

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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## Home News

In addition to the Baptists, who already have addressed the State Department upon the subject, the New York Presbyterian Missionary Society has appealed to the department for protection of the American missionaries in the neighborhood of Ping Yang, in Northwestern Korea.

Postal affairs will occupy the attention of the House for the latter part of this week. Mr. Overstreet, Chairman of the Committee on Postoffices and Post Roads, will call up the postal appropriation bill. The minority will oppose vigorously some features of the bill, and will also urge a general investigation of postoffice affairs.

Joseph Smith, head of the Mormon Church, told the Smoot Investigating Committee that he had not taught polygamy publicly in recent years, but he upheld the doctrine of polygamy and said a violation of the revelations of God, upon which the church was founded, would be equivalent to a rejection of God Himself.

A very readable article on Korea and the Koreans is published in the Youth's Companion of March 10th. It is by Archer Butler Hulbert, former editor of the Korean Independent at Seoul. The article is supplemented by a note on the Koreans by Lord Curzon, Viceroy of India, who travelled in Korea about twelve years ago.

Senator Dubois put into the record the census figures for Utah, taken in 1890, to show that instead of only 3 or 4 percent in polygamy, as Mr. Smith had said, in reality there were about 23 1/4 per cent of the Mormon population of polygamous age who were living a state of polygamy in 1890. Senator Dubois gave it as his opinion that there had been no material reduction in the number of polygamists since 1890.

The Irish Nationalists of St. Louis, at their celebration of the birth of Robert Emmet tonight, adopted resolutions upholding Russia in her war with Japan and expressing sympathy with Christian Russia against this "pagan horde." The resolutions conclude:

"The special thanks of the exile children of the 'Scattered Gael' be extended to the Russian government for her work done in the interest of humanity by her opposition to the designs of England in Persia, Turkestan, Tibet and other Asiatic countries, thereby preventing the extension of England's tyranny over helpless people."

A copy of the resolutions will be sent to the Russian Minister at Washington.



DR. J. H. FOSTER.

## Dr. J. H. Foster Dies at Old Homestead.

Dr. Joshua Hill Foster, one of the most prominent and best beloved citizens of Tuscaloosa county and the State, died February 28th at his home on Crescent City avenue after a lingering illness of pneumonia. Dr. Foster was born in Tuscaloosa county, nine miles south of Tuscaloosa, at Foster, Ala., on St. Patrick's day, March 17, 1819. His parents came from Augusta, Ga., and were among the pioneers of Alabama. His early life was spent on his father's plantation, where he received his early education. He entered the University of Alabama in 1835 and was graduated in 1839. He was the last survivor of his class and next to the oldest alumnus of the university, his double first cousin, Col. J. Collier Foster being the oldest alumnus.

In the death of Dr. Foster Alabama loses one of its most prominent educators. He was professor of mathematics at the University of Alabama from 1841 to 1844 and again from 1849 to 1850. He was professor of moral philosophy from 1873 to 1875. He was professor of natural philosophy and astronomy from 1877 to 1892. He has been President of the Board of Trus-

tees of the Alabama Central Female College since its organization, was co-principal of same from 1869 to 1871 and president of same from 1871 to 1872. He was pastor of the First Baptist Church at Tuscaloosa from 1853 to 1854 and for a great number of years has been President of the Board of Trustees of the Church and has been a pillar of the Church for more than half a century.

He was also pastor of the Northport Baptist Church and several surrounding country Churches from 1855 to 1880. He was one of the founders of the Southern Baptist Convention and the Alabama State Convention. He was twice married, first to Lucy B. Billingslea in 1843. From this union one child survives, Mrs. J. S. Dill of Bessemer. He was married to Frances Cornelia Bacon in 1853, who survives him together with the following children: Miss Ellen Foster, Judge Henry B. Foster, Dr. Joshua H. Foster, Jr., pastor of the Baptist Church at Anniston, Prof. Sumner B. Foster of Baylor University, Texas, Prof. C. C. Foster of Beaumont, Tex., Prof. Edward Foster of the University of Alabama.

(A noble man has finished his earthly life and gone home to his reward. The Lord be with his dear loved ones left behind.)

## Foreign News

The Daily Mail's Ping Yang correspondent, under date of March 3, describes the great difficulties to be met with on the road from Seoul. He says that recent thaws broke up the roads, which again have become frozen over, while from time to time there are severe snow storms.

One pass, which the correspondent traversed, was covered with sheets of sloping ice. He says it is piteous to see the terror of the Korean refugees fleeing through the snow with their household goods.

The Daily Mail's Chee Foo correspondent describes a visit which he made to Chinampo. He says the country thence to Pingyang is impassable owing to the thaw. The villages are deserted as horses and provisions cannot be obtained, everything having been bought up by the Japanese.

"I am informed," says the correspondent, "that there will be no advance until 100,000 men have been concentrated at Pingyang. It is thawing inland and the waterways have greatly helped the transportation arrangements."

"Missionaries are averse to leaving Pingyang, and are not likely to accept the offer of United States Minister Allen to allow refugees to go aboard the United States cruiser Cincinnati, as they believe they will be able to escape later should the situation become acute."

As a result of a collision between a Russian torpedo boat and an Egyptian revenue cutter at Kantara in the canal, the cutter was sunk. There were no casualties. The Russians stood by and saved the crew. The canal will be blocked for at least twenty-four hours. Three of the four Russian torpedo boats which returned here yesterday after having sailed ostensibly for Algiers, were considerably weather beaten. They were refused an additional supply of coal and ordered to leave port.

The King of England is reported by a French paper as saying: "I am much distressed at the Russo-Japanese war, which I consider a most deplorable event. On the other hand, I consider that our good understanding with France has never been more useful than it is at present and believe that it is likely to become more and more useful, not only in the interest of France and Great Britain, but in the higher interest of general peace. Should complications arise, despite all efforts to prevent them, the union between France and England will render the greater service. That union must be closely maintained for the good of all, whatever may happen. I hope the press of all countries, the English press included, will strive to attenuate difficulties rather than to aggravate them."

CORRESPONDENCE

Brother Crumpton's Trip Notes.

The time has been long since I wrote of my travels, I have not been idle, as the mails, going out of Montgomery could testify. After so long, I found time in January to visit

HEALING SPRINGS,

and look carefully into things thereabouts. If the reader will look on the map of Alabama, he will see in the southwest corner of the State, just above Mobile, bordering Mississippi, Washington county. Only six counties are ahead of it in size and it is next to the lowest in population. Vast pine forests possess it yet; but these are rapidly disappearing and the country is settling up.

The Springs are located fourteen miles northeast of Bucaatunna, Miss., the nearest railroad station. The healing waters consist of several overflowing springs of different minerals. Marvelous cures have been effected on persons suffering with disorders of the stomach, kidneys and liver. Patients have been brought on beds long distances with scarcely a ray of hope and have gone away strong and well.

Mr. Henry Pettus, proprietor, and his noble wife showed me no little kindness and made my stay pleasant in every way.

It was here that Bro. J. B. Hamberlin came from Mobile, broken in health and almost blind. Drinking the waters and bathing the afflicted eye, he came seeing with his strength renewed. That was years ago. He conceived the idea of establishing here an Industrial School to be under the control of the Antioch Association. It is not necessary for me to recount its many ups and downs through these years. It is sufficient to say, many a boy and girl through this country will always bless the Lord for the opportunity given them at the Healing Springs Academy. The people hereabouts speak hopefully of several young preachers who have gone from this school to our college.

In July last the school property was PRESENTED TO THE CONVENTION,

free from debt.

It consisted of sixty acres of good pine land and a two-story frame building. Since the Convention, good Brother Hamberlin has donated another forty acres. So that we now have 100 acres of nice upland, pretty well timbered. Brother

W. A. WINDHAM,

a graduate of Howard College, who attended the Seminary three years and has been in the pastorate some three years, accompanied me and has agreed to settle at Healing Springs. For the present he will be pastor of the Church, agent of the school and a sort of Missionary in the Association, until Sept. 13th, when we hope to open the school.

WE NEED

four neat cottages, costing about \$400 each, to be used as mess halls for boys. The building must be painted inside and out, which will cost \$250.

If we had a dining room and kitchen, costing about \$200, more room could be given for boarders—then, how I wish it could be done! If a plain school room, costing about \$300, could be erected, the whole of the building

could be devoted exclusively to a boarding hall for girls.

Two thousand five hundred dollars would do all the things I have suggested. Will God put it in the hearts of some of His children to give it? I almost shout when I think of the possibility of these things being accomplished between now and September.

"THE CAMPBELLS ARE COMING, OHO!

was the name of a song I often heard when I was a boy. The song of the railroad hadn't disturbed the country then. Now its:

THE RAILROAD IS COMING, OHO!

I hear it almost everywhere I go. I took a nap one afternoon at Healing and when I awoke there were the white tents or surveyors almost at my door. It is the Memphis & Gulf. It proposes to run by Meridian, Miss., to Pensacola. A party of surveyors from Pensacola had already crossed the L. & N. west of Atmore, in Escambia county, and were pressing North to meet these from Meridian. Doubtless the juncture was made in the Bigbee Swamp a few days later the survey is complete. Of course this does not mean a railroad, but no railroad was ever built without first a survey.

If this road is ever built, it will run within a mile of Healing Springs. The possibilities are that this and many other roads are going to be built to our southern ports, preparatory to the opening of the Panama Canal, which is now regarded a certainty.

ROCK RIDGE

Church is six miles away from Healing. Brother George Loper, one of the oldest settlers in the country, entertained me delightfully with his stories of the long ago, as we drove through the pine forests. Pastor Fail, who lives in Mississippi, was absent. They have no Sunday school, but had just resolved the day before to organize one. Before the services were closed I had quite a houseful of earnest listeners. Many were the hopeful words spoken to me about the prospective school at Healing.

The preaching force in this section is getting very weak. Bro. T. E. Tucker is growing old and cannot take the long journeys necessary to occupy the Churches. Brother J. E. Causey has a good farm not far away and preaches occasionally as he has opportunity. Brother Hamberlin lives in a comfortable cottage, on a well cultivated little farm and though advanced in years probably does more days' work in the year than almost any farmer in the country. How God renews his youth and how beautifully his bounding heart responds in gratitude and love! With a glow of enthusiasm, his lips quivering with emotion, he said: "Brother Crumpton, the Lord has been so good to me. I desire above all things to die in peace with Him and all mankind."

W. B. O.

From Epps, Miss.

The dear Alabama Baptist makes its weekly visits to my home in Southeast Mississippi. How my heart rejoices when I read the letters from

the brethren of my native State. I came down here in November and accepted a work on the G. S. J. R. R. Epps, Razine, Brooklyn and Saucier. We are moving on nicely. Most of the people seem to be interested. At all of these places there are some Alabamians. The worst thing we have to deal with is the Blind-Tiger. It is doing a deadly work all over this part of the State. May the God of peace drive the monster from the land. I went to the Ministers' Conference at Hattiesburg in January and met a number of the brethren. The Conference was held in the First Church here. It is said that Rev. S. O. Y. Ray drew his coat and assisted in building the Lord a house. The Lebanon Association has pledged itself to raise \$20,000 for missions this year. My people are looking after my support very nicely. They pay to all purposes. A good people, indeed. I am praying the Lord of the Harvest that this may be a great year for the spread of his kingdom. Success to the Baptist.

R. J. O'Bryant.

From Ashford.

I am glad that our young brother, E. M. Stewart, came down to our part of the State (the southeast portion), for we need just such enthusiastic young workers. He has missed Brother Gable sadly for he was a power for good throughout our Association. My own work is badly scattered, one country Church near home and three others situated in small towns, Kinsey, Pansey and Highnote. Of the last named I shall speak first. About a year and a half ago, I was earnestly requested by the Grimsley Brothers, who owned a large turpentine plant, to come down and preach for them. As they had partly grown up under my pastoral care and being much attached to them, it gave me pleasure to accede to their request. I did not make but a few trips before the large-hearted Bro. Alvah Grimsley unfolded his plans for building a house of worship, and in less than a year the house was built and paid for. A nice one it is, too, would be a credit to a much larger place. Not only that but a nice organ was purchased and placed in the church. Many contributed, but it was principally due to the untiring efforts of Brother Grimsley and a few earnest co-workers, among whom was Bros. Pelham and Walker and their wives that the church was built. Those two consecrated faithful women, Sisters Pelham and Walker, did all in their power to bring about the desired result. We held our protracted meeting last summer under many difficulties, but a few souls were saved and we were thankful. Brother Grimsley remarked to me on one occasion that he had \$450 in the church building and if it helped to save just one soul, he would not regret the expenditure. He is a man that believes in the power of prayer. He has related several instances to me of direct answers, to earnest, faithful prayer. Last year he asked the Lord to let their firm make a certain amount of money and they would give a certain portion of it to advance His cause here on earth. They made more than the amount asked for, so paid their vows gladly. Two hundred dollars went to the Orphans' Home at Evergreen. Their pastor was not forgotten either. Besides seeing that his salary was promptly paid (most of it

monthly), many valuable presents came his way, so that his wife and children were constrained to rise up and call them blessed. Brother Pelham also remembered me with some valuable presents. May the Lord bless them all. I have only been serving the other three Churches this associational year. Kinsey, I found much discouraged, being a few in numbers and in a Methodist center, but on my first trip I found some friends that had been under my pastoral care a few years ago and soon persuaded them to put their letters in the Church (which they had neglected to do) and we have been getting reinforcements every month since. They have organized a Sunday school and much interest is being manifested along that line. One brother who never cared for Sunday school before in his life is much enthused over this one, so with the Lord's help I am expecting great things of Kinsey. Pansey is situated on the Coast Line Railroad between Ashford and Gordan. It has a large membership, but had some trouble among its members last year that greatly hindered its progress and usefulness. Everything is smooth again and I soon hope to see their efforts resumed for building a new house of worship. They already have some of the lumber on the ground. They, too, speak of starting up their Sunday school again with next quarter. May the Lord give us grace and courage to go forward. Last, but not least in my affections, I will speak of Ebenezer, the little Church two and one-half miles from home. They are few in number, but are struggling hard to get on a higher plane of Christian living. Until the severe cold weather drove them in winter quarters, they had the banner country Sunday school of this (the Columbia) Association. The ladies have organized an Aid Society, which has already bought a nice Bible for the pulpit. It is one of the few country Churches that pay their pastor promptly every month. All my Churches pay me something every month and what a help it is. Brother Barnett, you wanted to hear from pastors that had served Churches over ten years. I served Pilgrim Rest Church in this Association over twelve years and nothing but distance caused me to give it up. I could not move down there and they were getting strong enough to support a resident pastor, so with many heartaches on both sides I believe, I turned the Church over to a worthy young brother, who could go and live among them. I love those people and believe that they love me. It was among the regulars when I left it. May it always be so, and may God's choicest blessings rest on them and their new pastor. Pardon me for getting so lengthy and I will promise not to do so again soon. May the Lord bless you in your efforts to make our grand old paper all that it should be.

