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News Notes

It is said that Mormons are doing missionary work in New York City, making special effort to proselyte the school children. If course, it is a thing to be deplored, and every mother ought to be particularly careful as to her daughter.

Tremont Temple Church, Boston, has adopted a new rule respecting its membership; the names of members which cannot be found may, after two years, be placed by the prudential committee, on the "unknown list," such names to be restored to the active list at the discretion of the prudential committee.

The University of Chicago social settlement enterprise will institute a new extension department with this year to consist of practical training in philanthropic and social work. A social center will be opened at the Fine Arts Building, Chicago, about the milddle of January. The following lecturers have already been selected: Prof. Graham Taylor, Prof. C. R. Henderson and Miss Jane Adams.

"Virginia has a new Baptist paper. It is called the 'Baptist Worker' and has for its founder and proprietor, Rev. I. M. Boyles. Brother Boyles has traveled extensively over Virginia. Quite a number of excellent brethren are giving their support to the new paper, among them, Drs. A. E. Owen, Pickard, Athey, and others. Mr. Boyles is an electric canvasser."—Dr. W. E. Hateher, in the Argus.

Mrs. Besaut, of England, educated we think, in the Established Church of England, has been going about India, preaching to the people that it is wrong for them to change their religion. Some of them can not see the consistency of her position, since she has changed her own. When asked why she changed, on one occasion, she replied that she had discovered, through the practice of Yoga, that in her previous birth she was a Hindu pundit of Benares.

The Moody Bible Institute is urging upon the churches of Chicago the importance of taking advantage of the recent disaster in that city by purchasing the Iroquois Theater and making ing the Iroquois Ineater it the center of a religious campaign. The appeal is in these words: present seems to be an oppostunity for aggressive evangelistic effort such as the church has never before had in the history of Chicago. The hearts of the people are softened and subdued by the horrors of the Iroquois fire. Further, theaters and places of amusement being closed, the people who frequent such places are accessible as never before. For the time, the church does not have to face an overwhelming competition of the theater. Ought not the church, therefore, seize the opportunity to push the claims and the bles-sings of the gospel?"



Rev. John E. White, D.D., Atlanta, 6a

Notes on Congress.

It has been decided not to report any river and harbor appropriation bill in the house this session.

The house passed the Hepburn pure food bill imposing penalties on dealers who sell food products that are misbranded or that are not up to certain standards of purity specified.

There is a strong influence being brought to bear in the house for the passage of a service pension bill, giving say \$12 a month to every civil war veteran who has reached the age of 65.

During the debate on the army appropriation bill in the house the war department was taken to task for spending money for French novels and, the like to put into its library, and for backing Prof. Langley's airship fiasco.

Representative Thayer of Mass. has introduced a measure directing that the remaining public lands belonging to the government be divided up equally among all the people, so as to give each one of us an 8-acre tract.

Senator Quay has introduced a bill to admit Oklahoma and Indian Territory as one state. The bill contains a stipulation that the state is not to deny the negroes the right of suffrage.

The merchant marine committee of the house has made a report recommending the appointment of a special commission to look into the question of our ocean carrying trade and suggest the best method of fostering it.

Senator Morgan of Alabama is urging a bill providing for the annexation of Panama to the United States. He would give \$10,000,000 to Panama, \$15,000,000 to Colombia and \$40,000,000 to the canal company and then take the territory out and out.

During the debate in the house on the pure food bill Mr. Mann brought in, to illuminate his speech, a number of bottles of adulterated olive oil, wines, whiskey, maple syrup and canned goods, boxes of sardines, etc., which were falsely labeled as genuine, and his desk looked like a grocery store,

Mr. Baker of New York, took unusual course of voting against the army appropriation bill on the ground that armies simply postponed the day of universal peace. "It should be designated as a bill," he said, " to appropriate \$75,000,000 to put it into the power of one strenuous man to get this country into possible conflict with every other civilized nation of the earth."

Congressman "Pete" Hepburn of Iowa in addressing a meeting of the national broad of trade at Washington expressed admiration for men who could make money. He had no such gift, said he. Once he did buy a Jersey cow for \$70 and his wife sold her for \$90, and that was "the only profitable speculation that ever took place in the Hepburn family."

Foreign News

As a result of the lesson taught by the Chicago theater disaster Emperor William ordered the Royal Opera House in Berlin closed until more exits and fire-proof stairs can be built.

Whispered reports indicate that King Peter of Servia is tired of his job and that he is ready to give it up for something else even if not "equally as good." The other powers have given the cold shoulder to King Peter's administration.

The Austrian ministry of the interior has caused Austria to be placarded with a warning to intending emigrants against going to the United States, owing to the difficulty in obtaining employment, adding that the very unfavorable conditions in the labor markets there will probably continue throughout 1904.

Work is proceeding energetically on the South African Railway, which is oushing forth from Bulawayo. There is a proposition now on foot to utilize the Victoria falls, on the Zambest river (see map) for power purposes, not only o run the railroad, but also to supply light and power to the gold mines, coal mines, etc., for several hundred miles around.

An imperial ukase has been issued ordering the assembly of the commission which is to revise the peasant laws of Russia, in accordance with the Czar's manifesto of March 11, 1903. It is generally said that this new code of laws, directed as it is to improve the condition of the peasant class, will be the greatest step in civilization that has been taken in Russia since the liberation of the serfs.

The anti-alcoholic congress of France, called to consider methods of checking the evil of alcoholism, adopted the following resolutions: That the number of saloons shall be restricted by law; debts for liquor sold by the glass shall not be legal; the proprietor of a saloon shall be held responsible for crimes committed by persons who have become intoxicated in his saloon; the court shall declare the forfeiture of paternal authority in all cases where habitual drunkenness shall have been proved.

When Prince Henry of Prussia, Emperor William's younger brother, made his visit to this country two years ago and was received with such hospitality, Emperor William, in his hearty, impulsive way, decided to make a present to the people of the United States in recognition of their good will, and for this present he decided on a replica of a certain German statue of Frederick the Great. The statue is now about ready for delivery, and both parties to the gift are so lukewarm on the subject that the whole matter is very embarrassing.

OUR SERMON.

By Dr. John E. White.

The Silent Christ.

A Message for Those Who Seek But Do Not Find.

(Rev. John E. White, pastor of the Second Baptist Church, is under a contract with the Atlanta Journal to furnish Friday noon of each week manu-script of sermon to be delivered Sunday succeeding. They make a specialty c: it on their religious page Saturday p. m. He is preaching a series on "A Master for the world." This is the third of the series. It was preceded by two on (1) "The world needs a Master"; (2) "The world seeks a Master".)

Text: Matt. xv, 23. "And He answered her not a word."

To a world that needs and to a world that seeks as this world needs and seeks a Master, there comes sometimes an hour painful and perilous when desire slackens and the search seems ended. The Master who could answer is silent, It is in dealing with this experience that the Christian minister often finds his resources of consolation and counsel most severely taxed. His experience with the baffling mystery on his own account is such, and his shrinking from words when God has purposely withheld revelation is such, that to attempt speech is only to tempt confu-sion, and this is frequently charged against his faith and finally against

There are two classes of people, how ever to which an earnest address on this subject should appeal. Those who have not found the Master, but are seeking Him; and those who have found Him and entered His service, but who are often pained and distress ed by His silence, when they most anxiously seek direction and blessing. At least I am assured that in turning attention to this matter I obey a sincere impulse and speak within an ex-perience real to myself, and, as I believe, an experience out of which I have come to a solid ground of comfort. Charles H. Spurgeon commends one of whom he says: "He writes well who like the spider draws his material from his own bowels."

AN INCIDENT.

A woman who had a sick daughter met Christ one day as he landed with his disciples from a ship. She called him, "Son of David." She knew him him, mighty healer of disease. Her approach was direct, earnest and confident. So great was her grief that her prayer was for herself. "Have mere on me, my daughter is vexed." He face shone with expectancy. I do not think she doubted at all. She flung herself before him. It is the hour of her opportunity-well does she seize it. But to her prayer of need, her earnest insistent prayer—mark the fact, "Ho answered her not a word." Why is the master silent? The disciples interpreted his silence as a rebuke to a "Sand her presumptuous woman. away," they said. They put the gloomiest possible construction on his si-Jence. But I will have you mark that the woman saw better, knew better, and acted better than they. The secret of the Lord seemed to be with her, the secret we often miss. She understands. It often happens that God's fullest disclosures are for the unprivileged and the uninstructed. It is

given to them to enter into the holiest of his revelations while the privileged few stand without.

THE SILENCE OF GOD.

This incident affords an outlook upon one of the gravest problems of the world's search for a master. The silence of God. Before it many earnest seekers and not a few earnest believers stand frequently bewildered. It mystery and more than an ordinary mystery It is a painful, disheartening mystery.

To ask and have no sure sense of receiving; to seek and find not, knock and get only bruised hands for answer is a humiliating experience into which in some degree all of us have entered. Why does God not answer? One clear word from him would change everything, one unmistakable manifestation would be the joy of life. Oh the baffling, irritating silence! I know a home now almost wrecked spiritually, because a sensitive and impatient faith has beaten against sad affliction till like a wounded bird, its wings are broken and it has almost ceased to seek the face of God. There is a man in my congregation who stood many day outside the church wrestling with the problem of God's silence amid the calamities of providence. In "Tancred." a book written a few years ago in England, a picture is dramatically drawn of the hero a nineteenth centu ry Englishman, journeying to Mt. Sinai and prostrating himself on its bald summit crying for a new revelation. This is a pathetic illustration of a world wide experience, never more real than now, of the soul's ceaseless desire for a master's authentic and authoritative utterance for the present day. There is an impulsive protest in many modern minds against the silence of God. Sometimes is expresses itself bitterly. When James Anthony Froude remarked to Thomas Carlyle concerning the gloomy outlook for moral reforms in England. "Well, at least we can know that God is left us." WYes. grumbled Carlyle, "But he won't do anything."

At the present time the echoes of the Balkan atrocities are still in the air. The Christian population in that part of the Turkish dominions is bleeding from the savage wounds of persecution. Forty thousand innocent men and wooen cried to heaven for deliverance before they fell, murdered by Turkish soldiers. All over the world prayers went up for them. An English speaker in bitter remonstrance set London in bitter aflame with the cry "Oh, for an hour of Gladstone!" The intensest indignation was stirred everywhere. At a monster meeting Mr. Meyer ventured ster meeting Mr. mildly to begin the address with these words: "We must arrest the Turk in his terrible course." Instantly a muttered response from one man swept frmo the lips of hundreds, "Blot him out." Such was the sense of wrong and cruelty all over Christendom.

And the Sultan of Turkey could stop it all in an hour. Hence the rage. So could God.

BUT GOD IS SILENT.

There are also wrongs and cruelties here at home. The newspapers have lately uncovered a regime of systematic plunder upon the poor, by money sharks in this city. Court bailiffs have

cared for by indignant charity. Motorstreet cars have been forced this bitterest weather to stand at their posts for hours in benumbing cold because the dividends of a corporation required it, and men were cheaper than electricity.

"The kilus and the curt-tongued mills say "Go," self an answering cry.

There's more that will if you won't, That to his prayer 'Come gracious Al-

we know.

paid.

The poor are prolific. afraid, trade is trade."

There are going up to God every day cries from men trembling under tempt tion, quaking for days before the deed of dishonesty is done and in some moments praying for strength to be up-And from women in the peril right. of dishonor, desperate and troubled. Why doesn't God speak. Why are the heavens silent? How much good it would do if he would interfere, thunder his wrath against iniquity and giant injustice and reach down with His hands and save the tempted.

NEITHER HOPELESS NOR HELP-

LESS.

Now the weakest position a Christian can take before men who are struggling with this mystery is to deny them the right to be troubled or rebuke thera for being troubled. His silence is au issue that God designedly submitted to Faith It is not a divine caprice. It is not to be ignored, nor set arbitrarily aside or passed over with a shake of the head. For a purpose, we may be sure, Jesus Christ proclaimed the possibilities of atheism and despair in all of us when he cried on Calvary, "My God, why has thou forsaken me?" Let us face the truth just as we have, in its hardest terms for it is thus that men are facing it.,

And what have we to say? Is there ny light possible upon the problem! Atheism solves the problem by flat denial that there is any God to answer. Pessimism solves it by denying that God is good.

Optimism solves it by superficially discounting the seriousness of the problem.

Agnosticism recognizes it, but finds ape in a contented ignorance.

None of these answers satisfy a man who is in earnest. There is a God. He is good. The problem is serious. And there is an answer.

There is an answer which I believe will for every man who realizes it, transform the face of the stern mystery into a beautiful and helpful revo-

The answer is three fold.

The silence of God is one of his modes of speech.

The silence of God is his emphas. n what he has already said to us.

The silence of God is the pause of divine patience waiting with all long suffering on men.

This is the brief dedication of the

recent great book of Prof. George Coe. youth complained to his mother that his prayers contained no sure sense that God heard or would answer. The mother replied, "May not your impulse to pray be God's manifestation of himself to you?" So the youth grew to manhood this hint unfolded into an interpretation of life as a whole. This book is the product thereof. If you take nothing else from this sermon take these words and weigh

flung families out in the cold to be them every time you are troubled about the silence of God. They contain the secret of faith. There is a gospel in the silence of God. It is one of his modes of expression, his way of making us hear. Comfort your troubled brother with them as that mother com-Comfort troubled forted her son.

"Tell him that his very longing is it-

lah,' is my answer, 'Here am L' Move out if you think your are under- Every inmost aspiration is God's angel undefiled,

We are not And in every 'Oh, my Father,' slumbers deep a 'Here my child."

> THE ELOQUENCE OF GOD'S SILENCE.

Silence is a part of speech, and the most eloquent part of it. Every great thought reaches its intensest force and gets its most powerful utterance in a speechless emotion. The vibrations that produce sound pass into silence as they increase in velocity. passions as they move toward vehemence come to a culmination in silence that is more meaningful than words. Anger or joy are supremest in expression when they are speechless.

