

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

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## Home News

President Roosevelt favors the creation of two new states, one composed of Oklahoma and Indian Territory and the other Arizona and New Mexico.

Five lives have been lost and probably \$5,000,000 worth of damage to property has been done by the flood which has devastated many parts of Michigan during the past few days.

Great Britain has abolished the position of Commander-in-Chief of the army, and has appointed a Committee for Imperial Defense. Mr. Root is entitled to great credit for securing the appointment of a General Staff in the United States, and thus abolishing our antiquated system.

Judge Gager excluded the "sealed letter" in the Bennett will case and ruled that the letter as evidence in the appeal of William J. Bryan from the decision of the probate court and declining to allow the letter to be probated as a part of the will of Bennett. The letter made a bequest of fifty thousand dollars to Mr. Bryan.

The Board of Trustees of Berea College in session at Cincinnati, decided to institute appropriate proceedings for testing the constitutionality of the Day law, which prohibits co-education of the races in Kentucky. The school will be conducted as usual until a final decision from the United States Supreme Court. In the meantime State officials will be enjoined from making arrests for violation of the law.

The Canal Commission have sailed from New York for Panama. It is uncertain how long they will be away. The shortest time suggested is three weeks—one on the voyage each way, and a week on the Isthmus. A week seems a short time for a Commission to inspect the country as a basis for settling plans; but many of the several members are already familiar with the ground. Others suggest a month on the Isthmus. One or two members may remain in active charge.

Mark Twain is not studying Italian; he does not consider it necessary, even though he is domiciled in Florence for some time to come. "I cannot speak the language," he recently explained; "I am too old now to learn how, also too busy when I am busy, and too indolent when I am not; therefore some will imagine that I am having a dull time of it. But it is not so. The 'help' are all natives; they talk Italian to me. I answer in English; I do not understand them, they do not understand me, consequently no harm is done and everybody is satisfied. In order to be just and fair, I throw in an Italian word when I have one."



REV. SIDNEY J. CATTS, FT. DEPOSIT.

An Eloquent Preacher, a Good Pastor, a Strong Writer and a Fine Business Man.

## HOME MISSIONS FOR THIRTY DAYS.

If every Baptist in the South would give a part of each day for thirty days to the study of Home Missions the information thus gained would startle people with an overwhelming sense of the importance of Home Missions. Such a study would open up the needs of the vast country west of the Mississippi, it would lay bare the crying need of 9,000,000 of negroes in our midst, it would give some conception of the frightful destitution in our Southern cities that are growing with such rapidity, it would reveal a direful lack of cohesiveness among our people and stress the demand for a common bond of union as represented by the Home Board work, it would burden our hearts with the spiritual redemption of beautiful Cuba.

### ANOTHER VIEW.

This study of Home Missions would reveal the gracious dealings of God with the work and workers. In the Western Territories it would find the Baptist increase about fifty per cent a year, their benevolent contributions over one hundred per cent! The sight of Mission Stations grown in a few years to vigorous, self-supporting churches would greet the enquirer. Everywhere along the vast field, from Maryland to Mexico the tokens of God's

favor upon the workers would be manifest and in the midst of it all the self-denying, patient, laborious toilers would be heard sending up daily prayers for more laborers to gather the whitening harvest.

### STANDING OF STATES.

The States stand as follows in their contributions to Home Missions from May 1, 1903, to April 1, 1904:

Alabama	\$3743.40
Arkansas	454.50
District Columbia	279.75
Florida	1257.43
Georgia	7919.88
Indian Territory	156.60
Kentucky	6347.79
Louisiana	1401.40
Maryland	2822.05
Mississippi	3121.89
Missouri	5546.97
North Carolina	3195.96
Oklahoma	162.74
South Carolina	4187.87
Tennessee	3530.22
Texas	1443.58
Virginia	7047.91
Michigan	20.50

Brethren beloved, pastors and laymen and good sisters, will you not see to it that your part of the giving is done? May God help us all to do our duty.

B. D. Gray, Cor. Sec.

## Foreign News

Lord Milner, British high commissioner in South Africa, has canceled the permit granted to William T. Stead, the English writer, to travel in South Africa, owing to the character of the speeches recently delivered by Mr. Stead.

A French court decided that Columbia had no control over the Panama canal, and that sovereignty was vested in the Republic of Panama. This removes the last obstacle for the transfer of the canal property to the United States, and a meeting of the stockholders of the company has been called to ratify the sale.

Russia is continually threatening China, and seems to be playing the part of the lion who accused the lamb of muddying the stream. Russia is in fact on Chinese territory in Manchuria; but now claims that if the Chinese advance, in their own territory north of the Great Wall, it will be regarded as a violation of neutrality. Russia, however, wishes a little portion of Manchuria declared neutral.

The Seoul correspondent of a London paper says there is continuous skirmishing in the vicinity of Ping Yang and Wiju and that many Japanese have been killed. A meeting of Americans and Japanese was held at Tokio to arrange for a relief fund for the destitute families of soldiers and sailors. The sum of \$37,500 was subscribed and committees will be organized in all the large cities of the United States to aid in collecting money.

Jack London, the noted author, and now war correspondent for the New York Journal, writes thus concerning the Japanese soldiers in Korea: "No one of the civilian population is afraid of them. The women are safe, the money is safe, the goods are safe. They are paying for whatever they take. I have yet to see one drunken Japanese soldier."

St. Petersburg, April 4.—The lifting of censorship on the outgoing telegrams has not relieved the situation in this respect to any degree. It is true telegrams are permitted to pass unread, but copies of dispatches are kept and read by the censor who has on several occasions called in correspondents for a lecture. In the case of one Englishman who had telegraphed to a London paper stories of Englishmen being insulted in Russia, more stringent measures were taken. He was twice lectured for his dispatches and then politely advised to leave the country. This he did yesterday.



## OUR SERMON.

By Rev. A. A. Hutto.



REV. A. A. HUTTO, ANNISTON, ALA

### The Significance of Church Membership.

Text: Acts ii:41

There is a prevailing idea that joining the church is becoming a Christian. Talk to people about seeking Christ or believing on Christ and many think you are trying to get them to join the church. Now joining the church is a good thing if one is prepared and join from right motives. But joining the church does not change one's heart or his relation with God. Recently, while in conversation with a young man, he told me his mother belonged to a certain church, but she would not have joined it if he had not persuaded her. He told her she did not know when she might die. He says his father was not a member "but he ought to be; life is so uncertain." The young man's idea was that if they only joined the church there was no need of anything else. Somehow many people believe that to be a member of any church gives a title to heaven. Bro. Gambrell of Texas puts it in this language: "There be many who think that a church is necessarily a little piece of paradise fenced off." Two young men, brothers, confessed to me that they joined the church because they were afraid they would go to hell if they did not. People will not go to heaven as church members, but as children of God. And church members who are not children of God by faith in Christ will be lost the same as those who are not members of a church.

These three thousand added on the day of Pentecost, were not added to be saved, but because they were saved they were no longer enemies of truth, and hence they joined themselves to the friends of truth.

I fear there are many who join the churches for temporal advantages. It is a little unpopular now not to be a church member, it ought not to be so, and men join the church for the sake of patronage in business, position in society or influence in politics. Therefore church membership means to some certain temporal advantages. These three thousand added on the day of Pentecost turned their faces from the worldly advantages. Henceforth they were to be bitterly persecuted. Higher and nobler purposes inspired their actions. Simon, the sorcerer, joined the church in Samaria for pecuniary bene-

fits, but Peter soon exposed his true state. He told him he had no part or lot in the matter.

Let us examine what Scriptural church membership implies. There is certainly something definite in it.

#### 1. A change of heart.

We notice these three thousand spoken of in the text were under deep conviction and cried out, "what must we do? And being told to repent and be baptized in the name of the Christ, then they gladly received the word and were baptized. The most reasonable inference is that they were renewed in Christ. Then the church is called a spiritual house, saints believers, household of faith, children of God, and such like, all of which indicates real spiritual birth. The church is intended for Christians only. The more this is emphasized and insisted upon the better for the church and the more will God be glorified. Then, first of all, church membership signifies having been born again.

#### 2. Church membership signifies the duty of loving the brotherhood.

The members of a church are under special obligations to love each other. This does not mean, of course, that they are to hate any one; but they are to have a special interest in the welfare of one another. They are to do good to all men, but especially to the household of faith; their church. This is intensely right. It is what is expected in every department of life. They should know each other, visit each other, help each other, protect the interest and reputation of each other. Christ said, "A new commandment give I unto you, that ye love one another, even as I have loved you." Christ gave himself for us because he loved us; so ought we to love one another. Paul said "love the brotherhood." If we love our brethren then we will bear with their weaknesses, be forgiving, and cultivate good will toward them. Don't you know that these early Christians spoken of in the text loved each other because of common experiences and interests? This is one of the tests of regeneration, "Because we love the brethren."