W. P. Stewart.

Perfection.

Let me first give you a few quotations from Wesley's sermon on Heb. vi. 1:

"Let us go on unto perfection." He says, "I do not conceive the perfection here spoken of, to be the perfection of angels. \* \* \* Therefore it is not possible for man whose understanding is darkened, to whom mistake is as natural as ignorance; who cannot think at all, but by the

mediation of organs which are weakened and depraved, like the other parts of his corruptible body; it is not possible, I say, for man always to think right, to apprehend things distinctly, and to judge truly of them. In consequence hereof, his affections, depending on his understanding, are variously disordered. And his words and actions are influenced, more or less, by the disorder both of his understanding and affections. It follows, that no man, while in the body can possibly attain to angelic perfection."

2. "Neither can any man, while he is in a corruptible body, attain to Adamic perfection."

3. "The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance, error, and a thousand other infirmities."

"Now from wrong judgments, wrong words and actions will often necessarily flow: and in some cases wrong affections also may spring from the same source."

Wesley's Sermons Vol. 3, pp. 256, 257, 258.

Now is not that a strange kind of perfection? A perfection which is woefully and fearfully imperfect.

Yet, I have been frequently asked, "What rational objection can you have to loving the Lord your God with all your heart?" I answer, none whatever. "Why should you be afraid of it?" I am not. "Why are you so averse to having in you the whole mind which was in Christ Jesus?" I am not. "Why are you so averse to having the whole fruit of the Spirit?—love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance." I answer; for all these I strive and most earnestly pray. "Why then do you object to perfection?" I do not object to perfection. I object to false views, with regard to perfection. I object to lowering the standard which God has set up. Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48.

Not merely Angelic, or Adamic perfection, for some of the angels and Adam sinned and fell; but absolute perfection. We ought to be perfect in all things, love included, even as our Father in heaven is—to be like him, and so prove ourselves to be his children.

But when that which is perfect is come, then that which is in part shall be done away, 1 Cor. xiii. 10. Dr. John A. Broadus says: "Our minds demand a perfect standard, such as the divine nature presents; and however far we may actually fall short of attaining it, yet he who is content with coming short gives no evidence that he is a child of God."

But again, I am asked "Why are you displeased with those who think that they have attained perfection?" I answer, because I find that as a rule those who claim perfection, are about the furthest from it of anybody. Sometime since I met a man on the street who said Brother Preston, I believe all the Bible that you do, and a great deal more. I said, "Well what part of the Bible is it that I do not believe?" He said, "Well I believe in a second blessing." I said so do I, and a third and fourth blessing as well. "But oh," he says, "I have received a second work of grace." I said, well some people are so low down mean that the

Lord may have to make a second trial at them.

In about two weeks after this conversation I was passing the same street and near the same spot, when just inside a shop I heard some one cursing lustily. I looked in and there was my sinless brother cursing God like a mad man. I said, well you need a third or fourth work of Grace. But he had no reply.

I object to spiritual pride, and this idea that I am good and you are mean is contemptible in the sight of God. Let us humble ourselves before God, and like Paul remembering that we are not yet perfect, let us "press toward the mark for the prize of the high calling of God as it is in Christ Jesus, our Lord." A. J. Preston.

#### From Columbia.

It was sad to us to leave Sheffield, the good friends and important work there. I feel sure, however, that the change was for the best, and we are comfortably situated now and happy in our new home. The people of Columbia received us very kindly. Our home was ready for us, pantry full of good things, chickens in the coop, etc., and best of all we believe "this is an assurance of their interest in the work." So I hope the Lord is going to use me for a good work here.

E. M. Stewart.

#### Sabbath Desecration.

Two vacant lots lay between me and my next door neighbor to the west, but the intervening space was so narrow that a conversation at one door could easily be heard to the next.

For some time my attention had been occasionally attracted by loud and boisterous talking about the house of my neighbor, but being in a crowded city where such things were not uncommon I had given no special heed to it.

One morning however, just after day break, I had walked out at my back door and on hearing the loud talking I paused to see who the participants were, when I discovered the wife of my neighbor standing with her sixteen year old son on their rear porch. The young man was doing the talking and seeing that a marked degree of feeling was being manifested I gave more earnest heed to catch the speaker's words. I'm sorry I did, for I have never been able to rid my heart of the effects of those words.

That scene still lingers, a horrid monster, in my mind. A mother; thin, pale, nervous and weak, leaning her trembling form upon the handle of the cistern pump was being made the object of the vilest, blackest, filthiest, and most profane flood of abuse that it has ever been my misfortune to hear from the lips of any being. I am too anxious for my heart's sake to forget those words myself, ever to attempt to tell in detail what they were. Let it suffice here to say that it would be impossible for me to recall a vile and obscene epithet that did not find place in that young man's lecture to his mother.

I got out of hearing as quick as possible and what occurred afterward I do not know. The enactment of that scene naturally raised in my mind a problem difficult of solution. Difficult because my neighbor was a stranger to me and I knew nothing of his home

relations, but judging from what I have related my opinion may be easily imagined. I at once assumed that this back porch transaction was only an index to some defect on the inside of that home.

But with this much assumed I was yet no nearer the solution of that difficult and perplexing problem. Over and over, I kept saying to myself "Defect within," but what is that "Defect?" From that time until the solution of that problem came, the house of my neighbor was to me only one great interrogation point, and its front porch kept me constantly reminded of these words, "What is that 'Defect' within?"

At last the solution came. It came one Sabbath morning. Strange enough too, since it was on a previous Sabbath morning that the unwelcome and perplexing question had been forced upon my mind. What do you suppose answered that question? Did I find the answer in the Bible? Did I obtain it by intruding questions upon the inmates of that home? Did I reach a solution by the application of a theory. No. I simply kept my eye upon the one who was responsible for that home. But what of the solution? Well, you may be surprised when I tell you that that problem, complicated and perplexing as it seemed to be, was answered at last by a grubbing hoe. A very ordinary tool, yet on this particular occasion serving a very extraordinary purpose.

On this Sabbath morning, when the solution to my problem came, my attention was attracted by a sound a little unusual for a Sabbath morning even though it were in a large city. On turning to see what it meant I beheld, within a few feet of the place where my problem originated, a gray haired man of some fifty winters, with his coat off and with a large grubbing hoe in hand, just beginning a day's work in his little orchard of apple trees and grape vines. All day long he continued his work seemingly unmindful of the God whose law he was so flagrantly violating, and when the sun was dipping low behind the western hills covered with modest cottages, imposing mansions and magnificent churches, I stood on the same spot from which I had beheld that previous sickening scene, and as I saw that man thus flagrantly disobeying God I said in my very heart, "Ah yes, there it is," for the same God who said "Honor thy father and thy mother" first said "Remember the Sabbath day to keep it holy," and whoever teaches his son thus to desecrate the Sabbath, at the same time teaches him to curse and abuse his mother. The young man who is reared to desecrate the Sabbath will never regard the sanctity of home.

A. W. Briscoe.

#### From Scottsboro.

I am delighted to see such a marked improvement in your paper, and I think your issue of February 10th alone is worth the price of the paper for a year. The articles "Facts about whiskey, the converted actor, the cigarette and the business man," are all very fine and should be read and re-read in every home in Alabama. I was greatly pleased with "On the sea of life," by a Judson girl. There is a brighter day for the Baptists in Jackson county, as the field is being occupied as never before by our people, and then our

Scottsboro Baptist Institute at Scottsboro is moving along nicely under the management of Bro. L. T. Grogan and his assistants. I see no reason why we should not see great results in the near future. May you accomplish a great deal through the columns of your paper. W. W. Howard.

#### These are Needed.

I need minutes of the following associations for 1903. Will some brother please send them to me?

Antioch, Arabacochee, Bethel, Bibb county, Bigbee, Blue Creek, Cahaba, Calhoun, Cedar Bluff, Cedar Creek, Cherokee county, Chilton county, Clarke county, Clay county, Elim, Gilliam Springs, Harmony, Haw Ridge, Liberty (Central), Liberty (East), Macedonia, Marshall, Mineral Springs, Mt. Carmel, Mt. Moriah, New Providence, Newton, North Ala., Salem, Sardis, Shady Grove, Southeastern, St. Clair county, Sulphur Springs, Tennessee River, Troy, Tuscaloosa, Union, Warrior, Weogufka, and Zion.

Minutes are needed from which to correct the list of ordained ministers printed in the State Convention minutes, and also in sending out statistical blanks to clerks of associations next summer. I am also frequently called on by various parties for information to be had only from these minutes. Besides a file of each year is kept, and is getting to be quite valuable. Now, "all speak at once please."

M. M. Wood,

Statistical Secretary.

Fayette, Ala., Feb. 11, 1904.

(Please send him two copies of each so that he can send me one of each.—Ed.)

#### One of the Former Editors.

I am pleased to note so decided improvement in the appearance and make-up of the paper. It is a hard task you have assigned you by the great intelligent body of Baptists of Alabama, and you are performing it right nobly. An old boyhood, school and college companion of mine was one of the first editors the paper had. He gave his life to it; died untimely from overwork. His soul, spirit and body were made a sacrifice to its interest. I allude to John L. West, one of God's purest servants among men. Since then, I have loved the paper, and I expect to continue to love it and enjoy it as God may permit me.

I shall try to get some more of my brethren to take it here. The Lord be with you in all your needs.

L. M. Stone.

Men starve as they toil in the black coal mines;  
Girls freeze as they stitch in the cold;  
But in every land where the moonlight shines  
The rumseller rolls in gold.

The laborer laboreth all his youth  
For the poorhouse when he is old,  
And many a farmer toils and fears;  
But the rumseller rolls in gold.

In a coffin of pine lies the drunkard,  
Dear,  
Under the pauper mold,  
And his orphans beg their daily bread,  
While the rumseller rolls in gold.  
—M. K. Dallas, in Demorest's Magazine.

**News Notes.**

A number of the cotton mills in Mexico have announced their intention of temporarily shutting down. The owners state that the increase which they would have to make in the prices of goods would place them out of reach of the poorer classes of Mexico, and that the manufacture of cotton goods in this country cannot be continued on the present basis.

Mrs. David I. Purser is in receipt of a \$7,500 check from the United States government for the Washington property, which has been purchased by the government for a federal building. The hotel was not purchased by the government, only the ground on which it is situated, and the building will not have to be moved until after the owner has received sixty days' notice from the government.

On account of the impossibility of defending the coast at Ying Tse until such time as a thaw permits the construction of intrenchments and forts, the Russians have prepared to retire up the main railroad line toward Mukden. There are no defenses here, and although the shifting and reshifting of troops and artillery to the small forts at the mouth of the Liao river has the appearance of an intention to defend Ping Tse and New-Chwang, the military authorities depend on an inland engagement to put a stop to the Japanese advance.

M. W. Pinkerton, head of the detective agency of that name, in a recent address, in Chicago, stated that political corruption and dishonesty among government and public officials are responsible for a large proportion of crime and criminals. He says one thieving alderman or official will corrupt hundreds of people with whom he deals. He adds: "The downfall and punishment of one man known to thousands will have more salutary effect than the conviction of a hundred petty thieves."

Somewhere between Lewiston and Lombard, nobody knows just where, three trains, one a freight and two mixed passengers, have been buried in snowdrifts for two weeks. For three weeks the railroad to Lewistown, the famous "jawbone" road of Central Montana, running 115 miles through Fergus county, has been completely blocked. Snow plows with big gangs of men have been bucking the drifts night and day, but snow falls almost daily. The missing trains have not been reached, and it is probable they will not be until a thaw sets in.

The Russian Government earnestly desires the conservation of the ancient friendship between the United States and the empire. The opinion is expressed here that the two countries are now on the eve of a better understanding of the points concerning which differences have existed. The campaign of recrimination which is progressing in a portion of the press of both countries is deprecated, and the Government here specifically disavows responsibility for the utterances of some Russian papers against the United States, which in turn have inflamed a portion of the American press against Russia.

