

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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Home News

Peter Neidermeyer, one of the car barn bandits convicted in Chicago, says he has killed twenty-three men, one man for every year of his life. Neidermeyer refuses to make a confession unless a part of the reward fund is paid over to his mother by the police. Gustave Marx, another of the convicted men, says he remembers to have killed eight men and is able to give particulars which indicate that his story may be true.

The offer of Andrew Carnegie to provide funds for a union engineering building as a home for the American Society of Mechanical Engineers, American Institute of Mining Engineers, American Institute of Electrical Engineers and the Engineers Club of New York having been accepted, Mr. Carnegie today, placed at the disposal of these national engineering societies and the club the sum of \$1,000,000 for that purpose.

The Baroness Speck von Sternberg, wife of the German ambassador at Washington, has received a brief dispatch from her uncle, Arthur Langham of Louisville, announcing the sudden death of her father, Charles Langham, on his estate in Southern California. The German ambassador at once cabled the news to Mrs. Langham and her daughter, Miss Violet Langham, who are spending the winter in southern Italy.

A mysterious attempt has been made to poison the family of Rev. Essex J. Crudup, pastor of the Filmore Baptist Church of Plainfield, N. J.

The pastor's sister and his six-year-old daughter, who ate some of a cake sent to the house by an unknown person were saved by timely medical aid. The cake was left at a grocery store by an unknown man, who asked that it be delivered to the pastor. An examination of the cake shows that the frosting had been filled with a deadly poison. No trace of the poisoner has been found.

Information has reached the president that the lion cub and the two elephant tusks sent to him as a present by King Menelik, of Abyssinnia, have arrived in New York.

Accompanying them is a hyena imported for the National Zoological Park, of this city. Keepers from the "Zoo" have gone to New York to bring the animals and the tusks to Washington.

The lion cub, which is very tame, and the tusks will be taken to the white house that the president and his family may see them. The tusks are said to be valued at \$2,000. In a personal letter the president will acknowledge the presents.



REV. AND MRS. A. E. BURNS, OF SULLIGENT,
A Consecrated Couple Who Are Doing Effective Work for Their Master.

Increasing Demand for Real Pastors.

Considerable discussion has been going the rounds of late concerning the great and ever-increasing demand for pastors who are recognized leaders. All denominations report the same fact and the following words from a most authentic source will prove interesting reading:

"A leading member in a great church in the Southwest said the other day to the editor of The Argus: 'We want a pastor; that is a real man for a pastor; a true and tried leader in both spiritual and practical matters. Salary is not to be considered. We now pay \$3,000, but \$4,000 or even \$5,000 is ready for the right man.' It was almost in the same words that the chairman of a pastor committee of a great church in the Northwest lamented their failure to find just such a man for their church. He said: 'We know such a man as we want, several of them, but they are wanted where they are, and cannot be moved.'

"We happen to know of five great churches which have tried recently every possible way to move one noble pastor, and two of them are yet refusing to accept his positive refusal, and one of them insists upon sending a committee half across the continent to plead the matter with him. The standard for pastors is rising fast, and the churches which are being most disturbed by pastorless churches seeking to capture their pastors, do not have fancy preachers nor literary lecturers, nor higher critics, nor society dilettantes, but great-hearted men whose sacrificial spirits are bending all things for the saving of souls at home and abroad. A member of one of the churches referred to said: 'We want a man who can teach us how to live and to give by his example; who can help us to put our church to the front in saving our State and the heathen world.'—The Constitution.

The Pearl of Great Price. (Quotations.)

I am much interested in the articles on Mormonism which appear in your most worthy paper from time to time, and considering it a most gigantic evil, I ask you to publish some clippings from one of their secret books for the benefit of your readers. The book is entitled "The Pearl of Great Price." The name misrepresents the book.

"And again, as pertaining to the Law of the Priesthood: If any man espouse a virgin, and desires to espouse another, and the first give her consent; and if he espouse the second and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

"And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.

"But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my command, and to fulfill the promise which was given by my Father before the foundation of the world, that they may bear the souls of men; for herein is the work of my Father contained; that he may be glorified.

"And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law."

The above is copied verbatim.
Opp, Ala. Rev. J. C. Brown.

Foreign News

From the highest official quarter the Associated Press has received the information that there is absolutely no foundation for the rumors persistently sent out from Tokio that the Russians are abandoning Port Arthur.

The legislature of Porto Rico has adjourned after passing important laws. It has adopted the United States Civil Code procedure, appropriating money for permanent public works, extends public school education, and establishes an educational qualification for elections.

Official denial has been given of the report that exchange of views is now going on between Paris, London and Washington, relative to the offering of mediation in the far eastern war. The foreign office here is not aware of such exchange and considers mediation impracticable, as neither party would consider it.

One of the keenest trials of the kaisers life is the helpless condition of his left arm, which has been crippled since his birth. It is somewhat shorter than the right arm, and hangs lifelessly at the kaiser's side. To conceal this bodily defect, the Kaiser invariably carries the crippled arm in his pocket, and in this position the deformity is invisible.

Thirty Russian students at the University of Berlin, several of them women, received from the police notices of expulsion in consequence of participating in a meeting held Saturday to protest against the government permitting Russian police agents to watch Russian residents in Germany.

The students have from three to eight days to leave the country and to select the frontier to cross, the government not compelling them to return to Russia, as in some instances.

The United States cruiser Cincinnati has returned from Chinnampo with a number of American refugees from the American company's mines at Unsan, and missionaries in that vicinity. The party consists of three men and twenty-two women and children. All are well. The refugees traveled from Unsan to Chinnampo in carts bearing American flags, and were escorted as far as Pingyang by a band from the mines. They were unmolested.

During the party's stay at Pingyang the Japanese officials requested them to wear badges bearing the American color, in order that they might be allowed to leave and enter the town freely. The party was stopped five times by Japanese soldiers, of whom the party saw great numbers along the road to the coast. The Japanese treated them very courteously.

OUR SERMON.

By Rev. L. O. Dawson.

Text: "He being dead, yet speaketh."

Subject: "Some Lessons from the Life and Character of Joshua Hill Foster, Sr."

I am not among those who, having heard inappropriate words of praise, are therefore opposed to any kind of Eulogy, though I come not this morning to eulogize the great man who went last Sabbath to his reward. He is beyond my praise. Nor am I a historian to trace step by step his honorable career which lacked only three months of being coextensive with the life of his native State, where he lived, worked and died, and whose kindly bosom affords the bed upon which his tired body shall sleep till God wakens it again.

But there are some lessons in his life, and I would be recreant to my duty should I fail to point them out for the good of these people whom he loved so well and long, and for whom he prayed so often with fervid desire toward the throne of God.

But when I speak of the lessons taught us, his children, by his life, they are so many, so striking, so important that one hardly knows where to begin, how to proceed or where to end. In every relation of life we may learn something to do us good, whether we regard him as Father, Friend, Neighbor, Citizen, Preacher, Teacher, Public servant or private toiler in this great old world.

It is better doubtless to turn to those sterling, Catholic elements of character that controlled him in each of these varied phases of his life, and upon which his whole career was founded. Let it never be forgotten that he was thoroughly human with all the strength and weakness belonging to that riddle-human nature. He was not made of star dust, but, like the rest of us, came out of the dust of the earth to which he has returned. He was not a wooden dummy, but a man of flesh and blood—strong, intense and passionate. Yet who ever saw him lose for an instant the stern mastery of his will over the impulse of his nature? I have, indeed, seen the flashing eye and dilating nostril, but I have never heard his voice other than calm, measured and serene. It was a great conquest, for he had much to overcome. It was a superb exhibition of what men most admire to see him through his long life maintain that mastery by the force of an imperial will that could not be cast from the throne of its power.

He was the most perfectly balanced man I ever knew. That splendid poise of temper and character was never lost. I never heard of his being panic stricken. Many storms raged around him, his country and his church during his long eventful life, but disaster could not throw him off his balance, nor could despair wither the hopes that grew in his soul. He felt down to the depths of his heart that God was over, all and in all, guiding, ruling, over-ruling and directing. May his quiet trust be ours.

The garment of truth is simplicity. Error arrays herself in the gew-gaws of flashing finery. Somehow I have always felt that Truth gives to her children

the utmost simplicity of taste, manner and life as if conscious of no needed props to support them in the world. Error seems to feel the need of elaboration, decoration, pomp, parade, form, ceremony, tinsel and show by which she may appeal to the perverted souls of men. At any rate, I would have all who hear me today copy the child-like simplicity of this Prince in Israel—of this gentle man.

Few lives have been busier than his. He worked because he thought idleness was a shame among men and a sin against God. He worked because he loved his fellows for whom he toiled. He worked for the very love of work. To the very last, through these weary months when a strange Providence (at which he never complained) chained him to his chair, he yet found employment for head and heart and hand.

The number of days do not measure life, for then even his eighty-five years would be but a span. Life is measured by deeds. Yea, the only true measure is the good we do—and, oh, when this standard is applied, how blessed a thing it is to live! What mighty tasks can be performed in a few short hours!

It would take long to do his work justice. Perhaps some will write the history of his effort, and who ever does will tell a beautiful story of his work in nearly every department of his State's noble history.

This industry of application and power of concentration made him a really profound scholar; not merely an intelligent man, but an accurate scientist, a genuine philosopher. A man who was himself a judge of men declared that "Dr. Foster was the greatest living Alabamian." It was a constant wonder to me to see how varied was his knowledge. His vision covered vast fields, and most wonderful of all was that they not only stood out in proper outline and perspective, but their details were all arranged in order before him.

But it was not in him to gather knowledge merely for personal pleasure or gain. The wealth of learning he accumulated he sought to pour back upon the world to lift it nearer heaven. He preached, he taught, he planned and executed until more than one fair monument silently proclaims his fame. That mighty agency, the Baptist Convention, was founded in part upon him, the counsels of the Alabama Baptist State Convention felt through all his days the blessed touch of his wisdom. The very last meeting of that Convention he ever attended, saw him render timely and powerful aid in saving his people from an act of supreme folly into which some momentary discouragement threatened to drive them. This great church that today seeks to gird up her loins by the memory of his life, while not entirely, is none the less largely the result of his energy, wisdom and prayer. And so wisely and well did he build, that, though smitten with grief, the church will move on as if he still were here.

There have been many earnest hands through these years rearing and sustaining that fair institution, the Alabama Central Female College. I do not detract from the merit of any one of his co-laborers when I say that to him, more than to any other, the daughters

of Alabama owe their gratitude for that great boon. He believed it would best accomplish its mission and the purpose of its founders by a clause in its charter binding it permanently to the control of Baptist people, and accordingly he and his associates had such a clause inserted.

Once when all hope seemed gone he reluctantly gave his consent to the surrender of that Baptist control, but when it appeared barely possible that the original purpose of the founders could be carried out he felt morally bound by a high sense of duty to struggle for the maintenance of the original charter. And my brethren, the Baptists of Alabama cannot neglect or desert this college without doing violence to the life, work and memory of this great son of the church, who has placed in their hands this powerful agency for good.

I have said he was a man of deep learning. Naturally this made him liberal and broad, but it did not make him shallow and loose as so often happens. He sought for good and found it everywhere. He did not reluctantly admit, but joyously maintained that there were saints of God in every denomination, but this breadth of view, did not lead him to the shallow fallacy that "one church is as good as another." He believed that God's Book and not the accidents of environment should control our life. With all his heart he believed in the truth as taught by his church. He was loyal without bigotry, he was liberal but not colorless. Unlike many smaller minds he could increase the circumference of his knowledge without diminishing the depth of his conviction. For those who differed from him he had the utmost charity, but the courage of his convictions never failed. One day under great trial, when to change his course would have relieved him of criticism, he said to me, "there is such a thing as a man swearing to his own hurt and changing not." Not only the eloquent eye, but every line of the face and the very pose of the body showed that the last word had been spoken, and in my memory the picture of the speaker lingers yet.

Generous minds are not always righteous, clever men are not always just, good hearted fellows following the warm glow of nature often forget the higher law of justice. If justice without mercy is sometimes cruel, mercy without justice is always wrong. The age in which we live is very properly laying emphasis on the neglected grace of charity, but in doing so it is in danger of forgetting the glory of this more rugged, but even more important virtue. No one loved mercy more than Dr. Foster, but in every fiber of his being justice sat regnant. Not even in his mind would he do one injustice without apology. So even handed and impartial was he that he was often called to settle difficulties between neighbors. Once when disputants agreed to arbitrate their differences each party without the knowledge of the other appeared to Dr. Foster to represent his side. I would emphasize this all important lesson today. Let us be merciful, clever, generous, but first of all let us be just.