#### 3. Church membership signifies the duty of believing in and supporting of the doctrines of the church.

The Scripture says that these three thousand added to the church "continued steadfastly in the apostles' doctrines." Now these apostles taught something. They were not afraid of doctrinal preaching. They could not but speak the things which they had seen and heard. Now the church believes and teaches something peculiar to itself, unlike that of other institutions. These teachings should be believed, loved and taught: It is the belief in certain principles, or truths, that lies at the foundation of every organized body. If a man had not believed in states' rights he could not have made a good Confederate soldier. If a man does not believe in the principles of Free Masonry, he cannot be a good Mason. The same is true of Oddfellowship Pythianism or other fraternal orders. Unless a man does really believe the doctrines of the church he ought not to be a member. I don't want a person who disbelieves any of the distinctive Baptist doctrines to join a Baptist church. If not in sympathy he would do the

cause harm. One of the great evils of today is, many do not believe anything in particular, or if they do, they do not know why. These early Christians believed, and supported the doctrines of the apostles.

#### 4. Church membership signifies the duty of living upright.

We notice these early Christians continued in the fellowship of the apostles also. Now whatever else that means, I think it implies right living. Christ said to his early disciples, "Let your light so shine before men that they may see your good works and glorify your Father in Heaven." Here the good works are to be seen by men. The distinguishing mark of a Christian is an upright life. Paul said to the Ephesians, "We are His workmanship created in Christ Jesus unto good works." Surely church membership implies the duty of living righteously. Of course bad men in every age have crept into the sheep fold in sheep's clothing. There have always been hypocrites among the good people. But it seems to me that the darkest spot on the churches of today is the wickedness of some of the members. People of every character and grade of sinfulness can be found holding membership in the churches. I am glad such is not true with every church, but take the churches altogether and the statement will hold good. I believe the best work the churches could do would be to exclude these inconsistent members. Many seem not to realize any obligation as church members to live uprightly. Any man should have more respect for the cause than to live in sin, and thus thrust a dagger into the very heart of the church. There are people continually saying, "I am as good or better than your church members." "I cannot join the church, too many hypocrites in there." I admit with sorrow that there are hypocrites in the church, but I shall not in the least condole you who say this. There will be hypocrites in hell too, and you may have to stay with them there. Do your duty to God, whatever others may do. There are more good people in the church now than out of it. So you will find good company in the church.

#### 5. The duty of attending the services of the churches implied.

We notice that these early Christians continued with one accord in the temple. They met often for prayer and praise and studying the Word. The Hebrew Christians are exhorted to forsake not the assembling of themselves together. The growth of the church, the conversion of the lost in the community and the spread of the gospel depend, in a large measure, upon the public meetings of the church. Hence it is the duty of every member to regularly attend the services of his church. If services are kept up some must attend and all are under obligations to do so. A man's interest can usually be measured by his attendance at church. No better sign is needed of one's backsliding than his continued absence from church. I am sometimes asked if I am an Oddfellow. My answer is I am not. If the matter is pressed I say once I joined, but I have not attended in so long I do not consider myself an Odd Fellow. I found that I could not attend to my home and church and Odd Fellow duties all at the same time. I could not neglect my home, I would not neglect my church, so I gave up Oddfellowship about two years ago, and if I had been away from my church two years I

should not claim membership in it. I would be ashamed to do so. There are many church members living in a mile of their churches who do not attend services of any kind twice a year; some not even once a year. I believe such should be excluded if they will not do better. Members who do not attend the services cannot help the church, and the church cannot help them, and their negligence is hurtful to the cause. They are violating the covenant of the church and scripture precept.

#### 6. Church membership signifies the duty of helping to bear the expenses of the work.

We notice that these early Christians sold their possessions and gave the price to the apostles for the carrying on of the work. They had things in common. They not only gave themselves but all their possessions to the Lord. Membership in anything implies the responsibility of helping to bear the expenses of the organization. A man must pay for the rights of citizenship. He must pay fees and dues to be a member of any union or order. This is reasonable and men consent to this but object to it in the church. Membership in the church involves the duty of helping to bear the expenses. No fees for joining or dues for membership are fixed. Every one is left free as to the amount, but certainly no one is excused entirely unless he is an object of charity. Men impose upon a church in a way they would be ashamed if it was anything else. They treat the church repeatedly as if they had no obligations. Such people are church deadbeats. I would carry my part of the load or ask to be excluded from the church! What a great privilege it is to be a member of the Church of Christ, the best institution in the world! The most honorable institution. Christ is the lawgiver and chief head and he wants us to be co-workers with him in the redemption of man. To him that serves there is a crown. The redeemed will go up through great tribulation, but the victory will surely come. Oh, child of God, serve on. Be faithful in all things. The hand of God beckons you on. The promises of God are sure.

Soldiers of Christ, arise,

And gird thine armor on.

Thy arduous work will not be done

Till thou obtain thy crown.

HOWARD COLLEGE Y. M. C. A.

B. S. Huggins.

The Young Men's Christian Association stands on a better basis now probably than at any time in its history. Great interest has been aroused in the different departments of the work lately. Dr. Montague delivered an address to the Y. M. C. A. on the 18th on "The Man and the Hour," and Mr. W. D. Weatherford, the International College Secretary of the South, addressed the members of the Association on the 22d and 23rd on "Behind Prison Bars," and the latter date on "The Positive Life." At the close of the last meeting eight young men said that they wanted to become Christians. Ten new men joined the Bible class. Prayer meetings are held every evening on the campus in the open air, and the regular meetings on Friday night are inspiring. A building committee has been appointed and are now at work deciding what course will be best to pursue. The Association intends to send eight men to the Ashville Conference at Ashville, N. C. this summer.



## CORRESPONDENCE

## What my Correspondents Say.

From Brother Crumpton.

A brother writes: "I am very much impressed with the booklet received through your thoughtful kindness. I have been saying those things in almost identical words for six months. Could you not get out an issue of the Alabama Baptist devoted to the subject of 'Salvation?' It would help greatly to bring this matter before the church members. If our church members did not misconceive their duty and misunderstand their relation to the pastors we might effect something. They think they have the pastors hired to save the world for them; that they have met their obligation to God in supporting the ministry; that he is their hired agent to visit the sick and to preach.

"The unsaved are not being reached by our churches here, and the situation brings no sense of shame and uneasy trembling, because of unmet obligation, to our best Christians. A good, ringing, rousing issue of the Baptist, devoted to this subject would attract attention and arouse interest.

"How can the pastor, on the ground, bring this question home to the hearts of his people? They close their minds against him because they think he is trying to escape the duties which they have hired him to perform; or, they take it that the position of 'overseer' is unscriptural for the pastor and he is encroaching on the sacred reservation of the private members' rights, in pointing out to him his part of the labor of salvation.

"I stumbled on to the key-thought of this booklet almost by accident: I set out with zeal and energy to bring the unsaved to Christ without the active aid of the church members. I had their wishes for my success, their support (in money) while I labored, and yet my efforts failed. I then saw that salvation for the lost was a co-operative work between pastor and people and that his work was to be done through his people. But how was I to convince them that they have some other duty than to pay me?

"I believe a 'Salvation' number of the Baptist addressed to pastors and members would aid us to fix this conception in the minds of the people. Give it to us at once. We pastors and people, need a general and genuine awakening. Your last issue was ringing and rousing. Now give us a soul-mover on 'Salvation' addressed to the churches as composed of pastor and people."

J. W. O'Hara, Wylam: "Last year we had a great religious awakening and now I feel the call to 'teach them all things, whatsoever I have commanded you.' To that end I will preach the last Sunday in February on 'A plea for Foreign Missions' and the third 'Honoring the Lord with our substances,' then follow up the series with kindred topics during the year."

J. F. Gable, Florida: "I now have three regular appointments in the mill towns for Sunday afternoons; at Lockhart, Paxton and Lakewood, once a month each. Lockhart and Lakewood have each a thriving Sunday school and I hope to organize one at Paxton."

C. H. Morgan, Grove Hill: "Has Howard College a regularly organized base ball and foot ball club that goes from place to place playing with other clubs?"

"Does the Judson have regular balls,—teaching the girls to dance? These things have come to me from a representative Baptist. Please let me know if they are true."

R. A. J. Cumbee, Luverne: "You remember I wrote you some time ago not to become impatient for I would come in time, and so I do. I also wrote you that I thought we would raise in this Association \$200. Some of the preachers intimated to me we could not do that, but I have more than that subscribed, to be paid monthly, by my two churches, Luverne and Brantley in this Association. Luverne Church about \$150 and Brantley \$80, all good. These amounts will be increased. My plan has been for a few years past, in the early part of the year, to preach a missionary sermon, giving the Scriptural teaching pointedly on giving; at the close of the sermon take the subscription to be paid monthly, asking them to give what they felt to be their duty under the teaching of the Scriptures. As they felt it to be their duty to God and their fellow men, I did not ask a man or woman, 'Won't you do better?' We are all happy over the result and I thank God from the great deep of my heart."

P. B. Glass, Linden: "Brother Lowrey has taken charge of our church and I hope he is the man in the right place."

Mrs. Lou Gill, Walker Springs: "I received your package of tracts and will take pleasure in distributing them. Our church is without a pastor now, but I trust it will be for only a little while. I enclose M. O. for 55 cents from Mt. Gilead Baptist Church for missions. May God stir up the people to aid in the great Cause."