**Preachers and Tobacco.**

"I don't read your nonsense about tobacco." Exactly so, brother. I was that way once. I didn't want to quit—had made up my mind not to quit, and I wouldn't read or listen. That is exactly what an anti-board preacher said to me! "We don't read your tracts." He didn't want to change his notion. That is exactly the way the poor sinner does: He stays away from preaching, and when he does come he won't listen. If you give him a tract, he drops it just outside the church. He doesn't want to give up his darling sins.

**PREACHER, YOU ARE NOT IN A CROWD BY YOURSELF.**

"I acknowledge everything you say about it and I could add meaner things than you have said, but." That was said by a preacher, and the "but" was followed by the remark that he expected to continue. How many poor sinners, "joined to their idols," he has wept and prayed over. How he has lamented the power of sin over men. And he a guide to poor sinners to tell them how to break away from sin. Alas! Alas! A preacher said: "I quit tobacco, because it was killing me: surely any fool ought to have sense enough to quit under the same circumstances." Another tobacco-soaked preacher sitting near, said sadly: "IT TAKES MORE THAN SENSE."

That is so. It takes grace—old-fashioned "mazin' grace" our fathers used to sing about. Won't religion help us in a struggle like this? We have been preaching that way. If the tobacco habit in the preacher is too much for God's grace, what shall we say of the liquor habit and other sins in men who are not preachers?

**TWO FRIENDS MET AT THE SOUTHERN BAPTIST CONVENTION.**

One said, "How are you, old friend?" "O," said the other, laying his hand on his heart, "I would be all right, but for this heart." His friend said, "Why don't you give up cigars, you know they are killing you." "Oh! hush," was the only reply, and one of our great preachers sat there panting for breath, and looked as if his life might go out in a moment. After the writer had told his own awful experience with tobacco, and how he had carried a

**"TOBACCO HEART"**

for several years, and how he took warning and prolonged his life by quitting, two preachers approached him and said: "Brother C., we know what that 'tobacco heart' means." "What are you going to do about it?" was asked. A smile and shrug of the shoulders was the only reply. How we preachers pray for power! We do so much need it—overcoming power.

"Doctor, how is my young friend, Jehn M—?" "Poor fellow, he is in a bad way. He is suffering from a heart trouble." "Does he use tobacco?" "Yes, I was in to see him the other day, and he told me that sometimes he smoked fifty cigarettes a day. He says he makes up his mind to quit every time he burns out a cigarette."

Said a mother, "Brother C., here is a dollar for your tract fund. I want you to keep on printing tracts against tobacco. My poor boy is almost gone from it, but I want to help save other boys." W. B. C.

**The Smoot Case.**

The Reed Smoot investigation, now in progress before the Senate Committee in Washington, is bringing out some very interesting facts regarding the Mormon Church.

It is scarcely necessary to go into details concerning the matter, but President Smith's frank confession that he had lived in open disregard of the State laws since 1890, may be taken as an evidence of what any Mormon elder would be expected to do in a crisis between his duty to his Church and his duty to his government, State or federal. The example of Mr. Smith, the head of the Church, can scarcely be regarded as one calculated to inspire Apostle Smoot with that regard for the highest civic virtues which we expect to find at least professed, if not uniformly practiced, by members of that "most dignified body in the world," the United States Senate.

It seems that since 1890 the Mormons have taken no more wives, but have continued to keep the wives which they had prior to that date, and to live with them in utter disregard of the law, encouraged thereto by the example of their chief men. And, curiously enough, these chief men stubbornly maintain that they are doing exactly right in the matter. The fact that Mr. Smoot is not charged with having more than one wife has not so much bearing on the case as the knowledge that if he were permitted to take his seat he would be the direct representative of these churchmen who boast of their disregard of the law. This is to consider the matter from its directly legal and civic side, without touching on the moral influence of a community which illegally practices a custom which strikes at the very foundation of the home, and of civilization, as we understand those words.

The system of polygamy makes for the degradation of womankind, and mankind; as in such relations the woman is man's slave, and man can feel but little respect for her. If Apostle Smoot is unseated, however, it will scarcely be because of any proved moral or ethical shortcomings of his own, but because it will have been shown that through his connection with a Church whose officers encourage law-breaking he is not himself fit to be a law-maker. —Atlanta Journal.

**Facts About Siberian Railway.**

St. Petersburg to Vladivostok—5,700 miles. Moscow to Port Arthur—5,500 miles. Harbin to Vladivostok—400 miles. Harbin to Port Arthur—550 miles. Cost, \$500,000,000. Built by the Russian government. Present czar, Nicholas II, turned first earth at Vladivostok May 19, 1891. Gauge—5 feet. Rails, 54 pounds to the yard. Standard in America, 90 pounds. Single track throughout.

Route—Moscow to Irkutsk, capital of Siberia, across or around the southern end of Lake Baikal; thence (old route) by rail to Seretensk, by boat, the Amur river to Khabarovsk, and by rail to Kaidalovo; thence by new Chinese Eastern Railway to Harbin; thence east to Vladivostok, or south, via Mukden, to Port Arthur and Dalny.

**Birmingham Notes**

The work grows apace at the Bessemer Pipe Shops and had good services Sunday afternoon.

At Woodlawn Pastor Blackwelder preached in the morning on "The Wise and Unwise Builders," and in the evening on "Conversion of Nathaniel."

At East Lake Dr. Shelburne's morning topic was "Denominational Loyalty." The evening topic was "The Responsibility of the Watchman."

Park Avenue Church had Pastor E. Lee Smith's services at both hours, a good Sunday school and very interesting B. Y. P. U.

At the Brighton Church Pastor Percy C. Barkley preached at the morning service from Gal. vi, 7-8, and the evening service they were pleased at having Bro. T. M. West from Howard College, with them.

First Church, Avondale, had Rev. Geo. E. Mize in the morning who gave a good missionary sermon. At the evening service Rev. Frank Willis Barnett gave a strong address on the evils of the betting and gambling in the Jones Valley.

Dr. A. C. Davidson preached at South Side at both hours. At 11 a. m. on "The Constraining Motive for Service," Luke xv, 1-7, and at 7:30 p. m., "The Old Story Ever New," Acts xii, 1-11. Three members received by letter.

Wylam Church had two good services. Pastor J. W. O'Hara officiating at both. His morning subject being "A Christian Witness," Acts i, 8. The evening topic was "The Parable of the Sower."

At Fountain Heights there was a good turn out at both services. Pastor Walter S. Brown preached the fifth sermon in a series on "Soul Winning," being "The importance of personal effort for souls," Luke xv, 6, and in the evening on "The Lord's Death, 1 Cor. xi, 26."

First Church had the usual services with good congregations in spite of the rain. One received by letter.

The friends of Dr. D. I. Purser under the leadership of Dr. J. D. S. Davis have decided to put in a suitable memorial to Dr. D. I. Purser as a monument to his good work in Birmingham and vicinity. The baptistery will probably be selected as such a memorial. Mrs. D. I. Purser will select the design in connection with the architect.

The Pastor's Union held a very important and interesting meeting this week. The Committee on Sabbath Observance made a report and recommended the appointment of one hundred leading citizens, who together with the pastors of the district, would form a permanent organization for the purpose of seeing that the laws are enforced, especially Sunday laws and laws against gambling and all immoral practices. The discussion was spirited and very interesting and surprising to some. This is only the beginning.

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**Order of Publication.**

The State of Alabama, Jefferson County, 3089. In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

Jessie P. Hanson vs. Thomas R. Hanson. In this cause it being made to appear to the Court by affidavit of Complainant that the defendant Thomas R. Hanson has concealed himself so that process of subpoena cannot be served upon him and that his residence is unknown and further that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the court that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks requiring him, the said Thomas R. Hanson to answer or demur to the bill of complaint in this cause by the 18th day of March, 1904, or in thirty days thereafter a decree pro confesso may be taken against him.

Done this 5th day of February, 1904.  
John O. Carmichael,  
Chancellor.



**To the Home Lovers of the South.**

The glory of our southern civilization has ever depended upon the character of our home life. The great men of southern origin who shine as stars in our national skies have been the products of our southern homes. Whatever attacks the home life attacks the real source of the power of our country. The greatest foe of the home life today is the licensed saloon. There are other evils in the land, but there are none which are more destructive to the happiness of our home life than the licensed saloon. The business of the saloon is to make drunkards. In making drunkards, it makes paupers, lunatics, thieves and murderers. Of necessity, therefore, it increases taxes, fills our asylums, prisons and penitentiaries, and brings poverty, sorrow and anguish to wives, mothers, and children. Moral suasion does not affect the drunkard-maker nor banish the saloon. Christian citizens must combine together and form a solemn league and covenant that they will do everything in their power to take from the saloon the protection of the law, and to make it an outlaw in name as well as in fact. The American Anti-Saloon League has the single motto: "The Saloon Must Go." While fully aware of the importance of other things and of other methods in temperance reform, the League has centered all its efforts on one thing—the abolition of the saloon. The League has already been organized in many States, and is doing great service in the three great branches of its work—agitation, legislation and law enforcement. In every State where an organization has been effected, great good has been accomplished. The League is the organized temperance sentiment of the Churches expressed in action. It drags no Church into politics, but combines the people of all Churches in a League to secure advanced legislation and law enforcement in all our States.

The South has already made great progress in the redemption of its people from the saloon. A thoroughly organized effort on non-partisan lines will bring the victory throughout our Southland. At the National Convention of the Anti-Saloon League held in Washington, December, 1903, a committee was appointed consisting of Rev. G. W. Young, D.D., of Georgetown, Ky., Rev. Jas. Cannon, Jr., Blackstone, Va., Edgar E. Folk, D.D., Nashville, Tenn., and General Superintendent P. A. Baker, Columbus, Ohio, to confer as to the advisability of holding a Convention in some central part of the South to advance temperance sentiment and to secure united action of the South in the passage of legislation in the National Congress. It has been decided to hold this meeting at Atlanta, Ga., April 19-20th. It is earnestly desired that there shall be a gathering of the representative temperance workers of the South at this meeting. Leading workers will be present to make addresses to arouse sentiment and to discuss plans for the great advance which we hope to make. All temperance workers will be recognized as members of the Convention, whether they be Democrats, Republicans or Party Prohibitionists, whether they be Baptists, Methodists, Presbyterians, Episcopalians, Disciples, Lutherans, Quakers, Catholics, Jews, etc., whether they be Good Templars, W. C. T. U. workers, or affiliated with any other

temperance organization. The Anti-Saloon League is a union of all the forces fighting for the salvation of the home against drunkard-making. Let us come together in a great meeting that the people may see that we are in earnest, and that all minor differences sink into insignificance in the presence of this great foe. For further information write Supt. P. A. Baker, Columbus, Ohio.

Your brethren for service against the saloon,

G. W. Young,  
Edgar E. Folk,  
Jas. Cannon, Jr.,  
Committee.

P. A. Baker, Genl. Supt.

**Alabama at Jerusalem.**

The Baptists of Alabama will be well represented at the International Sunday School Convention which meets in Jerusalem next month, and the inspiration that will be received by the five delegates from this State as a result of their visit to the Holy Land will tell for good in after years among the people of their respective localities, and the State as well. Dr. J. L. Thompson, President of the State B. Y. P. U., and W. E. Pettus, a prominent business man and leading Baptist of this place, departed Saturday morning for New York from which place they will sail on tomorrow with the distinguished body of delegates for the earthly promised land. Mr. Hart, the Mobile delegate, was once a resident of this city and Dr. Thompson was a former pastor here, hence this city's interests at the great distinguished Convention will be well taken care of.

Rev. Walter M. Murray, pastor of the First Baptist Church, suffered an attack of la grippe last week and was unable to fill his appointments Sunday, hence his sermon on "Crime and Its Remedies" was postponed.

As a reminder don't forget that the State Convention of the B. Y. P. U. will be held here on the 6th and 7th of next month. You are cordially invited and expected to be present. Dr. John T. Jones, president of the local union and chairman of the local entertainment committee, announces that plenty of homes have been secured from you and the best that Huntsville has awaits you. All delegates should send him their names at once.

J. E. Pierce.

A report received at Shanghai, ostensibly from an official source at Tokio, says the Japanese have taken possession of the Russian telegraph line to Vladivostok, thus cutting off that place from the outside world. Information also comes from the same quarter that a considerable section of the Transiberian railway has been destroyed. There is no war movement at Port Arthur, according to advices received at St. Petersburg.

With President Smith of the Mormon church again on the stand for the defense, the second week of the investigation of the Smoot case opened today before the senate committee on privileges and elections.

**SELF-PRONOUNCING COMMENTARY ON SUNDAY SCHOOL LESSONS FOR 1904.** by REV. J. N. COON, many years S. S. Editor The Standard, Chicago. HELPS right to the point. Small in size, but large in suggestion. Daily Bible Readings, Topics of Young People's Societies, with Benediction, etc. Pocket Size. 128 pages. Linsen 25c, Morocco 50c. Intermixed for Notes 50c, postpaid. Stamps taken. Agents Wanted. **622 W. NOBLE, Lakeside Bldg., Chicago.**

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## Field Notes

### From O'Neal.

This is one of the most destitute fields, so far as Baptist preaching is concerned, that we have in the State. Myself and one other ordained Baptist minister is all the pastors there are in this county. This is a fine country and it is densely populated. We have a number of Church organizations, but no one to look after and encourage them, hence others are taking the field, especially the Campbellites.