Now hear this—when a man attains such piety as his, we are apt to say, "oh, it is natural for him to be good, but I cannot do that way." In speaking of his remarkable physical vitality, I

mentioned one day his debt to a robust constitution. To my amazement he told me he had always been a frail man, and at times almost an invalid. By watchful care, by hygienic industry, if I may so speak, he attained that which I imagined came to him by nature. Even so with his spiritual vigor. No man ever felt more keenly the need of the Holy Spirit, none ever acknowledged more fully the fact that He is the source and the preserver of all spiritual life. Both the disposition and the power to pray he knew to be from God, and yet what God gave he assiduously cultivated. He used every means in reach for the promotion of his religious life. His soul did not grow up just so. He grew in grace by carefully fulfilling the conditions of spiritual growth. Ah my friends, we know that careful, industrious attention is needful for successful business, we are willing to make sustained and even painful effort to acquire mental power, but we seem to expect spiritual vigor without spiritual effort. We feed our bodies and they grow strong. We starve our souls and are surprised that they are weak. Some of us rarely read God's word, we are seldom seen in His house, we are never at a meeting for prayer, we try to lead no one to Christ. Looking then at some lofty spirit whose stature came by doing what we neglected, we say "it is just natural for you to be so." A body fed on saw dust will not thrive. A spirit fed on the Sunday paper and sundry magazines cannot grow. Let us learn this—will we ever learn it!—we cannot drift into holiness anymore than a lawyer can drift into a lucrative practice, or a farmer into an abounding harvest.

I have said he looked to the spirit of God for all that was worth while in this world. He clung likewise to the atonement of Christ as his only hope for pardon from God. He was never touched by that deadly error, so common among many, that a strictly moral life is a sufficient passport into the kingdom of God. The pride of the human heart has ever sought to rid itself of the offense of the Cross. If a man be a good husband, father, neighbor, citizen, if he be tender with the weak and generous to the poor, what need has he for more? Alas, such a character is like Drummond's jewel, beautiful but lifeless, brilliant but dead. Better be a seed, worthless as compared to the jewel, yet having in it the principle of life, the power of growth and a thousand potential harvests. The soul needs a life that can be polished, not a polish that must remain forever lifeless. "I am come that ye may have life," and on that promise this man of God stretched his great soul.

A few months ago in discussing with me the efforts of some modern scholars to set aside the atonement he deplored their misguided zeal—"It is our only hope," he said. "And what a glorious blessed hope it is, and how it shows forth both the wisdom and mercy of God." As he said it his face shone like Moses', and like him too, he knew it not.

He has entered eternity full handed with many a deed of loving service for God and man, but no one of them, nor all of them combined will be his plea before the Judge.

"Nothing in my hand I bring,
Simply to thy cross I cling."

That will be his cry, and that, thank God, will be all sufficient.

CORRESPONDENCE

Brother Crumpton's Trip Notes.

One of the great men in Alabama is Richard Andrew Jackson Cumbee. I guess that is his name. He is past the time of life to tell his age, but from the amount of work he is capable of performing, he cannot be a very old man.

He believes in the doctrine of Final Perseverance, and one had as well surrender and save trouble when he starts out after him.

I had an appointment with him first Sunday in February at

LUVERNE.

I was down with grippe at East Lake; but he so bombarded me with letters, postal cards and telegrams, I dragged myself out of bed. I missed him on Sunday, but Monday night a good audience met me and patiently listened to a sick man tell: "How a boy got through the lines to the Confederacy."

The Luverne people are congratulating themselves on the pastor they have and well they may. They provide him with a good home and have his services for two Sundays.

The town is the capital of Crenshaw county, at the terminus of a branch of the Atlantic Coast Line. It has improved considerably since I was there. The church is in good condition, and will be heard from in the mission collection—already they have made a liberal pledge for the year. Rev. Henry Folmer lives here. He is a good preacher, and has been serving churches in reach of him. I look for some good town church to call him away before long.

I was with Brother Cumbee a week later at

BRADLEYTON.

This is a thriving village on the railroad in a good section of country. The Church is strong in number and financial ability. Plenty able to have the pastor for one-half his time. I look for them, under the lead of their brave, young pastor, to grow in number and efficiency. Heretofore, they have done but little for missions, but that will change, I am sure. Unfortunately, their place of worship is half a mile from the village, and the house is not half large enough. Five miles away is La Pine, a good town with a number of Baptists in it, who are now members at Bradleyton. When a Church is organized there and the Baptists move into Bradleyton, and some other Churches are built along the line of the railroad, the Baptists will be in very good shape in this territory. When will we ever learn the importance of

HOLDING THE CENTRES!

Don't neglect the country but hold the Centres. Country people, when they hitch up their teams to go to Church, can without inconvenience go a quarter or a half mile further; but people who live in town and have no conveyances, will not walk a quarter or a half mile to Church. The folks that live in the country may censure them for it, but if they lived in the town they would be like town folks about walking. All over Alabama there are large towns occupied by other denominations where the Baptists would predominate, if, years ago, our people had located their houses of worship in them. In some

cases we are trying now to get into town; but find our way hedged about with many difficulties. Often a suitable location is hard to secure, or the people are not in sympathy with the movement. Sometimes we meet with downright opposition which almost amounts to persecution.

PRATTVILLE

was my next point. Five years ago, I was invited to preach the sermon at the dedication of their beautiful house of worship. At that time they had the services of a pastor, living away from them, for half his time. Now they have a pastor among them, preaching three Sundays and living in the pastor's home, which belongs to the Church. A nice home it is, too. The pastor, a practical business man, took the oversight of the building, having an eye to comfort and convenience. I doubt if there is a pastor in the State more comfortably housed than is A. J. Preston. His people believe they have one of the best preachers in the State, and they are good judges of preaching.

Prattville is the county seat of Autauga county, and is reached by two lines of railroad, the L. & N., and the Mobile and Ohio. Here is manufactured the famous Pratt Gin known all over the South. I rode out with the pastor and saw some as fine farms as can be found in the State. When I was a ten year old boy, my father lived for two years at Old Washington on the river, only four miles from Prattville. There was a factory there then and it has continued to this day.

Though the weather was extremely bad and the preacher was out of gear, I had good congregations and on Monday night a full house to hear about "The Original Tramp."

A preacher with a good wife, nice children and a pleasant home can make a traveling brother, when a bit ailing, awful comfortable. W. B. C.

With the Wage Earners.

Rev. Frank M. Wells, Memphis, Tenn.

Since I left Mississippi I have seen and learned quite a good many things about the industries of the world. The button cutters at Canton, Mo. are very skillful workmen. They make from four to twelve dollars per day. They are very poor church goers (although Brother Britte and I tried to get them out) and few of them are religiously inclined at all. There are about three hundred button cutters in Canton, and not five in one hundred of them ever go to church. They have too much money to spend in sin.

In Salamanca, N. Y. there are 2,000 men at work in the tanneries, many of them are foreigners, they make from three to five dollars per day. Much of the work is the nastiest work on earth. One of the tanneries made twenty million pounds of leather last year. The leather makers are "better church goers" than the button cutters, but many of them are tougher than the leather they make. The leather makers or button cutters think more of their "union and lodges" than they do of the church or God almighty.

The prisons in Columbus, Ohio are full of wicked and worthless characters. Strong drink put the most of them there. There are more saloons in Ohio than any other State in the middle

west, according to population, and I suppose the prisons will remain full. Two weeks here in prison work will convince any man what sin and liquor is doing for the race. In the Ohio penitentiary there are no lodges and unions," for the men to belong to, and most of the prisoners go to church on Sundays. Every man that loves God it all ought to be against liquor. If he prays for the coming of the kingdom, he ought to vote as he prays, or else quit praying.

Brother Barney at Dayton, O., owns the largest car shops in the United States. He works 2500 men in his shops. I know he is a Christian. He is a deacon in Linded Avenue Baptist Church. He holds "Family Prayers" at night, and passes the collection basket on Sunday; any shortage in the expenses of the church at the end of the year he supplies it. Many of the car men are Christians, and some of them have been in the shops for thirty-five years. They get from three to seven dollars a day, and live better in their homes than the leather makers or button cutters.

The coal miners at Reynoldsville, Pa., work ten hours a day, and get from three to five dollars per day, and also get their doctor bills free. If they did not have so many lodges to keep up they could live like "kings." Lodges and liquor are the wage earners worst enemy. Why spend your money for that which is not bread? is the question every lodge man and liquor drinker should answer.

The glass blowers of New Bethelam, Pa., get from \$20.00 to 125.00 per week, and they have a monopoly on the trade. No other person but a brother, son or a father can be taught the trade of glass blowing. The best glass blowers come from Belgium, but before they can join the Glass Blowers Union of America, they must pay from three to five hundred dollars into the treasury. The most artistic glass blower in the United States is now at work in New Bethelam. He works seven hours and a few minutes per day and receives his \$125.00 per week. They work only five months in a year. The glass blowers are poor church goers and many of them heavy drinkers, and only one man did I find among them who was a Christian. If we could get the hard working man and small wage earner to quit drinking the saloon keeper would have to go out of business in three months. Many a hard working man, on small wages, gets his money on Saturday afternoon and before Monday morning he has spent it all for whiskey, drinking himself and treating his friends. He goes back to work Monday morning complaining about "hard times." Spending money for that which is not bread is the great mistake many of us are making. Sinful living causes nine-tenths of all the distress and hardships the flesh is heir to.

There in Elwood, Ind. the Tin Plate men are 3,000 strong. They work eight hours per day and get from three to seven dollars per day according to their skill. Quite a number of them are regular in their attendance at church, and many of these are good Christians, but a great many of them drink. With a great many, the comforts and luxuries of the homes depends upon the quantity of liquor drank, rather than the wages received. In my meetings I make a special ef-

fort to reach the wage earner among the non-church element. I desire to begin a meeting every other Sunday morning throughout the year. This gives me two Sundays at each place. Before the meeting begins cards of invitation are sent out to every home in the city, advertising the meetings, and the lectures at 3 p. m. on Sundays, "to men only." I give "Jerusalem under the Turks," "The Situation in the Philippines," "Egypt under John Bull," and "Rome under the Pope." Three thousand tickets to the mens meeting, given out on Saturday before, usually secures a good audience of men. The largest audience we have had so far was 719. I do my best for my Lord and His church in every meeting. If the men do as they are told to do they will quit cussing, quit drinking whisky, quit chewing tobacco, quit smoking, repent of sins and turn from their sins, accept Christ in the pardon and forgiveness of sin and join a Baptist Church and follow Jesus in baptism. May the energies of all the church be doubled in getting men saved from drink and hell. "The Field is the World."

The Good Work of Carey Association.

"For the purpose of indoctrinating and developing the churches of our Association in co-operative effort, the Committee has inaugurated a system of "Bible Institutes and Sunday School Rallies" in connection with the Sunday school evangelistic and colportage work. The results thus far have proven very satisfactory.

For this work we have employed Rev. W. T. Davis and H. T. Crumpton, who work in co-operation with B. W. Mathews, our Sunday school evangelist and colporter.

B. W. Mathews is employed for full time upon a salary of thirty dollars per month. In prosecuting this specific work, he advertises the institutes, and then lectures in the meetings upon the Sunday school work.

W. T. Davis and H. T. Crumpton are employed only for time engaged in institutes upon a salary of ten dollars each for each institute.

The churches are now seeking these meetings, and are thus setting the seal of their approval upon the work. We have now as many Sunday schools as we have churches; three of these, however, are organized in school houses. We have fifteen more schools than heretofore reported, a total of thirty-four. Some of our churches that have never had schools before are now conducting enthusiastic schools. The outlook for the Carey was never brighter."

I publish a part of the report of the Carey Association, submitted by Brother Stodghill too late to go into the report to the Convention in July.

There is much fine work of this kind being done in Alabama and much more ought to be done. The pastors of the Carey are banded together to hold these institutes and rallies and their Executive Committee is having done some solid, substantial work. The Associations must take hold if the Sunday schools are established. With wide-awake Executive Committees in every Association a Sunday school could be organized in every church within a year. W. B. C.

Personal

Rev. Fred Hale has begun his work at Wilmington, N. C.

Dr. Cortland Myers, of the Baptist Temple, gave the hand of fellowship to nearly fifty new members on Sunday morning, March 6. He baptized twelve young women from one Sunday school class last Sunday.—Examiner.

The friends of Dr. and Mrs. Henry W. Battle—and they are numerous—will be pained to learn that Mrs. Battle has had a stroke of paralysis and is quite ill at her home in Greensboro, N. C. May the comforting grace of God abound to them.—Christian Index.