We are acquainted with the orator's pause. How eloquent it is. The orator knows that the breathless silence that falls upon his audience when he has ceased is surpassing tribute to the

power he has wielded. Infinitely grander is the truth on the higher level when we stand in the midst of God's tremendous silence. God has paused. Let the mountains bend low to hear; let the oceans lie calm to catch the word of his silence. Let all the earth be still and every heart be awed, for the great God has spoken and now still speaks in solemn silence. Go stand anywhere upon the surface of this earth and compel yourself to hear the silence of God only. It will be the grandest sermon you ever heard. The great Welsh preacher, Christmas Evans, once began a sermon in the open fields before a congregation of many thousands by saying over and over again the word which in the Welsh language is equivalent to "Eternity"-a word which in that lenguage it is said is more sonorous and weighty than in our own. "Eternity! Eternity!" he said in low and solemn accents, looking at the great multitude which would soon be beyond the realm of earthly changes, and then with eyes uplifted to heaven he spoke the word "eternity" thirty times over and then stood silent and patient before them. the other It seemed that world brought its solemnity down upon the waiting multitude. Men looked at each other with faces whitened with awe. God has spoken "eternity" into every zephyr, every flower and every atom of dust. He has paused. Complain not that he is silent, but hear his silence. It is God's immensity that is showing itself to you. And your is showing itself to you. yearning for him is his loving manifestation of himself to your soul.

THE DIVINE ORDINANCE.

God has made manifest to the senses three great revelations of himself to man. In each silence is the characteristic culmination. In each silene is historically the divine method of

God made a revelation of himself in nature. He spoke in a marvelous creation. Over that immensity he spread his silence. To man, standing in the midst of that world, nature was a profound problem. The ordinary mysteries. Silence hung over nature's secret. God said, "Go have dominbut he did not tell man how to have dominion. He did not tell him to cover his nakedness, or build his fires, or conquor forces. Might not men have complained at the silence of nature? He did complain. Man has always complained that he has to labor to feed and clothe and improve himself. But later was the divine ordinance of physical redemption. God delivered that ordinance by the silence of nature. Looking back from where we stand to that day, do we not know what that silence said, and what it is still saying to us, and how it blesses us in body and mind to be urged upward in art, invention and civilization by searching out and, as Kepler said, "thinking God's thoughts after him?"

Would it have been kinder for God to have made all to man's hand? Is it not the sublimest mercy that God has hidden in nature's silent vaults energies and potencies and new forces yet to be chained to the car of progress and to be won by thought and toil? God has spoken just enough in the book of nature to create and sustain eagerness on man's part to know more. Who would have it otherwise? Who can read out of it but the kindest message.

TIS BETTER SO. God spoke again in the Bible. the Bible is silent about many things. Its silence where man would have spoken to exhaustion is one of the strongest collateral evidences of its divine authorship. A man would have told it all. But profoundly God leaves the greatest questions of religion and life involved suggested, thrust to front, but not answered. The Bible is the boldest book in the world. It awakens the mind, stirs up the heart and then dares to challenge both mind and heart by what it leaves suspended. Open an acorn. In it you will find the oak and all its parts-root, trunk and branches. Open the Bible. In it you will find all other books involvedsciences, all philosophies. It is the seed corn of all intellectual and spiritual harvests. But it is a most unsatisfactory book to the man who expects

The silence of the Bible is full of messages to man. New light is constantly being broken out from it. Its sil-mee makes us study and pray. Its silence is the rootage of faith. We trust God, thirst for God, cling to God, because the silence of the Bible tells us that he has not told us all he knows. Who will affirm that it would have been, or now would be better for the soul of the race, if God had spoken, or would speak, the word that would put an end to man's struggles with those great spiritual problems of hu-

to find in it all questions of the soul

set at rest.

"It is the glory of God," said Solomon, "to conceal a thing, but the honor of kings to search out a matter.'

THE SILENCE OF GRACE.

3. God spoke again in His Son, Jesus Christ. We are now in the midst of nineteen hundred years of his si-lence. But it is a blessed silence. It is the silence of his patience.

God's message to the age is, "This is my beloved Son, hear ye Him." Calvary was God's peroration. He spoke in tears and blood. He has paused. The Holy Spirit silent, but mighty, is the message of that pause. His love

details of physical life were unsolved has passed into the eloquence that is speechless. He is waiting in solemn and unspeakable grace for the "word made flesh" through the Holy Spirit to be heard in every heart and all the world around. "God, who in divers manners in times past, spoke to us by the prophets, hath in these latter days spoken to us by His Son." Oh, hear the voice of heaven's gracious silen while Christ stands at the door of the sinner's heart. Since He came a sabbatic calm has reigned in heaven, while God has waited, holding open the door of mercy, holding back the day wrath for us to hear the gospel of His patience and His love.

"What more can he say Than to you He hath said?"

General Gordon and the Baptists

The Index has not had anything spe cial to say about the death of Gen. Gordon, not because the editors did not admire him and his conduct in all the relations of life, but simply because so much has been said in the daily papers of the State that all our people were as well informed about him as we are. Eloquent tongues and no less eloquent pens have told the story of his services in peace and war, and the papers have borne abroad the testimony concerning his Christian manhood, as this was given by ministers who knew him on tented fields and in the sweet seclusion of the home.

It may not be amiss to say that the splendid character which he possessed, and the splendid life he lived, were shaped and moulded in the home of a Baptist preacher whom he had the honto call "Father," and that under the influence of those truly democratic principles which are held by Baptists, he grew to be a man of the people.

Among those who gathered to pay him special honor at his death, speech as well as presence, Baptists ere quite conspicuous. Our Baptist Governor, J. M. Terrell, presided, while another Baptist Governor, Jennings, of Florida, spoke words of appreciation Our own Dr. John Williams Jones, the chaplain of the United Confederate Veterans, told of his religious work in the army, and General Stephen D. Lee, a Baptist deacon, and his successor in office omong the veterans, bore a comrade's tribute to his work and worth. Three ex-Governors of Georgia, all of them graduates of Mercer University, and two of them active members of Baptist churches, occupied sents on the platform, to do honor to him who once had filled the high office of chief executive of our great State,

A short time before his death, General Gordon, in a conversation with a pastor of one of our churches in this city, said that his years were rapidly drawing to a close, and as they did, his mind was turning with gladness to the old associations, and his heart was clinging more and more to the precious old doctrines of grace of which he had had experience in his youth. "I love," said he, "the dear old hymn: 'How firm a foundation."—Christian Index.

Yates College.

The Foreign Mission Board has authorized R. T. Bryan to raise fifteen thousand dollars in the South to erect college building in Shanghai, China, in memory of Dr. M. T. Yates.

NEEDS FOR THE COLLEGE. 1. The greatest need of our mission work in China is trained leaders. The Baptists of both Southern and North-

ern Boards in all China with a membership of about eight thousand native Christians have no college in which to train leaders for their churches.

The work cannot be made self-supporting without leaders. Those denominations that have colleges have many more intelligent and trustworthy leaders than the Baptists have.

2. The other denominations many colleges, and are educating our The result of this is that our brightest and best boys have been taken away from us. Some of the sons and grandsons of our old pastors even are now in those churches.

The college is needed to hold and to train our boys for leadership in our own churches.

3. The College is also needed to attract to as bright boys from heathen families. It will thus prove a good evangelizing agency, especially among the better classes of Chinese.

4. China must be evangelized by the Chinese themselves. The sooner we train them for this great work, the more quickly it will be done.

5. A native worker costs far less than a foreign missionary, and in connection with the foreign missionary is just as efficient. Therefore th can be more cheaply and efficiently done by training native workers.

PLAN FOR RAISING THE MONEY.

1. We wish to raise the money, as far as possible, in one hundred dollar memorial shares, though smaller gifts will be gladly accepted. All subscriptions are to be paid to the Foreign Mission Board before December 31, 1904.

2. We wish each giver of a memo rial share to furnish us with a name to be engraved on a marble tablet in the wall of the main hall of the College, These names will encourage and stimulate the boys to prepare themselves for the great work of evangelizing

3. This is a special fund to be raised for a special purpose by the contributions of individuals or groups of individuals, and is not intended to take the place of nor interfere with the regular contributions of the churches to foreign missions.

The Yates College will be an enlargement of the High School which our Mission has conducted for seven years without financial aid from the Foreign Board. It is our purpose to establish the College upon a like selfsupporting

Each contributor to the Building Fund will receive an illustrated sketch of the school and college as a souvenir to show how the money has been expended.

The Board owns a vacant lot Shanghai worth ten thousand dollars and fifteen thousand dollars will build as good a building in Shanghai as twenty-five thousand dollars will in the United States.

Walt end Hope.

These two small words fill our lives, it mafters not how short our lives may be or how long, the two little words sed of four letters each, making eight in all, fills up a life time. We reflect back to early childhood, and think of so many little things we, in our simple little childish ways, hoped for, but something be waiting to say, Wait. Ah! many of those things we hoped for have never come to us yet,

though some of us may be bending with age, yet we patiently wait. While great many of the things that we hoped for has long since been forgotten, and new hopes have taken their place, but we still must wait. Though some our hopes have been supplied with the things we hoped for, but we hope again, and wait again, so in retracing our lives ve find them filled with hopes while w so patiently wait. While we were lit-tle children, boys and girls, we hoped to be great men and women. Some of us have waited to become men and women, but not blessed with the great ess we hoped for, but other greatne which we will take up later on. remember when we were so small, young, we were a useless little piece of humanity, but we were hoped to be great people, our mothers, yes, our mothers who loved and tended our little forms, hoped we would be useful men and women. And some of those hopes have been well fulfilled. While some have been shattered and thrown to the wind. Yes, and some of our mothers and fathers have waited with patience to see their hopes well matured, while some have waited 46 their once bright hopes blasted. While others waited but a short time and gave up this sad cold world and went to that bright and sunny clime which they had so long hoped for, and met with those who had been waiting for them so long. Now we hope and wait, (Why, what do we hope and wait for!)

Well we hope one day soon or late to meet our dear ones who have left us here, to wait for our summons! But let's see, we said something in the beginning about greatness. have become great in might and dewhile some of us have become great in what! Oh, yes, I believe I know now, Some of us have become great in the faith of our Lord Jesus Christ. But we hoped for this, yes, and waited until God's Spirit so moved upon us that we yielded to the gentle woings of the Spirit. So by hope we catch hold of the faith, but we can't afford to turn it loose, for we hoped so earnestly and waited so patiently for it, but now we still hope for our children and our neighbor's children, so as we have to wait, let's make good time, and win their souls to Christ. Oh, let our prayers accompany our hopes, and in the end we will reap that which we have waited so long for. J. T. Richey.

A Patriode Duty.

Every good man in Alabama owes it to his State and to his God to pay his poll tax and be ready to east his vote at the coming primary. Every liquor man and gambler and tough in the State will be on hand with a poll tax receipt. If good men voluntarily disfranchise themselves, and the bar-room element fastens upon the State, an unrighteous set of officers, they will have nobody to blame but themselves. There are unworthy men seeking nominations; they ought to be turned down. Will we do it? If it is to be done, the first move in that direction is for each and every one to arm himself with a poll tax receipt before the day of election. The next is to cast a ballot in the fear of God for good and capable men only.

Let every voter do his duty and honor his State and glorify God. W. B. Crumpton.

Subscribe for the Alabama Baptist.

WOMAN'S WORK

fend all Communications for this Bepartment to Mrs. B. M. Malene, East Lake, Ala.

Bible Authority for Woman's Work
Paper rend before the Birmingham

A careful study of the history of nations, and all that has been accomplished in the way of Christianizing, and bettering their conditions, reveals to us the fact, that woman has ever been to the front in her effort to aid, and help along every effort which was for the good of humanity.

Woman has ever been wide-awake and alert ready to meet every demand of the times: full of zeal, energy and strength, to be used in the service of the Master.

We quote from an article in the Foreign Mission Journal, which says: "The question as to whether woman is to have a part in the glorious work of evangelizing the world, has been answered in the growth of woman's work in missions during the 19th century. Whether it shall be large or small has been amply demonstrated, but the full measure of what she may and shall do for her Master remains yet to be seen."

"In the beginning of the 20th century when new hopes and new plans are springing up, we with our broader opportunities, our superior educational facilities, our freedom from every restraint should be stimulated to greater endeavor than that of the past."

Do we need to search the Scripture for authority as to woman's work? If so we shall find both Old and New Testament teeming with her work, her influence, zeal, piety and consecration.

The infant Savior in His lowly manger, was born of woman. All through the three years of His preaching and teaching, we find noble, true, self-sacrificing wornen rallying around Him and His chosen disciples, rendering of their means—giving love and service gladly to aid those who were to carry the message of salvation to others.

These wept over the crucified one, watched at the tomb and were the first to tell the news of a risen Savior.

We find the consecrated and pious women largely composing the prayermeeting, held before and up to the day of Pentecost, after the ascension of our Lord.

Blessed women of Bible days! Paulsays, in his letter to the Philippians: "I entreat you true yoke fellow help those women which labored with me in the gospel, with Clement also and with other my fellow laborers whose names are in the book of life." Paul's references serve to show in a measure something of the activity of women in New Testament days. With their conversion always there seemed to come that desire for service. That eagerness to spread the news of salvation, and to save souls. And after all, is it true conversion unless it awaken in us this desire to "Break the news to every land?"

How much, too, the sympathy of these good women must have meant to the faithful few, who labored to plant the seed which blossomed forth into the beautiful flower of Christianity, and carried its blessed fragrance and sweetness to all nations of the earth.

Many were the sweet souls we doubt not associated with Paul in those early days of his ministry. The few mention-

ed are but specimens of the great number whose zeal and piety made them tributally to his work, supplementing his labors, in those places where he preached.

Further in his letter to the Romans he says: "I commend unto you Phoebe, our sister, which is a servant of the Church which is at Cenchrea, that yo receive her in the Church as becometh saints, and that you assist her in whatsoever business she hath need of you, for she hath been a succorer to many and to myself also."

It like the word "succorer."

Whose mission is this more than woman's? Her gentleness, tenderness, easily awakened sympathies, her af; fectionate nature are given to her that she may be truly a helper and comforter, in the darker places and circumstances of this life.

Womanly influence when curiched by true Christian worth and sweet consecration, is indeed one of the greatest forces for good that the world may know. Let her cultivate these Christian graces, which are to her and all with whom she may be brought in contact—such a rich endowment, such a priceless heritage.

Not only as a helper and sympathizer, does woman excel. The New Testament is filled with accounts of their love, and labors in the cause of Christ. In Acts xviii we find the first mention of woman as teacher.

Paul sojourning at Corinth finds lodging in the house of Aquilla the tent maker. Here he worked with them, teaching in the synagogue on the Sabbath. We are constrained to believe that Priscilla was a woman of superior intelligence and wisdom as he says speaking of Apollus:

"That a certain Jew named Apollus, born at Alexandria, an eloquent man, and one mighty in the Scriptures, came to Epliesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, and he began to speak boldly in the synagogue."