I have been preaching some in this county for six years. I have been located here for two years. I am pastor of three Churches now and have been supplying Athens one Sunday and Sunday night since Brother Curry resigned. I am pastor of Mt. Pisgah. Since I have been with them they have finished them a good neat house of worship and it is all paid for. I have been pastor of Temperance Oak two years. When I went there they had only the hull of a house, last year I got them to ceil their house. I have also been pastor at New Hope Church since last May. This little Church is a little over a year old. When I commenced work with them they were homeless and houseless and only twelve in number. Now we have sixteen. None thought that they would ever be able to build, they themselves would sometimes become doubtful of it. But thank God their motto is: "Go forward" and they have a "mind to work." So last summer the matter of building was talked and they decided to make the effort. They got the frame up in August, and this winter they have pushed the work. Now they have their house hulled in and ceiled overhead. Last Sunday was a happy day with that little band of workers, when we met and held two services in their new house. They are talking of plastering the walls, and when it is finished it will be the neatest country Baptist church building in the county. So far it is all paid for. They have an evergreen Sunday school, and a prayer meeting. All told they are as kind and loveable a people as we have ever preached to in life. To God be all the praise. W. T. Cobbs.

### From Goodwater.

Saturday, Feb. 30th, was a bleak, cloudy day in the little town of Goodwater; nevertheless a large Sunbeam burst through the clouds and dazzled us with its splendor, attracting a host of little Sunbeams, who looked with admiration at the large one.

How much we appreciated Mrs. Hamilton's visit here. It is well to know Christ's great ones. They put oxygen into the moral atmosphere, give us new insight, fresh courage, purer faith, and by the impulse of their example, inspire us to nobler life. Long will the aroma of her presence linger with us. The Board is doing a wise thing in sending help to our weak societies. Mrs. J. R. Gilbert.

### From Sulligent.

Our church at Sulligent has lost several valuable members during the past twelve months. Some six or more by letter and two by death. Just one year ago today we buried an excellent young Christian; and one, too, who possessed

such a strong and abiding faith in her Lord. I refer to Mrs. Clarence L. Woods. Yesterday we buried her husband, Dr. Clarence L. Woods. His was a short life, some thirty years. He gave promise of being an exceedingly useful man in his chosen profession, viz: the practice of medicine. He at an early age, established himself as a sympathetic and safe practitioner, but soon had to retire on account of his failing health.

During all his disappointments, bereavements and afflictions he was comforted and strengthened by that trust in his Savior, which he exercised some twelve years ago during a meeting which was conducted at Shiloh Church by the pastor, Bro. Wm. C. Woods, assisted by Brother Glenn of blessed memory. At that time Brother Glenn was one of the district missionaries of our State Board of Missions. As his pastor, it was my privilege to visit him and pray for him, and never did I hear him murmur or complain because of his affliction. He died as he had lived, with a strong faith in Jesus.

Quite a large concourse of people, consisting of loved ones and sympathetic friends, gathered at Shiloh to pay their last tribute of respect to this faithful servant of God. Bro. W. C. Woods, who baptized him, assisted the pastor in the service that was held. What a comfort to God's people in such a time is the doctrine of the resurrection. Blessed hope that in Jesus is given.

J. E. Barnes.

### From Carlowville.

I preach my last sermon here next Sunday. Have been here three years, and during that time about a hundred have been added to the churches composing this field. They do about five times as much for the cause of missions as they did when I came here.

I have accepted the church at Newton, Ala., and will begin work there the first of March. Please change my paper to Newton, and count on my working for the paper in my new field as I have done here.

The people here have been very kind to us, and I do hope God will send them a good pastor real soon.

W. J. Ray.

### From Chester.

We have preaching on the first Sunday in each month by our pastor, C. L. Eiland. A good and faithful Baptist and a good pastor. We are six miles from railroad, and if you or your field editor could visit us we would be glad to meet you. At Dozier we will soon have a new house of worship. May God bless you and the old Alabama Baptist. W. J. Hooks.

### From Brother Wear.

While I am loath to give up my work in college and the pastorate of Compton Hill Baptist Church, and while I shall sadly miss the warm throbbing Christian hearts of her members and their influence, I pray God's blessings on them in finding a man for the place. No better people ever lived, and none more interested in the spread of the Gospel of Christ.

It will be remembered that about four months ago the field was only an

independent mission field supporting independent of any church one of the boys from the college or paying him for time spent in preaching for them. Now it is an organized church doing a fine work. My field at Leighton is one with bright prospects being situated in the Tennessee valley. Her members are strong in the faith and feel the pressing command that they must be witnesses for Christ.

Wallace Wear.

The figures furnished by Brother Crumpton last week for Home and Foreign Missions have been changed. In one week they have been reduced nearly \$1,000.

That is encouraging. Remember only six weeks of the Missionary year remain.

### The World-Wide Circulation of the Bible.

By David James Burrell, D.D., LL.D.

The centenary of the oldest Bible Society in the world is an event of universal interest, even for those who decline to receive the Scriptures as, in any singular sense, the Word of God. One thing is perfectly clear: during the 100 years of the life of this and kindred organizations the numerical conquests of true religion have been greater than during the entire eighteen previous centuries of the Christian era. If this is not a mere coincidence, which of course it is not, how shall we account for it!

Jesus Christ came into the world to set up a kingdom. In the three years of His ministry He indicated very clearly to His disciples how that kingdom was to be established. After His resurrection He came back and remained for a period of forty days, during which He took occasion to mark out the plan of campaign. This was enunciated with great distinctness and particularly on the day of His ascension: "Go ye into all the world," He said to His disciples, "and evangelize!"

To evangelize is to preach; and the subject-matter of preaching is the Word. The world is to be saved by the dissemination of the Word of God. In Paul's outline of the equipment of a Christian soldier he mentions many pieces of armor, but only one arm, to-wit: "the sword of the Spirit which is the Word of God." The Church goes forth to universal conquest armed with the Scriptures alone. The success of missionaries and teachers in "the regions beyond" has always been and always will be measured by their loyalty to the Scriptures as the instrument approved of God for the salvation of souls.

The Nineteenth Century has been called "the age of new forces." It might better be called the age of new applications of old forces. Steam and electricity are old as the history of the world; but they have been trained and harnessed in ways our fathers never dreamed of. The Scriptures are no more potent today than they have ever been; but during the last century the Church has realized, as never before, the importance of using them as the instrument honored by the Holy Ghost in the evangelization of the world.

The followers of Christ are not required to save souls; only to use the divinely appointed means of salvation; that is, to spread abroad the Scriptures as "the Gospel" or message of divine grace.

If we do that, God will do the rest. Here is His promise: "As the rain and snow cometh down from Heaven, and returneth not thither but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My Word be: it shall not return unto Me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it."

The mode of procedure, therefore, is perfectly plain. The Church has been a long time waking up to the fact that her obligation is to bring God's Word to the knowledge of all, even to the remotest parts of the earth. So long as there is a single soul without the knowledge of the Scriptures the great commission is unfulfilled. When the Bible is in the hands of every one, we as God's people shall be in a position to put Him in remembrance of His promise and look for the springing up of converts "like willows by the water-courses." But never until then.

Meanwhile the Bible Societies which publish and circulate "the Scriptures without note or comment," and Tract Societies, which provide evangelical and non-sectarian literature based on those Scriptures, are the Church's invaluable sources of supply. And preachers and missionaries who appreciate the business in hand are content to set forth the Scriptures according to the divine ordinance, lean hard on the great promise and confidently leave the result with God.

There is no question as to His faithfulness. The only doubt arises from the narrow apprehension of God's outlined method on the part of His self-opinionated people. There are some who apparently want to take the business of soul-saving out of the hands of God. There are others who, not believing in the saving power of the Scriptures, look for the world's redemption in some other way. And there are still others who, appalled by the fact that after nineteen centuries there are still twelve hundred millions unevangelized, wonder whether the world is to be evangelized after all.

It seems clear that God is only waiting until His Church shall take Him at His Word. When His people have heard Him say "Go!" and are agreed in believing that He meant it; when they have gotten hold of His promise as to the efficacy of the Word unto salvation and are prepared to act upon it; when they have gone out to conquest, bearing with them the Sword of the Spirit, and occupied the strategic positions of all pagandom, He Himself will interpose, buttressing our faith with His omnipotence, and the world will be converted "A nation in a day."

### Some Lives that Have Greatly Influenced Me.

As memory runs back over the past I cannot recall when I first entered the Sunday school of the "Old Pleasant Hill Baptist Church" in Dallas county. But the influence of the lives and teachings of the teachers of that school from that early period, whenever it began until I was about seventeen years of age, and left for Howard College, was great and lasting in my life. Who my first teacher was, or how many I had during that period, I fail to remember. But there were two whose names and faces I very readily recall. The first of these was Miss Minnie Caffey, who afterwards married a rela-

tive of mine, Mr. John Cobb. She was not a brilliant woman, but she had the happy faculty of stimulating her pupils to study God's Word. Blessed are the Sunday schools who have teachers who love the work, master the lesson, text and connecting passages, and then can stimulate each pupil to become a student of God's Word.

Our class was not very large, probably eight or ten; and consisted of boys and girls whose ages perhaps ranged from twelve to fourteen, or thereabouts. In connection with the lesson, we memorized the memory verses, and quite a number of different passages from God's Word. Then again our teacher would require each pupil to memorize and recite a verse with the word love, or repent, or believe, etc. A large part of the Scripture I can repeat from memory today I learned while under the instruction of this faithful and consecrated teacher. We only had her instruction for about one year, when God called her home. The faithful work she did on that class will tell not only for time, but for eternity.

The next teacher in that school, whose life and teachings proved a great help to me, still lives, and is a deacon in the Church. I refer to Mr. P. Hamilton. He is a very quiet and modest man, and made an excellent teacher. Unfortunately for him and for the school he has not been, during the years since then an active worker in the school all the time. I believe it was the last time I saw him, and was with him in his hospitable home, I told him of his gift as a teacher, and how much help he was to me in those early days. He seemed to take courage, and I trust since then, has taken up this active work again.

Those days, the days of my boyhood on the farm, were blessed days. How little did I think while studying God's Word under those earnest servants of God, that some day God would by His Spirit lead me into this great work of trying to teach men the way of life, and comfort, develop and lead His people to higher planes of Christian living and usefulness. How little did they, perhaps, think how much they were helping boys and girls to find the Savior, and the work that God had in store for some of them.

I am so glad that our Sunday School Board at Nashville is pushing this great work of teaching the young as well as the old, and may it be blessed of God in arousing His people very greatly along this line. As pastor of county, town and city Churches, I have found it a difficult matter to get the Churches to take hold of the work and push it in His name and for the salvation of souls. And while now and then I have found an earnest Christian man or woman who loved the work and took a real interest in it, still the majority have not seemed to realize the great opportunities God was giving them in this work, nor the vast possibilities of the work.

May God richly bless the faithful ones who through the years have greatly helped me, in the Sunday school work, and created in me a real love for the study of His Word.

J. E. Barnes.

Sulligent, Ala.

#### A Correction.

I wish to state that while I am a Baptist and belong to the Missionary

Baptist Church, I would love to correct a statement made in the issue of Feb. 17, 1904, stating that Rev. A. F. Loftin was at this post Feb. 14, 1904, and had Brother Baily to preach, which was wholly untrue. It is true that I was at Pleasant Ridge that day and preached the best I could under the circumstances, and also met Brother Loftin and was glad indeed that I did, as I had heard so much about him and am also a rather light weight and light complected man, and as I thought that I had met one of the most pleasant young preachers I had ever met in my life, as he met me so much like a brother. But I wish to state that brother Loftin did not preach here as it was not his appointment, but mine. It was not on his preaching day at all. I sent the appointment and filled it just as I generally do. I wish to say that I am not insulted at all, but I love for things to have the proper sound. It might have been truthfully said that Brother Bailey was at the Pleasant Ridge Church according to appointment, preached a good or sorry sermon. If I had gone on with Brother Loftin they might have gotten me to preach for him. Of course I reckon him the pastor of the Church and a good one. He did not preach for me that day sure, but God did.

Rev. D. A. Bailey.

#### In Memoriam.

Annie Jennette, daughter of W. A. and Minnie Pratt Harvey, was born Dec. 31, 1900; died Feb. 23, 1904. Her sudden death and attending circumstances have saddened many hearts.

It was a pleasant afternoon and the children were playing in the yard, and the mother stepped out to a store near by to do a little shopping. Jennette left the other children unobserved and went to her mother's room in the grate of which a little fire was burning, the grate being guarded by a screen. The child's clothing became ignited, and before help could come she was fatally burned, death relieving her of her suffering a few hours later.

It does indeed seem a dark mysterious Providence that would permit such a thing to occur, and the blow was a crushing one to the fond parents; yet we know that such a thing could not occur without the Heavenly Father's permission. And we know that "all things work together for good to them that love God," and those parents love Him. That His grace may sustain and comfort in this their hour of deepest affliction, is the prayer of many sympathizing friends.

"He walks with you, that angel kind  
And gently whispers 'be resigned.'  
Bear up, bear on, the end will tell,  
The dear Lord ordereth all things  
well."

Their Pastor.

#### Work in Cuba.

Every intelligent Southern Baptist knows of our Home Board's work in the Island of Cuba. A committee of the Board consisting of Judge George Hillyer, Dr. E. L. Connally and Secretary B. D. Gray, visited the island recently and made a thorough investigation into our work, spending two weeks going from place to place where our Missionaries are located, beginning at Havana Jan. 21st. Most of the time we were together for the sake of mutual counsel and that we might have

the assistance of Bro. C. D. Daniel, who knows the entire work most thoroughly, and acted as our interpreter. On one or two occasions we separated for the sake of despatch in our work.