A year ago Rev. Madison C. Peters, the well known Baptist preacher of New York, and William J. Bryan were together in a small junction town in the West. Bryan was shaving himself, and Peters not being able to shave himself, Bryan volunteered and acted barber for Dr. Peters.—Ex.

Dr. W. R. Harper, president of the University of Chicago, recently underwent an operation for appendicitis. The operation was said to be entirely successful. It was performed in the Presbyterian hospital, which was all right, only we wish that there were a Baptist hospital in every city, as there is in St. Louis, Dallas and perhaps a few other cities.—Baptist and Reflector.

Rev. Dr. George C. Lorimer made steady improvement the past week, surprising his friends with his show of rapidly returning strength after his weeks of intense suffering. His expectation was to leave on Tuesday for Lakewood, where in a drier, softer air his process towards complete restoration of health would be more rapid than it could be in the city. He is still confidently hoping to worship with his people on Easter Sunday.—Examiner.

At the Moody Bible Institute in Chicago special lectures by prominent men are planned for March and April. Rev. Mark G. Pearse, of London, England, speaks on Mar. 23. Mr. Charles Inglis, of London, on Saturday nights through March, speaks on the book of Phillipians, and Mr. S. D. Gordon, of Cleveland, Ohio, is the special lecturer through April and May; his subjects will be "Prayer" and "Jesus in Matthew." He will also preach each Sunday in the Moody church.

The Examiner: "Secretary Henry L. Morehouse, of the Home Mission Society, had a remarkable experience at Songo, a town of 3,000 people about sixteen miles from Santiago, Cuba. Our Mission there was opened in May, 1903, and by February, 1904, more than eighty persons had given their names for baptism. On the Saturday when Dr. Morehouse was there twenty-six of these converts were baptized by Rev. Mr. Barocio, the native pastor, in a large pool of a stream running through a picturesque ravine with its luxuriant foliage. The scene was one to be remembered. Among those baptized were a leading merchant and two daughters of the mayor, besides other persons of influence."

Baptist Exchanges

The eight Societies now at work in the Congo Free State are represented by 211 missionaries, 283 native evangelists, 327 native teachers, 5,641 in Sunday schools, and 10,161 in day schools, 6,521 communicant members, and, 1,407 enquirers. The territory administered by the State contains 850,000 square miles and a population estimated at 7,000,000.—Baptist Courier.

The religious census of London, which showed the great increase of the Non-conformists and the much greater attendance of men at their services has stirred up the devout Episcopalians to thought. Sir Oliver Lodge takes strong ground against the ritual, saying that he doubts whether the prayer wheel of the Thibetans is any more mechanical than some English services.—Western Recorder.

The Western Recorder suggests that the Columbian University, Washington, be conducted by the Southern Baptist Convention and the American Baptist Home Mission Society jointly. That is an excellent suggestion. It will unite the Baptists of America, give them a great university, and strengthen them within by the noblest of enterprises and without with all the prestige of a great university at the Nation's capital.—Biblical Recorder.

Like its predecessor in Chicago the convention in Philadelphia was composed of representative people of all denominations, the number of men and women engaged in teaching and occupying positions of influence in the educational world being large in proportion. Fully twenty-five states were represented by attendants. There were comparatively few women present outside of Philadelphia. The programme was a most comprehensive array of subjects and speakers, covering thirty-two pages for the thirty-odd different meetings of the several councils and the association. The speakers, 106 in number, including those who led in discussions as well as those who delivered more pretentious addresses and papers, were, as a rule, qualified by experience to instruct their hearers.—Standard.

Our Pedobaptist brethren have not been altogether happy in dealing with one of the words of the New Testament. Embarrassment has met them when they undertook to translate on their mission fields the Greek word which means "baptize." All other words of the original yield readily and pour their significance into a native term, even words that are philosophical and abstract. But here is a word which expresses a simple action, an action which in its mere form is familiar to every individual of every heathen nation, and for which there is doubtless an easy word, and yet these brethren insist that nothing can be done. Baptists have treated this word as they have treated all the other words, they have translated it. Pedobaptists decline to use this Baptist translation, and yet they are not bold enough, as far as we know, to translate a word that means to sprinkle or to pour. Such a course is hardly worthy of them.—Central Baptist.

Baptist Brethren

Rev. Carter Helm Jones, pastor of the Broadway Baptist Church, Louisville, Ky., is assisting Rev. John E. White, D.D., at the Second Baptist Church in a series of meetings.

Rev. Robert Stuart MacArthur, D. D., of New York, will lecture at the Broad Street church, Philadelphia, on "The Empire of the Czar; the Great Bear of the North." This is Dr. MacArthur's greatest lecture.

Our heart goes out in sympathy to Rev. J. N. Prestridge, D.D., the able editor of the Baptist Argus, whose Godly mother, Mrs. Sarah M. Prestridge, of this State, at the age of 74 was recently called to her heavenly home.

Rev. W. M. Vines, "the much called pastor," has at last been won away from Asheville. We congratulate the Freemason Street Church, Norfolk, Va., and condole with the Asheville saints. Brother Vines is eloquent, consecrated, tactful and vigorous.

The Baptist and Reflector says: "Dr. J. M. Frost has returned from Florida improved in health, but still not well. It seems to us he ought to have remained longer. But he felt that he ought to be at his work. The affairs of the Board were never more prosperous." We sincerely hope that Dr. Frost's friends will do all in their power to cause him to take what rest he needs.

Our suave and courteous brother, Dr. E. E. Folk, finds it necessary to explain an editorial utterance, in which he said: "We have fought the battles of Baptists against Campbellites, Methodists, Catholics, Mormons, liquor dealers, the world, the flesh, and the devil." He did not mean to be offensive in putting his Christian brethren of other names into the list with Mormons, liquor dealers, and the satanic "triple alliance." He was as innocent of this as a venerable brother in the Dover Association, who several years ago, in reporting for his church, said: "We are doing as well as could be expected, brethren, considering the fact that we have to contend with the world, the flesh, the devil, and the other denominations."—Religious Herald.

Southern Baptist Convention

The Annual Meeting of the Southern Baptist Convention and Auxiliary Societies will be held in Nashville, May 12-18, 1904. For this occasion the

LOUISVILLE & NASHVILLE R. R. will sell round-trip tickets from all points on its lines south of the Ohio river at the rate of ONE FARE plus 25 cents for the Round-Trip. Tickets will be on sale MAY 10-12, inclusive, limited for return ten (10) days from date. Extension of limit until June 6 upon deposit of ticket and payment of fifty cents. Round-trip tickets will be on sale at Nashville to St. Louis and return at very low rates. For further information call on or address

P. Sid Jones, D. P. A.
Birmingham, Ala.

In the Public Eye

A distressing rumor has been circulated that Hon. Joseph Chamberlain, the conspicuous force in English political affairs, is suffering from softening of the brain. It is said to be the sequel of a cab incident in which the honorable gentleman was injured at the time of the coronation exercises. Soon after the present session of Parliament began he went to Egypt on a vacation. It is sincerely hoped that this is not true. Mr. Chamberlain has displayed many of the strenuous qualities in statesmanship that make him a mark of admiration for the American people, even if they disbelieve in the principles advocated by him.—Baptist Commonwealth.

Captain Dreyfus who was dismissed in disgrace as a traitor from the French army, and who was subjected to a cruel imprisonment and all as it has subsequently been proven on perjured charges, is at last to be vindicated. This maligned Jew must certainly have in him the stuff that heroes are made from. Maltreated, persecuted, imprisoned, banished and all manner and kind of abuse heaped upon him, he has resolutely striven for justice and he is now to receive it. No criminal nor coward could have acted as Dreyfus has done. He has proven himself worthy to wear the epaulettes of any army. Now that he has suffered so much France would honor herself and her army by seeing to it that her martyred soldier receive the vindication worthy of his fortitude and courage.—Ex.

J. Pierpont Morgan's great rival in the iron world is Miss Antoinette Bertha Krupp, heiress to the great Krupp gun and iron works in Germany. Miss Krupp probably is the richest woman in Europe. She is the elder of the two daughters of the late Baron Alfred Krupp. His last will and testament made her heiress to all his millions, including the gun works at Essen, the ship works and wharves at Kiel, and all his iron ore and coal mines in Westphalia and in Spain. Conservative estimates make the value of this great property at least \$75,000,000. When Miss Krupp becomes of age all this wealth will become hers absolutely. She is nineteen years old.

When Stanley found Livingstone in the heart of Africa, he begged the old hero to go home. There seemed to be every reason why he should go back to England. His wife was dead, his children lived in England, the weight of years was pressing upon him, the shortest march wearied him, he was often compelled to halt many days to recover strength after his frequent attacks of prostrating illness. Moreover, he was destitute of men and means to enable him to make practical progress. But, like Paul, none of these things moved him; nor counted he his life dear to him. "No, no," he said to Stanley; "to be knighted, as you say, by the Queen, welcomed by thousands of admirers, yes—but impossible. It must not, can not, will not be. I must finish my task."

EDITORIAL PARAGRAPHS.

The death of Hon. Charles W. Thompson at his hotel in Washington city on Sunday last was a sad blow to his colleagues, constituents, friends and relatives. We extend our sympathy to his loved ones.

The palaces of Emperor Francis Joseph and the Arch-Duchess Clothilde at Budapest were stoned by a mob recently, resulting in the windows being broken, because the buildings were not decorated in honor of the anniversary of the revolution of 1848.

A great crowd of students and workmen, after a demonstration in front of the statue of the Poet Petofy, paraded the streets and noticing that the palaces were not displaying flags, like most of the other edifices, showered them with stones until the police charged and dispersed the rioters. A number of persons were injured and many arrests were made.

The Word and Way says: "The Pentecostal Herald, the Sanctification paper, announces that in the near future it will adopt the strictly cash-in-advance plan, and that all subscribers who do not renew will be dropped when their time is up. The Herald has been forced to this because of the great number of its subscribers who do not pay. This is strange. They are presumably wholly sanctified people, and yet they won't pay for their paper." We see the point and it is a good one, but don't be too hard on the holiness brethren, for if a clean receipt was required of every subscriber to a Baptist paper before they could enter into their reward, we fear that many would be kept waiting on the outside for quite a time.

We again call the brethren's attention to the necessity of getting their communications to us by Friday if they wish to have them appear promptly. Monday morning's mail is always laden with letters from correspondents who state that the matter is urgent and must get in at once, and not seeing it in the following issue some take the trouble to write in a complaining way. We gladly publish items that reach us promptly, but haven't time to explain in a letter to each offended brother who fails to conform to rules which are necessary in order to get the paper promptly on the press. Correspondents who will cut this out and conform to it will save their temper and give us a chance to grow in grace.

Rev. H. R. Haws in a sermon on "Preaching" delivered in 1871 said: "You sometimes hear people complain of sermons because they are too doctrinal; they tell you they do not want to hear about doctrine, they want to hear about practice. And then they go and hear a practical sermon and they complain that the sermon was all morality, and they don't want to hear so much about practice as about doctrine. If you would only give them sound doctrine they would find the practice out for themselves." Many of our young preachers seem to think that the day of doctrinal preaching is past, and make the mistake of trying to please the young people who care little about our doctrines when they are the very ones who need instruction along doctrinal lines.

Religious Education Association.

Last year there was organized at Chicago the Religious Education Association whose object is "to promote religious and moral education." There were in attendance upon its sessions 400 men and women from Canada and twenty-three states, representing fifteen different denominations. There were educators, ministers, editors, teachers in Sunday school and public schools. The several sessions of the convention were upon a high intellectual and spiritual plane, and the addresses and discussions formed a noteworthy contribution to the department of religious instruction. The framework of the organization begun in February, 1903, has since been perfected and completed; in all something like 250 different men and women, carefully selected for fitness for service in the several positions to which they have been appointed, have consented to serve in the seventeen different "councils," as executive officers, as directors, or as members of the general council. These councils are composed of persons qualified to lead and encourage religious instruction in special directions, for instance, in universities and colleges, in Sunday schools, in the home and in other spheres where such service should be introduced or extended. The second convention of the association met in Philadelphia March 2-4.

Dr. Henry D. McDonald.

Dr. Henry D. McDonald was stricken with apoplexy yesterday afternoon at 3:30 o'clock and lies desperately ill at the residence of his son in law, M. M. Welch, at 300 Washington street.

The attending physicians hold out little hope of his recovery, as a clot of blood gathers on the brain in cases of this character and it is seldom that it is absorbed and passes away. The patient in this case is paralyzed and speechless and his vitality is at an extremely low point.