J. Henry Bush, Seale: "Have read your appeals for State work and will do all I can for you. You may rest assured of my sympathy and help, and co-operation along all lines.

"'Every Creature' was received and read with very great interest. Many thanks for the Christmas present. Lamb has struck the key note, I believe. Our three Associations here together, Centennial, Eufaula and Harris, have 4300 members and during 1903 there were 179 baptisms! Oh! for an awakening of God's hosts!

"I have accepted three churches in Eufaula Association and will move to Clayton soon."

A. J. Moncrief, Union Springs: "The young preacher is well and growing fast, and if good wishes and earnest prayers are not in vain, he has a very bright future.

"I appreciate the booklet and have read it with a great deal of interest. Many of its suggestions are good. The wide distribution you made of it will doubtless result in great good.

"Our New Year prospects are bright and we are laying larger plans for the work. We believe we are able to make as fine exhibit, financially, for the past year as any church in the State. Our

building has cost us more than we anticipated, of course, but nearly all the extra cost is in sight, and the amount still due will not interfere with regular contributions."

E. B. Moore, Alabama City: "I want to extend my heartiest thanks to you, and through you to those 'three generous brethren' for 'Every Creature.' I am sure I have never heard or read anything that strikes so effectively at the heart of the greatest problem before us everywhere, and especially in Alabama City. Reading the book has changed my ideal of the pastoral relation. As I meditated on that 'mischievous error,' words fail me to express the overpowering sense of my failings as a pastor. But I thank God for the vision of possibilities in the pastoral relation, which this book inspires. So this bright morning I turn my face hopefully from the incompetence and failure of the past and present towards the glorious possibilities of the future. 'Forgetting those things which are behind and reaching forth unto those things which are before I press towards the mark for the prize of the high calling of God in Christ Jesus.'"

"We believe the Scriptures clearly teach that it is the duty of every Christian to give of his substance for objects of charity, the support of Christ's cause at home, and the spread of the gospel in all the world. That this giving is to be an act of worship, and that it is to be frequently performed, as other religious acts, as weekly, semi-monthly or at least monthly; and that the amount should be in proportion to one's income, and not less than ten per cent. of the income. We believe that these gifts should be turned into the treasury of the church, to be used by the deacons in the cause of Christ, the deacons paying out the funds by the consent or order of the church. Therefore, we recommend that the Oxanna Baptist Church publicly acknowledge and recognize the duty of giving not less than ten per cent. of our income, and that each member personally adopt the same as their proportion. We further recommend that a thorough canvass be made in the interest of this system, and that charity, patience and forbearance be exercised toward any who may not fully agree with the views set forth in this report."

## Whence This Civilization.

This morning when the sun had shaken off his drowsiness and slowly raised himself from his bed in the bosom of the stormy Atlantic, and peeped out over the turbulent waves westward, and the golden swords of light had rested for a moment on the pinacles of the Appalachians, only to leap over the broad expanse of the vast Mississippi basin and alight on the snowcapped spires of the Rockies, thence to the smoking Cascade and Sierra Nevadas, and slyly view the bosom of the placid Pacific, he saw a civilization he had never seen before, a democracy that has no precedent in the world's history; a republic that has, nor ever has had, an equal; a nation that loves liberty as no other nation ever has, that prizes her institutions, her laws; protects the lives and property of her citizens, and guarantees liberty of speech, and of the press, both politically and religiously, as no other people do.

He viewed the buildings of a thousand

and institutions of learning; the pile of an hundred universities, and seminaries; the home of the orphan; the asylum for the deaf and the blind, the halt and the lame; the reform school for the lawless youth. He saw a society that gave good for evil, that did to others as it would have others do. He saw cities that had sprung up in a night and towns that modern improvements had made like palaces.

Whence this mighty civilization, this love of liberty, this freedom of speech, these institutions of learning, these asylums for the unfortunate, this society of love?

What power or force is at the base or bottom of all this matchless civilization?

In the first city on the eastern coast those golden rays of light first tip the spires of the houses of God; thence to the second city and still those golden rays are first caught by the spires of churches. And ever it is so. As his rays leap farther and farther westward they tip with gold the pinacles of the house of God, until they are caught and held by the mighty Pacific. The north, the south, the east, the west, are dotted and thickly dotted with the Christian churches. The Christian religion stands foremost, yea, it is all in all with America. Her people love it, praise it.

This, then, must be the answer to the question, Whence this matchless civilization? Take our religion, our Christianity, our churches away, and we would be no more, no better than pagan Rome. It is the foundation, the corner stone, the motive power of all that America is today. Does the Chinaman want our civilization, our liberty? Give him our religion and he will soon have all the rest. Does continental Europe want our freedom and democracy? Purify her religion.

"Upon this rock I build my church, and the gates of hell shall not prevail against it."

A. E. Page.

## A Colored Laundress' Fine Method of Washing Blankets.

The old colored laundresses, so noted for their work have passed away, many of them, but a wise mistress adopted one of their methods of washing blankets which is excellent, and it may be of value to younger housekeepers. Soft, fleecy blankets are a luxury that every one appreciates. But they can be ruined and made hard and shrunken in one washing. They are not so expensive if one considers their durability, and if washed properly they do not pull, but retain their soft, fleecy look to the last. The better and softer a blanket is the more likely it is to retain disease germs, and for that reason no blanket should be used more than one season without washing. The following method has been used for years: Put three buckets of soft rain water in the boiler and heat almost to boiling. Dissolve half a cupful of pearline into it and a half teaspoonful of borax. Pour this into the washing machine and wash until the water looks soiled, but do not rub soap upon blankets, as it causes them to shrink. Next run the blanket through a wringer, then wash in a second suds prepared as the first. Wash in this suds ten minutes, rinse in clear, soft rain water, then pass through wringer and hang out on the line, shaking out the wrinkles. Dry out of doors and choose a bright, sunny day for the work.

S. J. H.



**Brother Crumpton's Trip Notes.**

The first Sunday in March was given to  
**CLAYTON STREET, MONTGOMERY.**

The rain prevented large congregations at either service. Pastor Tredway had just resigned and moved to Louisiana, where he proposes, for a time, to engage in evangelical work. He had to contend with ill health all the time he was in Montgomery. He left in the early summer last year and was forced to remain away until fall. But, in spite of the difficulties under which he labored, he did a good work, retiring with the love and respect of all his members.

The house of worship has been undergoing repairs for several months. When finished it will be an attractive place of worship. The building is well located, but is unfortunate that it occupies every inch of ground owned by the Church. Except in great cities, where the prices of land are clear out of sight, houses of worship should have more room.

I heard a brother who had the best opportunities for knowing say the Clayton Street Baptist Church was the most united, harmonious band of Christians he had ever known.

A former pastor said something like this: "Clayton Street is the easiest church to serve I ever saw. They are willing to do almost anything the pastor asks them to do." Now don't let every preacher speak at once for the prize. Only one can get it and I understand the brethren say they are going to pay off all their debts before they call a pastor; a policy, the unwisdom of which many a church has been taught to its sorrow. A business house had as well say: "We will dispense with our foreman until our debts are paid." If the foreman is worth anything to the concern, he will be most valuable as a debt-payer.

**OPELIKA**

is the most central city of the "Far East." It has a fine trade, is a railroad center the county seat of Lee County, has many industries and its healthfulness cannot be surpassed.

The Baptists have a strong church, the property well located, a first-class brick building, and, hardly, a comfortable pastor's home. Bro. H. W. Williams is the pastor. He is a strong preacher and is much loved by his people. He came from Georgia, and is so near the line he will keep talking about the Elberton saints and how they do things across the line. The better half of him is an Alabamian; captured when her husband was pastor in Gadsden. In spite of "Gorgy's" enticements I think Opelika has him anchored for a good while to come.

If you want to learn more than is written in the books about bee culture call up the Prattville or Opelika pastor. They can certainly entertain you about the habits of these industrious bugs. I have never tasted finer honey than that furnished at the pastor's table in Opelika.

The church at this place is blessed with some as strong laymen as can be found in the State, of whom "Uncle Billy Hudmon" is not the least. The Church was in deep distress because of the death of Brother Dan Hudmon, a useful man, very much beloved.

When Opelika pays one thousand dollars for missions it will be getting some where in the neighborhood of its duty. I believe it will go there soon. The Sunday school is one of the best in the

State. I doubt if any school in Alabama can furnish better music.

**THE PREACHERS**

living here, besides the pastor are Z. T. Roby and J. H. Wallace. The former is widely known in all East Alabama where the whole of his useful life has been spent. It is beautiful now, in his declining years, to see how tenderly he is loved by his brethren, and how faithful he is to fill his place at Sunday school and church. The prospect of old age in the Baptist ministry is not at all inspiring. We have a small fund in hand for Aged and Infirm Ministers; but few of the churches contribute to it. It ought to yield two or three thousand dollars a year instead of, as now, scarcely one hundred. The surprise to me is that each pastor does not make this one of his pet measures, to receive each year at least one good collection. Not a man of them who will not be old some day and the fund they now build up may be their dependence in declining years.