#### GUANABACOA,

is a few miles across the bay from Havana where Pastor M. M. Calejo is hard at work. The chief difficulty is the indifference of the people and our need for a house of worship. The field is one of difficulty and yet one of importance. Pastor Calejo is doing faithful service. This town has the disadvantage that all small towns have with larger ones in being near to Havana. Still, faithful work will bring good results. At

#### PINAR DEL RIO,

we found Pastor G. Cardenas in good shape with indications of solid work in his Church. His school is doing well. A number of pupils recited long chapters of the Bible from memory and the atmosphere of the school was distinctly religious. Pinar del Rio is the capital of a Province of the same name and a very important place, recently exalted into a bishopric by the Catholics who have a handsome church. A splendid academy under the control of the government, and the beginning of what promises to be an excellent agricultural school are both located here. This is the great tobacco district and is growing rapidly in wealth. Baptists are the only Protestants in this town. Property is increasing in value and the great need of the Baptist Church there is a house of worship. Our Church there has in bank a building fund of \$150. Now is our time to buy and build. The whole Province of Pinar del Rio is open to us and there are several towns that we ought to enter immediately.

#### CIENFUEGOS.

At Cienfuegos Pastor O'Halloran has done good work. It is a very important city of 25,000 or 30,000 people. In this harbor, a most commodious and beautiful bay, Admiral Schley at first thought Cervera's fleet had hidden. The American Consul was very courteous to our committee and tendered his friendly services. Here we spent two nights and a day very profitably. Secretary Gray preached the first night, and Judge Hillyer and Dr. Connally spoke the second night to good congregations. The music was very delightful. A number of the members are quite intelligent. One of their brightest deacons has the ministry in view. The school conducted in connection with the church is prosperous. A house of worship is a necessity. Property is high and will increase in value, hence there ought to be no delay on our part in buying and building. The people are very much elated over the Isthmian canal as this great port is nearest of any on the Island to Panama and will doubtless be greatly profited by the construction of the canal.

#### RANCHUELO.

A small place of 30,000 people some twenty miles north of Cienfuegos in the sugar district is Ranchuelo. A year ago the church was organized by Brother O'Halloran and now has about eighty-five members among whom are the ex-Mayor of the town, seven of the twelve public school teachers of that district and a number of the best citizens of the place. Baptists are the only religionists on the ground, not even the Catholics have a church. It is our supreme opportunity there. The work is being greatly blessed. Eighty-five members in one year with two bap-

tists the night we were there, a lot offered by one of the members for a church building site and an enthusiasm on the part of the members to build a house of worship—all these things say to us "go in and possess the place." Two thousand dollars would give them a splendid plant for that place, and if some individual or Church in the States would give \$1,000 we believe that the people at Ranchuelo could be induced to give as much. Will not somebody, or some Church, come to the rescue?

#### SANTA CLARA

is the capital of Santa Clara Province and a beautiful town with a noble public square, beautiful buildings and a thrifty city. Of course Catholics are on the ground with a great, magnificent building. Our Methodist brethren have bought property here and are doing well. The pastor of our Church is Rev. A. U. Cabrera, a man of culture, a graduate of the University of Havana, a hymn-writer, a musician who furnishes music to his own hymns, a man of God, devout and energetic, who has a spirit of revival in his Church, baptizing three converts the night we were with them. The outlook there is good. Their greatest need is that of a house of worship. A valuable piece of property could be had now at a reasonable figure for such a place as that and it would at once establish our cause with the people. There are marks of intelligence in his congregation, and he is doing excellent work.

#### SAGUA LE GRANDE.

Outside of Matanzas and Havana the most beautiful town we saw was Sagua le Grande. A few miles from the northern coast, it is, therefore, an important trade center. There Dr. Rodriguez, a very intelligent and accomplished physician, is the nominal pastor who gives most of his time to his medical profession. He, however, is a great force for us. Brother Barrera, the missionary assistant and the virtual pastor, is a man of character. Some are very anxious for a house of worship and are making monthly contributions of \$25 as a building fund. A beautiful lot that they have in view should be bought at once before prices rise. The first, and only, public school building of the American type is at this place. The people are progressive and a great future is open to our Baptist people in that important center. Let's give them in time, and that as soon as possible, a house of worship.

#### COLON.

Towards Matanzas from Sagua le Grande is Colon, named of course, for Columbus, the Spanish being Christopher Columbus instead of Christopher Columbus. The Methodists have a neat chapel in this place. Our Baptist people are doing well under the leadership of Pastor Carbonell. A large attendance was on hand the night that we were with them and the services were greatly appreciated by the congregation. An excellent young man was examined for the deaconship and set apart for that work. The examination by Pastor Carbonell was thorough and the candidate evinced a remarkable intelligence and knowledge of the Scriptures and Baptist doctrine. The same story must be repeated here—the need of a house of worship. It would greatly help to establish things.

#### AT MATANZAS.

Which is claimed by many to be the

(Continued on page 15.)

# Alabama Baptist,

Established 1874 and Containing  
The Baptist Gospel,  
The Baptist Herald,  
Southern Baptist.

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REV. FRANK WILLIS BARNETT, Editor and Owner  
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REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

## READ THIS.

Obituaries: 100 words free. Enclose one cent for each extra word.  
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Changes: Give old and new address.  
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## A Great Stimulus.

No stronger stimulus can come to a Christian who, while performing his religious duties amid serious difficulties, is tempted to sometimes give up in despair, than the renewed assurance that God is verily with him, and, when necessary, will smite interfering opposers. In reading Old Testament history we have frequently noticed that the prominent leaders of God's people, although at times meeting malignant opposition from the enemies of the good cause, were vigorously stimulated by God's assuring them that He would fight for them, and therefore they would be victorious. We see a special instance of this fact in the case of Nehemiah, at the time of his rebuilding the walls of Jerusalem. Perhaps no one, in Old Testament times, was more mightily and persistently combated by evil-minded men than he was. He and his helpers had to fight every foot of their way in prosecuting that work for the Lord. Here are words which give some insight to the stern difficulties with which they had to contend: "They that builded the wall and they that bare burdens laded themselves, every one with one of his hands wrought in the work, and with the other held his weapon; and the builders, every one had his sword girded by his side, and so builded." How vastly different was that situation from the one at the time when Solomon built the temple! Solomon and his thousands of workmen had everything to favor them; but Nehemiah and his men had to constantly fight enemies right in the midst of their work. But note what Nehemiah said: "Our God shall fight for us." And God did fight for them; and a realization of this fact was a great stimulus to the loyal Nehemiah and his true helpers. We may believe that had it not been for that bracing stimulus the good leader would have often felt that he could not continue his work. Even as it was, there were times when he felt weak and weary. In one of his prayers he said: "O God, strengthen thou my hands." And God did strengthen him in heart and hand. We, too, should be stimulated by the thought that God is with us, to fight for us, if we are really doing what He wants us to perform.

## To the Baptist Laymen of Alabama.

Dear Brethren: We want to call your attention to a matter of more than ordinary interest and hope you will lend us your ears. We have organized the Baptist Ministers' Benefit Society, so as to furnish a little cheap insurance

for our hard-worked preachers—many of whom carry no other insurance.

Provision is made in our constitution for the admission of generous spirited laymen who might be willing to pay the fees, but receive none of the benefits. A number of these have already become honorary members by paying the small sum of \$1.

An annual fee of \$1 and a \$2 assessment on being notified of the decease of a beneficiary member is all the cost. If you should receive the news that a useful preacher had fallen and some one would undertake to secure two dollars from a number of active laymen for the bereaved family, hardly one would be found who would refuse the request. But it is hardly probable any one would trouble himself—if he should, it might become embarrassing to every one connected with it. An expression of sympathy would be all that would come of it.

This movement asks you to pledge in advance what you would cheerfully do if asked, after the death of the preacher. An opportunity is thus offered you to do the most unselfish act of your lives.

Ministers of the gospel are not in position to make money. The nature of their calling precludes anything of the sort. Their lives are almost wholly given for others. Many times their families and their temporal interests are necessarily neglected. A gift of a few hundred dollars to the grief-stricken family when the husband and father was taken away would come as a precious boon. The gift would be doubly precious because it came from a band of beloved brethren who made the gift as unto the Lord. "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

Shall we enroll your name as an honorary member of our Society? If so, do not delay but correspond at once with the Secretary-Treasurer.

W. B. Crumpton, President.

W. J. Elliott, Secy-Treas.

Montgomery, Ala., March 4, 1904.

We publish the above on the editorial page because of its great importance and we print below a letter which shows the needs of a Baptist Ministers' Benefit Association. If the Baptist laymen of Alabama really understood the situation hundreds would be ready to join. Think of the letter of the dear old servant of God who loving his paper wants it stopped because of want. Of course we will gladly send him the paper free as long as he lives.

## Old Age and Want.

I have just read in your paper of Feb. 10th, Bro. W. J. Elliott on paying the preacher. I am the old horse turned out to die. I have not been able to do a day's work in six years.

I commenced in the pioneer ministry in South Alabama and Florida in 1859. I have read Talmage and others on the trials and hardships of pioneer preachers, but have never read one that equaled mine. I have preached to people nearly grown that had never seen a preacher before me. I have been in perils on land and in perils on the water.

I have dreaded for years what is now upon me. Old age and want. I have read with interest all I could find in the papers about providing for the worn-out ministers and Confederate soldiers. Let the above explain why I want my paper stopped.

## EDITORIAL PARAGRAPHS.

Rev. J. L. Gross of Selma, will preach the Baccalaureate sermon at Howard College.

Rev. T. T. Martin is assisting Rev. W. J. E. Cox, D.D., in a meeting at the St. Francis Street Baptist Church, Mobile. We pray God's blessing on the meeting.

The Anniversary and Trade Edition of the Washington County News, published by W. A. Moseley at St. Stephens, contains sixty pages containing a review of the county, its resources and advantages; something of its people and business interests, and a number of illustrations. We congratulate the editor and proprietor on his enterprise and trust that the people of his county will give him a generous support.

We are indebted to Rev. J. W. Raglin of Warrior, for a copy of the Mineral Springs Baptist Association, held at Liberty Baptist Church. Brother Raglin is in thorough sympathy with the organized work and we enjoyed having him visit our office and tell us of his work. We greatly enjoyed our visit to the Association last fall. As yet we have received copies from only about one-half of the Associations.

The Atlanta Constitution says: More than \$3,000 in cash, a solid gold watch, a diamond ring and a handsome antique rug were the results of a collection taken up Sunday morning at the meeting of the Tabernacle Bible Conference. The proceeds will be used for the enlargement of the tabernacle building, and work will be started on the improvement as soon as the Conference is ended. Dr. Broughton stated yesterday that plans will be obtained from the best architects and within the near future actual work will begin. It has been found that the immense structure is far too small to hold the multitudes that crowd within its walls, and immediate steps will be taken to remedy the matter.

We congratulate Dr. Broughton on the wonderful growth of the tabernacle and pray that it may be greatly used of God in upbuilding His kingdom.

The Biblical Recorder is always eagerly opened by us for we are sure to find something worth reading, for its editor thinks clearly and fearlessly and expresses himself forcefully. We reproduce elsewhere his leading editorial in last week's issue, "On the Political Mission of a Religious Newspaper." Any one who knows the fight made by Brother Bailey in North Carolina for civic righteousness will understand why he has made some political enemies. It is time to attack evil in public life even though politicians denounce and the secular press reads lectures on the sphere of a religious paper. We have been speaking our mind quite freely against saloons, gambling and Sunday closing, and already have been warned to go slow, but we expect to plead for civic righteousness. The ballot is an effective way in which to back up the gospel. We need more men who are willing to sacrifice time, money, and business in order to create a sentiment strong enough to cause those in office to execute the laws against evils which are making our municipal life a reproach.

## Hidden Treasure.

Incidents now and then come across our pathway to remind us that God is ever busy taking care of His own, and opening the way for those to believe whom He has called to eternal life. In the sixth moon one of our missionary families was resting and recuperating for a few weeks at a temple on the side of the Sacred Mountain, Tai San. One day an elderly woman stopped at this temple on her weary pilgrimage to the summit, and in reply to questions, told her story. She was the servant of a Mandarin's wife in a city several hundred miles distant. She had come with provisions and money to last her for six or eight months, and great rolls of incense to burn to the goddess of the mountain. She went her way up the mountain, burnt incense and gilt paper (representing money) to her heart's content, and returned to find lodging in the same temple with the missionaries. The story of the Cross was told her—she drank it in eagerly. She had been a devotee all her life, spending all her earnings on service to the gods made with men's hands. This religion was different—there was a reality about it—and the salvation it offered was not a dreamy, intangible something that no one could vouch for. Eagerly she drank in the story of redemption through Christ—of eternal life—of the resurrection—of the new birth. After the missionaries came down to their home in the city she came and remained a week with them, attended Christian services, and seemed deeply in earnest to find this great salvation. Sometimes she came down from her temple lodgings, five miles up the mountain, on Sunday morning, and after services returned, but she usually remains Saturday or Sunday night at one of our houses, and goes up the next day. She fully believes like the man who found the treasure hidden in the field, went and sold all he had and bought that field, so she has given up all for this great hope of eternal life. She expects soon to be baptized and is filled with joy and gladness. She said to me last Sunday, "I think I am born again—all seems so bright and happy." Some time before she said: "God is my Creator, my Preserver, my Lord, I owe Him honor, reverence, obedience. But it is love I feel for Jesus. He suffered for me, died on the cross that my sins might be done away with and I may have eternal life—I love Him." She seems to have no care or fear of the consequences of the step she is taking in leaving all and following Jesus. She came partly also to worship for her mistress, who too is a devotee. But she says: "I cannot sin for her any more than I can for myself. If she sends for me in the spring, as she promised I will go back and tell her what I have done, and what I have found, and urge her to do likewise. If she does not send I will go back to my old home, in the opposite direction (also two hundred miles distant) and tell my only sister and others about this eternal life."