Whom when Aquilla and Priscilla heard, they took him unto them and expounded the way of God more per-

Thus we see woman introduced in a new capacity. One which she is eminently fitted to fill, and in no nobler or better way can she use her talents. It is given to her largely as mothers and teachers the power to mold the character of the nation. "The hand that rocks the eradle rules the world." Yet so many of our best educated and cultured women are wasting their talents today regardless of the crying needs at their very doors.

How can we turn a deaf ear when we reflect that there are classes, conditions, and circumstances with which only women can deal successfully? Especially is this true of our foreign fields where so often men are not allowed to speak to women at all.

Let us not leave one talent lying dormant, or shrink back in timidity, but be up and doing, while the days are going by.

Paul speaks further in Acts xvi,

13-24. "And on the Sabbath day we went down out of the city by the river side, where prayer was wont to bo made, and we sat down and spake to the women which resorted hither." "And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshiped God, heard us." when she believed and was baptized, she said to them, "If ye have judged me to be faithful to the Lord, come into my house and abide there." Perhaps she saw nothing more that she could do. She could but offer to God's servants that sweet hospitality, which woman is privileged to exercise in her own home.

In our list of Bible workers, we would give an honored place to the name of Doreas. We are told that, "There was living at Joppa a certain disciple named Tabitha which by interpretation is called Doreas. This woman was full of good works and almsdeeds which she

We note specially that she was gifted in the making of garments, which we feel sure she used largely in supplying the needs of suffering humanity. The women of Old Testament days

The women of Old Testament days were ready to give of their means and the labor of their hands to further all good causes. When Moses asked for contributions for the building of the tabernacle, we are told in Ex. xxxiv, 21-27, that "They came both men and women, as many as were willing hearted, and brought bracelets, earrings and rings, and tablets offering an offering of gold unto the Lord,"

"And all the women that were wise hearted did spin with their hands, and brought that which they had spunpurple, and scarlet, and fine linen."

Thus we see their most precious possessions were gladly given to the Lord. That is a lesson for us today. Do we always give our best either of talent or means, to His service? It says as many as were "willing hearted." How much that means in our work for Jesus. It matters not how small the gift of service or love, if the heart is in it, it will be precious in His sight.

We might cite many other instances, wherein our Bible writers endorse woman's work, but we have given enough to show that all the way through the Old and New Testament, our Biblical history teems with incidents of her work of consecration and love. I know of no higher culogium of woman's work than the gentle words of the Savior, "She hath done what she could." Well may we strive to earn such commendation from the same Master.

My sisters, had each of us done this we had gone far toward evangelizing the world today! May the Lord husten the day when all our women will pray, give, live and talk for Christ.

"May we awaken to our opportunities for the needs are pressing, the promises bright, the reward glorious." Mrs. Annie Murphree O'Hara.

Wylam, Ala.

Extract from a Letter of Miss Kelly's.

We are moving into the new houses and when we are settled you shall have a picture of the Woman's Bible Home, "Smith Training School." I am buying Chinese furniture every day now, and the Bible women will likely move in soon, just as soon as the paint is dry. When I am settled I shall feel as if ny life's work is decided then, and my heart's desire on the road to accomplishment. I shall then be in a position to do all I've had in my mind for

years. Have a meeting place for the women, and live right in the midst of them. We haven't seen an inch of green anywhere around us, nothing but houses on all sides and canal right in front, but the house is large and comfortable, and we are thankful. I am planning to give each of my three Bi-ble women (Mrs. Zung, Mrs. Soo and Mrs. Zee), a rocking chair; that is their idea of solid comfort, to have a foreign rocker, so if my furnishing money holds out, they shall have one to rest in after they've tramped all the afternoon. Dear Mrs. Zung was so good to me when I had fever, was with me night and day. She is aging rapidly now, but has lost none of her ardor for soul winning. She is off at Zang Zak this week, helping Mr. Britton there. She, of course, helps with the women. Mrs. Soo has had fever and is not well, so she is laid by for a time. I am very fortunate to have these three helpers and am thankful for them. Thank you for helping me to beg for more workers at the vention. I'd like that impressed upon the women every day. Surely there must be some to answer the call. What has become of Miss -- from the Judson? I heard she was coming, but see nothing of it. Yes, we are expecting Mr. Sollie very soon. He is to open new work in the Hunan Province, the one that has been so long closed to mission work. We had an old man who was converted here two years ago to go back there to his old home, and now he wants some missionaries. He traveled several hundred miles to come back

Treesurer's Report

Of Woman's Missionary Society, First Baptist Church, Montgomery.

January, Foreign Missions-		18
For Miss Kelly	\$30	00
Christmas Offering to China.	5	56
February and March, Home	3	
Missions—		
Tichenor Memorial, C. B. L. F.	25	00
Week of Prayer and Special		
L'ffort	17	14
April, State Missions	10.7050	92
City Infirmary Missions	25	00
May, Foreign Missions	17	00
June, State Missions	-	62
Mission Literature, Home Mis-		
sions	1	00
October, Foreign Missions-		
Hak-ka Home Movement	95	(9)
November, Foreign Missions	150	3
Missionary Map of the World	3	00
State Missions	20	22
State Atlantona		
Cash	8905	47
July, Aug., Sept., Home Mission	9.6	
Frontier had, of clothing value	997	07
Frontier Blid. of Clouding Value	7	-
Total	8432	54
RECAPITULATION.		30
State Missions	81	77
Home Missions	270	10 2 0 0
		56
Foreign Missions	00	30
	8432	54
Mrs. E. W. G	*	-

Jan. 4, 1904. Treasurer.



RELF-PROMOUNCING COMMENTARY or SUNDAY SCHOOL LESSONS for 1904, by REV. 1. M. COON, many years 8. S. Siltor The Standard, Chicago, HELLES (Siltor The Standard, Chicago, HELLES (Siltor The Standard, Chicago, HELLES (Siltor), Small in size, but arge in suggestion. Dully Bibbs Bendargs, Topics of Young People's Societies, with Benediction, etc. Pocket Size, pages. Linen 25c, Sorvicco Soc, Inverteued for Notes 50c, postpolid, Stamps taken. Agants Wanles.

WANTED AGENTS.

Good agents make \$5.00 a day. Bost selling \$6 article on market. Write for terms and circular Haptist and Reflector, Nashville, Team.

Birmingham Notes

The Brookside Church is progressing and becoming better organized. A fine spirit prevails, and they are all pulling together nobly for a new house of worship.

Pastor Percy C. Barkley was delighted to have such a meeting in his church, and at the good representation that turned out. Great good was done that will bear fruit in the future.

The Wylam Church had two good services. paster J. W. O'Hara preached on "Leaness in Prayer," and "Self Denial." The Sunday school has taken on new life. The home and foreign missions will receive the special efforts of the paster and his flock for the next month or so.

There was a very small attendance at the Ministers Conference this week on account of the meeting of the Ministerial Board at the same hour. This ought not to occur again. There are more hours in the day. And the conference meetings are too interesting and helpful to be broken into.

At the morning service pastor Walter S. Brown preached to the Fountain Heights Church on each one's divinely appointed part in tabernacle building, or church work. In the evening the B. Y. P. U. conducted a delightful conquest meeting, viewing the foreign mission fields for 1904. The pastor was absent in mission work at Brookside, and this is the way his young people lend a hand by caring for the night service to their own profit and the delight of all.

Pastor J. A. Hendricks made a good beginning on his home mission campaign Sunday, and has reason to believe the church at Pratt City will ge beyond the apportionment of \$100.00. The spiritual life of the church is growing, the prayer meetings are good. The pastor hopes to stir the heart of the church deeply looking toward a revival in the early spring.

Bro. R. T. Bryan of Shanghai, China, spoke there Sunday night. He delighted and inspired them all in missions.

The Fifth Sunday meeting of the Besemer Association, at Brighton for two days was a decided success, carrying out the program in full. Bro. S. O. Y. Ray talked on Ministerial Education and Temperance. Rev. Frank Willis Barnett preached a taking sermon. Dr. J. L. Thompson made as fine talk on Missions and a stirring speech on Tem-perance, and preached Sunday night perance, and preached on "The Priesthood of Christ." talks and speeches by other brethren were very helpful and much enjoyed by the people. Bro. L. P. Leavell in his Sunday School Normal Lecture was up to the mark, as he is always.

There are many Baptists moving into Birmingham and the district all the time. They all do not seek out their own church at once, and so either drift into others, or away from the church. This is more frequently true of young men who have to board and have positions they do not feel are permanent. If friends, relatives or pastors will write Rev. Walter S. Brown at 927 North 13th street, giving name and aiddress, he will take it as a favor and

count it a privilege to call on them and serve them in any way as a pastor. If persons are only stopping for a short time in the city, he would also like to have their address so that he can call on them.

Concerning Columbian Uni-

The Herald's remarks on the Columbian University situation have been forceful.

One or two things should be said, however. (1) The Baptists on the Board of Trustees (two-thirds of whom are Baptists by the provision of the amended charter of 1898, up to this writing still in force) are as true and self-sacrificing a group of Baptists as can be found anywhere. They have —most of them—stood for years by the institution and have given their money to it. Only the exigencies of the situation could have impelled them to seek a change of charter.

(2) The change is a return to the original charter of Luther Rice and the Baptist fathers of 1821.

(3) The Baptists officially severed their connection with the school in 1823, the Convention setting it adrift by vote.

(4) In recent years Baptists have not supported it by money or students, with the noble exception of a few District Baptists.

So much for one side of the case. The editor of the Herald has pertinently remarked: "If the University cannot be conducted upon the present scale without putting itself into the hands of others, then it should so modify or curtail its work as that it can be maintained. There is one practical difficulty here, and that is, that the department which would be sacrificed in such a case would be the College—the only department which really cost the Baptists anything. Receipts from the departments never particularly supported by the denomination have been drawn upon to support the College.

From seven years' intimate acquaintance with Columbian, the writer feels a deep interest in its welfare. It was because of Baptist possibilities there that he cast his lot with it. Had Baptists supported the institution it would have been a privilege to put a whole life into it, and seek to assist in making a worthy Baptist institution at the nation's capital. Appeals to the denomination have seemed fruitless. The institution must go forward or fall back in its present crisis. It is not yet too late to hold it if the Baptists really want a university, located most favorably for great power, with a plant and endowment worth in the neighborhood of a million dollars, with annual attendance of 1,400 students; an annual income from tuition equal to the entire endowment of some of the best of our Raptist colleges; and a corps of 150 professors and instructors, some of show are among the most eminent in the land.

Unless something happens to change the situation I wish to give notice to the Bantist brotherhood of the Southern Baptists that at the Convention in May I shall move that a committee or commission be appointed to consider the propriety of opening negotiations with the trustees looking forward to plans for the permanent ownership and support of the Columbian University by the denomination—Edward B. Pollard, in Religious Herald.

Georgetown, Ky.

B. Y. P. U.

The Texas B. Y. P. U. Assembly will be held June 21st to July 3d, inclusive.

Mr. W. T. Mitchell of Huntsville, a member of the Executive Committee, paid us several pleasant calls on his recent visit to Birmingham.

It won't be long before the State Convention meets at Huntsville. April 6th will be here almost before we realize it. Let all of the Unions prepare to send delegates. Huntsville is going to do the handsome thing.

The Executive Committee, of the B. Y. P. U., met here last week to arrange a program for the State Convention at Huntsville. Two classes of speakers will be asked to take part. One class to make public addresses and the other to talk at special conferences.

"There is an argument for Christianity which I cannot answer," said David Hume, as a young man, distinguished for his consistent life, passed by. And it's just the argument that cannot be answered! What is the use of denying the life of the tree, when its boughs are bending with clustering fruits!—S. Churchman.

J. E. Pierce of Huntsville, writes: Wm. T. Mitchell, an enthusiastic young member of the Baptist Church, just returned from Birmingham where he attended a meeting of the Executive Committee of the State B. Y. P. U. In a conversation with the writer Mitchell stated that the meeting of the committee was a success in every way, that the program to be arranged for the Huntsville Convention will be one of nnusual interest, and he hopes that several hundred delegates will be here from the State at large to enjoy it. best talent possible, said Mr. Mitchell, is being secured by the committee. He expresses the wish of every B. Y. P. U. worker in the State when Mr. Mitchell says let us all put our shoulders to the wheel and work our Unions up to the proper pitch to make the Huntsville Convention in April a meeting of great

"What church do you attend?" was once asked of a bright young fellow, doing business in one of our large cities.

"Oh, I just run around," he answerer gaily. "I don't understand the difference between the churches; in fact, there is a great deal in the Bible itself that I don't understand, and until I do, of course, I can't join any church."

"How many hours a day do you spend studying this matter?" asked his questioner.

"Hours?" he repeated, in surprise.
"Well, then, minutes?"

The young man was dumb.

"Ah," said his companion, with patient sadness, "not one! If you thought a knowledge of geology necessary to your success in life, or astronomy or shorthand, you would not think of spending less than one hour a day in study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of Salvation—the highest and deepest of all knowledge—you sit around and

wait for, as if it would come like "s

Does any reader see a likeness to himself in this young man of business? —Our Young Folks.

LETTER FROM DR. CALLEY.

I assure you that your loyalty to the Baptist Young People's Union as an organization has always been greatly appreciated here at headquarters, and we are glad to do anything in our power to co-operate with you in the good work which you are doing. We enclose under separate cover a copy of the Atlanta Convention minutes, and the Year Book, and trust that it may reach you in time to fulfill the purpose for which you need it.

I want to say just a word to you as a friend to the movement, about the financial situation. As a newspaper man you perhaps know that it is a difficult proposition to publish the kind of paper that we are issuing, and make it pay any more than the necessary expenses. We find here that is is absolutely im-possible for the paper to carry educational and benevolent work of We are sending out a gr deal of literature free every day. This item alone cost us over \$2,500 last year. What we need, and what we must have to continue this line of work, which indeed is very important, is a financial constituency among our churches and oung people's societies and individuals. We have been hoping to enlist the cooperation of our Alabama friends in this work. We have received contribution from just one society, the Baptlet Young People's Union of the First Church of Montgomery, Alabama, which forwarded us \$5.00 sometime ago. Of course we do not want to push the matter, but money is very much needed, and if in any way you could use your influence to encourage the churches ocieties to make contributions, it ould be a great assistance. Brother Thompson, of Bessemer, is very cordial. and I am sure would have done sor ggressive work if it had not been for his great bereavement.