If they should be so fortunate as not to need it, they would be greatly comforted in the thought that they had helped to provide it for others. One of the most pathetic things before the Baptists of Alabama today is: The attempt of a few poor preachers to establish a "Ministers' Mutual Benefit Society." I know men who have given the most of their lives to the ministry, who, if they should die, would not leave money enough to bury them. Besides the gratuitous service they have rendered through all their years, their meager salaries have often been sorely taxed with contributions they have made to denominational work. Yet nobody ever heard them complain or regret these sacrifices. Some may censure them for their improvidence; but I doubt not these offerings were as a sweet smell unto God. All these reflections came to my mind from meeting Brother Roby at Opelika. Fortunate will all of us be, if as the years of our pilgrimage draw to a close, we shall be so cheerful and true and have so many friends as the dear brother, seeing whom inspired these thoughts.

Brother Wallace is a native of Lee County, lives in Opelika and serves churches in reach. He is universally loved and is one of the most useful preachers in these parts. In the suburbs of Opelika is a cotton mill, where the Baptists have a small organization, to which Brother Wallace preaches once a month, the State Board helping. Brother F. T. Hudson, another useful pastor was among my hearers at Opelika, but his home is at Auburn.

**LAFAYETTE**

is another flourishing East Alabama town, eighteen miles from Opelika. It is the county seat of Chambers County and boasts one of the finest courthouses in the State. It has a good trade, brags of its health, its college and its fine people. The Baptists are strong, and under the lead of their pastor are becoming a great missionary force. Brother C. C. Pugh, a Clarke County boy, a State University graduate and an all round good man and preacher is the pastor. When he first came on the field one of his members said to me: "We have one of the best preachers in the State. If he would just get him a wife now he would be a complete fit; but he don't seem to be thinking about it." While nobody was dreaming about it, the modest old bachelor announced that the gap between himself and his church

would be soon filled, and it came to pass in due time. Now the union is complete and in their handsome church home can be found as happy couple as anywhere.

They have a fine Sunday school, presided over by that prince of Superintendents, Judge N. C. Denson. This is the Denson so prominent before the voters of Alabama for a place on the Supreme Court Bench, and I feel sure that he will be nominated.

W. B. C.

**Montgomery Notes.**

**SOUTHSIDE CHURCH**

Scarcely had the ink dried upon my pen, as in my last letter, I expressed the hope that Bro. Lee of Southside Church would be here for many years to come when the news came of his positive resignation as pastor that church. He is a lovable brother, a faithful pastor and will carry with him to his new field of labor the best wishes of the Baptists of Montgomery. The Southside Church is a comparatively new interest, its growth, while not rapid, has been of a permanent and encouraging nature. Bro. Lee's resignation takes effect May 1, when he becomes pastor of the field in Dallas and Wilcox Counties, composed of Carlinville, Askerville, Bear Creek and Allenville Churches, left vacant by the removal of the Rev. W. J. Ray to Newton, Alabama.

**WEST END CHURCH.**

It began to look as if we would have three Baptist Churches without pastors in our city, but West End Church has called Rev. George Washington Townsend, and he has accepted. Under his energetic leadership and evangelistic preaching it is hoped that, with the blessing of God, this important interest will become more encouraged to occupy faithfully the field which God has offered at their door.

**FIRST CHURCH.**

For several days past, a number of architects from different places have been in the city, submitting plans and consulting with the committee who have the new building in charge. No definite announcement of their action has yet been made. But that house will soon begin to be built, and Bishop Stakely will rejoice and be glad.

**SUMMER VACATIONS.**

Does it seem too soon to think of such things? Why all over the land the notes of decision and preparation are being heard. For eighteen years I have been spending the greater part of August at Cottage City, Mass., a most delightful resort on Martha's Vineyard Island. Here the sea bathing is delightful and invigorating. A religious gathering, under the auspices of the Baptist Vineyard Association is held for a week or two. This year the dates are August 8 to 21 inclusive. I am the chairman of the services committee and we are arranging a very attractive and helpful program. The gathering is cosmopolitan in character, coming from every section of the United States, from Canada, England and Scotland. If you have not yet decided where you are going and can go to New England, I will be glad to give full details, if you will write to me.

**ADAMS STREET CHURCH.**

When I last wrote, we were looking forward with prayerful pleasure to the coming of Rev. J. J. Bennett, of Griffin, Georgia, to assist us in a meeting. But the news has just reached us that

he is suffering with his throat, and is now under treatment of a specialist. We are praying for his recovery, but if he cannot come, will regard it as the leading of God's hand. We will make no other arrangements until the date arrives.

**SOUTHERN BAPTIST CONVENTION.**

Read my letter on this subject and about railroad rates in another column and make up your mind to go.

O. F. Gregory.

April 1, 1904.

**From Brother Pettus.**

We are on the steamer "Grosser Kurfurst" nearly to Gibraltar, over four thousand miles from you. I left home two weeks ago and spent part of three days in New York City. Before reaching the city great blocks of ice could be seen in rivers and lakes from one to five feet thick. Tuesday, March 8, at 4 p. m., we sailed from the large pier at Hoboken, where hundreds of people were to bid us God speed to Jerusalem. We left New York, with its vigorous winter, icy blasts, snow and slush, with our faces toward Funchal, Madeira, in mild latitude, and a land of sunshine and flowers.

Friends had informed me that I would be seasick by the second day, but I was feeling sick the second hour, left the table, having eaten very little dinner. We eat breakfast at 8, lunch at noon, and dinner at 6. We eat one hour each meal. The cuisine is a feature to which they devote special attention. The very best culinary artists are employed and no expense is spared to provide an exceptionally good and liberal table. The table is bountifully supplied with the substantial and all the delicacies. Length of ship 582 feet, beam 62 feet, depth 39 feet. It is a 13,182 ton steamer, crew 365; horsepower, 9,700. Supplies loaded at New York, 87,296 pounds fish, 22,900 pounds poultry, 95,000 pounds flour, 143,887 pounds potatoes, 57,000 pounds eggs; 35,780 pounds citron; 23,038 pounds sugar; 7,340 pounds coffee; 8,886 pounds dried fruit; 17,521 pounds fish; 38,190 pounds vegetables; 31,215 pounds butter; 735 pounds tea; 9,262 gallons milk; 40,250 oranges; 135 tons ice; 3,906 tons coal; 50,228 bottles mineral water. Our second day, Thursday, 9th, was quite stormy; rain clouds rose in the south, and waves as high as twenty-five feet, then several days very calm sailing. Sunday we had preaching in two large halls by Drs. Potts, of Canada, and Henry of Louisiana.

Committee meetings are held every day, and lectures every night. Old Dr. Jessup, who has been missionary at Beyrout for over thirty years, is one of the principal lecturers. The Sunday school was held at 3:30 p. m., 533 present; collections, \$100.00, exactly the amount asked for by Mr. M. Lawrence, who was acting superintendent. The largest Home Department in the world is in New York City. All of Central Executive Committee are present, and are honorable, high-toned, Christian gentlemen. We turn our watches up one hour every thousand miles we go. Before our arrival at Madeira we saw one ship north and one south of us, perhaps a dozen miles away. It is said that a courting couple first landed on the island of Madeira and starved there. A member of Prince Henry's organization named Zurgo discovered Madeiras in the year 1418. Columbus lived and married



on Madeira island, his wife was the daughter of Governor Perestrelli. The approach of Funchal is picturesque and interesting and travelers have the opportunity of surveying the general configuration of the island, with its mountain peaks about 6,000 feet in altitude. It is indeed a feast to view the city of Funchal from the ship. The buildings are white and the tops tiling, which is pale yellow, then the many palms, evergreens, vineyards, green grass and last but not least, vast number of flower gardens. This mountain is noted for its fine fruits, oranges, bananas, pineapples, strawberries, peaches, pears, plums etc. Peaches half grown now. The leading products raised here are grapes and sugar cane. Inhabitants of Funchal are attired in summer dress, white straw hats, and light clothing. The better class of people of Madeira are fairly good looking and ordinary intelligence; the poor and uneducated ones are a nuisance, filthy, dirty and lazy. Scores of children follow the visitors, frequently for miles, holding out their dirty hands begging for a copper cent. The Catholics have a strong hold here. Two Protestant missions here, but are still very weak. It is such rough sailing today, the ship rocks so I can scarcely write. Very few horses on the island. oxen are used principally. They have a few horse street cars with three horses to them. Nice covered sleds drawn by two oxen are their best conveyances, with tops similar to our carriages. Little mules carry heavy loads in sacks across their backs. Street cars run to top of mountain. I went up the mountain on them and came down on a slide controlled by two men. You soon slide down, the men have to run.

The streets are very narrow but well paved, and in good condition, many of them not over fifteen feet wide. Friday, 18, was very rough on us, many seasick again.

Saturday, 9 a. m.—We have just landed in Gibraltar; the ocean calm and weather pleasant. Will visit fortress and other places of interest.

Sincerely,  
W. E. Pettus.