Many thanks for the continued visits of the Alabama Baptist. Often in it I see familiar names of persons and places, and it forms a link with the dear old home of childhood. One by one the old standard bearers are falling—one by one gathering in the land of joy above. Among others my dear old friend and preceptor, Dr. E. B. Teague has joined the throng above in the past year.

M. F. Crawford.





Before Treatment After Treatment  
**Cancer Cured.**

Searcy, Ark.  
Dr. R. E. Woodard, Little Rock, Ark.  
Dear Doctor:—The cancer on my nose is entirely well. I only had to use your famous oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others who are suffering should know of this. Yours gratefully,  
Mrs. L. E. Pace,  
(Rev. Frank Barrett's mother.)

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one. Enclose stamp for reply. Call on or address Dr. R. E. Woodard, 506-508 Main St., Little Rock, Ark.

**Mortgage Foreclosure Sale Notice.**

Default having been made in the payment of the debt, secured by mortgage, executed to the undersigned Jefferson County Savings Bank, on the 12th day of February, 1902, by M. H. Norfleet and her husband, P. E. Norfleet, which said mortgage is recorded in Probate Judge's office of Jefferson County, Alabama, in Volume 304, page 36 of the Records of Mortgages therein, the undersigned Jefferson County Savings Bank, will sell, under the power of sale in said mortgage, on Monday the 4th day of April, 1904, at the Court House door, in the city of Birmingham, Jefferson County, State of Alabama, during the legal hours of sale, at public out-cry, to the highest bidder for cash, the following described real estate, situated in Jefferson County and State of Alabama, to-wit:

Lot Twenty-One (21) in Block One Hundred and Forty-Seven (147), being a rectangle fronting Fifty (50) feet on the South side of Caldwell Avenue and extending back of that same width One Hundred and Sixty-Five (165) feet to an alley according to Addition to East Lake Land Company's survey, more particularly described as follows: Begin at the South-East corner of Caldwell Avenue and Fourteenth Street; thence along the South side of Caldwell Avenue in an Easterly direction One Hundred and Fifty (150) feet to the North-West corner of said lot; thence in Southerly direction and parallel with Fourteenth Street One Hundred and Sixty-Five (165) feet; thence in an Easterly direction Fifty (50) feet; thence in a Northerly direction and parallel with Fourteenth Street One Hundred and Sixty-Five (165) feet to the South side of Caldwell Avenue; thence in a Westerly direction on the South side of Caldwell Avenue Fifty (50) feet to North-West corner of said lot, situated in East Lake, Jefferson County, Alabama, together with all the improvements thereon, consisting among other things of one five room residence.

Said sale will be for the purpose of satisfying the debt secured by said mortgage together with the costs and attorney's fee for foreclosing same.  
JEFFERSON COUNTY SAVINGS BANK,  
By W. T. HILL, Attorney.

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Try one of our Water and Mildew Proof tents. They will not rot. We want to quote you prices.  
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Mention this paper. Dalton, Ga.

Dr. A. J. Massey Dr. B. L. Massey  
**MASSEY & SON,**  
DENTISTS.  
Jefferson County Bank Building, Cor. 2nd Avenue and 21st Street. Rooms 301 and 303 Third Floor. Office hours, 8 a. m. to 5 p. m. Bell Phone, 1431; Residence Phone 702, Woodlawn, Ala.

**Character Was Victoria's Stronghold.**

David F. St. Clair.

When the statue of George Peabody was unveiled in London, the man whose hand had shaped the figure,—the sculptor, Story,—was asked to deliver a eulogy to the dead philanthropist. The artist touched the statue with his hand and said: "That is my speech; that is my speech." Likewise may the writers, who are wont to extol the dead Victoria in prose and verse, point to her life and say, "That is my essay; that is my song." Sweet, virtuous womanhood was dearer to Victoria than her crown, and overtopped all her titles. She believed, with the poet, that "Kind hearts are better than coronets."

Victoria believed that virtue was the most precious jewel, and held it above diamonds, gold, crowns, and kingdoms; blest achievement on earth. There was not a throne in Europe which could stand against Victoria's character, and, compared to it, the millions of the Rothschilds or of all the modern Cresuses would look ridiculous.

The world owes most to her memory for the chastity and purity of her womanhood. During her long reign, never a breath of suspicion or scandal disgraced her court. She would not receive even a divorcee, even if the nature of the divorce were only trivial.

There was a quality in Queen Victoria greater than leadership, greater than that of a ruler. Her life has vastly enriched the civilization of the world.

What a legacy she leaves to the nation greater than leadership, greater simplicity and tolerance, and her devotion to duty! Like Lincoln, she gave visible images to those holy passions in her intense devotion to the common people, of whom God put a good many in England, as He did in the United States. Time and again she gladly yielded her high prerogatives inherited from the proudest kings of the centuries, to make poor, miserable men freer and happier. She was England's great emancipator, and one may see her sitting there, in statue, with unshackled slaves about her feet, the slaves of England's mills and mines and slums. Victoria loved the miserable wretches in Whitechapel, the clodhoppers in Yorkshire, the hod-carriers in Cornwall, and the withered creatures in the Birmingham gingham mills, as she loved her titled classes.

Like an ideal Christian, she took the hands of a Jew, Mohammedan, Buddhist, Roman Catholic and Protestant, and locked the safety of her empire in their strong grasp. She reflected in her life the brotherhood and beauty of all the great religions. Disraeli saw in her a noble Jewess, a Ruth; her Indian Mohammedan servants worshiped her with a reverence that no Mohammedan ever gave to a woman; and English Roman Catholics, like Lord Halifax, looked up to her as their pope. Victoria did much in her reign to crush the hydra-headed serpent of sectarianism.

In these days of crush, drive and competition, when everybody seems to be trying to put the dollar-mark on everything, when fraud and greed and vice and crime are rampant everywhere, it is, indeed, refreshing to see the whole world turn aside for a moment to honor a queen, not because she was a queen; but because she was a good woman.

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Birmingham, Alabama.

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**SOUTHERN BAPTIST CONVENTION,**  
J. M. FROST, Secretary.

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INTERMEDIATE QUARTERLY.....	2	EXCELLENT MAPS.
PRIMARY QUARTERLY.....	1	B. Y. P. U. SUPPLIES.
LESSON LEAF.....	1	Topic card. Price per dozen, 15c. 75 cents per 100.
PRIMARY LEAF.....	1	How to organize—with Constitution and By-Laws. Price 10c. per dozen; 50c per 100.
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**NO DOPE. DRINK RED ROCK GINGER-ALE. NO ALCOHOL.**

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See that the bottle is labeled Red Rock and don't run the risk of getting Pepper Sauce. Sold everywhere. Manufactured and trade supplied by Hagan & Dodd Co., Atlanta, Ga.



**DO YOU WISH 4 NICE TO EARN 4 PREMIUMS?**

WE WILL MAIL YOU an outfit of 30 papers of seed and 30 "Certificates" and ask you to see and talk with just 30 people, giving each one a paper of seed and a "Certificate" both for 5c. You thus cover a neighborhood thoroughly and have sold only 30 packets of seed, and yet we will not only send you premium (your selection) as soon as you send us the \$1.50 for the 30 papers seed, but we will also send you other premiums according to the number of customers made by your distribution—and so you may not only earn the 4 articles pictured here but others as well, and do it with but little trouble. Shall we send you an outfit?  
Reference: City Book.  
Money for General Prize on deposit with Com. Guarantees Company, of Richmond, Va.  
Our famous King's Cotton is known the world over. Our Vegetable Seeds must become equally as famous—that's our goal.  
T. J. KING CO., Seedsmen, Richmond, Va.  
Our new plan is a wonder—works like a charm for the agent. Premiums earned without the disagreeable task of peddling a lot of seed.

## WOMAN'S WORK

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

### The Tichenor Memorial.

Several years ago "The Building and Loan Fund" was proposed by the Woman's Missionary Union, as a method for furthering the work of the Home Mission Board, in building chapels and churches on the frontier and in places where they could not be builded without assistance. The idea was to lend funds to these weak Churches, at a very low per cent, until they should finish building their church houses, extending the money to be refunded, to be used in turn for other Churches. Thus the fund went on toward helping Churches, which otherwise might struggle on for years, if unassisted.

At the meeting of the W. M. U. last May, in Savannah, this movement crystallized in a most beautiful and appropriate way, and the result is "The Tichenor Memorial." Many of us remember the "grand old man" for years Corresponding Secretary of the Home Board, and who after years of active service was made Corresponding Secretary emeritus, which position he held to the end of his useful life. Some may remember the touching and beautiful scene, when at the Convention, several years before he was called hence, and "called to come up higher," his brethren delighting to honor him, made presentation of the silver loving cup, in Convention assembled, as a token of this esteem and appreciation. And now the women of that body auxiliary to the S. B. Convention, wishing to perpetuate his memory, so that generations following after them, may "rise up and call him blessed," have inaugurated this movement, and have called it by his name. Those who knew him best knew how earnestly he longed for the deepening and widening of the work of Home Missions, and feel that no tablet nor eulogy, shaft of purest marble, nor monument of bronze would be so pleasing to Dr. I. T. Tichenor, of blessed memory as this effort to further his life work.

It is proposed that \$20,000 be raised for this memorial and the women and children of Alabama wish to assume \$500 of that sum. The time for raising this large amount was set for the convention year, and as the time is short, vigorous effort is necessary to accomplish the end.

The recommendation of the W. M. U. is that this special effort be separate and apart from the usual contributions to Home Missions, and suggests that it shall come from individual gifts rather than from Societies. Kentucky has lead off nobly in a \$1,000 contribution from a consecrated woman, within her borders. Shall Alabama not emulate her sister State and give gladly and lovingly and generously? It gives the Alabama Central Committee pleasure to state that the \$133 pledged to the Hakka Home has been more than paid. So sympathetic were the kind hearts of our sisters, when the needs of that field were presented. The pledge for the Building and Loan Fund given at the Convention has also been paid, and that sum, of course, will go toward making up the \$500 which it is hoped will be raised for the Tichenor Memorial, it being one and the same.

Mrs. L. F. Stratton.

### Week of Prayer, March 20-26.—1904, Special Offerings for Home Missions.

#### AN APPEAL.

"Jesus saw much people and was moved with compassion towards them because they were as sheep not having a shepherd."

The hungering multitude towards whom Jesus was moved with compassion is very suggestive of the millions of today perishing for knowledge of Him, "the Way, the Truth and the Life."

"Privileged as we are to be among those of whom He said: "As Thou hast sent me, even so have I also sent them," and appreciating the magnitude of the "Great Commission," let us, as Woman's Missionary Union workers, with clear vision look upon opportunities in the Home Land.

Here are the destitute of "our own," especially in the new settlements of the West and Southwest, those of the mill population and mountain region. Here are ten million colored people looking to us for help! Here are millions of immigrants, and still they continue to come, while the fact that sixty-five nationalities are represented seems to indicate that since those to whom the Gospel was entrusted have been so slow in sending it "into all the world," God, in His providence, is bringing "all the world" to us. For the sake of this great multitude who are "as sheep not having a shepherd"; for the sake of our country threatened by many perils, especially because of the important relationship which it bears to the world's evangelization, America must be Christianized.

Dr. C. L. Thompson, one of the strongest writers upon Home Missions, says the condition under which America can bring about the conversion of the world "is that she herself be Christian through and through. The pagan world can long resist, as it has resisted, the sporadic advance of missionary effort in here and there a missionary hero. \* \* \* \* \* But the pagan world would not for a generation stand against the Anglo-Saxon race compact—consecrated—on fire, for Christ. That race expressing itself through a thoroughly Christian nation, preaching not by its isolated missionaries but by its commerce, its literature, its art and its politics, by every force of its nationality, would march to conquer. And would do it."

What is our God-given part in this great work? Briefly, shall we not adopt the noble resolution of David Livingstone, "I will place no value on anything I have, or may have, except in relation to the kingdom of Christ," and unreservedly give "time, talents, treasure" to its promotion?

In thus serving God, we shall not only be in harmony with the great Exemplar, who came not to be ministered unto but to minister, but we shall also learn the lesson of life, that happiness is found in service. There is an Eastern legend of one who was rich and talented, but the hand of sorrow had been laid heavily upon him and often he longed for death. A man of God brought to him an herb of wonderful healing power. But he answered, "My

body lacks not health; it is my soul that is diseased. It were better for me to die." "But take the herb and heal with it seven suffering ones; then shalt thou die if thou wilt," replied the man of God. So, he was persuaded. He gave his time to seeking the suffering, with his wealth he fed the poor, by the healing herb he healed seven sick men. The man of God returned and said, "Here now is an herb of death; take it, for now thou may'st die." But the answer was, "My soul longeth no more for death, for now I comprehend the meannig of life."