Walter Calley, General Secretary,

Samples Mailed Free.

A Trial Package of Dr. Blesser's Catarrh Sure Will Be Sent Free to Any Sufferer From Catarrh.

A trial package of Dr. Blosser's catarrh cure will be sent free to any sufferer from catarrh.

To demonstrate, the merits of his remedy, Dr. Blosser offers to mail free of charge, to any one suffering from Catarrh, a three day's trial package of this valuable medicine.

If the trial package does not convince you of its curative properties, you will have been to no expense; if it benefits you, you will gladly order a month's treatment at 1.00.

It is harmless, pleasant, vegetable compound, which is smoked in a pips, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, heals the ulcerated parts, effecting a radical and permanent cure.

If you wish to try the remedy and get full particulars, testimonals. etc., write to Dr. Blosser Co., 352 Walton St. Atlanta, Ga.

Subscribe for the Alabama-Baptist.

CORRESPONDENCE

Men Seen In Washington.

XIV.

Religious Life.

Picture to yourself a large church, with floor and gallery filled until scarcely standing room is left; the President of the United States sitting just in front of the pulpit; a quorum of the supreme court judges; senators sentatives in great numbers; in the pulpit an old man, striking in appearance, tall, commanding. It is the Foundry Methodist Church, and the preacher is the celebrated Bishop Simpson of Philadelphia, friend and adviser of President Grant, himself a

The preacher's theme was the Transfiguration, and in words never to be forgotten, so eloquent were they, with thoughts that stirred the heart, he brought before his hearers the wonderful and glorious scene in which the Master talked with visitors from the world of light. The old Bishop gone now to the world where fairer and grander scenes even than the are presented to transfiguration the vision of saints by amazing grace redeemed; but hundreds who heard him preach then will ever bear in memory the scene and the sermon of that day.

Another notable figure of the Washington pulpit twenty-six years ago was Dr. John P. Newman, also a Methodist preacher. Dr. Newman, who was friend of General Grant, was appointed by him when President as a sort of inspector of United States consulships abroad; and the famous preacher had thus a trip around the world, free of Dr. Newman's Church had expense. Dr. Newman's Church had chimes in those days; and a newspaper man, Donn Piatt, who had conceived a dislike for the preacher, always referred to him in his paper as "the Rev. nan with chimes attached." One Sunday I went to that Church, but Dr. Newman was absent, and an unknown minister had the pulpit. Evidently he did not often have the opportunity to preach in the house which the President of the United States attended, and he was determined to make the most of it, in time, at any rate. When he had been preaching some fifty minutes, I grew a little restless. A fat steward, sitting near, looked at me with grim disapproval. After a while the preacher passed the hour limit; and the steward, grim no longer, stole at me a look of almost smiling sympathy. But the preacher went on and on. People who had been bored became interested in watching others who were still bored. The poor man, with no idea of ne except as to the consumption thereof, preached away until a large part of the people present were, per-haps through nervousness, possessed of an almost irresistible desire to laugh. a moral to this?

held a The Methodists have long prominent place among the Christian people of Washington, partly because they are everywhere such noble workers, partly because so many men, foreost in official life there, have been Methodists. Presidents Grant, Hayes, d McKinley were Methodists.

and kept on looking thirty for a long He was quick, active, sympa thetic, and scholarly. It was my good fortune to please him with a work which I prepared on a Latin author; and he never saw me without calling out something about that author. It was Dr. Sunderland who united Mr. Cleveland in marriage to Miss Folsom, and who was Mr. and Mrs. Cleveland's Washington pastor.

No other denomination in Washington has held for years a place of greater dignity and influence than the Presbyterian. Their preachers there have been strong, attractive men; and very many officials high in position have been of that faith, among them Presidents Cleveland and Harrison, and Justice Harlan, General Foster, the leading American diplomat, and Mr. Blaine. A prominent Presbyterian pastor was known for prayers of exceeding length. A member of his Church ventured to remonstrate with him; the answer was, "The prayers are mine, not yours, and I shall make them to suit myself." That ended interference with his prayers.

On one occasion a Presbyterian minister, still prominent in Washington, was invited to address the 100 boys the Columbian Preparatory School. The time set was one o'clock. The teachers and students waited and waituntil finally it was nearly two o'clock; then the preacher came Confident that the boys wanted to hear him in preference to going home at two o'clock and as a mere matter of form perhaps, he said, "Now, I am much behind my time, and I ought not to detain you. Let all who had rather go home rise." Nearly the whole number rose! I wished at that moment that I was 100 miles away. There was no speech that day. A leading Presbyterian layman in other days in Washington was Mr. John Wanamaker, then postmaster general. He had an engagement to address that same school, and he came just at the right time and said just the right thing. a great business man, he realized the importance of punctuality. Some years after I called upon him at his office in his great Philadelphia store, and renewed the acquaintance, pleasantly begun in Washington.

The Episcopalians are socially very ominent in Washington, and some of their preachers were fine men, especially Dr. Elliott of South Carolina, Dr. andolph H. McKim, and Dr. Mackey-Smith. I-had the pleasure of knowing well Bishop Pinkney of the dioces Maryland, which then included Washington. He was a charming old man, kindly, gentle, and sympathetic. He gave me a volume of his poems, and in other ways was so genial and pleas-ant that I shall always remember him with regard. He was then an old man, I was young. A young man, who is trying to make his way, appreciates the fellowship and notice of the aged, especially when the stamp of purity is on their old faces and their hearts are guileless and true.

Years after, when a new Bishop ruled the diocese, Mr. Moody was preaching in Washington, and Dr. McKim was

gle with other denominations, wrote Dr. McKim to cease taking part in the Moody meetings. That gallant gentleman, ignoring the edict, continued to go and to help in the Lord's work

It was my privilege twice in Washington to hear Mr. Moody and Mr. Sankey, and I reckon myself happy to have seen and heard those men of God. Moody's greatest power, as it seems to me, lay in his faith and his earnestness. He was, under God, a very power in the saving of souls. And to hear Sankey sing "The Ninety and Nine" was to listen to strains so tender and sweet that they seemed to come almost from the Land where is the song of Moses and the Lamb. And the spirit did come from that Land. The amusing was not absent from those meetings. Once in the Congregational Church of Washington I was present when Mr. Moody was conducting a meeting. Some four or five men, with scarcely any hair on their heads and getting on in years, sat just before the pulpit. A hymn was given out; suddenly Mr. Moody, stopping the singing, cried out, "There are five bald-headed men down there not singing a word." With that he threw several books at them and said "Now A. P. Montague. sing."

A Remarkable Family.

About one year ago the writer was caller at the home of James H. and Nancy Williams.

The home was about one mile northeast from the little village of Huffman Jefferson county. The same day Calvin Williams, a brother of my host, was a guest in the home. They were a most remarkable trio-"Uncle Jimmy" ninety-six, "Uncle Cal" ninety-two and "Aunt Nancy" eighty-seven years

Feeling that he should never meet them together again the writer engaged them in conversation at considerable length.

Nancy" "Aunt sat in the corner either knitting or pieceing a quilt. She had pieced more than sixty quilts with-in the last ten years. She rarely spoke, but took the keenest interest in everything that was said. Especially did she enjoy hearing her husband recount events of the long ago and narrate the principal facts of his life.

The brothers were quite different in physique and temperament. Uncle Jimmy was a fine type of the old Ro-Everything indicated strength Massive, but clear cut in feature; full six feet three inches in heighth and as straight and lithe as an Indian. The younger brother was not so tall and heavier. His quick movement showed him to be rather of the nervous temperament. Uncle Jimmy looked born to rule. In his prime he must have been fine to look upon. He was born Dec. 2, 1806, Anson county, N. C. He belonged to a family of eight children, six of whom passed beyond the fourscore mark and three beyond fourscore and ten. In 1813 the family moved to Alabama and settled in the Jones Valley. In 1835, Aug. 6th, he was married to Miss Nancy Cannon. Here they lived remarkably free from care. Not until the old gentleman was nearly ninety did he lose either a child or a grand-child. (They lost one, an infant child, but 'twas fifty-eight years One of my best friends among ing in Washington, and Dr. McKim was before another death within the family.) preachers who were not Baptists was one of his most potent helpers. The They reared a family of nine children, the Rev. Dr. Byron Sunderland, a story goes that the Episcopal Bishop. The war came on and their sons fought Presbyterian, who at sixty looked thirty not wishing one of his clergy to min- for their country. They came home

at the close without loss of health or

Uncle Jimmy joined a Baptist Church about 1848, but dated his conversion several years earlier. He was a model of the sober, industrious, intelligent Southern Christian gentleman. Until about three years ago he had hoed and plowed in the field and two years later he walked a mile and a half daily for his mail.

Since the visit above referred to the two brothers have passed on to the rewards of their long and faithful lives. "Uncle Jimmy" died Sept. 1. died Sept. 1, lives. "Uncle Jimmy" 1903, and "Uncle Cal" followed Nov. 20th.

In his illness "Uncle Jimmy" was the same calm, patient, uncomplaining, grateful man he had always been. Scores of his descendants live in the valley where the spell of his influence rests like a benediction.

At his death he was ninety-six years, eight months and twenty-nine old, and was an honored and much loved member of Ruhama Baptist Church.

Of the trio "Aunt Nancy" survives, at the age of eighty-eight years, two months and fifteen days old. She is beautiful to look upon in her saintliness of character and personal appear-

It is a great thing to grow old when it can be done as these have done it.

J. M. Shelburne.

A Drep of Blood.

Taken from a person who has for a few months used Vernal Palmettona (formerly known as Vernal Saw metto Berry Wine) is pure and free from taint.

We say a few months, because it takes time to overcome the effect of years of careless living in the matter of diet, sleep and dissipation. This great one dose a day remedy gives quick relief from indigestion, constipation, dyspepsia, headache and all kinds of kidney, liver and stomach trouble, but as the impurities entered the sys tem slowly, so they must rid of.

Poisons and disease germs creep into the blood through the retention of impure waste matter in the stomach and bowels and through inactive kidneys and a lazy liver. Vernal Palmettona gives gentle aid to the weakened digestive organs. Gradually they gain strength and are finally able to perform their natural functions without any help. When this stage is reached, use a little judgment in what you eat and drink and you will have no more trouble. You'll be able to do twice as much work as before, whether it is done with your hands or brain.

Perhaps you have read this kind of talk before and have found the remedy talked about to be a flat failure in your case. If so, you are prejudiced. Knowing that such a prejudice often exists, we give every one a chance to try Vernal Palmettona before they buy. It is on sale at all leading drug stores, but you can try it free of ex-Write us for a free sample bottle today. It will be promptly sent postpaid. If it does you good, it is easy to step into a drug store and get a full size bottle. The druggist will not try to sell you something else. If he does he is an exception, for druggists know that Vernal Palmettona is the best remedy of its kind in existence. Vernal Remedy Co., \$48 Seneca Building, Buffalo, N. Y.

Subscribe for the Alabama Baptist.

Field Notes

ADVERTISEMENT'S.

Sometimes when I am a little behind with my reading, studies, and other duties, when reading the Alabama Baptist, I am really not sorry to find an "advertisement," for it has been my custom for some time to read every line in the paper but the advertisements.

Brother Editor, may I kindly ask those who are continually objecting to so many advertisements a little ques tion If so, my question is this: Brother, do you read all that is not "advertisement?" Do you answer Then, are you not more than "Yes?" recompensed for your time and money f If your answer is "No," then why not read what is not advertisements? I like the name Alabama Baptist.

J. H. Wallace.

REV. O. A. BAMBER.

Evangelist O. A. Bamber of Louisiana, is with us holding meeting Georgiana. Pastor Metcalf is on a visit to Texas to see his sick mother.

We closed a good meeting last week with the Dunham Church. Ten additions. Brother Bamber did the preaching. We had eight additions by letter at our last meeting at Garland. These two Churches, Garland and Dunham, are getting in better shape than they have been in for a number of years.

All are gratified at the marked improvement is the Alabama Baptist. Enclosed find money order for one sub-A. T. Sims. scription.

Georgiana.

A LETTER WHICH SPEAKS FOR ITSELF.

"Dear Brother Crumpton: A terrible cyclone struck our little town last Friday morning about one o'clock; blew down all the business houses, about forty dwelling houses, the Baptist Church: killed thirty-seven people and wounded about seventy.

"We have a relief committee, E. M. Elliott, Chairman. The people are responding from the outside liberally. We want to try to rebuild our church, but will have to call on the people for help, as our people here lost everything they had; parts of the houses and contents were found fifteen miles from here. My dwelling house was spared, but I lost my store house and about \$5,000 stock of goods.

"Hope you can arrange to heip us some on our church.

"Your brother

"W. P. Phifer." Moundville, Ala., Jan. 26, 1904.

Let there be a prompt and liberal response for the relief of the suffering and the rebuilding of the church at Moundville. The church was erected only a few years ago, the State Mission Board helping. The Corresponding Secretary of the Board starts the subscription for the rebuilding of the Moundville Church by subscribing \$5.

Let all funds be sent to Montgomery. W. B. Crumpton.

A RED LETTER DAY AT CAR-ROLLTON—SOME OTHER THINGS.

Last Sunday was indeed a red letter day for the Carrollton Church, especially as regards the morning services. To begin with, the day opened quite suspiciously, as if betokening a

joyous, effective religious service. Then Deacon W. G. Robertson, the superintendent of our Sunday school, seemed to be at his best, and gave a splendid talk at the close of the school, which all seemed to appreciate and enjoy very much.

This was followed by the preaching service, which was attended by a large, appreciative congregation, whose characteristic good order and inspiring attention-coupled with the presence and power of the Holy Spirit-helped the preacher mightily in preaching. After the sermon, a young lady presented herself and was received by letter, and, as a fitting incident, with which to conclude the services, a collection for State Missions was lifted, that, to date, has gone beyond \$50, with an encouraging prospect of yet "more to follow." The Carrollton Church seems determinedd to move grandly forward along all lines of religious activity and this pastor is happy.

The spirit of benevolence is growing

also in the churches at Pickensville and Garden. Neither of these churches is near so strong, numerically or financially as the Carrollton Church, but both came up well last quarter on Minis-terial Education. Pickensville rounding up \$14.40 and Garden \$10.10, while at Carrollton the collection for the same object footed up \$36.05, making a total of \$60.55 raised on my field for Ministerial Education-a considerable advance from former contributionsthus showing a very gratifying growth of the grace of giving in these churches.