### Is It True?

It is being taught all over our land, by pen and pulpit, that through the preaching of the Word and the ministry of the Holy Spirit, the world will grow better, more righteous, until, by these agencies, the day will come when the entire population of the earth will be converted to the religion of Jesus Christ; will become believers in Christ; regenerated; saved; and that thus the millennium will be ushered in. How often do we hear or read the expression "the State for Christ," "we can capture the State for Christ," "we will conquer the world for Christ," etc.

If our Savior and Teacher meant for us to believe thus, what did he mean by the parable of the tares among wheat? When asked by the disciples to explain it, "He said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the Kingdom but the tares are children of the wicked one; the enemy who sowed them is the Devil; the harvest is the end of the world, (ages); and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The son of man shall send forth his angels and they shall gather out of His kingdom all

things that offend and them that do iniquity; and shall cast them into a furnace of fire (this is what I understand to be baptized of fire): there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii:37-43.

"For many shall come in my name, saying I am Christ and shall deceive many." For there shall be false Christs and false prophets (teachers) and shall show great signs and wonders; inasmuch that if it were possible, they would deceive the very elect." Matt. xxiv: 5-24.

"As the days of Noah were, so also shall the coming of the son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Matt. xxiv:37, 38, 39. Luke xvii:26-27. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke xvii:27-29. "Nevertheless when the Son of Man cometh shall he find faith on earth?" Luke xviii:8. This seems to indicate that, compared with the people of earth, there will be but few believers, few watching expectantly for His return. Only a few believed Noah's preaching the flood; the wickedness and sin of Sodom and Gomorrah, in the days of Lot seem unsurpassed, yet our Teacher said that the condition of the world would be similar to this, just prior to His second coming. "For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them—and they shall not escape. 1st Thess. v: 2-3.

"When the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His Saints, and to be admired in all them that believe in that day." 2 Thess i, 7, 8, 9, 10. "Let no man deceive you by any means, for that day (the coming of the Lord) shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess ii, 2-3.

"Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming; even him whose coming is after the working of Satan with all power and signs and lying wonders." II Thess ii:3, 9. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; (demons, there is but one Devil) speaking lies in hypocrisy; having their conscience seared (as) with a hot iron; forbidding to marry and commanding to abstain from meats." I Tim. iv:1, 2, 3.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, cov-

ous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, inconsistent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of godliness but denying the power thereof." II Tim. iii:1-5. "But evil men shall wax worse and worse, deceiving and being deceived." II Tim. iii:1-5.

"There shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." II Peter ii:1, 2. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of creation." II Peter iii:3, 4.

How many "members of the church" understand that our Savior will return, in person, as He went away, or have any definite idea of the manner of His coming? Declaration of belief in its near approach is met with levity or scoff similar to that described by Peter. To me the foregoing Scriptures teach that the world will be desperately wicked when the Lord shall come, and I fail to understand how any candid mind can believe it will be converted to Christ before His second advent. Upon this hypothesis a comparison of the various religions of the world, and a consideration of the past progress of Christianity, cannot fail to produce the conviction that the millennium is indeed a thing of the very distant future. The belief that Christ will not come until the millennium is established, possibly accounts for the little interest manifested in that very tremendously important event. Jesus gave the disciples some signs of His near approach and bade them watch; saying, "when the branch of the fig tree is yet tender and putteth forth leaves ye know that Summer is near; so ye, in like manner, when ye shall see these things come to pass know that it is nigh even at the doors." Mark xiii:28, 29. "Watch therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Mathew xxiv:42-44. "Take ye heed, watch and pray, for ye know not when the Master of the house cometh at even or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch." Mark xiii, 33-37.

If post-millennialists are correct then indeed it is unnecessary for this and many succeeding generations to "watch" for the Master's return. I know that some say, He comes to us, as individuals, when we die. These seem to forget that in a spiritual sense He has never left His people, for He promised to be with them, "always, even unto the end of the ages." I find no promise that the world shall be converted to Christ before His second coming. "This gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Math. xxiv: 14. This being the case the time of the end is near, for nearly all nations, if not quite all, have had the gospel preached to them. "Even so, come, Lord Jesus." With these Scriptures be-

fore us it seems strange that any should believe or teach the doctrine or hope of a post millenium. Was there ever a colony, city or hamlet whose inhabitants without exception were true Christians, saved persons? Failure along this line is doubtless responsible for the many appeals in recent years to human legislation in the vain endeavor to enforce the principles of Christianity, under cover of "civic righteousness." Brethren, I charge you, "preach the Word, be instant in season, out of season," and leave the result with God, who called you into His ministry.

I append the expressions of a few prominent authors and scholars upon this subject. "Some say that before the latter days, the whole world shall become Christian. This is a falsehood, forged by Satan, that he might darken sound doctrine. Beware, therefore, of this delusion." Martin Luther, "The true Church will always suffer persecution from the wicked to the end of time, and in the Church itself the good and the evil will continue blended together." Melancthon. Speaking of universal righteousness, John Knox said: "It never was, nor yet shall be, till that Righteous King and Judge appear for the restoration of all things."

"As long as the world stands there will still be in it such a mixture as we now see. We long to see all wheat and no tares in God's field; but it will not be until the time of ingathering, till the winnowing day comes; both must grow together until the harvest." Mathew Henry.

The author of Paradise Lost wrote: "Truth shall retire bestuck with slanderous darts, and works of faith rarely be found; so shall the world go on. To good malignant, to bad men benign, under her own weight groaning, till the day appear, of reparation to the just, and vengeance to the wicked, at return of Him, thy Savior and thy Lord." In brotherly love,

C. M. Sherrouse.

### Notice of Commissioner's Sale.

In pursuance of, and in accordance with the terms and directions of a Commission, issued and addressed to the undersigned, by the Honorable J. P. Stiles, Judge of the Court of Probate, in and for Jefferson county, State of Alabama, bearing date the 28th day of March, 1904, I will proceed to sell to the highest bidder, for cash, at public auction in front of the Court House of said Jefferson County, State of Alabama, on Monday, the 29 day of May, 1904, at twelve o'clock, noon, all the following described lands, to-wit: The West half of the Southeast quarter of Section Thirty-Six, in Township Fifteen, Range Five West, and lying and being situated in Jefferson County, State of Alabama, and containing Eighty Acres, more or less; which said lands are to be sold under the decree of said Probate Court, for the purpose of a division between and among several owners thereof, who are as follows, to-wit: William Bibby, William C. Lantrip, John M. Lantrip, Thomas C. Lantrip, James M. Lantrip, Allen E. Lantrip, Malissie J. Lantrip, Francis T. Lantrip, Sarah E. Lawson, Julia A. Blackburn, Narcissa C. Griffin, and S. W. Miller.

John D. Strange,  
Commissioner.

Russell & Lewis, Attorneys.



## WOMAN'S WORK

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

### The Colored People.

#### DE MASSA OB DE SHEEPFOL.

"De massa ob de sheepfol',  
Dat guard de sheepfol' bin,  
Look out in de gloomerin' meadows,  
Whar de long night rain begin—  
So he call to de hirelin' shepa'd  
Is my sheep, is dey all come in?"

"O, den says de hirelin' shepa'd,  
Dey's some dey's black and thin,  
And some dey's po' ol' wedda's;  
But de res' dey's all brung in,  
But de res' dey's all brung in.

"Den de massa ob de sheepfol',  
Goes down in de gloomerin' meadow,  
So He let down de ba's ob de sheep-  
fol',  
Callin' sof', Come in, come in,  
Callin' sof', Come in, come in.

"Den up t'ro de gloomerin' meadows,  
Tro' de col' night rain and win',  
And up t'ro de gloomerin' rain-paf,  
Whar de sleet fa' piercin' thin,  
De Po' los' sheep ob de sheepfol'  
Dey all comes gadderin' in."

### THE ATTITUDE OF THE NEGROES.

The negroes are anxious to do among themselves, for themselves, such work as makes the New Era Institute idea impracticable. This has given rise to the report that the negroes do not desire aid from their white brethren. Whereas, the truth is, they object only to such aid as deprives them of individual effort and cripples enterprises of their own. All over the South the negroes are anxious to receive the aid of our Home Mission Board in the prosecution of work among the people after the pattern of work done by our Board generally, viz: Such aid as will encourage them to do their own work, fostering such institutions as they may be able to establish, and developing such talent as the Lord may raise up among themselves.—Report of Home Mission Board, S. B. C.

### AIDING THE NATIONAL BAPTIST CONVENTION.

The Home Mission Board has some work in co-operation with the Home Mission Board of the National Baptist Convention (colored). This work was inaugurated, primarily, as the result of a conference of representatives of the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention, which conference enjoyed the benefit of the presence and counsel of the Corresponding Secretary of the Sunday School Board of the Southern Baptist Convention. During the first year this work consisted in an appropriation of \$1,800.00 for the support of two negro general missionaries. Their labors have given such satisfaction that the two Boards are now co-operating in the support of four male missionaries, and two women who are engaged in aiding the negro women throughout the Southern States, to better organized Christian effort. The W. M. U. Auxiliary to the Southern Baptist Convention has been specially interested in

this work among negro women, and has secured large contributions for its promotion.—Report of Home Mission Board, S. B. C.