Dr. McDonald is one of the best known ministers connected with the Baptist Church in this section and is generally beloved by a large number of people. For twenty years he was pastor of the Second Baptist Church in Atlanta, giving up that pastorate to travel for his health. Recently he had returned to the city and was thought to be in better health than for many years past. He attended the meeting of the Baptist ministers at the First Baptist Church Monday, March 14, and his fine appearance was the subject of comment among his brother ministers.

Yesterday Dr. McDonald preached at Hogansville, Ga., and upon his return to this city he ate a hearty dinner and laid down to rest awhile. Shortly thereafter he was stricken with the attack which it is feared will prove fatal.

All the members of the family are at the bedside except the doctor's three sons, who are in Texas. Mr. and Mrs. Welch and Professor and Mrs. M. I. Brittain are among those who are with him.

Drs. Baird and Armstrong are the attending physicians.

Dr. McDonald is a native of Kentucky and had been there only a short time before his illness. He is advanced in years and this, taken with the extremely serious nature of his present attack, leaves small ground for the belief that he can survive more than a few hours.

Who Should Give Tithes?

Can a man be so devoted to God that all that he is and has is the Lord's? In case this is so, does such a man need to give anything to the Lord except as he gives to himself in the line of his work for God? This is a practical question with a great many. A young Christian in Ohio, who wants to be wholly the Lord's, asks about his duty as to tithes:

I am a young man with nothing more than a high school education. Both of my parents are dead, and I am now a salesman for a Pennsylvania company, making money to go to college. My intention is to be a minister. The question is with me: "Shall I, or shall I not, give the tenth of my income to God's cause?" Were I in another avenue of life, as other men, there would be no doubt about this. But as I intend to devote all my life to God's work, and as now I am merely preparing myself for that work, the question is whether I am required, as others are, to give the tithe. I believe if all church-going people would tithe, there would be greater prosperity among the givers themselves. But am I not really giving all my income to God's cause, in that my education is to fit me for his work?

Perhaps it is my previous Christian training at the hands of my parents, and really not God's requirements, that prompts me to give the tenth. There seems a sense of condemnation if I withhold, and yet a sense of doing really more than I should if I give. Perhaps others have been asking you this same question, and you can give help.

It has been found in the history of the human race that a man can do more good work in six days than in seven, and with nine-tenths of his income than with ten-tenths. The one-seventh of his time and the one-tenth of his income must specifically be given to the Lord. This is not a matter that began to be observed in the days of Moses. Both in the Bible record and in outside history we have evidence of this, long prior to the days of Moses, and among other people than the Israelites. The rule or custom is as applicable to ministers and missionaries as to blacksmiths and tailors. Like all other well-doing, its gain is to the one who gives the money or time, as well as to those who receive it. To observe the custom is a privilege and a duty.

The writer may refer to his own experience in the working six days rather than seven in a week. More than forty years ago he decided to devote his life as a Sunday school missionary. He then felt that, as his whole time was the Lord's, he needed not observe any one day as a day of sacred rest. Accordingly, he worked—in the Lord's service—three hundred and sixty-five in the first year. In consequence, he broke down from this disregard of the Sabbath law, and had to give up all work for more than fifty-two days to make up for the fifty-two misspent days in the Lord's work. He then came to realize that one day in each week belongs to the Lord in holy rest, and that if a man thinks he can use the days better than the Lord directs, he will suffer for his mistake. If he has work, even for the Lord, on the day when others rest, he must have rest another day. The same idea must be recognized in connection with money as with time.

Even if God does not need to receive the money man needs to give it. A man must give to God, apart from what he

spends on himself, a specified portion of his income. A tithe was recognized as the proper portion in the Mosaic law, and thousands of years before. He must live on the other nine-tenths, even if he is living wholly for the Lord. Being a clergyman, a minister, a pastor, is by no means the only way or the chief way of being in the Lord's service or work. A child of God ought to be in the special place and occupation to which God assigns him, whether God tells him to be a blacksmith or a physician, or a teacher, or a clergyman. But in any event, child of God ought to have the benefit and blessing of giving a specified portion of his income to the Lord. He will be poorly fitted for his work if he does not have that advantage. It would be both a hindrance and a temptation to a man to have no portion of his income which belonged to the Lord, as distinct from all that he uses on himself in God's service. To have nothing that he gives to the Lord as the Lord's special portion, would be a hindrance as he asked others to give. But to count all that he uses on himself as a gift to God would be indeed a temptation. For example, on a hot day a man might feel that a saucer of ice-cream and a dish of strawberries would better fit him for a day's work, yet it would cost more than a piece of corn-bread and a glass of water. At this point, a man might say to himself: "I am in the Lord's work, and therefore what is given to me is practically given to the Lord. Nothing is too good for the Lord, therefore I will eat the choicest food, and will live in the best way I can, regardless of expense within the limits of my income." It is important to have a portion of one's income set apart as exclusively the Lord's, and to use the remainder as the Lord would have one use it. The two portions should not be confounded or combined. This is true both of income and of time.—Sunday School Times.

Absolutely Flenish.

From the Presbyterian Banner, of December 30, 1896, published in Pittsburgh, Pa., we clip the following, given as the words of an officer of the Liquor League of Ohio at a meeting in which the interests of the saloon business were being discussed:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickles expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"—Baptist Witness.

We have received a copy of the Burr McIntosh Monthly published at 18 West 33rd St., N. Y. It contains a series of beautiful pictures and is what is claimed to be—"pictorial perfection."

WOMAN'S WORK

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

The Grace of Giving.

Mrs. William C. Lowndes.

It has been said that "The motive power of the whole redemption could be summed up in the words God so loved the world that He gave." Should we not, in view of all that He has given, seek to learn something of what His will for us means regarding the gifts which we are told to render back unto Him. God has given so many blessings, but perhaps the gift beyond others that seems the dearest to us is the joy and peace we are told we may have in every little detail of our daily lives. Now have we this joy and restfulness in the matter of giving and do we realize the blessing it can bring to us?

To those who have a large income, generous giving may not require much thought, but the great majority of women know something of what it means to think and plan, day by day, sometimes cheerily and brightly but many a time with a heavy heart, over the difficult problem of how to make a more or less limited income meet expenses and still leave a margin for God's work.

Then when we do most earnestly long in our church life to be helpful in every good work undertaken and yet feel so unable to contribute, often by even a small amount, we have sometimes felt that by incessant refusals to contribute, we might almost become a hindrance instead of a help.

Now what is God's plan for us and what is the lesson He wants us to learn? Let us look for a moment at some of the gifts mentioned in the Bible. The fact that God does notice our gifts and that when pleasing to Him, a special blessing follows, is shown all through His Word. He could not have wanted His children to give for His sake, for all the silver and gold are His and so it must have been for the blessing that would come to them.

You remember when King David went to Araunah, the Jebusite, to buy the threshing floor on which to erect an altar to God, to entreat Him to turn away the plague from Israel, Araunah's answer was that he would gladly give, not only the threshing floor, but also all the furniture thereof for wood and the oxen for burnt offering. David's reply was, "Nay! but I will verily buy it of thee at a price, neither will I offer burnt offering unto the Lord, of that which doth cost me nothing," and the blessing instantly followed, for the plague was turned away from Israel.

Then, again, Elijah was hiding by the brook, depending upon the ravens for food. God told him to go to Zarephath and, when he came to the gate of the city, he beheld a widow gathering sticks. He called to her and asked her for water and, as she was going to fetch it, he asked for bread also. She answered, "As the Lord, Thy God liveth, I have only a handful of meal in the barrel and a little oil in the cruse, and behold I am gathering sticks, that I may go in and dress it for me and my son, that we may eat it and die." Elijah told her to do as she had said, but to make first the little cake for him, and to bring it forth to him; and afterwards to make one for herself and her son, adding that

the Lord would see that neither the oil nor the meal would be gone until the rain should come.

Surely it would seem to us that this woman might have been excused from giving as she had almost nothing, yet she trusted and did as she was told, and the barrel did not waste, nor the cruse of oil fail according to the word of the Lord, and later, her son was raised from the dead.

We do not mean that our gifts will always be rewarded by temporal blessings for if we give with a motive of getting something in return, it will not be honoring God; but just as we seek to train our own little ones by holding out the hope of reward, when they are too little to understand that they should do right for right's sake, so He has certainly taught us all through His word that blessings would result to those who give acceptably. Heaven itself is held out as a reward.

Many times these blessings are spiritual, as when the church of Macedonia, giving out of its deep poverty, was rewarded by an abundance of joy; and would we not rather have it so, leaving it to Him to choose just what we should have?

Now what is acceptable giving? Clearly it is taught that a loving, cheerful spirit is what God wants to see in us. Did He not say, "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take My offering." Note that God says "take My offering," as if claiming what was already His; and then again, He says, "Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it." And Paul says, "The Lord loveth a cheerful giver."

Now we all know this and believe it most earnestly, but the question comes, "How can we have that loving, willing spirit, when some of us may have barely the necessities of life?" Times come in many lives when all giving is a sacrifice and, in very limited circumstances, it would seem as if it were almost a wrong to those who are dependent upon us to give. Now in such a case, how can we give cheerfully and gladly, with a restful spirit, when the thought will come into the mind, that it is almost taking necessary food and clothing from those we love and should provide for, to give to the Lord's work. That is a question to which the right answer is clearly given in God's Word, "Apportionment." If we systematically set aside a certain just proportion of our income, whatever it may be and, by a strictly kept account, use for God His share, at once everything will become perfectly restful. Instantly, the struggle as to whether we can or cannot afford to give, ceases; our worrying anxiety has gone forever.

Do you remember Jacob's vow? "And this stone which I have set for a pillar shall be God's House, and of all that thou shalt give me, I will surely give a tenth unto Thee." Then Jacob went on his journey and came into the land, and we too will enter a new land and our land will be one of delight and blessing.

Is it nothing to have the pleasure of planning just how you will do your little share of God's work? Many things have often appealed to you and you could have no part in them, but now you feel free to help. The first step of setting aside a stated amount, may be taken only from a sense of duty, but afterwards, the path becomes one of delight. The love of giving grows on you daily, until the sacrifice is entirely lost sight of in the joy which God gives in return. "Love grows by sacrifice and sacrifice, by love." Would the dearest earthly pleasure compensate a wife, or mother, for leaving the sick-bed of one she loves; would she call it a sacrifice to stay day by day carefully nursing the loved one back to health and strength? No! it would be a sacrifice for her to leave and, in just that way, God teaches us. It has once been a sacrifice to give; now, our love for Him will so truly grow that it will be a sacrifice not to give and to go back to where we once were.

Sometimes the question has been asked, "Is one-tenth the right amount to set aside for God, and is not that too much to give, when one's income is very small? We believe it is the very least amount and, after that, we should try to have something for a free will, or thank, offering.

Someone has said that the only challenge in the Bible is where God said, "Bring ye all the tithes into the storehouse, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Also when directing the Israelites how to use their tithes, God said, "and for this thing the Lord thy God shall bless thee in all thy works and in all that thou putteth thine hand unto." The life of Samuel Colgate is an illustration of this. When a poor boy, he resolved to dedicate to God one-tenth of all that he made, a resolve to which he strictly adhered; and every one knows of his noble life.

Then it has been said, "Can a married woman, whose husband has no sympathy with anything of the kind, practice this method of giving?" Of course, it is more difficult, but she can pray about it, study it, talk of it to her husband, showing him how deeply it is on her heart, she can live it, act it, love it, and, in most cases, possibly all, he will be won to think the same way. Was it not said, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart. Trust also in Him, and He shall bring it to pass." We can reach out; and help others in a way we knew nothing of before. Many a child of God in sickness or sorrow may need some little helpful gift which we are now free to send. Our sympathy for others will grow; we will long to help those in trouble. Lowell has said:

"Not what we give, but what we share
For the gift without the giver is bare,
Who gives himself with his alms, feeds
three:
Himself, his hungering neighbor, and
Me."

We once visited a dear little country home where this setting aside of a tenth to God has been truly blessed. It is believed there, that every gift, every blessing, is from God, and He must have His part. The wife said, "I try to have something in each room which can be used for God." In the library, there were helpful books to lend; in

the hall, was a little table, in the drawer of which were kept leaflets which could be given to anyone who might come to the house for food, which was always given first; in the sewing room, was the machine on which many a stitch had been taken for the poor, and then there was one pretty bedroom, to which God's children, particularly if they were poor and needy, were always welcomed; and many a poor sewing girl, or tired clerk has been asked for a few days, to come and enjoy the lovely porch belonging to this little home.

And so the love of giving grows on us. You remember the verse: "Ask, and ye shall receive, that your joy may be full," and that other, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." So if we want a full blessing, ask; but, if we want an overflowing blessing, give. Yet the secret of it all is—Apportionment.

Do You Really Want It?

By Cornelius Woolfkin, D.D.