That this Week of Prayer for Missions and of Special Offerings to Home Missions may be a blessing to W. M. U. workers as well as to the great cause of missions, and may help many to have a true conception of life, is the "heart's desire and prayer" of

Annie M. Armstrong,  
Cor. Sec. W. M. U.

#### Program.

For the Quarterly Meeting to be Held at Avondale, Friday, March 25, 1904.

Devotional Exercises—Mrs. M. P. Reynolds.

Beginners' Course—Miss Annie Williams, Mrs. Chas. M. Patton.

Young Peoples' Work—Mrs. Peyton Eubanks.

The I. T. Tichenor Memorial Fund—Y. W. C. A.—Miss Lake.

Recess.

Wednesday's Program of Week of Prayer—Avondale B. Y. P. U.

Sunbeams—Miss Bertie Ethredge.

#### Notes.

Mrs. J. S. Fleming, Goodwater: "Our Society is small but we are progressing and hope there is a bright future for us."

Mrs. M. B. Neece, Huntsville: "I don't believe that the Young Ladies' Aid and Missionary Society of our Church has ever been reported to Central Committee. They have a fine working force. Their present officers are: Miss Ina Bailes, president, and Beulah Neece, secretary. They wish to keep in close touch with the Central Committee."

There are fourteen Young Ladies' Societies enrolled upon the books of the Central Committee. They are Anniston, Eufaula, Evergreen, East Lake, Huntsville, Jacksonville, Montgomery, Adams Street, North Birmingham, Oxford, Opelika, Troy, Union Springs, The Krisna Pal at the Central College, and The Ann Hasseltine at the Judson. I feel sure there are others, but these are the only ones that have been reported to me. We have new free literature for Young Ladies and would be so glad to send to any Society that will write for it. Please give the names of officers."

Mrs. E. M. Lovelace: "We have been doing fine work the last six months and are now papering the parsonage. Have ordered the paper and are making the money to have the work done. Our Society is like so many others, only a few do the work."

Thomasville: "We have some real zealous workers in our Society and hope we do good to the few we can reach. Mrs. Savelle, our former Vice-president, has moved to Rochester, N. Y., where they have a fine work and are so well satisfied."

Mrs. A. J. Ivie: "Our much loved pastor, Mr. Stewart, felt it best to leave us. So now we are in our new

unfinished church without a leader and we pray that one may come to us spirit-filled as he was. He drew men to him and then pointed them to Christ. In our Society we miss his presence, advice and words of encouragement."

Mrs. E. R. Dean, Talladega: "Our Frontier Box was valued at \$75. Some years ago one of our members became greatly interested in Foreign Mission work and suggested that as many as were willing to give one cent a day for this purpose would obligate themselves and each one doing so would be furnished a barrel by the Society. This money was to be given exclusively for Foreign Missions. I think the Band was organized about fifteen years ago, and has continued with varying interest ever since—from \$20 to \$50 per annum being raised for Foreign Missions. About a year ago one of the members suggested paying this money quarterly, and to awaken interest, have a "missionary tea" at some member's home to which the whole Society be invited. This has proved a fine idea. The B. B.'s have increased and as all are invited they feel a delicacy in accepting without bringing an offering too, so many others have joined the B. B.'s, and I hope this year our Foreign Mission offering will be correspondingly increased."

Mrs. E. R. Hodges, Asheville: "I am glad to tell you that our Missionary Society is growing and the members seem filled with enthusiasm, think we will accomplish more than we have ever done. I write asking for a few facts regarding Miss Willie Kelly, a short synopsis of her life—want our people thoroughly informed about 'Our Missionary.'"

Mrs. L. F. Oakley, Columbia: "I am sending off for our Missionary Society \$15 to you, \$5 to Dr. Montague, \$2 to Dr. Crumpton, and \$5 to Mrs. Morrow to finish paying our pledge of \$10 for Miss Kelly. I feel that we made a happy choice in sending our boy to Howard College. I believe he is receiving a spiritual uplift that will leave a lasting effect upon his character."

Mrs. Whit Howard, Lowndesboro: "We are a small Society, but feel greatly interested in Howard College, especially as this year we are sending six promising young men there. Our Sunbeam Band sent nice contribution last month for missions." (And this letter contained a nice contribution to the Co-Operative Association.)

Mrs. W. E. Bosworth, Lafayette: "We are determined to raise our assessment this year for the various objects that we are called upon to contribute."

Mrs. J. H. Locke, Mobile: "We had a very enjoyable and I trust profitable meeting, led by our beloved President, whose gentle Christian graces inspire us with affection for her and a greater love for the Master's work. We were much moved by the reading of the letter from the Cherokee Missionary found in the F. M. Journal. Surely if she is willing to be thus used for the Master, what ought we not to be willing to attempt for Him here, surrounded by comforts, nay even luxuries! If we did but fully realize the great work that our substitutes are doing, our prayers would never cease to ascend to our Father in Heaven for His care and protection over these consecrated Christians."

Mrs. S. J. Price, Vinemont: "I find that a great work can be done by training children in missionary work. I

gave out a number of the Christmas envelopes to the children of the First Church of Cullman, then I gave them a little talk in my humble way, holding up the mission offering for China and the result was a collection of \$1.05. Afterwards I was invited to talk to the children in the evening at the West Cullman Church, which resulted in a collection of \$1.16. I must say I have never had such good attention from an audience! I hope to accomplish more this next quarter."

We have plenty of Self-Denial Literature and will gladly send to those who will write for it. Will be glad to send the new literature, which contains helps for organizing societies, constitutions, leaflets and much valuable information. Write to the Secretary, Mrs. D. M. Malone, East Lake.

**What is Our Relation to the Property We Hold?**

It is well to ask that question and it is high time to ask it with downright seriousness as we have asked it before. People think they are lords when they are only ministers; masters when they are only servants; proprietors when they are only tenants. We are all of us simply tenants at will of the Almighty. We are to "occupy"; we are "stewards"; we hold in trust; we are to be "reckoned with," we must give an account of our Lord's money; of whatever portion of the silver and gold we have in our purses; of so many of the cattle upon a thousand hills as we have inside of our fences.

Does the owner expect from his tenant any sort of tribute or acknowledgment? Surely he does, and he is not content to take a few hollow and empty words of "Thank you." We have God's own assessment of the tribute His people had to pay Him: "And none shall appear before me empty." Under the law they gave one-tenth for God's special service; then a second tenth for another object, and once in three years still another, and a fourth tenth for something else. Under grace they were expected to be fully as liberal as under the law. John struck the keynote of New Testament giving. A man with two coats was told to give one of them away to somebody who had none. Share with others. That was the idea, even though we do not like to hear it preached. The poor widow gave "all her living." Zaccheus, on his conversion, gave "half his goods." The converts in far off and heathen Macedonia gave beyond their power out of their deep poverty. God was recognized as the owner of all things in the New Testament, the same as in the Old. The requirement to give was still continued. "Give!" said the Savior. "Freely ye have received, freely give." "Give and it shall be given unto you." "Charge them that are rich," said Paul, "that they be ready to distribute, willing to communicate," and so right on.—Ashmore.

Every school should supply its teachers with a copy of the Teacher, published by Sunday School Board at Nashville. It will be the best money spent by the school. Valuable as the quarterlies are, the Teacher for the teachers is of greater value. It is not fair to expect intelligent teaching when the teacher is given no help beyond that furnished the scholars he teaches. To neglect the teacher, or let the teacher be negligent, is to sacrifice everything.

**To Stop Illicit Liquor Sales.**

The following from the Pathfinder shows just how hard it is to rid the country of the liquor traffic when the dealers and common carriers combine to defeat the will of the people:

The government is endeavoring to break up the "original package" traffic in the West. In many prohibition localities the express companies bring in packages of liquors addressed for instance to John Smith. John Smith does not call for the package, because he has never ordered any, and so the express company offers to sell the goods to anyone who is willing to pay the C. O. D. charges.

In this way whoever wants liquor can go and get it, and a regular traffic is kept up. The local law is defied, and the express company does not even pay a government or local license as dealers. Now the government has sued the Western Express Co. in North Dakota for \$105 revenue for each station where liquor has been sold.

The questions of law involved are very complicated. It has been decided in several cases that ordinary goods, such as sewing-machines, sent into one state by a dealer in another, through an express company, are not subject to local tax. But in the case of liquor it may be decided otherwise.

The express companies by various tricks have found ways to market liquors on a large scale in places where the law forbids the liquor traffic, and if this cannot be stopped the prohibition laws will be practically a dead letter. The system operates with special injustice because while introducing liquors into communities where it is unlawful it at the same time deprives the community of the license tax which the traffic has to pay even where it is lawful.

**Pastor Five Years.**

Last Sabbath after the morning sermon at the Baptist Church, Conference was held for the call of a pastor. For the sixth time Rev. J. W. Kramer was called to serve the Church, and the call was extended unanimously and indefinitely.

During the past year there were sixty additions and more was contributed for benevolence than in any year of Brother Kramer's pastorate. The Sabbath school and prayer meetings are in fine condition.

Brother Kramer, since his coming to Brewton, has endeared himself to all our people, irrespective of denomination. He is a good preacher and a splendid pastor. The citizens of Brewton love him and hope this will be the most successful year of his ministry.—Pine Belt News.

The Baptists have three members on the International Lesson Committee as follows: Prof. John R. Sampey, D.D., professor of Old Testament Interpretation in the Southern Baptist Theological Seminary; Prof. Ira M. Price, Ph. D., Professor of Semitic Languages and Literatures in the University of Chicago; and Rev. O. P. Gifford, D.D., pastor of the Deleware avenue Baptist Church, Buffalo, N. Y. The Presbyterians also have three representatives as have the Methodists. There is one representative for each of the following: Congregationalists, Episcopalians, Lutherans, United Brethren, Disciple and Reform Church.—Argus.



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THE DIXIE HOME, No. 3,  
Birmingham, Ala.

**Baptist Difficulties In the Matter of Church Union.**

By the Late George Dana Boardman.  
(Published by Permission.)

**SYLLABUS.**

Introductory. Request of our brotherhood. The request pertinent. Importance of the Baptists. In general harmony with the Catholic Faith. Yet hindered by grave, practical difficulties. Personal embarrassments of the speaker. Relieved by confidence in our brotherhood. The Baptist difficulties presented, not for argument or impediment, but for obviation. Speaks for his denomination rather than for himself. Three chief difficulties: A doctrinal; a lexical; a logical.

1. The Doctrinal Difficulty: Baptists believe that regeneration must precede Church-membership. They oppose, not infant dedication, but infant baptism. They insist on conscious personal faith in Christ. Hence they reject all notions of hereditary membership. This difficulty, not technical or speculative, but fundamental. As Protestants protest against Romanism, so Baptists protest against Paedobaptism, etc.

2. The Lexical Difficulty: Baptists believe that immersion is the only Scriptural mode of baptism. The question is not what "baptism" has come to mean in our day, but what it meant 1,900 years ago. (a) The Argument from Etymology. Primal definition of baptizo by such lexicographers as Cromer, Grimm, Harper, Jacobi, Liddell, Robinson, Sophocles, Stormouth, Suicer, Thayer, Webster, Whitney, etc. "For nearly two thousand years, from the beginning to the close of classic Greek literature, baptizo has no other meaning than to dip, immerse, overwhelm, plunge, etc." Baptists deny the right to declare a post-apostolic meaning of a Scripture word to be the same as the original meaning. Suppose English had been the language of Palestine in the time of Christ, what right would Christendom have to change the original "immerse" into the modern "sprinkle," etc. (b) The Argument from Exegesis. Admissions of such exegetes as Alford, Calvin, Conybeare and Howson, DeWette, Ederheim, Ellicott, Fausset, Fritzsche, Lange, Lightfoot, Luther, Meyer, MacKnight, Olshausen, Plumptre, "Speaker's," Stuart, Tholuck, Wilson, Revised Version, etc. Illustrate (choosing between substituting "immerse" and "affuse" for "baptize") from Matt. iii, 6, 11, 16; Mark x, 38, 39; Luke xi, 38; John iii, 23; Acts viii, 36-39; xxii, 16; Rom. vi, 2-5; 1 Cor. x, 1, 2; xiii, 13; xv, 29; Col. ii, 12, etc. (3) The Argument from History. Testimony of such scholars as Bingham, Blunt, Bunson, Coleman, Dollinger, Geike, Giesler, Guericke, Harnack, Hefele, Kurtz, Milman, Mosheim, Neander, Pressense, Reuss, Schaff, Smith, Stanley, etc. "Teaching of the Twelve Apostles." Baptisteries of Florence, Lateran, Milan, Pisa, Ravenna, St. Sophia, etc. Book of Common Prayer from 1085 to 1664. The Greek Church, etc.

3. The Logical Difficulty: Baptists believe that baptism is a prerequisite to communion. Distinguish between Christian communion and ecclesiastical. Baptists no more "uncharitable" here than non-Baptists. What the Episcopate is to Episcopalians, that baptism is to Baptists. As the "Historic Episcopate" denies the official parity of the Baptist ministry, because "uncon-

secrated," so Baptists deny ecclesiastical communion to non-Baptists because "unbaptized," etc.

These then are the three grave difficulties: A moral, or the question of regeneration; a modal, or the question of baptism; an ecclesiastical, or the question of communion.