### WORK OF THE NATIONAL BAPTIST CONVENTION (COLORED.)

The following report may enable us to appreciate the true spirit of our day as it applies to this race so intimately connected with our civic life. The Home Mission Publishing Boards at Nashville, Tenn. (colored) are supporting one field secretary, six district secretaries and two female missionaries, to travel throughout the United States and do mission work. They are co-operating with State Conventions, Associations and Sunday School Conventions in supporting twenty-two other missionaries in the different States. These missionaries and district secretaries have preached 2,550 sermons, delivered 1,905 Sunday school addresses, attended 1,500 prayer meetings, addressed 1,300 young people's meetings, addressed 1,200 woman's missionary meetings, visited more than 3,000 homes and help prayer in them, organized 60 Sunday schools, organized 150 missionary societies, given away \$1,774.85 worth of books, Bibles, tracts and Sunday school literature, traveling over 99,612 miles. The Corresponding Secretary received and answered 64,956 letters during the last year. The Publishing Board sent out 5,509,000 copies of Sunday school periodicals, and printed and sold \$58,658 worth of books and Bibles."

### NEW ERA INSTITUTES AND OTHER WORKS.

The New Era Institute work among the negroes is in operation now in Virginia, North Carolina, Missouri and Kentucky. In these States the results are good; at any rate the State Mission Boards co-operating are satisfied with the arrangement and recommend its continuance. In co-operation with the Maryland Union Association, the Home Mission Board is aiding in the support of three missionary pastors whose labors have made a fine impression on the negroes of Maryland. The Board contributes to the support of Rev. W. H. McAlpine, D.D., Theological Instructor in the Selma University, Selma, Ala., and is aiding in the support of work among the negroes in several other Southern States with which it is in co-operation in general mission work.

### PERSONAL WORK AMONG THE COLORED PEOPLE.

"Lord, if thou wilt, thou canst make me clean." "And Jesus put forth His hand and touched him, saying, "I will, be thou clean," and immediately his leprosy was cleaned. Not thousands but millions of colored people are waiting for the outstretched hand of Christianity, the touch of Jesus, the contact with intelligent, sympathetic helpfulness. Where can this touch be given and where felt as in the home? A missionary among the colored people when asked, "What are you doing?" replied "Caring for immortal souls in

ebony houses." Yes, and they are also caring for the houses of these souls, for multitudes sin and suffer because they know so little about their bodies. The teaching of some of the missionaries was characteristically emphasized by the woman who exclaimed, "I will honey, I will look up to God and clean up my house." She had the right conception of the order, Godliness, then cleanliness; as inseparable as faith and works. The influence of a growing plant helped to get one home in better condition; the introduction of a pretty picture wrought a change in another. In view of such facts, how numerous are the opportunities of Southern Baptist women to extend a helping hand, and to influence for good those who are at our doors, looking to us for help!

### TWO WAYS OF GIVING.

"And opening their treasures, they offered unto Him gifts, gold and frankincense and myrrh." (Matt. i, 11.) A colored man was telling of his way of giving to the Lord: "Yes sir, I gibs de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" the friend asked. "Well, dat is a different question. Truf is, the acre changes most ebbery season." "How's that?" "Why, in wet season I gibs de Lawd de lowland, and in dry season, I gibs him de top acre of de whole plantation." "In that case, the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jes so; you don't allow I'ee goin' to rob my family ob de best acre I'ee got, did ye?" Is not that too much the fashion of our offerings to the Lord—shreds of time, bits of talent, dribblets of money, fringes of things? These magi teach us better: They gave their best. It is not our poorest, but our best that we should give to the Lord.—Missionary Review.

### Attention, Societies!

Send quarterly reports to your associational vice-president the first week in April, not later than the 8th. If the Association has no vice-president, send direct to Mrs. George M. Morrow, Birmingham, Ala. Send all money to Mrs. Morrow.

### Attention, Vice Presidents!

Don't fail to send Mrs. Morrow the quarterly reports from the societies of your Association by April 10th. The annual report for Alabama must be mailed to Baltimore on the 15th, and this gives Mrs. Morrow only five days to receive and make up her accounts. Try to get a correct report from every society. Ten days will decide whether Alabama has met her apportionment.

### Quarterly Reports.

Report separately from Self Denial or Home Missions, a gift to the Tichenor Memorial Fund

Take nothing for granted in making out your reports. Make things plain, fill every blank, write amounts that have been expended. Remember that the treasurer hasn't time to work out puzzles! Be prompt and accurate! My sincere belief is that if we all do this we shall be proud of the year's record, and shall go to Nashville with beaming faces and thankful hearts!

The Mission Society of the Southside Church has given \$100 to the Tichenor Memorial Fund.

### The Preacher's Wife.

By Fiat Justitia.

I am inclined to think that in many localities too much is expected of the preacher's wife. I readily concede that she may be a great help to her husband, just as every true wife should seek to be a helpmeet, no matter what may be the husband's occupation. The obligation rests on his wife to labor in the Master's vineyard as on other Christian women. But I am not prepared to admit that as a church member, the call of service is stronger upon her than other women.

Be it remembered that when the pastor is called, it is he, not his wife, who makes the compact; and the salary is adjusted on a basis of paying him for his services, not upon the idea that in the same sense the wife's time belongs to the church.

Many women marry before their husband began to preach. It was no part of their covenant then to meet the extra demands of a minister's wife. Some allowance ought to be made for that.

She ought not to neglect her children, or home duties, for outside work.

What a farce for a woman to teach in Sunday school, run round in club work, or charity work, and her children half-kept or neglected.

The female contingent of the church has no right to dictate as to her dress, to meddle in her family affairs, or demand that she be president of the aid society. Every preacher's wife is not cut out for effective leadership in church work. Then do not demand it of her, or censure her for declining to undertake such duties.

Her health may be bad. She may be nervous. She may be so mercurial in temperament that she is incapable for leadership. Let others who are not thus hampered take up the work and push it forward. She is not public property. The comforts of a settled home do not come to her. Many contingencies may impel the husband to move frequently. Of course she must go too. Often while he is from home the entire care of the family rests upon her. A kind, encouraging word will do more good than cold criticism.

If he is an earnest man of God, in good faith trying to do his duty, he ought not to be discounted on account of the shortcomings of wife or children.

Many a father or mother has learned by sad experience that they cannot induce every other member of the family to be Godly. Do not expect more of his children than other children.

Why regard it all right for others to indulge in the popular amusements of society, and awful if the preacher's children attend the theater or dance. I do not say that they ought to indulge in such things, but do say that, let all be judged by the same rule. There are some so constituted that the harder you try to hold them down, the more determined they are to break over the line. "Stolen waters are sweet."

Let us each try to cultivate sympathy and charity, holding in subjection the spirit of criticism—Baptist Standard.

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**Field Notes**

**FROM BRO. KIERCE.**

I knew that I loved the paper but after I read Brother Crumpton's statement, the tears that filled my eyes at intervals for hours after was a kind of miracle to me. I thought had the tide turned in Job's favor at last.

The world is slow to understand the apostle Paul's "woe is me if I preach not the gospel." They are hard to understand why the milk cows left their calves shut up, went on their way lowing. Carry the ark back to the land of Israel. God knows and the true preacher knows something of the constraining power of the love of Christ that carries poor preachers into such extremes some times. Bill Arp says that exposure and neglect will soon bring a wagon or man to an untimely finish. I would love to say to my younger brethren in the ministry that God only requires our reasonable service. Perhaps some of mine would seem unreasonable. With a very small exception I have carried on meetings for forty days and nights doing nearly all the preaching and a fair portion of the singing and praying. I have walked till I was warm, and finding the boat on the wrong side of the river I have swam for seventy-five yards landing among the briars and brush in order to reach my appointment in due time. I have walked eighty miles to prevent a disappointment at a two days meeting, where I was pastor and time would fail me to tell the balance. It is all over with me now and I am regretting that I have to leave a battle field of so great conquest, with so little victory. My hand trembles but my heart is still in work. When my Master sends for me to leave Joseph's dungeon and go to the King's throne I want to fall my full length towards the enemies line.

One of the much loved labors of my life was to distribute Bibles and tracts. How much I felt rebuked one day after I have given a sinful man a second hand Bible I had begged and started, he sent his son to ask me to pray with him before I left. I took a testament from my overlaid saddlepackets, read a chapter and we knelt down on the wiregrass in the jam of a rail fence and I commended him and his to his maker. I saw him no more but heard that he had passed over leaving his bible to his family.

I could handle some tracts, yet would be glad even of back numbers of good papers. I have plowed by moonshine at night to pay for tracts but can't plow now. May the kindness of God rest on the paper.

G. W. Kierce.

**FROM HANOVER, ALA.**

Our young pastor, Brother Anderson Darden, is always on hand and in good spirits. He is working for God with all his soul and mind and strength. In his teaching he makes the way very plain. We are working for a good revival. We have no Sunday school.

When I read in the Alabama Baptist of so much good work, I see we are so far behind that it makes my heart ache. Why are we so slow in getting about our Father's business? I have one church. Our day is every second Sunday. I am trying to get a Sunday school and I think we will be organized soon. Brethren, pray for us.