Do you really believe there is a need of an awakening in the Church? Do you truly desire to see such an awakening? Are you prepared to make any sacrifice that may be necessary in order that you may do your share towards it? Are you willing to set apart at least one hour each week for prayer for this object?

We need to be more and more alone with God. "As much with Him as with the world," is the way the men of other days put it. Surely such communion was never more needed. We must learn to wait on the Lord.

"Take time to be holy,
Speak oft with thy Lord."

God has a plan for every life, and for every week. We would save ourselves from many mistakes, and often have much less work to undo did we but learn to wait upon Him and say, "Speak, Lord, for thy servant heareth." We shall have the sense of God's presence in proportion as we shut the world out, and unless we have some place where we may frequently meet Him, we are deprived of blessing which comes in no other way.

Two rules certainly need to be observed: 1. Wait on the Lord. Do not hurry, for better a moment of clear vision than an hour of meaningless prayer. 2. Be still. Prayer is not always talking to God. It is very often God talking to us. "When we have the sense of His presence, difficulties will vanish—when He is at our right hand we shall not be moved."—Baptist Commonwealth.

Whereas, Our Heavenly Father, in His infinite wisdom, has seen fit to take from our beloved fellow-student, Hal Armstead, his much-loved father; therefore, be it

Resolved first, That we extend to him our heart-felt sympathy, and may the Heavenly Father be a father unto him.

Second, That a copy of these resolutions be published in the Alabama Baptist, Birmingham News and Howard Collegian and a copy be presented to our bereaved friend.

K. L. Oakley,
D. McDonald,
W. L. Henson,
Y. M. C. A. Committee.

Field Notes

From Brother Davis.

We are very much pleased with our new pastor, the Rev. E. M. Stewart. We find in him a very acceptable preacher and fine pastor. He is a consecrated young man, fully conscious of the obligations resting upon him as an humble minister of God. After the resignation of our late pastor, and before leaving for his new field, he remarked to the writer, that "he hoped we would soon secure the services of a good man to take his place." I replied, "We had no uneasiness on that score, as our Church always esteemed the pastor in charge as the best of all his predecessors, and I felt sure it would be the same way with his successor." But I had no idea then that my statement would be literally verified in so short a time. You know there are some preachers, who in the discharge of pastoral duties, visit their flocks from the standpoint of professional obligations, making their "pop-call" rounds at regular intervals, and like some society women are frequently made glad when the folks are not at home. But not so with Brother Stewart. He enters the homes of his people as a messenger of good cheer and spiritual light. He carries a bright face all the while, and a bland smile wherever he goes—except in the pulpit. When there he impresses the congregation by his serious mood and deep earnestness, that he has an all-important message from the Lord to deliver to those who are in waiting to hear. There are no attempts to be facetious; or display of suppressed merriment to catch the auditors; for there are few ministers that can indulge in such without injury to themselves or hurtful to their sermons. Brother Stewart speaks from the heart, with every faculty of head and soul interested and in sympathy with the message.

In the years gone by, it didn't seem to matter much, as it was of no great concern, what sort of a wife a minister had. But the thing has changed, for the pastor's wife is now a prominent factor in the work of her husband. And it is quite gratifying to say that our pastor has a most estimable Christian woman for a wife, and one well equipped for a preacher's helpmeet in every way; and she keeps her equipment in constant use, so that it brightens all the time, and does not get a chance to rust. When are the brethren going to let up on their compliments about the great improvements in the Baptist? The paper was good enough from the start, full of spiritual uplifting, useful information from the State, Home and Foreign fields, and news from the Churches. And it is good enough now, filled as it is with the same class of material.

John T. Davis.

From Florida.

At your request I will write you a letter from the "Flowery Land." I am located at Providence, Fla. This part, in many respects, is the same as the entire State, level and sandy; and "much water," a fine place to raise Baptists and ducks. This is a splendid farming country, the farmers all out of debt and money in the bank. They raise Sea Island cotton, corn, potatoes, pinders, sugar cane and all kinds of vegetables and fruit. This used to be a

fine orange country, until they were froze out in 1896, since which time they have taken no interest in the orange business. Bananas and pecans are plentiful here. People are social and clever, they never think of locking against the thief and burglar, day or night. In fact this is the best country I know of, and I have seen all the United States and part of the territories and Canada. My family are well pleased, although we claim "old Alabama" for our home, and expect some day to return there. We are perfectly satisfied in Florida now.

MY WORK.

I have the pastoral care of two churches at Providence, (which have an interesting history, which I may give next time I write), and I am employed by the Mission Board for half my time, placing my hands, mind and heart full of work for the Master. The Rural churches are better organized and working more satisfactory in Florida than in Alabama.

UNION MEETINGS.

Every fifth Sunday each Association District holds a Union Meeting, beginning on Friday, by which time each church sends up mission money, by which plan the Executive Board is enabled to pay the missionary monthly. It is interesting to me to get out and preach to churches and people who have so long been without preaching, and so eager to have preaching. I have just returned from one of my churches, thirty-five miles away, where I had a good meeting and set the church in order; they surprised me by their substantial start and fair promises. The Lord bless you; your paper and many readers.

D. L. James.

Providence, Fla.

Good News from the Brethren.

Brother Cox of Mobile, took his collection for Home Missions and received a larger sum than last year. A great collection follows for Foreign Missions.

Brother Dickinson of First Church, Birmingham, has set apart the second Sunday in April for his people—they are in the midst of building, but the pastor wisely concluded to keep missions before them.

Brother Davidson of South Side, has committee at work for Home and Foreign Missions. Brethren Blackwelder, Shelburne, Hendricks, Bradley, Provence and O'Hara, though their churches are down among the regulars, will put forth extra efforts. Brother S. M. Provence of Tuskegee, writes the same way—Gable of Florida, also.

Hard work from this to April 30th is the word! Everybody at it!

W. B. C.

The J. B. Graham School.

Our Mountain Home says Dr. D. S. Lightcap introduced a resolution in the city council of Talladega which was unanimously adopted, naming the new South Side public school the J. B. Graham School.

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To Your Tents, O Israel!

In the presence of some great impending event, that was the cry in olden times. It seems to us proper at this time. We wonder if our people are praying earnestly for our missionaries in Japan and China in these troublous times. Think of the confusion, distress and anxiety in Japan. Brother McCollum, our own McCollum, with a noble band of missionaries, is right in the midst of the great excitement. They will be sorely tried. Hands, hearts and lives will be full. Many of the converts are off in the army, some of them never to return. What dangers and temptations are they to encounter! Into many a home of these converted brethren will come the deepest sorrow. Christianity never had such an opportunity in Japan to show its power and win Victories for its Christ.

Then just across the sea from Port Arthur, which is now the center of conflict, probably a hundred miles away, are the missionaries of the North China Mission. J. B. Hartwell and our Dr. T. W. Ayers and family are among them. Five hundred miles away is Shanghai, the home of Miss Willie Kelly, so well known and loved in Alabama. What must be their anxiety as they contemplate the possible outcome of hostilities and the probable effect upon China! At any moment the Boxers and their turbulent elements may precipitate trouble which the weak government will be wholly unable to suppress. The horrors of several years ago may be repeated and some of our own martyred.

The Chinese and Japanese problems are indeed doubtful. The possibilities of this awful conflict are horrible to contemplate. Devout hearts everywhere should be turned to God in this solemn hour. Our missionaries, when we hear from them, will be pleading for our prayers for them, for the converts, for the natives,—yes, for the world, for it is by no means impossible for every nation of the earth to become involved before it is over.

The Spirit of Devotion.

Men are apt to fall into mere form and do religion mechanically, professionally. Dull and lifeless habit, deadening routine, mark a dreary waste where not one fragrant bloom of piety is found, not one ripend fruit borne. Delusion follows death—a reputation for religion, but none—a name but no life—some warmth in the extremities, but the heart fires are dead or covered with ashes.

Devotion holds religion in its keeping. If we be God's the spirit will burn

with the flame which God alone can kindle. His presence and His power can keep it alive and ardent.

Devotion is the desire and pursuit after God. David had it when he exclaimed: "O God, thou art my God; early will seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; my soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

His devotion was single, centered, energetic. When he cried out in his breathless pursuit: "My soul followeth hard after thee: thy right hand upholdeth me."

His devotion was real, alluring, absorbing, when he made his hearty profession: "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Andrew Fuller was devoted when he cried out, "O for a closer walk with God;" and when he set apart many days in fasting and prayer that he might draw nigh to God. "A good time in preaching, a better time" he says "in praying." "Found some tenderness and earnestness in prayer several times on the fast day."

The spirit of devotion should be a constant habitude. The acts of devotion have their time, place, and manner; but the acts of devotion are worthless if they do not beget the Spirit of devotion. A tree may be strongly bent by a strong wind; but that bent is quite different from the bent from root and by growth. The one is a momentary sway which ceases when the wind dies, the other is a matter of character and life. Acts of devotion which do not bend the heart and life continually to God are vain and delusive.

Devotion to a creed, a system, a church, is not devotion to God. These are often made the substitutes for devotion to Christ. True devotion to God may formulate a rigid creed, may embrace a system, may be loyal to a church, but above all these devotion to Christ rises and reigns.

Devotion, if it be genuine, will bring us to God. Our connection with Him will be marked and conspicuous, not simply by our acts of devotion, but the spirit of devotion which will hallow and sweeten our whole life. The air of the closet will breathe through every act of our conduct. The odor of prayer will enrich our most active and arduous work. The name of Christ will make sacred the littlest and commonest things. The spirit of devotion is the only open way to God's temple, the only incense which sweetens every service. The spirit of devotion must be the salt of every sacrifice offered. The spirit of devotion must impregnate business, pleasure, home. It will make every day a Sabbath, every act a service, every breath a prayer, every song and smile praise and thanksgiving, every house a church, every meal a sacrament—the whole life a fellowship with God, and Christ, and the Holy Spirit.

The spirit of devotion "remembers always the presence of God; rejoices always in the will of God; directs all to the glory of God," according to the divine injunction: "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Our whole religious work is a rejected sacrifice if it be offered on any other altar than that of a devoted spirit.

A life all devoted to God is the great need of these times. A life of which Jesus Christ is LORD. There is much vicious sentiment about the name and acceptance of Christ. We put the name of Jesus in song and prayer. It is beautiful and rhythmical. He saves from sins. We have no objection to Christ the anointed; but LORD—one who rules, sovereign of thought and heart and life, supreme, all glorious and preeminent, to make him so is devotion which worships, adores, enthrones, fills all the being with the power of his Christly rule and all the life with the aroma of His presence.

The spirit of devotion—this is what the saintly Baptist, Pearce, had when he said, "With many tears I dedicated myself body and soul to the service of Jesus. I feel an increasing deadness to the world, and derive my happiness immediately from God Himself."

The spirit of devotion is what the saintly Presbyterian, Brainerd, had when he said in full view of heaven, "I do not go to heaven to get honor, but to give all possible glory and praise. As long as I see anything to be done for God, life is worth having: but oh, how vain and unworthy it is, to live for any lower end!"

It was the spirit of devotion which actuated the Methodist saint Fletcher to make his whole life a life of prayer, and whose mind was so devoted to God that he sometimes said, "I would not move from my seat without lifting up my heart to God," and whose salutation to a friend in private was, "Do I meet you praying?"

Pointing to his library, the saintly archbishop Leighton said: "One devout thought is worth them all." Of how much value to God and to men is one devout spirit which breathes the air of heaven, loves only God and humanity, and lives only for Christ and men! Who is there that knows the priceless value of a devout spirit who would not share Brainerd's wilderness life, loneliness and solitude, Indian hut, bed of straw, meals of roasted corn, his sweating weakness, his spitting of blood, if they could thus share his spirit of devotion!

Rev. J. J. White writes as to long pastorates: I have served Bluff Springs all told twenty years. During that time they furnished members for the constitution of five churches. They have built twice. Cowarts built seventeen years ago and went into their new house and organized under my administration. They called me as pastor. I served them fourteen years. I resigned in favor of Bro. J. E. White, who served us three years, at the end of which time they called me back. We are contemplating a prosperous year's work. Five additions now."

Dr. L. O. Dawson closed his sermon on "Some Lessons from the Life and Character of Joshua Hill Foster, Sr., with these words:

Yes, we will miss him, but isn't it glorious to have such a Father to miss? Let us each believe it is our duty and a possibility to so live that when we are gone people will say "isn't it lonely now? See his empty place!" He so taught us. Out of his grave he still so teaches you and me. Being dead, he yet lives and speaks. May heaven give us grace to hear and heed.

EDITORIAL PARAGRAPHS.

Thirty-nine days remain before the books of the Home and Foreign Mission Boards close.