A plea for primitive baptism. How can these difficulties be obviated? In large measure, by returning to the apostolic mode of baptism. This return would bring to Christendom unspeakable blessings. For example: (a) It would recover a prime but lost truth, for baptism (immersion) presents Christianity in epitome; symbolizing Christ's death and resurrection, the Christian's purification from sin, his belief in personal immortality, etc. (b) It would remove a tremendous stumbling block from 4,000,000 of Christ's people; for, while with non-Baptists the method of baptism is only a matter of aesthetics, convenience, expediency, etc., with Baptists it is a grave matter of conscience or loyalty to God's Word. (c) It would be a genuine irenic; for there could be no new rallying-point for Christendom more inspiring than the return of the Church to an institute as ordained by Christ, and as administered by Christ's apostles. "In Hoc Signo Vinces."—The Standard.

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If you do not care to order a large box of the remedy before testing it, a free sample will be mailed upon request. Address Dr. Blosser Company, 352 Walton St., Atlanta, Ga.

**How We Stand.**

A Note About Home and Foreign Missions.

Alabama for Home Missions this year ..... \$14,000  
Amount sent to Home Board.... 3637

Amount to be raised by April 30 \$10363  
Alabama for Foreign Missions this year ..... \$20,000  
Amount sent to Foreign Board 9463

Amount to be raised by April 30 \$10537  
Total amount to be raised for the two Boards by April 30th, \$20,900.

If this is done, we need a strong, sharp pull altogether at once. What do the brethren say? Only sixty days remain before the closing of the books.

**Drake's Palmetto Wine.**

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of this paper who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful once a day relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidney, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who needs such a medicine. Address your letter or postal card to Drake Formula Company, Drake Building, Chicago, Ill. A trial bottle will be sent prepaid.

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Of Baby's Dreadful Suffering from Eczema.

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Now His Skin Is as White as a Snow Flake.

"A terrible rash broke out on Charlie's poor little face and spread to his neck, chest and back. I had never seen anything quite like it before," writes Mrs. Helena Rath of 821 10th Ave., N. Y. City. "The skin rose in little lumps, and matter came out. My baby's skin was hot, and how he did suffer. He wouldn't eat, and night after night I walked the floor with him, weak as I was. Often I had to stop because I felt faint and my back throbbled with pain. But the worst pain of all was to see my poor little boy burning with those nasty sores. At last I was persuaded by a friend across the street to try the Cuticura Remedies. She gave me some Cuticura Ointment—I think the box was about half full—and a piece of Cuticura Soap. I followed the directions, bathing Charlie and putting that nice Ointment on the sores. Little by little, but so surely, Charlie and I both got more peace by day and more sleep by night. The sores sort of dried up and went away, and now Charlie is cured completely."



"Yes, that fat little boy by the window is Charlie, and his skin is as white as a snow flake, thanks to the Cuticura Remedies. I think everybody should know about the Soap and Ointment, and if it is going to help other mothers with sick babies, go ahead and publish what I have told you."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 50c. per trial of 50). Ointment, 50c. Soap, 25c. Deposits: London, 37 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 137 Columbus Ave. Foster Drug & Chem. Corp., Sole Traders. Send for "All About the Skin, Scalp and Hair."

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**Notice of Application to Sell Land**

The State of Alabama, } PROBATE COURT.  
Jefferson County, } 23rd of Feb. 1904.  
This day came William Bibby and filed his application in due form and under oath, praying for an order of sale of certain lands described therein, for the purpose of partition and division between the joint owners thereof, and that the following joint owners are non-residents of the State of Alabama, to-wit: Allen E. Lantrip and Malissie J. Lantrip, who reside at Emory, Holmes County, Mississippi.

It is ordered that the 28th day of March, 1904, be appointed a day for hearing said application and the proof which may be submitted in support of same, at which time all parties in interest may appear and contest the same, if they think proper.

It is further ordered that notice of filing of said application and the day set for hearing the same be given by publication once a week for three consecutive weeks in the ALABAMA BAPTIST, a newspaper published in this County.

J. P. STILES,  
Judge of Probate.

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**MORTGAGE SALE.**

Under and by virtue of sale contained in a certain mortgage executed by W B Wilson on the 2nd day of January, 1903, to the undersigned mortgagee, T. A. Payne, to secure the debt therein named, which said mortgage was duly recorded in Vol. 317, page 276 of record of deeds in the office of the Probate Court of Jefferson County, Alabama, on the 13th day of February, 1903, and default in the payment of said debt therein described having been made, the undersigned mortgagee, T. A. Payne, in accordance with the terms of said mortgage, will on

**SATURDAY, THE 19th DAY of MARCH, 1904,**  
before the Court House door of Jefferson County, Alabama, in Birmingham, offer for sale and proceed to sell within the legal hours of sale, at public outcry to the highest bidder for cash, the following described real estate situated in Jefferson County, Alabama, to-wit:

Commencing at the Northeast Corner of S. E. 1/4 of S. E. 1/4 of Section 33, Township 16, Range 4, West, thence West 468 feet to an iron pin, for the point of beginning, thence West 57 feet to an iron pin, thence South 36 degrees 20 minutes West, 195 feet to an iron pin, at the intersection of Jasper and Blossburg Road, thence South 77 degrees East, along said Jasper Road 140 feet, thence North 3 degrees 30 minutes West, 89 feet, thence East 50 feet, thence North 100 feet to point of beginning.

Also the following described property: Lots 1 and 2 in Block 6, each fronting 50 feet on 2nd Ave., and running back perpendicularly 195 feet to an alley. Lot 1 also fronting on 1st St., situated in the town of Glasgow, as now surveyed and laid off by E. M. Tutwiler, all coal and minerals excepted, being the property described and conveyed in the above mentioned mortgage.

Z. T. RUDOLPH, Attorney.  
T. A. PAYNE, Mortgagee.

Subscribe for the Alabama Baptist.

**FIELD NOTES.**

**A New Church Organized.**

On Feb. 14th the Mission on Dauphin Way, in Mobile, was organized with twenty-one members into the Dauphin Way Baptist Church. Rev. H. H. Shell, pastor of Palmetto Street Church, presided. Rev. W. A. McCain read the Scripture, Dr. W. J. E. Cox, pastor of St. Francis Street Church, presented the New Testament Church as the basis of organization, and Rev. J. M. Kailin offered prayer.

Three already ordained deacons, R. S. Howell, R. A. Lambert and G. J. Robertson were elected. Hon. J. C. Bush, the donor of the lot and residence to worship in, and Hon. D. P. Bestor were called upon, and by their remarks added interest to the meeting.

What a simple affair is that of organizing a Baptist Church!

A Baptist who has never been present before at the organization is strikingly impressed with its simplicity and marvel that with no authority of high officers that these seemingly disconnected Churches everywhere are voluntarily of the same faith and order, which explains itself in the fact that their authority is the New Testament alone. Gaston J. Robertson.

Mobile, Ala., March 4, 1904.

**A Life in Alabama.**

Dr. Joshua Foster of Tuscaloosa, was one of the few men born in Alabama Territory before it was a State who lived to see the great development of the commonwealth. He was born in the spring of 1819, and was able to crawl as an infant when the State was admitted to the Union. He was a big boy when the Indians were removed from Alabama to the West. He graduated from the university in 1839, and has seen many classes graduated there since then become famous and die. He saw the State grow from a wilderness into a great political division. He saw the volunteers go to the Mexican war and return victorious. He saw the volunteers go to the great war between the States, from which so few returned. He saw the awful end of the war and those dreadful reconstruction times, worse than war.

Dr. Foster lived to see peace restored and the State developed. He saw the beginning of the work to make the Warrior navigable to the coal fields. He lived to see Birmingham, founded amid ridicule, grow to be the leading city of the South, bidding fair to pass even New Orleans in population. He lived to see the capital of the State at Huntsville, St. Stephens, Cahaba, Tuscaloosa and Montgomery. He lived under all the presidents from James Monroe to Theodore Roosevelt. None of the presidents were dead when he was born except George Washington. So Dr. Foster's life overlapped those of all the presidents except Washington. It was a life that covered the most interesting period of American history.—Ledger.

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Statement of the New York Plate Glass Insurance Company of New York as of December 31st, 1903.

**RESOURCES.**

	Market Value.
Stocks and bonds owned .....	\$462,000 00
Real estate owned .....	
Interest due and accrued .....	
Loans not due, secured by stocks and bonds .....	
Loans not due, on real estate mortgage .....	
Net premiums in course of collection, not over three months due .....	59,368 35
Cash in office and in banks .....	50,815 29
<b>Total assets .....</b>	<b>\$572,184 24</b>

**LIABILITIES.**

Reserve for reinsurance .....	\$220,482 00
Reserve for outstanding losses .....	4,372 33
Dividends due stockholders .....	6,000 00
Dividends due policy holders .....	
All other liabilities, viz. ....	4,052 34
Capital Stock .....	100,000 00
Net Surplus .....	281,277 57
<b>Total liabilities .....</b>	<b>\$572,184 24</b>

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**Work in Cuba.**

(Continued from page 7.)

most beautiful city on the Island outside of Havana, we have J. V. Cova as pastor. He is cultured, consecrated and strong. Matanzas has a small but beautiful bay on the northern shore of Cuba, is the capital of Matanzas Province and gateway to the great sugar industry of all that section of the Island. Methodists, Congregationalists and other denominations are here—Catholics, of course. The Church worships at a centrally located place in a rented house. The need for a permanent house of worship is very painful. With a central Church and two or three missions well equipped we might, in the near future, have a strong force in this growing capital of Matanzas. Miss Pura Cova is being supported by the women of Greenville Association, S. C., and is a very accomplished young lady, devout and Godly, educated at Judson Institute, Marion, Ala.

**HAVANA.**

Our work was concluded here. This has been the center of our operations on the Island for years. Bro. C. D. Daniel is the pastor of the Gethsemane Church which worships in our Jane building. He preaches morning and night to American and Cuban congregations respectively. Havana is a city of 300,000 inhabitants and is destined to be far more important in every respect. We have had troubles with reference to our work in Havana which, under the Providence of God, are being eliminated one after another. Brother Franqui, a most excellent and Godly man, was ordained to the full work of the Gospel ministry, the Presbytery consisting of B. D. Gray, C. D. Daniel and Tom Neely. There are two missions in connection with Gethsemane Church in different parts of the city at both of which we preached. We need at least two other missions in the city. We need immediately another American to help Brother Daniel to attend to the 2,500 resident Americans in Havana and to greet the hundreds and thousands of tourists and prospective residents of Cuba as they come to this great city of the Antilles.

A first class Baptist high school or college, is pre-eminently a necessity here at Havana. It would give training in English studies and American business ideas and Baptist work. It would not be self-supporting but could be made nearly so as the people are anxious to gain American education and ideals. The intimate relations existing between Cuba and our own land make Havana an increasingly important center.

Our committee left the Island with the conviction that, on the whole, our work is on a solid basis and has a promising outlook, indeed a glorious outlook, if we seize the opportunities that are before us. Let us pray for Cuba and give of our means for the salvation of this benighted people. H.

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

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

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

For full particulars, address Dr. B. M. Woolley, 209 Lowndes Bldg., Atlanta, Ga.

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1 9x14 Atlas Side Crank.  
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## Drawers; Special.

**19c** Three styles at 15c, to-wit: of Cambric, wide ruffle, neatly hemstitched, worth 20c; of Muslin, wide ruffle with double rows of hemstitched tucks, edged with Egyptian lace, worth 29c; plain bottom, splendid material, three rows of tucks, worth 25c—only two to a customer. Matchless, rare—ripe bargains. Not a garment in the lot worth less than 25c—your choice at 19c. The quantity is limited. Take heed and get here early Monday morning.

## Skirts; Special.

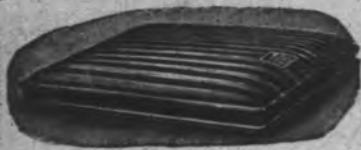
**39c** Two batches of Skirts—much underprice. The manufacturer closed them out because—well he had reasons. The making is perfect, faultless—equal to your home sewing. Splendid, strong muslin, made to withstand numerous washings. Cut exceedingly and generously full. Deep ruffle relieved by tucks or trimmed in torchon. If you are a judge of under-muslin values you will readily see that these skirts are worth 50c and 60c. Two to a customer—39c.

## Gowns; Special.

**39c** New, fresh, crisp as spring crocuses—made of strong, milk white muslin—worth 10c by the yard over retail counters; pearl buttons, felled seams. Two styles; V front, yoke trimmed in masses of narrow tucks and wide insertion, ruffled, lace edged sleeves; round yoke, trimmed with hemstitching, ruffles and tucks. The wonder is, how can they be made and sold at 39c? Only two to a customer.

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Statement of the Frankfurt Marine Accident and Plate Glass Insurance Company of Germany, as of December 31, 1903.

RESOURCES.	
Stocks and bonds owned .....	\$1,005,252 50
Real estate owned .....	
Interest due and accrued .....	1,050 00
Loans not due, secured by stocks and bonds .....	
Loans not due, on real estate mortgage....	
Net premiums in course of collection, not over three months due	145,042 02
Cash in office and in banks deposited with Trustees .....	1,441 05
<b>Total assets .....</b>	<b>\$1,152,785 57</b>
LIABILITIES.	
Reserve for reinsurance .....	\$ 422,601 60
Reserve for outstanding losses .....	346,962 20
Dividends due stockholders .....	
Dividends due policy holders .....	
All other liabilities, viz.....	20,953 35
Capital Stock .....	200,000 00
Net Surplus .....	162,268 42
<b>Total liabilities .....</b>	<b>\$1,152,785 57</b>

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