I have not yet taken a collection at either Pickensville or Garden for State Missions, but expect to do so soon, and I look for such a liberal response from both of these churches as to make the entire amount on my field fall not far short of \$100. In a recent letter to Secretary Crumpton, I encouraged him to count on my field for not less than \$50 for State Missions, but, brother, you can tell him that Carrollton alone has already given more than that. The Lord be glorified.

H. M Long.

Carrollton, Ala.

BACK HOME.

After an absence of three years, I am back at home, where I spent over seven vears as pastor.

I preach to the Church here and to three other Churches, one of which is Fellowship, near Plantersville, Dallas county. At this place, Rev. H. C. Sanders has recently established an excellent school; the people have built a good school house, and furnished it with patent desks; a good coal stove. and other necessary furniture.

Brother Sanders has a globe, charts. aps, and some fine works of art adorn the walls. In short, this is the best equipped country school I know of in this county.

Brother Sanders is not merely hearer of lessons, but a teacher, and has tools to work with. There is a vast deal of difference between one who has knowledge and can impart it, and one who has it but can't impart it. This is a good place to send children-five families have moved in since the school started, and there is one boarder.

The teacher of this school has had eighteen or twenty years experience

looked after here, as well as the intellectual.

No better community could be found in which to build up a good schoolthe Church is large and in good condi-

Rev. J. W. Dunaway did a great work here, where he was paster for twelve years.

If a good Baptist doctor sees this, and wants a fine location, let him write R. W. Little, J. M. Hooks or H. C. Sanders, Morrowville, Ala.

J. M. Roden.

TABERNACIE CONFERENCE, FER. 98-MARCH 6.

Len G. Broughton writes: Campbell Morgan is to be present only during the first half of the Conference. This is, perhaps, his last trip through the South, as he is to go soon back to England.

The Sunday School Institute feature of the Conference begins March 1st and runs through the rest of the Conference. One hour in the afternoon each day will be devoted to this work. Prof. T. Neal Johnson has been secured to preside over this feature of the Conference. Practical Sunday school workers only are engaged to speak in this Institute. It is the purpose of the Conference to contribute its might to the deepening of the Sunday school We feel that there is too much flourishing of banners and froth in the Sunday school of today. The spiritual life of Sunday school workers needs to be deepened and the work itself put upon a more substantial plain. A numof the best Sunday school workers, North and South, will take part in this Institute, which will be held in connection with the Bible Conference.

WORDS OF PRAISE.

I am pleased with the continued improvement of the paper, the change in name and the many earnest words of praise I hear from its readers. I hope knowledge and appreciation of its helpfulness will grow rapidly and the time soon come when our people generally will read it. Members who read the Alabama Baptist are, as a rule, so much more helpful to their pastor that I think I have done a good work when I secure a subscription for it. I wish all my members would read it, for their own sakes, for their pastor's sake, forthe sake of all who are influenced by their lives and especially for Christ's In the country with preaching we so much need its weekly visits. I don't see how any can afford to be without it, unless they have some thing to take its place that I don't have. Hoping you success, I am,

J. S. Wyatt.

REV. D. W. MORGAN.

Pastor D. W. Morgan was met by good congregation at Summit Baptist Church on Shade's, Mountain, above Oxmoor on Jan. 17th. His subject was "Christian Giving" and he earnestly impressed on each member of his congregation the necessity of giving, not money, but active, faithful work for Christ.

We feel the interest is increasing; let us all do our share. We also had a for the Indians and she lived among good Sunday school service with in-creasing attendance. A new library of part of her life. Mrs. Converse was sixty handsome volumes was presented sixty-eight years old at the time of her to the Sunday school and is being ea-

as a teacher, and is one of the best in gerly read. Brother Morgan also the State. The moral and spiritual is preached at Oxmoor in the afternoon. A Friend.

ORDINATION.

A Presbytery consisting of Elders J. M. Frymire, R. H. Folmar, T. T. Dobbs and C. C. Lloyd met at Chapel Hill Church, Crenshaw county, on the 17th inst., to set apart to the full work of the gospel ministry, Brother Judson M. Cook of said Church.

Pastor T. T. Dobbs was chosen Moderator and Brother Lloyd requested to act as Secretary. The young brother stood with credit to himself and manifest loyalty to the cause of the Master one of the most rigid and exhaustive examinations I have ever witnessed, capecially as to his "experience of grace" and "call to the ministry."

All predict for him a life of great usefulness in the "Vineyard of the Lord."

Bro. R. H. Folmar preached the ordination sermon. Benediction by Brother Cook. C. C. Lloyd, Sec. Greenville, Ala., Jan. 20, 1904.

Sayings of J. O. Rust.

The Pacific Baptist gives a column to striking statements made by speakers at the Evangelistic Conference recently held at Scattle. We give the following from Rev. J. O. Rust. recently went to Seattle from Nash-Brother Rust is one of our brightest and most lovable men:

"Revivals begin in secret."

"Confess your faults one to another. When we get together we talk about another's religion, not our own. That's not confession, that's criticism."

'A church can't live on the record of theatrical performer in the pulpit." "God gets happy when His people talk of spiritual things."

"Some one can beat you preaching, and you begin to hate him and to undermine him. It is a mark of nobility to love a man greater than yourself; any fool can love a man smaller than himself."

"When a man preaches solely for the money, and not for the Savior, he is damned in the sight of God."

"A revival is man going up and God coming down."

"The minister has nothing but problems. Not strange then that there should be more doubt in the ministry than outside of it."

"There is more laziness in the ministry than in any other professional class. Sweat is the cure for it."

"The Spirit coming to one man is a little revival, to a whole church a big

"I have never known an 'orator' who was a successful soul winner."

"In saving a soul some one must push and some one must pull. God pulls; you must push."

Mrs. Harriet M. Converse, friend an I protector to the Six Nations, and the only white woman ever chosen a chief among the American Redmen, died the other day at her home in New York City. Mrs. Converse had no Indisn blood in her, but her people had lived among the Indians and she was born in an Indian village. After she grew to womanhood she realized that she could do a great deal of good work

Hlabama Baptist,

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E WILLS BARNETT. - Editor and Own.
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ANNETT. - Business Manage

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Public Prayer.

Every one is ready to discuss the importance and necessity of secret pray er, but we seldom hear anything said on the subject of public prayer. Public prayer is necessary to public worship and more attention should be given to it by ministers and laymen. do not believe in the use of printed prayers, for prayer should come from the heart or it is not prayer, but we do believe that more attention should be given to public prayers.

Many public prayers are too long. We are not heard for our much speak-Long prayers in public are not followed by many people and they become a weariness to the flesh. We have known some preachers whose prayers before their sermons were almost as long as their sermons. A godless young man once bet another that the prayer of a certain minister, now prominent in the South, would be longer than his sermon and he won the bet.

Sometimes special prayers are called for in public and the brother leading often prays for so many other things that the special thing is lost sight of in the many other things prayed for: A pastor was once assisting another pastor in a meeting. Great interest was manifested, many had professed conversion, and one night when there were many requests for prayer the visiting brother called on the pastor to offer special prayer for them. He prayout fifteen minutes and never mentioned the people for whom he was specially requested to pray. On another occasion this same pastor was assisting another pastor in a meeting and in similar circumstances called on a for-mer pastor of the church, who was present, to pray. He offered an earnst prayer for those who had requested, but he did not stop at that, he prayed for so many other things that the spewas lost sight of in the minds of the people. After he had prayed for those who asked for prayer he took occasion to tell the Lord some very uncomplimentary things about the le of that congregation and community.

Brief, pointed prayers, we believe, are more helpful than long rambling prayers in public. Many prayer meetings are injured if not killed by long prayers as well as long talks. sometimes been requested not to call on certain persons to pray because of their habit of praying very long prayers. Long prayers usually have many repetitions and Christ cautioned his disciples against the vain repetitions of the Pharisees. Brief petitions earnestly expressby others than long prayers. We have ard next fall would break all records in sometimes felt that long prayers do attendance. Let's pick out some boy more harm than good.

"Our Lamps Are Gone Out."

"In the beginning God created the eaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said. Let there be light; and there was light. And God w the light, that it was good; and God divided the light from the darkness. And God called the light Day and the darkness he called Night.'

Bob Ingersoll, missing the suprem beauty of this biblical statement, made sport of God dividing light from darkness. "And God made the two great lights; the greater light to rule the day, and the lesser light to rule the

But soon the Sun and Moon looked down upon a race of men and women who had forgotten Him and the world became shrouded in darkness, the dark ess of sin.

When the true light came to men it was with the joyful tidings; the light of the world" and the saddest thing in human history is the fact that even after His coming "Men and women loved darkness because their eds were evil."

This is an age of electricity and frequently the installation of an elecric plant in a town is a cause of rejoicing and fwn is poked at rival vil-lages not so well lighted, but often there is an almost total disregard of a better kind of light than candles, lamps, gas or electricity. I mean the light of the gospel, and it is time to stress the fact that there is a great danger in trying to live in a poorly gospel-lit town for where the light of the gospel is obscured men and women and boys and girls will grope around in dark-ness and sin. Most cities have an or-dinance requiring all vehicles to carry lights after dark and even the bicycle rider who neglects to do so is arrested.

Christ said to his disciples in the seron the Mount: "Ye are the light se world." And yet in many towns and cities people are on their way to perdition because professing Christians have let their lights go out. Keep your lights trimmed and burning lest the Bridegroom come and find "your lamps

EDITORIAL PARAGRAPHS.

We call especial attention to the article by Rev. W. J. E. Cox, of Mobile, in this issue, on "Is God the Fa-ther of all men?" There is a great loose thinking and still amount of ser talking about the Fatherhood of God, and it is true that the Scriptural statement be sought after and followed.

Read Bro. W. P. Phifer's letter to Brother Crumpton about the effort to rebuild the Baptist Church at Moundville, and then read our beloved Secretary's comment and don't fail to send a liberal contribution. We were greatly touched by a letter from Brother Phifer. The Moundville Baptists have the right spirit and they will get a new church building.

The friends of Howard College can greatly help by encouraging their friends among the boys and young men to make up their minds to become students at Howard. If pastors and teachers would make it a part of their work

ed will be more heartily participated in during this year the opening at Hoor young man and encourage them to get ready for Howard.

> The other day we came across the following statement which made us pray that during 1904 our people would give themselves universally to the cause "It is estimated that of missions: the 18,000 Baptist Churches in the Southern States, not half of them ever give anything to the spread of the gospel; and of those Churches that do make contributions, not one half of the members ever give anything to mission work. Perhaps quite three-fourths of those who have been baptized into the fellowship of our Churches are idlers in the Lord's vineyard."

> "About three fifths of all the Baptists of the world are within the territory of the Southern Baptist Convention. Over a million and a half of these are white Baptists."

> "It is recognized by many even of our Northern Baptist brethren that the Baptists of the South stand upon more conservative and unyielding ground than in almost any other part the globe."

> Let's remember what a glorious opportunity we have as Baptists and by our consecrated lives win others to our way of thinking.

A great many people wonder why Brother Crumpton is so persistent in circulating tracts. The following story may throw a side-light on the reason of his belief in their power of reaching men and women: "The Baptist Comnonwealth tells of the good one tract did. In 1819 young Dr. Scudder, while waiting to see a patient, to pass away the time, picked up a tract on missions. He was so impressed by it that he and his wife went to India as missionaries. He labored there thirty-six years and she for thirty. But they left seven sons and two daughters, all married, and worked as missionaries in India. And several of the grand-children are also missionaries.

What better proof is needed to show the value of our Seminary than the mere statement that "There are forty students now in the Seminary at Louisville who are committed to foreign mis-sion work." This means a band of consecrated missionaries getting ready to go out among the heathen to do effective work in the name of Christ. It has been truly said that: With the possible exception of Canada, the same requirements of old time Baptist orthodoxy cannot be made of missionaries by any other great Baptist organization as can be made by the Southern Baptist Convention. And so when the time omes these young men will go with the true gospel.

The farmers are a class conservative in their views, and slow to move. They do their thinking first and their talk-ing afterwards. The farmers of this country have been reading and thinking about road improvement and the best way to secure that much-desired result. They have considered the burden of local taxation and labor as the means of building good roads, and have found this long-tried plan to be a failure, except in limited localities. They studied the State-aid plan and observed the great advance made under it. Finally, they have been studying the question of National aid, combined with State and local aid, and they appear to have concluded that "it is the way for which they long have sought."

The Examiner says: "If last Sunday morning's sermon did you good, don't hesitate to tell the pastor so. Perhaps he preached it in doubt and anxiety of spirit, fearing lest it was falling upon inattentive or unresponsive hearts. will cheer him to know that at least ne sympathetic heart received and was helped by the message. Such commendation, if he be a true man, will not make him proud; but it will encourage him in his work, and make him a better preacher. A little judicious praise, spoken with honest lips from a sincere heart, is good for all of us. Don't fail to speak the kindly word when your heart prompts it. Such a word, to parody Shakespeare, blesses him that speaks and him that hears."

How true this is. Sometimes we have left the pulpit at the morning service feeling conscious of having failed and almost dreading to enter it again at the night service when some one who had been helped, cheered us by telling

The Texas Baptist Standard says: "The most discourteous thing that member of a pedo-baptist denomination can do to a Baptist is to try to joke him about immersion; but the discourdoes not stop at the offended Baptist brother-it goes on beyond him and rests upon our dear Redeemer. If there is any fact attested in Scripture, that fact is that Jesus Christ was immersed in the river Jordan. The man who ridicules immersion, no matter how many college degrees he has acquired. is ridiculing the Lord who bought him with His blood. It is just as courteous to spit in a Baptist's fact as it is to cast ridicule upon this great ordinance, and by such ridicule seek to throw obloquy upon the Author of immersion. Let no Baptist ever allow any one to joke with him about immersion, any more than he would tolerate a joke about the immaculate conception or the Trinity."

We heartily agree with the Standard. but confess that with shame we have heard fall from the lips of those who have followed their Lord in baptism idle words which showed that the full significance of the act had not serious impressed them. We fear that our Baptist people are not as careful in speaking of baptism as they should be.

ave no objection to the conduct of the Baptists in regard to their sacraments. Should we become convinced that there is but one mode of baptism, immersion, that baptism should invariably precede the reception of the holy sacrament, that infant baptism is not a Scriptural ordinance, and that only those who are old enough to mak an intelligent profession of faith should be baptized, we should pursue the same course which Baptists pursue in this country.—The New York Christian Ad-

And yet some weak-kneed Baptists dopt an apologetic tone in speaking of our appraments to pedo-baptists. of our engraments to pedo-baptists. With heads erect let us boldly proclaim the fact that we are custodians of the truth and then we may hope to bring conviction to these who wavering between following God's immutable truth or quietly following man's expediencies. A mugwump in politics is bad enough. Be a Bap-

Personal

Rev. J. M. Smoke has moved from Huckabee to Burnsville.