Are you going to Nashville? The Convention meets thirty-nine days from this date. Are you going to help us on Home and Foreign Missions?

Brother Archibald Scruggs who once served Brewton Church, we are pleased to know, has returned to Alabama and accepted the work at Hayneville and Steep Creek.

The death of Brother D. T. Hudmon removes one of Opelika's noblest citizens. He was a consecrated business man. We extend our heartfelt sympathy to his bereaved family.

What are the large churches doing? Pastors of strong churches have a great responsibility in this crisis. The large deficit in Home and Foreign Missions cannot be made up by small contributions.

Rev. John E. White, D.D., pastor of the Second Baptist Church in Atlanta, Ga., has been selected to preach the commencement sermon at Mercer University. Dr. White is an able preacher and a splendid type of our vigorous young manhood.

The advertisements in "The Teacher," one of the papers for the little folks, boys and girls and young people, are quite attractive. These papers—"The Child's Gem," "Baptist Boys and Girls," and "Kind Words"—are growing in favor. We congratulate Brother Van Ness.

The latest from Brother Crumpton: I have deposited in the bank the last three days \$320, most of it for Home and Foreign Missions. Most of this came in small amounts. We must do better than that or Alabamians will hang their heads in shame at Nashville.

The following from Dr. Dawson came too late for us to make the correction he asks: "I suppose you have my sermon on Dr. Foster in type, but if it be possible please correct this error in it, viz: 'He was a few months older than the State of Alabama and not younger as I said. He was born in March, 1819.'"

With respect to the war in England the most intelligent opinion is that if Russia is beaten by sea and land, the war will go on indefinitely, for she will never accept absolute defeat, which would destroy her prestige not only in Asia, but in the rest of the world. Japan is near to the seat of war, and this in an immense advantage. Russia, owing to her distance, will find it difficult to keep open her communications, and to feed and maintain her forces in the Far East. Against this however, we must not forget that a Russian army is easily fed, and that probably there is plenty of food in Manchuria. Moreover, Russia's supply of soldiers is practically unlimited. Our course and that of the other neutral Great Powers is clear. We must do our utmost to avoid being dragged into the vortex, but be always ready to act as mediators if this be desired by the belligerents.

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Birmingham Notes

A full house met Rev. Walter S. Brown at Brookside Sunday night. It was a fine meeting.

The First Church had two fine services Sunday, Pastor Dr. Dickinson officiating at both hours.

At the Pipe Shop, Bessemer, the afternoon Sunday school was full, and good attendance at preaching.

Rev. Frank Willis Barnett preached in the morning at Woodlawn for Dr. Blackwelder and in the evening at Brighton.

Rev. W. M. Oliver, of Hamilton, Ala., and Rev. A. A. Scruggs, of Brewton, Ala., were welcome visitors at the ministers' conference this week.

Pastor E. Lee Smith, of the Park Avenue Church, preached at both hours. The young people had a fine meeting in the afternoon. The Sunday School was good.

Dr. A. J. Dickinson entertained the conference in a delightful way this week by a thoughtful talk which he styled "Perambulations and Speculations on the Sermon on the Mount."

Pastor Percy O. Barkley reports a good day at Brighton. He received one by letter. Rev. Frank Willis Barnett gave a fine sermon which was very helpful on "The Law and Order League."

Rev. Walter S. Brown filled his own pulpit at Fountain Heights in the morning, and had a fine congregation at night. Dr. A. P. Montague, President of Howard College, preached for his people at night, who were very much delighted with the able sermon.

Rev. J. M. McCord had two good congregations to meet him at New Prospect both Saturday and Sunday. He preached on the "Triumph of Faith" and Sunday on "Covetousness." The Sunday school raised \$10.50 for a library. The afternoon prayermeeting was fine.

At East Lake Dr. J. M. Shelburne preached in the morning on "The Way of Jesus, the Way of Increase," and his evening subject was "Israel Reeling from the Poison of Wickedness in High Places Falls in the Arms of Samuel and is Healed." Two were received for membership.

Rev. S. O. Y. Ray preached in the morning at Green Springs. They have no pastor, but expect to extend a call the third Sunday in April. At night Brother Ray preached at West End. This church is planning to build in the fall. The work is moving on finely under the charge of pastor J. O. Colley.

At Avondale pastor Bradley had a full house at both services. His morning text was Gen. xxviii. 22, and at night Judges xiv. 3. Received eight members at the two services. Dr. R. J. Willingham, Corresponding Secretary of Foreign Mission Board, will preach at the Avondale church Friday, March 25, at 7:30 p. m.

Pastor H. W. Provence reports a great day at Ensley Sunday. Two large congregations and also unusually impressive services. The pastor's morning theme was "A Work for All," and in the evening "A Cowardly Murder." One received by letter. The church will begin a series of special meetings next Sunday with Dr. L. O. Dawson assisting.

Dr. Blackwelder, of Woodlawn, reports that Rev. Frank Willis Barnett preached at the morning hour on "Lawlessness and Sabbath Desecration in Birmingham District," and urged the importance of the organization of a Law and Order League. The pastor filled the pulpit at the evening service and preached on "The Way of Holiness." Had one addition to the church.

Pastor Dr. Davidson at South Side preached at both hours. His morning theme was "Comforting God's People," Isa. xl. 1; evening, "Light in a Dark Place," Gen. v. 21-24. One received by baptism and one by letter. The Foreign Mission contribution amounts to \$672, with \$30 additional sent to the Northern Board. Dr. H. A. Tupper, of New York City, will help in a special meeting beginning April 4.

Pastor Adams of the Packer Memorial Church, Avondale, preached at 11 a. m. on "God's Love for the World," John 3; 16, and at night to the Compton saints, a recently organized church where the prospects are bright for a strong church at no distant date. Bro. L. T. Reeves supplied at Packer Memorial at the evening service, giving a fine sermon. The Ladies' Aid Society, the Sunday School, and the afternoon song service were all up to the usual high mark.

Pastor O'Hara reports from Wylam that both services were well attended. The Sunday school had 113 out. In the morning the topic was "The Golden Rule," (Matt. vii. 12), and in the evening, "Weighed and Wanting," (Dan. vi. 27.) Many took the total abstinence pledge. He received two for baptism, both of whom date the beginning of their Christian experience from the singing of a solo by Miss Willingham. "Where is my wandering Boy Tonight?"

Who Knows?

First. Can any one tell me anything about Rev. James A. Randall after 1824? I trace him from North Carolina, by way of founding of the Baptist General Convention at Philadelphia in 1814, to Louisiana as a missionary, and thence to Alabama, where he was prominent in founding the State Convention, becoming its first secretary. After that I lose track of him. What became of him? When and where did his earthly life end?

Second. The American Baptist Historical Society needs Holcombe's History of Alabama Baptists. Is there a copy of it in Alabama that some generous friend to the society would like to present to us, or if not, sell it on easy terms?

If any one can help in either of these matters, the favor will be much appreciated. Please address Baptist Historical Society, 414 Crozer Building, Philadelphia, Pa. A. L. Vail.
Philadelphia, March 18, 1904.

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Howard College Faculty.

IV.

No sketch of the Howard College Faculty would be complete without mention of a gentleman no longer in the Faculty, but still connected with the institution as a trustee, and for years a professor and one year president, Prof. A. D. Smith.

Prof. Smith is a Georgian, a graduate of the Georgia State University at Athens. While a young man—not that he is now an old man,—he was elected to a professorship in Howard College, while it was at Marion. Probably no professor in a Southern college ever taught more hours a day or did sounder, stronger work than Prof. Smith. Over our entire State are men whose training in mathematics was given them by him, and no small part of their success in life is due to the drill and consequent development of mind received from him.

Of strong mind, generously broadened, possessing calm, deliberate judgment, thoroughly conversant with his subject, having to a high degree the teacher instinct, reckoning no sacrifice too great to make, if the interests of the school might be promoted, he has done as much for the college as any other man, living or dead; and with the history of the institution will live the name of Prof. Smith as that of a clean, pure brave man who wrought for education and wrought with marked and splendid success.

Prof. Smith's wife, a most charming woman, is a daughter of the late Chancellor Mell, for years one of the greatest figures among our Southern Baptists. No other lady in Alabama works with more zeal for our college than Mrs. Smith, inheriting from her great father the love of education and institutions of learning. Prof. Smith, since leaving Howard College, has devoted himself to business, and is now one of the leaders in the development of the wonderful Birmingham District. As a trustee of the college he evinces the same interest as when he was a professor, and the school is blessed in having as a director one whose service and talents are, as they have been, conspicuous in more than one field of activity.

In concluding these papers concerning Howard College, it may not be uninteresting to give some general facts, as well as special notes.

We have in all eight regular professors and two lecturers (Dr. Shelburne and Dr. Jones, the latter giving talks on health). Of these six are Alabamians, two come from Kentucky, one comes from South Carolina, one from Virginia. Three were educated at Howard College, two at Georgetown College, one at Kentucky University, one at Furman University and three at the University of Virginia. One is a preacher, Dr. Shelburne, and another sometimes makes, as dear Dr. T. M. Bailey says, "a few feeble and broken remarks" in the pulpit. Five are Baptist deacons or ex-deacons, and one is a Sunday school superintendent.

Of the ten only four are married. For the other six I ask the sympathy and good wishes of the brotherhood and sisterhood. Why they remain thus lone, lorn, and solitary, I do not know, unless they are awaiting the payment of the Christian Education Fund, that they may receive the residue of last year's salaries.

Howard College would live near the

hearts of the Baptists of Alabama, whose property it is. It asks their sympathy, their prayers, their support in boys and in money. We believe that it has a bright promise for the coming years; but this promise can be realized only by the Divine blessing and with the constant assistance of the people.

For the denominational college there is no life of ease; for it there are struggles and trials. Well, be it so. Only, Brethren help the Christian college, that struggles and trials may lead to success and triumphs.

By paying the Christian Education Fund this year before May 15th, we shall put our trustees in a position to make certain improvements that are necessary and to proceed to a broader expansion, towards which we must move if we would make Howard College what we all wish it to be.

Once more I beg every Baptist Sunday school in Alabama to contribute something, if only five dollars, towards the debt on Renfro Hall. Such effort will mean but little work for the Sunday school; it will mean vast results for good to Howard College.

It is not unlikely that I may have referred, by implication at least, to a pledge, once solemn, now grown sombre, made by the State Convention of the B. Y. P. U. at East Lake nearly one year ago and may have intimated that seven unions out of the 120 have met the promise. But I would not become melancholy; so I desist.

A. P. Montague.

Howard College Cadet Corps.

STAFF OFFICERS.

Capt. J. O. Colley, Adjutant; Lieut. T. E. Huey, Asst. Adjutant; Serg. W. A. Counts, Serg. Major; Serg. W. R. Adams, Quartermaster Serg.; Serg. J. N. Howell, Color Serg.; Corp. D. T. Laird, 1st Color Corp.; Corp. C. J. White, 2d Color Corp.; Corp. McQueen Morrison, 3d Color Corp.; Corp. B. S. Vaughn, Asst. Quartermaster; Corp. Hal Armistead, Permanent O. D.

OFFICERS CO. A.

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- 200 good grade Melton Cloth Walking Skirts in ever-popular gray; worth \$1.85. Pre-Easter Sale 98c
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- The lined ones run from \$10.00 to..... \$25.00
- A silk lined voile skirt for \$10.00 is a bargain.
- \$9.00 value silk drop skirts, in all shades, with trains. Pre-Easter Special..... \$4.98
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- Wash Skirts, in solids and figured fabrics, at 50c, 75c, 98c, \$1.00, \$1.50, \$1.75, \$1.98, \$2.00 and \$2.50
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If you don't think the same way after trying it 60 nights, your money will be refunded. Made in two grades and delivered.

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10c, 25c, 50c, A BOTTLE AT DRUGGISTS.



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HOTEL EPWORTH
Hotel Epworth is now building under guarantee that it will be ready to receive guests at opening of World's Fair, St. Louis, April 30, 1904. It is a permanent brick building, beautifully located within 3 blocks of north gate of Exposition. Every person desiring to reserve entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment which will insure holder a low rate of \$1 per day for as many days as desired. One-half of the total cost is required in advance in monthly payments of not less than \$1, balance to be paid when holder attends Exposition. The hotel will be conducted on European plan, and above rate does not include meals. All conveniences of a modern hotel provided. We advise our friends to apply at once for Certificates. The rate will probably be advanced Feb. 1, 1904.
ADDRESS **EPWORTH HOTEL COMPANY, Koken Bldg., St. Louis.**

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DRINK RED ROCK GINGER-ALE.