D. M. Bullard.

**FROM THORSBY.**

Rev. W. M. Olive, of Hamilton, visited here the 18th inst, returning the following Monday. As had been previously announced he preached three very earnest and able sermons Sunday.

The text for the morning service was Romans x, 21. This sermon was preached with power, and to saint and sinner was shown their individual responsibility toward God. The text for the afternoon service was Cor. ii, 15. As the congregation was largely young people this sermon was more directly to them. In this sermon character building was portrayed as one of the greatest motive powers in the world, in its noblest embodiments, exemplifying human nature in its highest form, exhibiting man at his best.

The text for the sermon at night was Isaiah xxviii, 20. In this sermon we were shown the impossibility of man's redemption by his own good works and self-righteousness. He then spoke of the only way whereby man may be saved and closed with an earnest exhortation to the unsaved to accept this way.

The Baptists are in the majority in this section of the State, but preachers are scarce. If we had some strong progressive preachers we could do a great work here, for the harvest is ripe.

E. J. Dodson.

**FROM TALLASSEE.**

A large congregation was present at the Baptist Church last night to hear Brother A. S. Branon preach his farewell sermon; he having resigned this work to take charge of the Baptist Church at Sandy Creek. Brother Branon has preached to this church nearly four years, and leaves many brethren and friends who regret to give him up. While our church was not represented in the Association last year and the minutes do not record our work I do not remember when our church had a more successful year than last year. Brother Branon has been requested to return the fourth Sunday and preach a special sermon to the Odd Fellows. Brother Branon's many friends will always be glad to see him at Tallassee.

L. W. Wilkerson.

**When Papa Comes Home at Night**

How the children's faces brighten,  
How they drop their toys and books,  
How the mother's burdens lighten,  
How they expectant each one looks,  
How the youngsters run to meet him,  
How they shout in their delight,  
How they throng to kiss and greet him—  
When papa comes home at night!

How all troubles seem to vanish,  
How all little quarrels cease,  
How he seems all gloom to banish,  
How he brings in joy and peace;  
How his smile smooths every wrinkle,  
How he sets all wrong aright,  
How he unkinks every crinkle—  
When papa comes home at night!

Blest, ah, blest beyond all speaking  
Is that happy family  
With loving father seeking  
To preserve it trouble-free.  
Let no harm, we pray, come near him—  
Sudden death—untimely blight;  
But long may his children cheer him—  
When papa comes home at night!

—Percy F. Bicknell.

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## Needs of Howard College.

In seeking to obtain the \$6,000 recommended by the Troy convention, the president of Howard College has sent in two series, 2,508 communications to the Baptist ministry of Alabama, 625 of which he wrote in full with his own hand. Seventy-three churches have responded and given in all \$1497.21. We do not know the exact number of Baptist Churches in Alabama, but there must be at least 1,100. Assuming this number, there are 1,027 churches that have given nothing. About 100 of the 1,250 preachers have replied to letters of appeal. Only four or five of the seventeen strongest churches in the State have given anything. Howard College is giving free tuition to 42 ministerial students. This represents over \$2,200 for which the College receives no return in money. In other words, the College is educating nearly one-fourth of its students without charge. The \$500 given for ministerial education is devoted to helping pay the board of Ministerial Students. No college can continue to exist with so little pecuniary support as Howard College is now receiving. Virginia, North Carolina, South Carolina, Georgia, Mississippi and Texas have lately given great sums to their colleges in the way of permanent funds, in addition to erecting commodious buildings. Can Alabama afford to do less? The question simply comes to this: Do the Baptists of Alabama want a first-class college or would they prefer to have an institution of higher learning at all?

If they do want a strong, progressive institution, they will have to give thousands where they are now giving hundreds.

The total enrollment for this college year is 173; about 13 of these left early in the session, as they leave in all colleges, leaving 160. Of these, 42 ministerial students pay no tuition, leaving 118. Of these some ten or twelve are poor, too poor to pay tuition. So about 100 students constitute the paying force. Of course the income from this number cannot pay the president and faculty, issue the catalogue, pay for repairs, and meet the almost innumerable calls upon the treasury of the college. The faculty in part and the President almost entirely depend upon the fund recommended by the Convention for their support.

The College this session has a larger enrollment than for years; the students are orderly and studious and show deep interest in the institution; certain friends are giving evidence of concern for the College; the future seems very bright. It would appear most unfortu-

nate and would be most disastrous if at this seemingly auspicious hour the Baptists of Alabama should fail to stand by the College. Bro. S. O. Y. Ray, than whom there is no better man or higher authority, says that the Baptists of Alabama are getting in return for the \$500 given to the Ministerial Students at least \$10,000 in the service that they as preachers are rendering in the Birmingham District. This fact alone should bring to the College at least \$3,000 a year.

## The Philippine Commission.

We send our missionaries to foreign lands to carry the gospel message and frequently they are put to shame by the unholy lives of Americans who settle in the "open ports" or push their way into the interior to sell goods or to develop the country's resources. We have been used to this for years, but we cannot condemn too severely the following instance of appointments made by those in high office who ought to have known and sympathized with the ideals and wishes of the great body of Christian men and women in the United States. George F. Pentecost says:

"There is not a church going man among the able men and salesmen whom our government has sent to represent and establish American civilization in the Philippines. Governor Taft told me that this was a "coincidence." Does it not seem a pity that, when President McKinley, himself a devout Christian man, and President Roosevelt, a strong and earnest advocate of religion and a church member, were hunting the country over for able men to represent and establish American ideals and civilization in the Philippines, they could not at least find one man who honored the Sabbath day and publicly recognized the claims of religion by being present in some house of God on the Lord's Day? The only church-going member of the Civil Commission (recently appointed) is General Smith, an out-and-out American and a Roman Catholic, and who after he was appointed to his present office promptly accepted the chairmanship of the American Catholic Society.

## Children and Theatres.

The Christian Observer says: "One lesson of the terrible disaster at the Iroquois Theatre in Chicago, appears to have escaped attention by the public—and that is the folly and senselessness of dragging children to theatres at all. Many if not most of the victims of the fire in Chicago were children, whose foolish parents took them to scenes where their imagination was unduly stimulated, and, as it proved in this case, their lives were lost." The theatre habit is hard to overcome, and it is almost criminal the way thoughtless parents indulge their children in taking them to plays. It is surprising and saddening to stand near the exit of theatres and see the stream of children who pour out of them. Frequently a mother has the habit fastened on herself and having no one with whom to leave her child, begins to carry it in her arms to theatres; and there are theatres which encourage mothers to bring their babies. The child who begins life by attending matinee performances will in the majority of cases end by becoming a habitue. Theatre going is a growing disease. It has been said that if only drunkards used corkscrews the whiskey

business would be the poorest paying business in the world, and we feel sure that if church members would stay away from theatres a greater part of them would be compelled to go into the hands of receivers.

## A Strong Plea for Home Missions

Two weeks ago Brother Foster pleaded with the Baptists of Alabama to come to the rescue of the Home Mission Board—our own beloved B. D. Gray Secretary.

In this issue appears an appeal from Brother Richard Hall to our country Baptists. Our Secretary says we must raise \$4,000 in April for home missions if we reach the figures of last year.

Brethren it would be a shame on us to give less than last year. The Board never needed it worse and was never more worthy of our confidence.

## EDITORIAL PARAGRAPHS.

We call special attention to Bro. Hutto's sermon on page 2. It is a subject that ought to be agitated. He sets forth clearly and strongly some of the duties of church members. No pastor can do a full work without the help of his members.

Health-Culture, for April, is an excellent number. It opens with a suggestive paper entitled "The Value of Health to Woman," by Nanette Magruder Pratt, taking a very practical stand on this subject. The Rev. Dr. Albert H. Ball in a paper entitled "A Dispensation of Providence" shows that we often place at the doors of Providence that for which we are responsible in the matter of life, health and death.

The meeting of the State B. Y. P. U. at Huntsville is in session while this paper is on its way to hundreds of homes that ought to have gone as delegates. Huntsville made great preparations, the Executive Committee prepared a fine program, but many Unions failed to do their duty and sent no one to represent them. We Baptists do not make enough of our gatherings.

What an impetus would be given to church efficiency and how the hearts of pastors would be warmer if we all took to heart the words of the late Dr. Hitchcock. "The local church, with which we may happen to be connected, has special claims upon us. We owe it a heavy debt of service; not on Sunday only, when we assemble for public worship and instruction, but in all of its humbler gatherings for prayer and praise, and in all the channels of its life." The Sunday Christians far outnumber the mid-week Christians.

Our Mountain Home Talladega says:

"The congregation of the First Baptist Church have raised \$3,300 towards improvements. Part of this fund goes toward purchasing a pipe organ and the remainder to improve the building. Two primary class rooms will be added down stairs and two other rooms added on the second story. The Baptistery will be moved upstairs into the auditorium and an alcove built for the organ.

These improvements are to be made during the coming summer, and an energetic committee is now at work on the same."

We congratulate Brother Callaway and his people on this forward move.

The Howard College boys are preaching to about forty churches and stations. Thirty of these places are in the Birmingham District and twelve of them are stations where there are no churches. The work done by these young men will tell in the future of the Baptist cause in all this country.