Rev. B. F. Stamps is spending the winter at Vancleave, Ky.

The postoffice address of Rev. J. R. Curry is now Citronelle, Ala.

Rev. W. L. Pickard, D.D., of Lynchburg, Va., recently spent two weeks in Georgia, where he attended the reunion of his wife's family.

We are sorry to learn that Dr. J. K. Pace of the Jackson Hill Church, Atlanta, Ga., is not in the best of health. He is down in Florida recuperating.

Rev. P. M. Callaway has moved from Newton to Loango. He is at present serving no churches, but will be glad to correspond with any needing a pastor.

Rev. Win. Shelton, Jr., has been called to the North Edgefield Baptist Church, Nashville, Tenn., to succeed Rev. J. O. Rust, and has entered upon

Ex-Gov. John Young Brown died in Henderson, Ky., Jan. 11th, just two days before ex-Gov. Charles Foster of Ohio, died. They had been colleagues in Congress.

H. M. Provence has some excellent book reviews in "The Alabama Baptist" of last week. This department promises to be an excellent feature of the excel-lent "Alabama Baptist."—Argus.

Capt. Richmond Pearson Hobson chartered a train from Birmingham and carried thirty-three of the worst injured victims of the terrible Moundville storm to Greensboro, where they can receive better medical attention.

Rev. A. J. Beck, manager of the Georgia Baptist Orphans' Home, who has accepted a call to Bradentown, Flu., is a strong man, who will be missed in Georgia, but will give strength to the organized work of the Land of Flowers.

It will be good news to his many friends to learn that Rev. R. C. Acree, D.D., pastor of the First Baptist Church at Clarksville, Tenn., who has been in a hospital for treatment in Philadelphia for some time, is back at

Rev. W. N. Chaudoin, perhaps the most beloved and honored of the Baptist ministers of Florida, died on the 22d inst. He had been for many years President of the Florida Baptist Convention, retiring from the office only a day or two before his death.

Rev. T. F. Hendon of Furman, Ala., has accepted a call to the Church at Athens, Tenn. He will also preach at one or two other points. Brother Hendon is an excellent man. We are very glad to have him in Tennessee. We extend a cordial welcome to him.-Baptist Reflector.

The coroner's list of dead in the Iroquois Theatre fire was swelled to 572 persons Jan. 16th, by the death at the West Side Hospital of Rev. Charles L. Roberts, pastor of the Hamlin Avenue Methodist Church, Chicago. Mr. Roberts was severely burned, but it was believed that he would recover. He

had inhaled the gas-choked air, however, and the result was fatal.

Rev. T. T. Martin, who recently assisted Rev. A. Y. Napier in Auburn, sent us \$4 to pay for the subscription of two new subscribers which he secur-Brother Bartin believes in putting the State papers into the homes of the people. He has the following engagements: Belton, Tex., Feb. 14th to March 4th; St. Francis Street Church, Mobile, Ala., March 6th to March 26th.

Rev. E. M. Stewart returned Thursday morning from South Alabama, and met his charge Thursday night at prayer meeting, when he handed in his resignation to take effect in two weeks, he will then go to South Alabama. Since coming here he has made a host of friends, and has done a good work, one that will always be a monument to him, is the new Baptist Church. He holds a warm place in the hearts of the people who hate to see him leave, but wish him God-speed in his new field of labor.-Ex.

Mr. S. E. Smith, since September last Acting Manager of our Atlanta Branch, has presented his resignation to take effect Feb. 1st, and Mr. H. C. Robert has been appointed permanent manager to fill the vacancy thus created. Mr. Smith has been in the employ of the Society for seven years and has given faithful and satisfactory service in the various positions he has occupied. We part from him with great regret wish him every success in any of business to which he may give him-self. We also bespeak for Mr. Robert the confidence and support of the patrons of the Society.

And Discovery-A Genuine Cure for Catarrh and Deafness.

A great advance has been made in the successful treatment of catarrh the discovery of and deafness by the discovery of Rhinol, the catarrh specific, and the invention by Dr. J. R. Blosser of Philadelphia, of a device or appliance (to be patented) which for the first time makes it possible to apply an effective remedy to all parts of the head and the external and internal ear.

Rhinol is both a direct local and a constitutional specific for catarrh of the head, throat and lungs, and for deafness, head noises, etc. It reaches every spot and speck that is ever affected by catarrh and not only heals the local catarrh, but by its absorption into the blood, expels every taint of the disease from the system. It breaks up the habit of "always taking cold," thus removing the cause that produces and keeps up catarrh. It is the only remedy that does this and hence is the only positive radical, permanent cure for catarrh.

A sample of Rhinol, to demonstrate its splendid effect, together with full particulars as to the ear appliance, will be sent absolutely free to any suf-ferer who will write to Dr. J. R. Blos-ser, 415 Hood Bldg., Philadelphia, Pa.

Subscribe for the Alabama Baptist.

On the Banks of the Mohawk River."

A new and beautiful song that retails at 50c will sent you postpaid for 25c, Number of copies mind-better order today. W. H. COOK, Dept. 406 Lafayette St., Newark N J.

Something About Cotton and Cotton Soods

T is to be noticed that the prices that we quote herewith on cotton goods, thread and all cotton materials are no higher than a year ago. The goods we sold a year since were manufactured from cotton retailing at 8c and 9c per pound-the goods quoted below are sold in the face of cotton selling at the phenomenal price of 16c per pound. Our ability to continue prices that look like magic is due to our long foresight. It would surprise most people to know that a store in the South was wise enough to buy cotton goods enough of the 8c a pound. quality to clothe almost everybody in Birmingham at lower figures than other merchants, to-day, can buy the goods at. Don't despair, we'll save you a dress at our own inimitable prices.

The Prices of Cotton are at a Maximum-Our Cotton Goods at a Minimum.

50 pieces Mercerized White Madras Waisting, in elegant and varied pattern with beautiful satin finish; 35c grades, Monday	- 25c
Sheer Checked Dimities, brought out for Monday shoppers; the kind we so last summer at 15c, Monday, per yard	10c
Novelty Cotton Suitings, in color blendings of black, grays, blues and brown closely resembling the woolen suitings in appearance; in two lots a	15
per yard, 25c and. Some bright, new Checked Nainsook, of the 10c grades, to be sold Monday a	29c
per yard	7 1-2c
Zephyr Ginghams, new, in desirable stripes and checks of all the colors; f Monday, per yard.	of 10c
A few hundred yards of 15c Sheer India Linen, especially priced Monday a	1, 100
Excellent grade 20c White Figured Piques, containing many new pattern not shown before	

Percales and Calicoes.

Oark Red Calicoes, 61/c values, at	5
Silver Gray Calicoes, 61/6 value, at	3
pring Percales, newand dependable, 12% quality; special Monday	9

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Cuts the Phlegm, stops the choking and strangling, removes the congestion and soothes the little one to sleep. Pro-

25c. 50c. & \$1.00 at all Druggists. QUICK RELIEF GUARANTEED. THE PARACAMPH CO., Louisville Ky., U. S. A.



Christian Endeavor Hotel, World's Fair, St. Louis

LACKBOARDS ST. LOUIS, MO. 18 PREE

Subscribe for the Alabama Baptist.

Mortgage Foreclosure Sale Notice Default having been made in the pay-ment of the debt secured by mortgage, executed to the undersigned Jefferson Default having been made in the payment of the debt secured by mortgage, executed to the undersigned Jefferson County Savings Bank, on the 9th day of December, 1901, by Maurice Ward, and recorded in the probate office of Jefferson County, Alabama, in Volume 297, page 146 of the Records of Mortgages therein, the undersigned, the Jefferson County Savings Bank, will sell, under the power in said mortgage, on Saturday, the 5th day of March, 1904, at the Court House door, in the city of Birmingham, Jefferson County, and State of Alabama, during legal hours of sale, at public outery, to the highest bidder for cash, the following described real property situated lying and being in Jefferson County and State of Alabama, to-wit:

Part of iot number four (4) in block number eight (8) in the city of Birmingham, Alabama, more particularly described as follows: Beginning at a point one hundred and eighty-two (182) feet from the Southeast corner of Ninth Avenue North, and Eighteenth Street on the East line of said Eighteenth Street, thence West one hundred (100) feet; thence North fifty-eight (58) feet to the point of beginning, being a rectangle fronting fity-eight (58) feet on the East side of Eighteenth Street and extending back of uniform width one hundred (100) feet to lot number three (3) in said block number eight (8), together with all improvements thereon and belonging thereto.

Said sale will be for the purpose of satisfying the debt secured by said mortgage, together with costs and attorney's fees for foreclosing same.

Jefferson County Savings Bank,

By W. T. Hill, Attorney.

CUTICURA SOAP

The World's Greatest Skin Soap.

The World's Sweetest Toilet Soap.

Sale Greater than the World's Product of Other Skin Soans.

Sold Wherever Civilization Has Penetrated.

Millions of the world's best people to Cuticura Soap, assisted by Outicura ent, the great skin cure, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusta, scales and dandruff, and the stopping of failing hair, for softening, whitenof falling hair, for softening, whitening and soothing red, rough and sore
hands, for baby rashes, itchings and
changs, for annoying irritations, or
too free or offensive perspiration, for
ulcerative weaknesses, and many sanative, antiseptic purposes which readily
suggest themselves to women, especially mothers, as well as for all the
nurrowses of the toilet, bath and survey.

Cuticura Soap combines delicate emollient properties derived from Cuticura, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odours. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skiu, ing, purifying and beautifying the skiu, scalp, hair and hands. No other foreign or domestic tollet soap, however expensive, is to be compared with it for all the purposes of the tollet, bath and nursery. Thus it combines in one soap at one price the most effective skiu and complexion soap, and the purest and aweetest tollet, bath and nursery soap.

told throughout the world. Culture Sessivent, the form of Chouchast Cantel Tills, 20. per visit of \$0' form of Chouchast Cantel Tills, 20. per visit of \$0' form of Chouchast Cantel Tills, 20. per challenge to the control of Chouchast Cantel Tills, 20 form of Chouchast Control of Chouchast Cantel Tills, 20 form of the control of the Chouchast Cantel C

D. B. LUSTER.

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ny size, any style, made from any of small picture. To introduce our tin Alabams we will make 1,000 very p. Special rates to ministers. Eshed 25 years. Reference: Editor labama Baptist. Write for special s to CARSILLE ART SALERY, Johnston Tess.

Interesting Baptist Items.

By E. C. Romine, in Baptist Common-

It was a Baptist who wrote Pilgrim's Progress, a book next to the Bible for usefulness.

The father of William Penn was a Bantist.

John Hart, one of the signers of the Declaration of Independence, belonged to the Hopewell, N. J., Baptist Church.

Henry Clay, the great orator, had Baptist father, and his half brother

was a Baptist preacher.

Samuel Houston, the noted statesman and patriet of Texas, was a Bap-

Thaddeus Stevens honored the me ory of his Baptist mother by liberal

The mother of Abraham Lincoln was a Baptist. Mr. Lincoln said: "All that I am or hope to be, I owe to m? angel mother."

T. U. Walter, a noted architect, who designed the dome of our National Capitol and of the Girard College buildings, was a Baptist deacon.

The late President McKinley insisted on being immersed.

A Baptist, Rev. S. F. Smith, wrote the popular hymn, "My country 'tis of

The richest man in the United States. probably in the world, John D. Rockefeller, is a Baptist. His son teaches a Baptist Bible class of 200 men

Rev. William Howe, Cambridge, Mass., aged 97 years, is the oldest Baptist clergyman in the United States. He graduated from Newton in 1836.

Tre largest Protestant Church edifice in America is Grace Baptist Tem-ple, Philadelphia

The Mayor of Philadelphia is a Bap-

Baptist Equipment in London, Standard. England,

At the corner of Southampton Row and Holborn St., in London, may be seen today striking evidence of the m of the new movement among English Baptists in the raising of the twentieth century fund of £250,000. Of this amount £34,000 were set apart by the Baptist Union of Great Britain and Ireland, toward the cost of a church house, a building to be used for denominational purposes, something after the manner of our own Tremont Temple in Boston.

No more important measure or more efficient agency for unifying and Baptist interests strengthening in England could have found realization than is furnished by this great plant, A fine statue of Bunyan occupies the niche in the main entrance in Southampton Row. The material of the outer walls is Portland stone and red brick and the facade presents a digni-

fied appearance.

It is the interior of this building that is especially attractive and of in terest, not simply from its marble floors and corridors and statues and paintings, but from the uses to which the building is put. A partial description will help to understand these. The wide and beautiful entrance, paved with white and black marble, leads to principal staircase. In a niche in the side of this hallway is a full sized statue of Rev. C. H. Spurgeon. From this floor is entrance to the clerical offices of the publishing department and the editorial office of the Baptist Times and Freeman. The basement is fitted

for the warehouse rooms of the pub-lishing department. On the first floor is also the visitors' room, thirty-four twenty five feet, where are to be found the weekly publications, magazines, etc., and where refreshments are also served. In this room are panel decorations and paintings of value. There are the secretary's room and clerical offices of the Baptist Union, committee room and council chamber also on this floor, the latter room measuring thirty-five by twenty-five feet, richly panelled in oak and beautifully decorated. The fireplace here is in alabaster and above it is a panel. representing the liberation of the slaves in Jamaica.

On the second floor is the library, measuring forty-four by twenty-six feet and finished in keeping with other portions of the building. Here will be kept a large circulating and reference library and it is the purpose of the council to make as complete a collection as possible of all books and works of Baptist authors, The remainder of the second floor consists of offices to be let for business purposes.

At the Eagle Street entrance, where rises the tower, there will be, in addition to a public entrance, entrances to both the main floor and gallery of the chapel, which will seat an audience of 400 persons. The chapel is octagonal in shape with platform and organ on one side and gallery on the other sides. The high octagonal dome is arranged for both light and ventilation. Eight circular windows on the side furnish light. Underneath the chapel is a large and well equipped school room. We readily see from the possession of a building of this character that Baptists in England today are prepared to make more rapid and permanent prois to be commended by imitation.—The

CONSTIPATION.