Finest made in the world, made from the finest Jamaica Ginger Root, positively contains no Capsicum. Good for indigestion, sick or weak stomachs, stimulating, without intoxicating.

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

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Atlanta, Ga

The Home Board.

To those, among Baptists, who love the Lord:

We are on the heels of our Southern Baptist Convention at Nashville. On April 30th the books close. Do you know that Alabama is way behind in its contributions to Home Missions?

Some of the hardest and best work ever done by our beloved Secretary was done in Alabama at a time of crisis in our denominational life. We all love him for his work's sake. He accepted the secretaryship in the middle of the conventional year, entered upon this work after there had been some lapse in effort due to the changing of the secretaries. Much of his time was taken in getting hold of the details, a great deal more in grappling with the Cuban problems, and now for many days he has been watching by the bedside of a sick wife.

But I need not write like this. Brethren, for Jesus' sake, come to the help of our Home Mission Board! Let the Baptists of Alabama, say with one voice, "Our State shall not fall behind in its contributions to Home Missions for this year."

During this week the good women all over the land are observing the week of "prayer and self-denial." They are studying missions and are laying our needs before the throne of grace. At the end of the week they will take their offerings for Home Missions. Let every man and every woman in every church in Alabama have part in this. Help these good women. If God has entrusted you with large means or the capacity for making money fast, send a large contribution to the ones leading in this work. If have but little, give of that little. Bring your tithes and offerings into the Lord's house.

I have noticed reports in the papers of large gifts from churches to Foreign Missions. God be praised for that and grant that you may never do less, but may ever increase in your gifts to this cause so near the Savior's heart. But, brethren, remember Christ died for Jerusalem as well as for the uttermost parts of the earth. Don't forget the crisis now upon us in our Home Mission work, the necessity of a base of supplies at home.

Let us do our best in the days that remain and go on to Nashville not one whit behind in our contributions to any of the interests of our denomination.

J. H. Foster.

Vice-Pres. Home Board for Ala.

How to Cure Catarrh.

A Practical, Common-Sense Treatment That Can be Used by the Patient at Home.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for the permanent cure of catarrh, bronchitis, asthma and catarrhal deafness. It cures 95 out of every 100 cases and can be used by the patient at home. It is so simple and pleasant that even a child can use it.

A box, containing enough of the remedy to last one month, will be mailed, postage paid, to any part of the United States for \$1.

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.**

Please Don't.

1. Please don't send money for the Orphan's Home to J. D. Pittman, but to J. W. Stewart as before.

2. Please don't fail to put the address of the person to whom we receipt for packages, on the package, as well as in a letter to us.

3. Please don't send us postage stamps of a larger denomination than 2 cents.

4. Please don't send money orders on Greenville, but on Evergreen, where the Home is located.

5. Please don't forget that the person to whom you write may not be able always to answer your letter at once. Sometimes he is away.

6. Please don't fail to remind us if we fail to send your receipt for either money or goods.

7. Please don't forget that the 20th of May is to be an important day with us, and we want you to be with us. Our school closes, and we are to dedicate our new buildings, and all are invited to come. Homes will be provided for all who will write us they are coming.

8. Please don't fail to remember that we have more than one hundred children here, and no means of supporting them, except from the gifts of friends.

9. If you cannot come to be with us "Friend's Day," please don't fail to send something for the children.

In the death of Mrs. Sallie Rabun of Brooklyn, on Sunday, March 13th, the community lost a good woman, her husband a faithful and loving wife, her six children a tender, Christian mother. The blessing of our God be upon the bereaved ones.

Jno. W. Stewart.

(Bro. J. W. Stewart, please don't mail your letters to the Alabama Baptist, Montgomery, but send them to Birmingham, as we get them quicker.—Ed.)

SKIRTS MADE TO FIT.

Have your skirts made to fit you. No extra cost. Write for catalogue to Lauretta Garment Company, Cincinnati.

Non-Resident Notice.

The State of Alabama, Jefferson County, Circuit Court. F. J. Roseberg, Plaintiff vs National Improvement Company, a corporation, C. W. Horn and R. L. Duncombe, Defendants Attachment.

Whereas, F. J. Roseberg as plaintiff in said cause, has obtained an attachment out of this court issued on, to-wit 18th day of February, 1904, against the estate of the said defendants National Improvement Company, a corporation, C. W. Horn and R. L. Duncombe, which attachment has been levied by sheriff's writ of garnishment upon Alabama National Bank, which has on March 15th, 1904, answered said writ of garnishment showing the possession by it of \$53 belonging to said defendants and whereas, it appears that the said National Improvement Company, a corporation, C. W. Horn and R. L. Duncombe defendants as aforesaid are non-residents of the State of Alabama residing in Chicago, Illinois.

Now, therefore, the said National Improvement Company, C. W. Horn and R. L. Duncombe wherever they may reside, are hereby notified of the levy and pendency of said attachment.

Witness my hand this 16th day of March, 1904.

WALTER K. McADORY,
Clerk.

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Fill out and mail at once to us the attached Coupon to-day and full particulars will be furnished you free of charge.

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Send without cost to me full information about the special factory prices you are now making on KINGSBURY-PIANOS.

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A Matchless and Monumental March Sale of Muslin=Wear.

Corset Covers; Special.

19c A smallish group of Corset Covers; the price is 19c each—it should be 25c. Probably the lot is large enough to last 24 hours—probably it isn't; therefore do not jeopardize your chances by waiting till Tuesday morning. Sewed as daintily as you could do on your own machine—low front, very full, trimmed at neck and arms with heavy torchon; coolish, summerish. Remarkably cheap at 19c each. Two to a customer—no more.

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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Mrs. Robinson's WALNUT HAIR DYE

Instantly restores faded or gray hair, or restores to the natural color, and by its wonderful natural quality stops falling hair, stimulates growth, and makes the scalp, pores (and) sebaceous glands, and glands. Three or four applications a year will keep your hair to its natural color, and keep your scalp healthy. Small size, 50c. For larger quantity 10c. per ounce. Sold by the quantity 10c. per ounce. Order direct from the manufacturer, and get the best. Send for free booklet.

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Americus Shoes
In 13 Styles
Men's fine custom-made work.

The Greatest Selling Shoe in America for **\$3.50**



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Dr. A. J. Massey **Dr. B. L. Massey**
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CHICAGO

Miscellany.

Thomasville and Grove Hill.
Sunday was a great day with us here. My heart overflows with gratitude to God, and the people are still rejoicing over the largest mission contribution in the history of the Church.

A spirit of sincere devotion seemed to pervade the entire audience and at the close of the morning service amid great enthusiasm about \$320 was pledged, and the amount is increasing. This is great indeed, considering the fact that we have raised in the last three months \$1,000 for a pastor's home. And the Orphans have not been forgotten. We have nearly \$100 subscribed and \$51 of this amount has been forwarded to Brother Stewart. And besides this the ladies here have adopted one of the little girls there providing clothing, books, etc.

I have never met a more generous and hospitable people. Our household expenses amount to but little, owing to their thoughtfulness and kindness. Several have said we will support a missionary next year if we don't build. We are talking of a modern brick church building.

I have never seen more harmony and more hopeful indications in any Church. Truly our future is bright.

We are all much concerned now, however, about our school, because several other places are casting covetous glances at our genial, and great-souled president. I speak of Prof. E. S. Pugh. We trust that the Lord will lead him to yield to the overtures made him here by our people. At

GROVE HILL

we have been greatly deterred by the bad weather. We have not had a representative congregation this year. But we expect to make up for lost time this summer, if possible. Here we have a strong Church and some of God's choicest saints. All we want is an opportunity. We have the people and the means, so look out, Brother Crumpton, for next week's paper for just such a report as the above, from Grove Hill.

G. L. Yates.

Thomasville, March 15, 1904.

Death of Brother D. T. Hudmon.

On Saturday morning, the 5th inst., one of our most useful and beloved members passed to the other shore. We had known for several months that he was hopelessly ill, and so the shock came to us when this announcement was made and not at the time of his death. Bro. D. T. Hudmon had been so long a cheerful helper in the Opelika Baptist Church that it is hard to become reconciled to his departure. He was one of the Lord's noblemen, endowed with a sunny, friendly nature, devoutly fond of his church, generous and loyal, deeply interested to the last day of his life in the prosperity of his Master's earthly kingdom. On Sabbath afternoon we laid him away until Christ shall raise him up again at the last day. An unusually large concourse of relatives and friends attended his burial. He leaves a wife and a family of intelligent and promising children, two of whom are strong, sturdy, splendid young men, who will doubtless walk in the worthy example of their father. Brother Hudmon's pastor is personally bereaved in his death.

H. W. Williams.

Opelika, Ala., March 8, 1904.

The Lord's Insurance Policy.

"Seek ye first, the kingdom of God, and His righteousness, and all these things (temporal necessities) shall be added unto you."—Christ.

"I have been young, but now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."—Policy Holder.

"I belong to nothing therefore save His Church—the Baptist Church. 'The gates of hell shall never prevail against it.' That is enough."—W. R. Whatley.

Adelina Patti announces that she will go immediately to New York to take passage for England. She says she has cancelled all her engagements. Now after Mme. Patti has sung in forty concerts in a tour that extended over about five months, the management of the tour finds itself about \$25,000 loser. Not so the prima donna. She will carry back to her castle in Wales the neat little sum of \$200,000, probably the easiest fifth of a million a singer ever made. Having decided to cut her tour short by seven or eight concerts, she is now on her way from Hot Springs, Ark., to New York.

Bro. M. M. Welch writes: It had been Dr. Gray's purpose to prepare a statement in regard to the situation in Cuba as it appeared to him during his recent visit to our different missions in that Island. Since his return, however, he has been detained at his home on account of the sickness of Mrs. Gray, and while she has improved her condition is still such that he is unable to devote any time to business at the office. Mrs. Gray has many friends here who will learn with sorrow of her sickness and pray for her speedy recovery.

We were glad to read in the Examiner that Rev. Dr. George C. Lorimer made steady improvement the past week despite the very unfavorable weather. He sits up now a good portion of each day and is comparatively free from pain. When his strength is recovered so that he can walk, which he hopes to be able to do the last of this week, he will leave the city for a milder atmosphere and brighter skies. He is earnestly hoping to be able to resume his pulpit ministrations on Easter Sunday.

We Will Send You Free and Prepaid

a bottle of Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate glands. Send at once and be convinced that there is a cure for all stomach troubles, depressed conditions of mucous membrane, including catarrh in the head, stomach, bowels and urinary organs.

Remember, you get it absolutely free by sending a postal to Vernal Remedy Co., 505 Seneca building, Buffalo, N. Y.

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Largest, brightest and finest illustrated magazine in the world for 10c a year, to introduce it only. It is bright and up-to-date. Tells all about Southern Home Life. It is full of fine engravings of grand scenery, buildings and famous people. Send at once. 10c a year post-paid anywhere in the U. S. 6 years, 60c. or clubs of 6 names, 60c. 12 for \$1. Send us a club. Money back if not delighted. Cut this out. Send to-day.
THE DIXIE HOME, No. 3,
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Steel Alloy Church and School Bells. Send for Catalogue. Write to BELL CO., Pittsburgh, Pa.

\$200 A MONTH
Active Man or Woman in every county to exhibit, take orders and appoint agents for Eureka Oil Gas Stoves for cooking. New and wonderful inventions. Customers more than delighted with our improved Eureka. Agents wanted in every county. Make us one year from business all. Eureka demand. Eureka Free. Write today.
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Home treatment. Thousands of testimonials, no matter how malignant or long standing. If you use the CHICAMAUGA CANCER REMEDY
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Any size, any style, made from any kind of small picture. To introduce our work in Alabama we will make 1,000 very cheap. Special rates to ministers. Established 25 years. Reference: Editor of Alabama Baptist. Write for special prices to CARGILLE ART GALLERY, Johnston City, Tenn.

CENTRAL OF GEORGIA RAILWAY.
Arrival and departure of trains at Birmingham, Ala., effective January 1, 1904.

DEPARTURES.

For Columbus, Macon, Americus, and Albany.....	*8:45 a m
For Columbus, Macon, Albany Augusta and Savannah.....	*4:00 p m

ARRIVALS.

From Albany, Macon and Columbus.....	*8:45 p m
From Savannah, Augusta, Albany, Macon and Columbus.....	*12:30 p m

*Daily.
Vestibuled drawing room buffet sleeping cars between Birmingham and Savannah via Columbus and Macon on trains leaving Birmingham at 4:00 p. m. and arriving Birmingham 12:30 p. m.
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THE MORMON MONSTER.

The Senate and Mormonism.

