. Convention?

Dr. C. A. Hobbs of Delovan, Wis., claims to have the banner Union of the whole country.

The young people of Louisville, Ky., still talk of Secretary Calley's visit. It was a benediction to the Baptist young people of the community.

Our Baptist people in Texas do things on a grand scale. They will probably hold their B. Y. P. U. Encampment again at LaPort.

Brother Walter Calley, Secretary of the B. Y. P. U., is receiving an ovation on his trip to the Pacific slope. The work on the coast is making most satisfactory progress.

The program for the State B. Y. P. U. Convention has been made out and will appear soon. Don't forget the time and place, March 31st, and April 1st and 2d, at South Side Church, Birmingham.

On Feb. 2d the Executive Committee of the B. Y. P. U. Auxiliary to the Southern Baptist Convention, held an

important meeting at the Morris Hotel in Birmingham. One object of the meeting was to arrange a program for the Convention at Savannah, Ga., on the day preceding the session of the Southern Baptist Convention in May. Some of the strongest men in the South have been placed on the program. Dr. L. O. Dawson of Tuscaloosa, President of the Southern Union, was present, and spoke encouragingly of the work among his young people.

What are our pastors in Alabama doing about the approaching State Convention? It promises to be one of the most interesting Conventions we have ever held. The program will be a strong one. The committee has not confined itself to Alabama talent. They have sought the best talent to be found anywhere. The Southern Baptist Theological Seminary will be represented on the program, and also the Home and Foreign Mission Boards of the Southern Baptist Convention. The motto will be "The Baptist Principle." The young people who go to the Convention at South Side will learn much about what Baptists believe. Now let the pastors see to it that their young people go. None can very well afford to miss this Convention. We should show our appreciation by bringing a large delegation to Birmingham on the last day of March next. We want 300 delegates or more. Shall we have them? What do you say about it, brother pastors?

A LETTER FROM TUNNEL SPRINGS.

One of our young converts, Manly Maxwell, recently led the meeting. The program was well arranged by the Missionary Committee, a number of boys and girls taking part. Brother Skinner, who is always with us when he comes

to preach, gave us a map lecture, and much interesting and instructive information on our Home Mission fields and their management. We are always glad when he can be with us. We have a missionary meeting each month, and want to learn more of our missionaries and their noble work. We have just received the monthly missionary literature from Miss Armstrong. We have Prayer-Meeting, Temperance and Missionary Committees, of three each, who get up the programs, and they have worked faithfully. Indeed each member seems willing to do any work assigned, to the best of his or her ability, and we have had some delightful meetings. The attendance has been remarkably good, for a number of the boys and girls walk two miles, after having attended Sunday school in the morning.

We have been organized only four months, but feel that the work has done us good, and we have enjoyed it.

The Southern Railway will sell tickets from points on its line to Mobile, Ala., and New Orleans, La., and return at rate of one fare for the round trip, selling Feb. 17th to 23d inclusive, with final limit for return Feb. 23, 1903.

By depositing tickets with Special Agent at Mobile and New Orleans, not earlier than Feb. 18th, or later than Feb. 28th, and upon payment of fee of 50 cents at time of deposit, extension of limit to March 14, 1903, may be obtained.

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