Its Cause and Cure. A person in order to be healthy must

get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of th The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

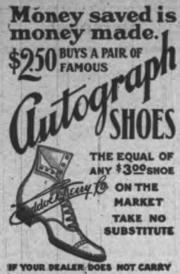
You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of Drake's Palmetto Wine. Any reader of the Alabama Baptist can se cure absolutely free a bottle by writing to Drake Formula Co., 300 Drake Bldg., 100 Lake St., Chicago.

A Free trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do

Write the company this very day.

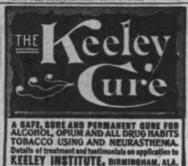
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Notice of Final Settlement.

The State of Alabama, Jefferson County
Probate Court, 18th day of January, 1904.
Estate of E. J. Echois, deceased.
This day came F. M. Lowe, administrator of the estate of E. J. Echois, deceased, and filed his account, vouchers, evidences and statement for a final settlement of

same.
It is ordered that the 18th day of February, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES, Judge of Probate.

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Dr. Owen's Electric Beit.

the grandest achievement of medical science; the most perfect electrical health appliance in the world. It positively and permanently curse she in matiam, Lumbago, Sciatica, Backache, Neuralgia and pains of every description indirection. Constitution, Con

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ousands and thousands who thought there no help for them, have been cured through why should you not be one of them? Write arge Free flustrated Catalogue Which exact all. Sewere of imitations. Dr. Owen tric Beit Co., 618 Olivs St., 8t. Couls, Mo.

Lotteries and Bookmaking.

There is hope for Cuba since Presideat Palma in stating his reasons for his action in vetoing the lottery bill, holds that a lottery is a lowering and corrupting device and that the government would be culpable in taking the money of the people for the furtherance of such a scheme, no matter what the end at which the lottery aimed.

We sincerely regret that the Montgomery Journal published in our own State, should editorially publish the following specious plea for horses and race track. Better that grass should grow over every race track in Alabama than that we should see our people debauched by "book-making" and all the gambling features of our so-called State fairs:

For years the question as to how to improve horses, how to bring them up to the highest standard of excellence, has been discussed, and many suggestions have been made. The New York World has this to say on the subject, which is not only of general, but local interest, in view of the laws in Alabama that practically prohibit racing in the State:

"Germany has discovered that its horses are inferior to those of England and France. It goes without saying that they must then be vastly inferior to the horses of America. The Prussian Master of the Horse desires to promote better breedings. As a means to this end he recommends the popularization of racing by permitting book-making and Sunday tions.

"This news from Germany is in line with the arguments of a contributor to a current magazine, who notes the official recognition given to racing in England and France as the means of raising the standard of horses. So important are the race tracks deemed that they are under government supervision in France and other countries, with license granted through the department of war and agricul-

If Montgomery and Alabama could have races, could use the race tracks built at so much expense in so many cities of the State, and are now useless, we should see not only an improve-ment in ordinary stock, but in blooded stock, and stock raisers would be couraged to come to the State.

Something should be done to re-open our tracks, to make it possible to have successful State fairs, and public opinion should be so educated as to make ineffective and inoperative those things that menace State fairs, practically prohibit stock raising in the State, and cripple farming interests .-Montgomery Journal.

We are receiving a number of new subscriptions daily and many are paying up and renewing, but we regret that quite a few are in arrears. Please don't wait for one of our agents, but send us exchange, by registered letter, draft, or, if none of these are convenient, put the amount in a letter and mail to us at our risk and if it is lost we will credit you in full. The thing we want you to do is to start your back dues

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To business part of city, and two blocks

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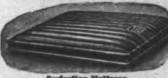
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Its one is Fifthy, Expensive and Hurtful. The Rose Telences Cure is Absorbto.

Your Rose Tobace Ours gives perfect satisfaction, J. S. Behsley, M. D. Rayvide, Lo.,
I have a certificate that one box cured four persons, Rev. J. W. Hatcher, Hatcher, Als.

Price, \$1 per box. Order of

Baptist Brethren *******************

President W. R. Harper of the University of Chicago, has been honored by France, having been decorated with the cross of the Legion of Honor, according to the dailies.

Dr. Edward Judson, now present at the University of Chicago, in the work of the divinity school to which he was called, was given a reception in Hitchcock Hall, on the evening of Jan. 22d by Dr. A. K. and Miss Parker, which was attended by many of Dr. Judson's many friends,

Elder Thomas Dixon of Shelby, the most venerable figure in the North Carolina ministry, is spending a few weeks in Raleigh with his accomplished daughter, Dr. Dixon-Carroll. We are delighted to have him in Raleigh. Years dim his vision a little, but the fine light of his eyes yet bears witness to the noble soul within. Brother Dixon is in ideal old age-his children an honor to his name and a constant comfort to him, and the sheaves of a long life's service of the Master rich upon him.-Baptist Recorder.

Dr. R. J. Willingham belongs to notable Baptist family. There are nine living brothers, all of whom are members of Baptist Churches, four are deacons, and one a preacher. Their father and his five brothers were all Baptist deacons. Two of these still live. The father of these six was a Baptist deacon, and their maternal grand-father was a Baptist deacon, and their maternal great-grand-father was the first deacon of the First Baptist Church of Savannah. One of Dr. lingham's sons is a missionary and one of his nephews is a Baptist deacon. So that there are six generations of Baptist deacons. They come of old Huguenot stock. This comes about as near apostolic succession of the Baptist variety as anything of which we have knowledge.

P. S.-Since the above was written we hear that another brother of "R. J. W." has been elected deacon. God bless the Willinghams.-Religious Herald.

"Rev. O. P. Gifford, a well known Bap-tist clergyman, now in Buffalo, N. Y., recently became involved in a 'fake' newspaper gift enterprise, which d to him because of the high sounding journalistic pretensions of the projectors. He has tendered his check for \$4,000 to make good so far as possible to subscribers such losses as may have been incurred, whether beause of the indorsement he gave to

the plan or not."
We find the foregoing in one of the ery best of our non-Baptist exchanges. It is characteristic of the high and chivalrous spirit of our honored friend, Dr. Gifford, to do a thing of this sort. It is scarcely to be hoped that all Baptist preachers who have the opportunity will be swift to follow his shining example. And yet restitution is undoubtedly a sound Bible doctrine, and it is better for God's servant to die in the almhouse with his integrity uninjured than to roll in riches which have been unjustly procured. Our God is the God of the plumb-line.—Religious

Rontlet Brothern By Anolating With |Oil-Ovarian | Rontlet Evelongee

Pittsburg, Texas, Aug. 11, 1898. Dr. D. M. Bye Co., Dallas, Texas:

This certifies that my wife, Mrs. S. W. Jones, has been afflicted for several years with some thing we did not know what. She gradually grew worse and took medicine all the time. In the fall of 97 she became almost h Her physician informed her that she had an ovarian tumor and that an operation would have to be performed to save her life. She was badly swollen. He said the tumor was about the size of a child's head. She was sixty-one years of age and we did not think she could stand the operation, therefore we sent for her children and relatives to onsult together for the best. Rev. G. R. Bryce of Waco, being a brother of my wife, was sent for and all concluded it best not to have an operation and just wait on her and let her die in peace. January, '98 I found an advertisement in the Texas Christian Advocate, printed at Dallas, Texas, saying that Dr. D. M. Bye could cure tumor by absorption. With but little hope of doing my wife any good I wrote to Dr. Bye. He wrote me what he could do. I sent at once procured one month's treatment. The first month's treatment did not reduce her size, but stopped all pain. The second month's treatment reduced her to almost natural size. The third month's treatment reduced her to natural size, and today she is in better health than she has been for four years. The tumor is now almost entirely gone and she suffers no inconvenience it whatever, and is able to help do the house work, go buggy riding and is en-joying life better than for years past; therefore we cheerfully recommend Dr. D. M. Bye to all ladies suffering with the same disease; and say to the public that we believe if it had not been for Dr. D. M. Bye, my wife would today have been in her long resting place. We will cheerfully answer all questions asked us by those afflicted, by letter or otherwise.

P. S.-I am a member of the East Texas Conference, and I am serving the people on Musgrove Circuit this year. We live three miles and a half southwest of Pittsburg, Camp county, Tex.

Rev. S. W. Jones.

Books and papers sent free to those interested. Address Dr. D. M. Bye Co., L. Box, 462, Dallas, Tex., 418 Main

(The originator of the Oil Cure.)

A Tedious Journey. Brother Crumpton sends m Query: How many years will it take bright Jap to go from Texas to the Southern Baptist Theological Seminary, Louisville, Ky. if he stops at all the st churches on the route? It took all of 1903.

He evidently sent the same to Dr.

Dear Brother Crumpton: Your Query appropriate and timely. you get a satisfactory answer publish it, for we are curious to know how long it takes a Jap to come from Texas to the seminary via Alabama and Mississippi. None of the Baylor men with us seem to know anything about the said Jap, and we of the seminary know nothing in the world about him.

John R. Sampey. The next pastor who is asked for the use of his church by a bright, young Japanese, should put Brother Crumpton's question to him, and perhaps he will get an answer.

Baptist Exchanges

The Journal and Messenger says: "Rev. Dr. B. H. Carroll of Texas, recently preached 'a great sermon,' in which he set forth what he regarded as Distinctive Baptist Principles,' and it was a most admirable presentation of the subject. He showed clearly that it is not baptism which distinguishes Baptists from all other denominations of Christians, but it is their view of the authority of the New Testament; of the responsibility of the individual; the freedom of conscience; salvation precedent to baptism and church membership; the province and place of the local church."

Our brethren of other faiths who believe in having the State administer in matters of religion, who advocate chaplaincies for State and national legislatures, etc., are apparently fighting shy of the fact that at the present hour a Unitarian minister who denies the deity of Christ is the duly appointed and paid chaplain of the United States Senate. For our part, we think the venerable Dr. Hale has as much right to be chaplain as the most orthodox Baptist minister. But the whole business is wrong in principle, and we get a glimpse in Dr. Hale's appointment of what it all means. -Religious Herald.

Senate Committee on Elections unan-imously decided last week to make a full investigation into Mormonism bearing on the Smoot case. This will involve three points: (1) Is Mr. Smoot a polygamist? (2) Does the Mormon Church teach and practice polygamy and polygamous cohabitation? (3) Are the obligations assumed by Mr. Smoot as a Mormon apostle inconsistent with his oath of office as a Senator of the United States? We are glad the committee is going thoroughly into these questions. It will discover some things that will be of great interest and probably of great surprise both to the committee and to the country. The first question will probably be answered inthe negative. But the others must be answered in the affirmative.

The three denominations which have been courting each other recently, and came so near forming a union, namely, the Congregationalists, the Protestant Methodists and the United Brethren, have, so far as their several representatives are concerned, agreed upon a modus vivendi, but cannot bring about an absolute coalescence. It has been agreed that each denomination shall retain its own name and autonomy, but each shall add to its name the words, "In Affiliation with the General Council of the United Church." And these denominations are to create a General Council on the basis of one delegate for every 5,000 members, the powers of the council to be altogether advisory, and any action which it may take is to be referred to the constituent bodies for The membership of the several bodies, at the present time is as follows: Congregationalists, 653,000; United Brethren, 250,000: Protestant Methodists, 180,000, the united body more than 1,000,000, or one-fourth of the number of Baptists.—Ex.

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Young man, if you've found the girl, we have what will please her.

Our business is gift finding. Do you want a watch, a ring, a brooch, a chain, a locket or anything that can be found in a first-class Jewelry Store? If so, we can fit you out at prices so The Baptist and Reflector says: The low as to cause a pleasant sur-



Allen's Best Cough Medicine Sure. Balsam Prompt

Order of Pablication.

Order of Pablication.

The State of Alabama, Jefferson county:
City Court of Birmingham, inChancery.
Daisy Chatman, complainant, vs. Peter
Chatman, defendant.

In this cause it being made to appear to
the Judge of this court in term time
by the affidavit of Daisy Chatman that
the defendant, Peter Chatman, is a
non-resident of the State of Alabama
and his whereabouts is unknown, and further, that in the belief of said affiant, the
defendant is over the age of 21 years.

It is therefore ordered that publication
be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabams, once a week for four consecutive
weeks, requiring him, the said Peter
Chatman, to answer, plead or demur to
the bill of complaint in this cause by the
20th day of February, 1904, or after thirty
days therefrom a Decree Pro Confesso may
be taken against him.

This 14th day of January, 1904.

e taken against him.
This 14th day of January, 1904.
CHAS. A SENN,
Judge of the City Court of Birmingham.

TAPE-WORM

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NELSON'S is endorsed by leading business how of the Middle West. During 1903 we had 556 ca for stenographers, bookkeepers, etc. Great ma of our students are from other business collec-throughout the country. Everything up-to-di Trachers are superts. No guarantes humbs send for free catalogue.

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******************* In the Public Eve

Dr. Herman Edouard von Holst, the historian and scholar who was the first professor and head of the department of history at the University of Chicago, died at Frieburg in Baden, Germany, Jan. 20th.

Of the lieutenant generals of the Confederacy four remain-Stephen D. Lee of Mississippi, who is now 70 years of age; Simon Bolivar Buckner of Kentucky, now in his 80th year; A. P. Stewart of Chattanooga, who is 82, and Joe Wheeler, who is 67.

Col. Arthur Lynch, the Irish M. P., who led an Irish brigade against the British forces during the Boer war and who was at first condemned to death for treason, but whose sentence was commuted to imprisonment for life, has now been liberated. This was brought about through the intercession of Sir Thomas Lipton with King Edward, and President Roosevelt is understood to have favored the appeal for clemency, in an unofficial way.

The old house in Vienna in which Beethoven lived and died, was demolshed, to make way for a modern business building. The day before the tearing down began a memorial service was held in the house, in which many famous musicians joined to pay tribute to the great master. Beethoven died in poverty, being, like most musicians and artists, a bad manager, and practically everything movable was sold out of his house before he passed wy, so that there are few relics of him.

W. T. Stead the veteran journalist, and founder of the Review of Reviews, has started an innovation in the way of newspapers, to be called "The Daily Paper" and will cater to the home and the family exclusively. It will come out in the forenoon, but not early enough to appeal to the working or business man. The news will be clean; there will be no references to be clean; there will be no research. The betting, racing, sensationalism, etc. The paper will be delivered to the subscribers by girl "newsboys," and these girls can be used by householders as messengers.