Disguise is as we may, the contest against the seating of Senator-elect Smoot of Utah, has narrowed down between the established laws of marriage in the United States and Polygamy. Smoot's case is a challenge to the American people to decide whether they feel able to stamp out the crime of plural marriages or are willing to continue the attempt. The testimony so far given plainly shows that the Mormon Church authorities welcome an opportunity to advertise the failure of the general government to weaken or destroy polygamy. If the Senate gives Smoot a place in that body, we may confidently look to a wide extension of Mormon activity. A sign will have been given that it is in no wise disreputable to belong to a hierarchy the foundation doctrine of which is plural marriages. There is much needless squirming about religious freedom and we suppose there are some good souls troubled by the instances the Mormons fondly cite, of certain old barbarians of the Hebrew dispensation who took unto themselves a score, a multitude of wives. As to the question of religious freedom, the House of Representatives, in the Roberts case, encountered and disposed of the constitutional provision on that point. The Constitution declares that each House shall be the judge of the elections, returns and qualifications of its own members. Under this clause the House decisively refused to permit Roberts to sit amongst them and solely because he was a polygamist in belief and practice. They might have objected to him because of the color of his hair or the way he parted it; their accountability would have been to the people in an election, and not to the courts. The Senate has the same power with the House in the Roberts case, and we believe they ought to exercise it against Smoot. The evidence shows clearly that Smoot's monogamy, if indeed he is monogamous, is put forward as a blind. His brother apostles are disregarding the law flagrantly and openly, the head of the church with five wives and forty-two children, confessing that nine of these children have been born since the act of 1890, an act that makes his adulterous intercourse a crime, whatever his so-called religious belief may be. If they can now secure a seat in the Senate for one of their number, they will be greatly dignified not only in their own esteem, but in the good opinion of many light-headed men and women throughout the country. We do not of course anticipate that the humiliation of Smoot will be the beginning of the end with Mormonism. That means a long fight. The Mormons now practically control the courts and Legislature of Utah. They dominate the juries and they are secure against hostile laws or verdicts, except at Washington. Mormonism will be stamped out in time by the influx of Gentiles in Utah, Idaho and Montana. We can see no reason to think there is anything in the nature of the creed itself inviting as it is to lonely and cranky women in all parts of the world, to secure its gradual decline and disappearance, unless it is vigorously opposed by all who consider it a menace to the national life. Much might have been said and was said for slavery. In Mormonism we have an institution,

that far more deeply than slavery, struck at the foundations of the moral order. The Senate has a chance to strike at it and we hope it will seize the opportunity. The Mormons should be shown that under no guise can they put into Congress one of their fellows or apostles, there to assist in framing laws for the United States. There are many petty jokes floating around, like the foul and dirty compliments paid Apostle Smith by Mrs. Livermore. There will continue to be petty jokes cracked as to the relations between the sexes. Mormonism is no joking matter, however. Either they are a pack of religious fools, or those of the human race who believe in the one man, one woman theory are fools.—Advertiser.

Sam and His Master.

Dear Brother Preston: I have wanted to answer all of your letters in our paper. Looking over yesterday's I saw your holiness views. I agree precisely with your position, having had like experience with those good ones—in their own estimation.

I want to give you Brother O'Neal's answer to a young holiness preacher. The young divine had caught holy fire from Culpepper. One Sunday he had made a labored effort to prove his new doctrines in the pulpit, and after preaching went to dine at the same place where a Baptist man of good common sense dined. At the table he ventured to ask Brother O'Neal what he thought of his position on the subject of personal sinlessness. He answered: "I can explain myself better by telling you the instance of a servant and his master joined the Hardshells on Saturday before communion and footwashing day. On Sunday morning in regular order the two brethren were baptized. After preaching the Supper was served of course, then the footwashing. The slave owner proposed thus: "Sam let me wash your feet." You have washed mine many a time when you were tired and I was not. "All right massa." The old darkey, delighted with the glorious change in things, submitted without hesitation. His master picket up the right foot and said: "Sam this is that plaguey foot that used to take you to my chicken house to steal my chickens." "Yes massa, but it won't carry Sam dar no more. Done converted ain't it massa?" "I hope so, Sam." Then picking up his left foot he said: "This is that old foot that used to carry you to my pig pen to steal my pigs." Yes, massa, but I tell you it won't carry Sam dar no more. Dun converted now ain't it, massa?" "I hope so Sam."

When Sam's time came he said: "Massa lemme wash your foots 'gin." "All right, Sam." "We brers now, you know?" "Yes." Sam had a perfect right to tell what he knew too, so he began: "Massa, dis dat ole foot dat used to carry ye wid me to de bar room, but 't won't carry us dar no more, will it? Dun converted now?" "I hope so Sam."

When he began his second ceremony the trouble came. "Massa," said he, "dis is dat ole foot what carried ye wid me for to steal dem cowhides dat time." He kicked Sam. "Oh! oh! massa! De debbil is in dis ole foot yet!"

The anecdote stopped the argument. J. J. White.

MASS OF SORES

Awful Suffering of a Boy from an Itching Humour.

CURED BY CUTICURA

Not One Square Inch of Skin on His Whole Body Was Unaffected.

"My little son, a boy of five, broke out with an itching rash. Three doctors prescribed for him, but he kept getting worse until we could not dress him any more. They finally advised me to try a certain medical college, but its treatment did not do any good. At the time I was induced to try Cuticura Remedies he was so bad that I had to cut his hair off and put the Cuticura Ointment on him on bandages, as it was impossible to touch him with the bare hand. There was not one square inch of skin on his whole body that was not affected. He was one mass of sores. The bandages used to stick to his skin and in removing them it used to take the skin off with them, and the screams from the poor child were heart-breaking. I began to think that he would never get well, but after the second application of Cuticura Ointment I began to see signs of improvement, and with the third and fourth applications the sores commenced to dry up. His skin peeled off twenty times, but it finally yielded to the treatment. I used the Cuticura Resolvent for his blood, and now I can say that he is entirely cured, and a stronger and healthier boy you never saw than he is to-day."

ROBERT WATTAM,
4922 Center Ave., Chicago, Ill., Dec. 30, 1897.
No return in six years, Mr. Wattam writes, Feb. 23, 1903.
"Your letter of the 21st in regard to the case of my little boy at hand. I am truly thankful to say that the cure effected by the Cuticura Remedies has been a most thorough and successful cure to date."

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per tin of 50). Ointment, 50c. Soap, 25c. Depot: London, 21, Chancery Lane, E.C. 4. Paris, 5, Rue de la Harpe. Boston, 17, Columbus Ave. Feder Drug and Chem. Corp., Sole Importers.

FOR SALE.

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1 14x20 Erie City Side Crank.
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YOU ARE TO BE THE JUDGE!

JEFFERSON SAID:



"I believe that there are certain substances, by which, applied to the Human Body, either externally or internally, or both, Nature can be assisted, and by such assistance accomplish in a short while what Nature otherwise, unaided, would do slowly."

And Jefferson believed but little in doctors! What was true in his time is true to-day, that at best we can only assist Nature. This is all we claim for Vitae-Ore, itself a product of nature, mined from the ground like gold and silver. Nothing unreasonable, unnatural or supernatural. It assists nature and thus accomplishes in a short time what nature unaided would do slowly. It only hurries, makes more rapid and satisfactory the natural processes of recuperation from disease, from exhaustion, from waste and decay. It stimulates the natural forces to greater activity, to quicker action, in a rational, health-making manner, and thus cures where revolutionary treatments fail even to benefit.

We want you to judge it, to learn, for yourself whether or not Jefferson was right, and at our risk. We are willing to take the risk.

SENT ON 30 DAYS' TRIAL!

Read Our Special Offer!

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

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

YOU ARE TO BE THE JUDGE!

A Certain and Never-Failing Cure for

Rheumatism, Lumbago, LaGrippe, Bright's Disease, Diabetes, Catarrh of Any Part, Blood Poisoning, Sores and Ulcers, Malarial Fever, Dropsy, Nervous Prostration and Anaemia, Liver, Kidney and Bladder Troubles, Female Complaints, General Debility, Stomach and Bowel Disorders.

NOT A PENNY UNLESS BENEFITED!

Your Doctor

may tell you that your case is incurable, that medical science is unable help you, that all you can expect is ten years or slight relief. Well let him think so. He is certainly entitled to his opinion. You need not think so unless you wish so. Many people whose testimony appears in the books and pamphlets of the Theo. Noel Company were told that their cases were hopeless, helpless, impossible, incurable, past all recovery, yet—read their testimony. Many were told that they had but a few short years—some months—to live, yet—read their testimony. There are more things in Heaven and earth than are dreamed of in the Doctor's philosophy, and, **Vitae-Ore** is one of them.

GOOD EXTERNALLY ALSO—

Although **Vitae-Ore** is intended primarily to be taken into the system through the stomach and thereafter by a natural process absorbed into the blood, the vehicle conveys its curative properties to all parts of the body. It possesses qualities characteristic of it exclusively which render it wonderfully effective as an external application, direct to the seat of the affliction, in certain disorders. In Throat Troubles, when it is used externally as a spray, applied to the base of the throat, and need not be first assimilated with the blood, as is the case in organic disorders. It is this peculiar property which has made it such a powerful specific for Diphtheria, that worst of all throat troubles, and V. O. Elixir, applied full strength to the affected part, exerts a natural astringent effect, which in co-operation with the remedial action secured by its external use at the same time, brings about a cure in short order and we have no hesitation in matching it against any remedy or combination of remedies advertised exclusively for the cure of this trouble. Particularly in Eczema, Salt Rheum, Acne and all Skin Disorders, as well as old Sores and Ulcers, its value used externally as well as internally is speedily demonstrated, and more quickly than any other lotion or preparation that can be used. A complete and permanent cure in these cases is of course dependent upon a thorough and radical cleansing of the blood, for which purpose there is nothing equal to **Vitae-Ore** internally, but a few applications of the Elixir, externally, full strength, have been known in thousands of cases to accomplish what would be impossible. No person suffering from any Eczematous affection or skin disease should hesitate for a moment in giving **Vitae-Ore** a trial, and all will find that its merit has in no wise been exaggerated. **Vitae-Ore**, internally and externally, in cases where the trouble is externally manifested, forms an irresistible combination and acknowledged specific that need only be used by such sufferers to be immediately appreciated.

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

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REV. J. C. ALLEN,

Baptist Minister at Brasfield, Ky.,
Cared by Vitae-Ore

Of a Serious Complication of Disorders.

Brasfield, Ky., Feb. 1, 1904.

For over forty years I did not know what it was to be free from pain until I used **Vitae-Ore**, which I did upon seeing the 30-day trial offer in one of my papers. I was taken down with diarrhoea in May, 1862, and continued to suffer from that trouble until 1879, when I became afflicted with Pneumonia and Pleurisy and also a Kidney and Bladder Trouble resulting from the chronic condition of Diarrhoea. After the Pneumonia and Pleurisy left me I continued to suffer from other troubles until last July or August when I saw the **Vitae-Ore** advertisement and sent for a trial package. I had not used one-half the package before I was thoroughly satisfied that it was the remedy for my condition, the improvement and change during the short time being almost remarkable. I sent for more, continuing taking it with the result that I am now entirely free from all pain. I have since recommended it to many of my neighbors and church people, all of whom report equally good results. I cannot command language to express my thankfulness to God for creating **Vitae-Ore**, and to Theo. Noel for discovering it and offering it to the public in the way it is offered. I am sure no ailing person should hesitate to give this treatment a trial. I am and have been a Baptist preacher for thirty years, my membership being at Drawing Creek Baptist Church, Fannola, Ky. I am a member of West Lodge No. 338 A. F. and A. M.

REV. J. C. ALLEN.

YOUR STORY WILL BE LIKE HERS.

A CURE AND ALWAYS A CURE.

Sarah A. Chappell Wrote for It, Tried It, Judged It, and is Not Sorry. Why Not You?

I take pleasure in telling what **Vitae-Ore** has accomplished for me. I had suffered seven years with a severe Stomach Disorder and Indigestion, the trouble dating from the year 1897, and have doctor'd and used patent medicines all the time. I began a treatment with **Vitae-Ore** some time ago, and have as this time taken in all four packages, and feel almost as well as I ever did in all my life. I do hope that all suffering women can be induced to try this wonderful medicine as I did, and be cured as I have. If it was not for **Vitae-Ore** I surely would not have lived much longer, as I had about given up hopes, but now I feel that life is worth living—I am so well and cheerful. I recommend it among my friends, finding it a great pleasure to do so, and feeling that it is my duty as a recompense in some measure for the great good it has done for me. I know that **Vitae-Ore** is what it is claimed to be, and only wish that all afflicted will give it a trial.

Sarah A. Chappell.