Prof. Alexander Graham Bell, inventor of the telephone, was sent to Genoa, Italy, on a mission to secure the remains of James Smithson, the founder the Smithsonian Institution at Washington, and bring them to this country for appropriate burial. Smithson died in Italy, and was buried in the English cemetery at Genoa, which is about to be destroyed by a stone quarry. The remains reached Washington on a government vessel last week. Smithson was a Scotchman who developed a great love for the United States and who left a fund to maintain the scientific museum that bears his name -though he himself had never seen this country. He gave over \$500,000 to the government of the United States to found an institution "for the increase and diffusion of knowledge among men." It was an enormous sum sixty-five years ago, and was brought to this country in 105 bags, each containing 1,000 sovereigns.

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A HAPPY LIFE

is impossible without good health, and good health is impossible without pure blood, and a well ordered digestive system. Nearly all common human allments arise from obstructed digestion, and bad blood. One half the human race suffers from diseases arising from these causes. To keep the stomach and bowels in good condition and purify the blood, and invigorate the whole system, nothing equals

Dr. DeWitt's Liver, Blood and Kidney Cure,



a quick and certain curefor Bright's Disease, Diabetis, Jaundiee, Malaris, Inflammation of the Bladder, Pains under the Shoulders, Lumbago, Rheumatism; Pains in the

Dyspepsia, Indigestion, Pains in the Back, Muscular Weakness, Side Ache, Impurity of the Blood, Unhealthy Complexion, Liver Disease, Female Complaints, Kidney Disease, Scrofula, Nasal and Intestinal Catarrh, and the numerous ailments and diseases caused by impure blood.

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Price \$1.00 per bottle, at all druggists.
Numerous thankful witnesses to its curative power.

'Made me feel like a new man." Rev. J. C.
Bellamy, Granville, Fis.

"After the use of 3 bottles was sutirely relieved." T. L. Tate. Drayer's Valley, Va

"Cured my little girl of Diabetes." Mrs.
Joshua Fisher, Warren, Md.

"It makes a perfect cure and I want all to
know it." J. S. Brooks, Activity. Als.

"Good for what it is recommended for."
Mrs. Stella Simmons, Pescock, Fis.

If your druggist hasn'tl write

The W. J. Parker Co. Mfrs., 7 So. Howard St. Baltimore, Md

Notice of Final Settlement.

The State of Alabama Jefferson County, Probate Court, 80th day of January,

Estate of Katie Pearl Mehaffey, Minor. This day came Elmira Duncan, Guardian of the estate of Katie Pearl Mehaffey, Minor, and filed his accounts, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 26th day of February, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. STILES,
Judge of Probate.

CABBAGE PLANTS.

Now ready for delivery, ten million Cabbage Plants of the following varieties: Henderson, Succession, Flat Dutch, Selected Extra Early Jersey, Wakefield, and Charleston large type Wakefield, Also, Alexander Seed Company's Augusta Early Trucker.

Also, Alexander Seed Company's Augusta Early Trucker. Price \$1.50 per thousand. 5,000 to 10,000 at \$1.25 per thousand. 10,000 to 50,000 at \$1.00 per thousand. Terms cash with order or plants sent C. O. D.

Terms cash with order or plants and C. O. D.

These plants are grown in the open air on the Sea Coast of South Carolina. They are stocky and hardy, and when replanted will stand severe cold without injury. I have a special low rate with the Southern Express Company and plants can be delivered at any point on their line at a rate of 20 to 40 cents per thousand; minimum charge on single package, 35 cents. I am distributing Agent for Glenn Springs Mineral Water. Prices and circulars sent on application.

Wm. C. GERATY, Young's Island, S. C.
Tolograph and P. S.
TOO BAD I TOO BAD !

But I can't help it now. Atlanta is calling me to come and cure several hundred stammerers. I have cured many stammerers in Mobile, Montgomery and Birmingham, and I leave 500 more stammering out their best days. Leading papers have published letters from many who were cured, still you did not come yourself. Now I offer you one more ray of hope, you can send me \$5.00 to Atlanta, Ga., and I will send you home treatment, which has cured hundreds of stammerers in one week's time. Any mother can cure her child in a few days. I make this offer because many are too poor to come in person, and because I am sorry for them. Address G. W. RANDOLPH, Atlanta, Ga.

Ben M. Jacobs & Bros.

Golden Rule.

The Golden Rule at this store is to treat other people's pocketbook with the same consideration we would expect for our own. This is one of the reasons why we sell more Pianos and Organs in Birmingham and the State than all other houses in the city combined.

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'An' for his cunnin' caper, I paid them 'leven years an' quit! Yes, sir, I've stopped my paper." Ex.

OBITUARIES.

STRICKLAND .- Our sister Christ, Miss Ada Strickland, daughter of Mr. and Mrs. Alex Strickland, on Sunday night, Oct. 18, 1903, after a brief illness, her spirit took its flight back to the God who gave it. Sister Ada was born in Calhoun county, Ga., June 14, 1879. She was buried with Christ in baptism Aug. 1899, has lived a consistent member of the Baptist Church since. She was devoted to her church and loved her Savior. Her funeral was conducted by her pastor, Her-man 8. Howard. Text, Num. xxiii, 10, "Let me die the death of the righteous" from which some beautiful thoughts were presented to a large audience. We have lost a faithful member of our church, but our loss is her gain. We tender our sympathy to the bereaved ones and engage in special prayer for them and bid them look to Him who has conquered death, hell and the grave. Respectfully submitted in brotherly

Sidney Willoughby, C. W. Nordan, W. P. Jordan, Ch

Resolutions of Respect.

Offiling Dr. G. J. Cellins was born nion county, North Carolina, in 1805, parted this life Aug. 1, 1808. He ried in the cemetery at Kennedy, ar his home. The funeral services ar his home. The funeral services ar

buried in the cemetery at Kennedy, Ala., near his home. The funeral services were conducted by his much loved pastor, feet. D. O. Beard.

He had been a citizen of Alabama for sixty-two years and a member of the Bapths. The church forty-two years are confederal soldier, and fought bravely to the end. In 1887 he married Miss Nannie Lyons and to them were born four sons and two daughters. Boom after marriage he chose medical soon has for mominance. He then moved to Kennedy, Lamar county, where he gained an extensive practice, which he held to the day of his death.

Dr. Collins was a man of the old South School of Chivalry and honor. Nothing that words could express of him would exaggrate his noble qualities or over-estimate the man. An example as a citizen, a light as a church member, ambitious, yet tender as a husband and father and charitable and able as a foctor.

ed in all the walks of life

GODWIN.—On Oct. 18, 1998, Mrs. Rosetta Godwin, age twenty years, was called home by Him who has many mansions for His shildren. Her fasther, Bro. John Franklin or "Singing John Franklin," taught her to sing those beautiful songs, by which he loved to praise God so well after she rave her heart to Him. She had been married only a few months to Bro. B. C. Godwin. She was a consistent member of Pine Grove Church since her girlhood days; herefore, be it.

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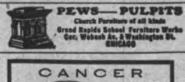
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Is God the Father of All Men?

The phrases "Fatherhood of God" and "Brotherhood of man" have beco quite popular in many quarters. They modern origin and therefore will not be found in any of the old standards. They are frequently employed by the Socialist and the "higher critic": by the Socialist in condemning what he terms the narrowness of the churen and by the "higher critics" in condemning the Scripture doctrine of future punishment. By the "Father-tood of God" is meant that God is the Father of all men, and that all men are the sons of God. As God is the Father of all men he will not of course punish any of his children in the world come as the Scriptures say the ungodly shall be punished. Many have innocently endorsed the doctrine of the universal Fatherhood of God without taking the pains to inquire who the it is in burner, with the Scrip-tures. Some time ago I heard a prom-inent minister preach from the text in Proverbs, "My son give me thine heart," and represented it as the language of God addressed to the impenitent sinner. One has only to examine the context to see that his exegesis was bad very bad. In the course of his sermon be made a statement about as follows: "Every man, however low down he may be in the filth of sin, is a son of God." The "Fatherhood sin, is a son of God." of God" is so often spoken of from the pulpit and platform that many have come to regard it as a Scriptural phrase or at least as one of the certainties of religious truth. It is of course not a Scriptural phrase and I do not believe that the New Testament justifies the claim that God is in any sense the Father of all men.

It is argued that God created all men and therefore all men are by creation the children of God. God also created all the fowls of the air, all the fishes of the sea and all the plants and lower animals of the earth, but we do not speak of any of these as the children of God. But it is claimed that man only was created in the image of God. True, but man lost that image by the fall. Creative power and fatherhood are two very different things. It is in the power of man to make an image material but he would not be regarded as the father of the image nor would the image be regarded as his child. It would simply be a work of his creation.

Some maintain that the parable of the prodigal son teaches the "Universal" simply used by Jesus as an illustration the ch to justify his conduct in receiving sin- my the ners and eating with them. There same is usually only one thought which a parable illustrates and we are not justified in making an application of all called the the drapery. In this parable Jesus il. ii. 3. ceive a penitent sinner by the conduct the series home his prodilustrates the willingness of God to regal boy.

William Newton Clarke in his as the "Outlines of Theology," a book which the "higher critics," I believe, regard as the best statement of theology from their point of view, says, "No student should fail to study the Fatherhood of God in the sermon on the Mount." Christ does very clearly teach the Fatherhood of God in his sermon on the mount but it is Fatherhood out ar far as it relates to his disciples. To whom was the sermon on the mount addressed? Not, I believe, to the mul-

asceing the multitudes, he went up into mountain: and when he was set, his disciples came unto him and he taught them, saying." If it be true, as many believe and as the language would seem to indicate, that he went into the mountain to escape the ultitudes, it is clear, of course, that the sermon was not only addressed to his disciples but that only his disciples heard it. If it be claimed that others eard the sermon it still remains true that it was especially addressed to the disciples. The language quoted makes this clear. Not once in the sermon on the mount, nor in the New Testament, so far as I have been able to ascertain, is the title "Father" applied to God in any sense as the Father of unbelievers. It seems clear to me that in every instance it refers to believers.

What saith the Scriptures? They are plainly against the doctrine that God is the Father of all men, T The some men, therefore God cannot be the father of all men for it is not possible for one to be a child of the devil and also a child of God. As one cannot have two natural fathers so neither can he have two spiritual fathers, and God can be a Father to us only in a spirit-

Paul told Elymas, the sorcerer, that he was "the child of the devil." Acts xiii, 10. Here is one clear case of a man who could not claim God as his Father. On one occasion Jesus said to a certain class of persons, "Ye day the deeds of your father." and the the deeds of your Father on God. They believed in the arm real Father. They believed in the un hood of God, at least a so far as it was applied to the wale Jewish race; but Jesus was not ag in correcting them. He very pooling the aches them that they and all there like them were ers like them were not only not the hildren of God but were the children of the devil. "Jesus said unto them." I God were your Fayour father the devil." If Christ did people that they had no right to lela m God as their Father then I am At loss to know what meant. In 1 ohn iii, 10 we read, "In this the child en of God are manifest, the ren of the devil." Here again we ary taught that some men are the children of God and some are the children at the devil, and the things with the one from the other in the context. Christ ig the parable of the tares att. xiii, 38, "the tares are red them is the devil." The is set forth in this passage. Not s the devil said to be the the ungodly, but they are "children of wrath." Eph. y are also spoken of as the of disobedience" on whom of God cometh. Ephs. v, 6, iii. 6.

godly are not only spoken of hildren of the devil, the childrath and the children of disobut the Scriptures deny that the children of God. In I 23 it is stated, "Whosoever dente the Son hath not the Father." r words, he can not call God his for he hath not him as a Fa-Rom, ix 8 it is said, "They the children of the flesh, are not the children of God.' anguage is not that they are not says: "For ye are all the children of God in a certain sense God by faith in Christ Jesus." I

anything it means that the fact that all men may be able to trace their origin back to a common earthly father does not make them children of God. If the Bible teaches that there are two senses in which men are the children of God I have failed to discover it.

Who are then the children of God nd how do men become the children of God! The Scriptures plainly tell We find Christ often using the se "your Father" when speaking phrase ' to his disciples but never when speaking to the ungodly, or those who were not his disciples; nor does he ever speak of any save his disciples as his "breth-In Matt. v, 9 Christ says, "Bless ed are the peacemakers; for they shall be called the children of God." In this passage the children of God are confin-

verse of the same chapter h leaches his disciples to love their ent-mies, etc., "That "ye may be the children of your Father which is in heaven." one occasion Jesus said, "That children of this world marry, and are given in marriage; but they what shall accounted worthy to please world, and the resurrection from dend, neither marry, nor are give marriage; neither can the more: for they are or angels; and are the chi of God, being the children the recurrection Here we are ught that only those who of the to obtain the world of glory

Men become the children of God only adoption, through regenerating nee. "Having predestinated us unto grace. the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Ephs. i, 5. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. viii, 15. Here we are taught that it is the spirit of adoption, and that only, whereby we are enabled to say "Abba, Father." In Galations iv, 5 the apostle says that God sent forth his Son redeem them that were under the law, that we might receive the adoption of Christ's mission into the world sons" children of God. In 2 Cor. vi, 17, 18, we have this language, "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be saith the Lord sons and daughters, Almighty" The condition on which God agrees to be a Father to men and on which men shall be his sons and daughters is that they shall come out from the world and be separate. Christ said, when he was informed that his mother and his brethren were without desiring to speak with him, "Who is my mother and who are my brethren? And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father, which is in heaven, the same is my brother, sister and mother." Luke expreses it in this manner. "My mother and my brethren are those who fear the Word of God, and do it." Luk viii, 21. To claim that others than this class are in any sense the kinsmen of Christ is, it seems to me, to contradict Ohrist.

In Gelatiens iii, 26, the apostle Paul

titudes, but to his disciples. "And but simply that they are not the are or can become the children of God asceing the multitudes, he went up into children of God. If this passage means in no other way. The same truth is taught in John i, 12, 13, where it is stated that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It blood, nor of the will of the fle seems to me that this passage, with the one from Galatians, clearly teaches that only those who have faith in God. are in any sense the children of God. The same truth is taught in Rom. vili, 14, "For as many as are led by the Spirit of God, they are the some of God." If this passage does not teach that only those who are led by the Spirit of God are the sons of God then I have not comprehended its meaning. what manner of love the Fath hath bestowed upon us, that we should of GGP THE B relial the w itself beareth witness with our that we are the children of joint heirs with Christ."



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