Dr. P. T. Hale has accepted the presidency of Southwestern Baptist university at Jackson, Tenn., and will enter upon the discharge of his duties at the end of the present school year, June 1.

The election of Dr. Hale to the presidency occurred two weeks ago, and was the unanimous action of the board of trustees.

Dr. Hale's many friends in Alabama will join us in wishing him every success as President of this useful school. The Southwestern University is to be congratulated upon its selection.

The first number of the Baptist Review and Expositor, published quarterly, and edited by the faculty of the Southern Baptist Theological Seminary, with Drs. B. H. Carroll, D. F. Estes, J. H. Farmer, A. H. Newman, and H. C. Vedder as associate editors is just to hand. Seminary press has gotten out the first volume in very good shape, and the leading articles and book reviews are written by men who are leaders in our denominational work. We believe the magazine will fill a needed want and hope the subscription list will justify those behind it to make it of great service to the ministry and to our thoughtful laymen.

Rev. Robert H. Tandy writes from Florence: I have been here only a few weeks, but I have received such a cordial welcome from our people here that I feel very much at home already.

While, of course, I shall love Kentucky no less, I have come to be a full grown Alabamian, from the beginning. I shall take great pleasure in standing loyally by the organized work of the State, and in doing all I can for the enlargement of our Master's Kingdom.

"So, of course, I want the Alabama Baptist and you will find enclosed a remittance and will please enroll my name.

"We shall be glad to have you visit our church, at any time, and, if possible, increase your subscription list among our people."

We like the ring of his letter and welcome Bro. Tandy to Alabama.

The Alabama Baptist says: We expect to make the fight of our life against the saloon power in Alabama, and we urge all those who will assist in the warfare to begin to enlist their friends under the prohibition banner. Let the Baptists of our State lead in the matter." We are glad to know that Bro. Barnett proposes to go so vigorously into the fight against the saloon power in Alabama. It seems to be time that some one was doing so. We wish him the most abundant success in his efforts. We are glad of his suggestions that Baptists should lead in the matter. We hope, however, that other denominations will not be far behind. This is a business in which we all can join hands, as the saloon is a common enemy of us all.—Baptist and Reflector.

We believe there is to be a great awakening in Alabama in the near future to put down saloons. Pray for it.



## Birmingham Notes

The Brighton Baptist Church had two good services and the largest Sunday school in its history.

Pastor Provence is having a fine meeting at Ensley, assisted by Dr. L. O. Dawson, of Tuscaloosa. Five additions so far and a good outlook.

Rev. J. R. Moore, of Alabama City, preached at North Birmingham Church for pastor F. M. Wood, who is improving some from his recent illness.

A protracted meeting will begin at Brighton on the third Sunday with Rev. J. D. Ray, of the Second Church, Selma. Pastor Percy C. Barkley expects a great meeting.

At East Lake Dr. J. M. Shelburne gave a good sermon on "As it is in Heaven." There was a good attendance and interest and a celebration of the Lord's Supper in the afternoon at 4:30 and no services at the evening hour.

It was a good day at the First Church, Avondale. Two fine congregations turned out to meet pastor L. M. Bradley, who preached from Acts xxvi, 8 in the morning and Prov. xxix, 2 in the evening and received one member.

Communion services was observed at the First Church. Pastor, Dr. A. J. Dickinson, preached at both services. The Easter singing and exercises were fully up to the mark. Two members received by letter.

Brother Ray delivered a helpful sermon on missions of the district at the morning service. Pastor J. W. O'Hara preached at night on "Redemption Through His Blood," baptized one. The Sunday school was large.

Pastor E. Lee Smith at Park Avenue Church had a good Sunday school and an interesting B. Y. P. U., preached at both hours and received three by letter. Protracted meeting begins second Sunday of this month.

At Woodlawn pastor W. M. Blackwelder preached in the morning on "Christ's Intercession in Heaven." In the evening Brother Reeves, pastor at Kingston, preached an interesting and helpful sermon on "The Pure in Heart."

Dr. A. C. Davidson at the Southside Church had for his subjects "The Morning Watch," Matt. xxvii, 36 and "Opening the Heart," Acts xvi, 14 at the two services. There were over 400 in the Sunday school and 175 in the Home Department. Two received, one by letter and one for baptism.

Pastor Walter S. Brown had two good congregations to hear him at Fountain Heights, in the morning on "The Irrepressible Power of the Christ Life," and in the evening on "Buried and Risen with Christ in Baptism." Five members were received and one baptized.

Pastor W. R. Adams at Packer Memorial preached in the morning on "David's satisfaction on Awakening with Christ's Likeness." Ps. xvii, 15

Rev. T. M. West, of Howard College, preached in the evening a very fine sermon on "Having a purpose in Life." The services were all fine and well attended. Rev. S. O. Y. Ray was at the evening service and gave a helpful talk. He says the outlook there is fine and they are looking forward to a good meeting soon.

Mr. Moulton representing the Hillman Hospital came before the Pastors' Union asking the help and co-operation of the churches of the district in the support and keeping open that institution. A motion prevailed that it be laid before each church by the pastor and also a committee appointed to see if a closer union cannot be effected between the hospital management and the churches. It is hoped great good will come out of this move.

At the Interdenominational Pastors' Union this week the subject of the gambling and law breaking was only touched on. The committee that has it in charge reported progress. The outcome will probably be a Citizen's Law and Order League of one hundred best men of the district and the pastors of all the churches. They are called to meet Friday of this week at the First Presbyterian Church at 8 p. m. A full attendance is looked for.

### Jefferson's Birthday.

Marion, Ala., March 28.—President Woodrow Wilson, of Princeton University will address the students of the Marion Military Institute on Saturday, April 23. On Jefferson's birthday Prof. William M. Thornton of the Virginia University, will address the council and students of the Institute on Education and Government. This day has been set apart as Government Day at the Institute to commemorate the inauguration of a system of self-government by the students, and a distinguished educator or statesman is invited each year to address the students on the relation of education to government in a democracy.

In May Dean Penniman, of the University of Pennsylvania, will be the guest of the Institute. The Institute is attracting national attention by its noteworthy work in the field of education, and the present session is the most auspicious in its history.

The following invitation has been received in this city: The Council of Students and the Corps of Cadets of Marion Military Institute request the honor of your presence Government Day, April the thirteenth, nineteen hundred and four. Address by Professor William M. Thornton, L.L.D., University of Virginia, on "Education and Government." "Every man and every body of men possess the right of self-government."—Thomas Jefferson.

The visit of Marquis Ito, Prime Minister of Japan to Corea, is reported to have greatly strengthened the hold of Japan on Corea. The Prime Minister dined with the Emperor, and was able to fully assure the Corea officials of the good faith of Japan, and to allay all doubts. Japan recommends extensive reforms which will be gradually adopted. It is more important for Japan to strengthen its hold on Corea than to win victories in the field. If it can succeed in introducing modern methods in its government, giving a measure of protection to its people from their rulers, it will have their active support in the final settlement.

## Personal

Rev. M. P. Hunt has declined the call of the Patee Park Church, of St. Joseph, Mo.

Dr. McDonald preached a week previous to his death in the Second Church, Atlanta.

The death of Thomas H. Northern removes from active service one of the deacons of the Second Church, Atlanta.

Evangelist T. T. Martin will assist Rev. Sam Campbell in a series of meetings at Dothan in June.

Brother W. D. Upshaw, lovingly known as "Earnest Willie," is doing blessed work as an evangelist among the Georgia Churches.

Rev. Carl Minor, of Fitzgerald, Ga., is assisting Pastor Bennett of the Moultrie Baptist Church in a series of meetings.

Rev. P. G. Maness will deliver the educational address before the Stanton High School, April 23. His churches have contributed nearly \$40.00 to the Moundville Church Building.

Dr. Z. T. Cody, Greenville, S. C., will preach the Commencement Sermon at Carson and Newman College (Tenn.); Dr. George B. Eager, Louisville, will deliver the address, and Dr. D. W. Key, of South Carolina, will speak to the Alumni.

Prof. S. C. Mitchell, president of the Anti-Saloon League in Virginia, says that 530 saloons were closed last year in that State and \$4,140 were raised for the State work alone. This was a great work.—Baptist Reflector.

Dr. Charles A. Stakely of Alabama will deliver the Baccalaureate sermon of Anniston College for young ladies, Sunday, May 29, and Congressman S. J. Rowie will deliver the Annual Address, June 1st.

At the Baptist Ministers' Conference of Atlanta, Dr. W. W. Landrum, pastor of the First Baptist Church stated that Dr. Roper, who was conducting a meeting in his church was reaching the hearts of the people.

President E. Y. Mullins, D. D., of the Southern Baptist Theological Seminary, has been appointed one of the trustees of the Carnegie Library in Louisville to fill the vacancy caused by the death of Bishop T. P. Dudley.

Rev. J. D. Ray, pastor of the Second Baptist Church of Selma, will assist Rev. P. C. Barkley in a protracted meeting at Brighton Baptist Church, beginning on the third Sunday in April.

Evangelist, Frank M. Wells, Memphis, Tenn., closed a meeting with the First Baptist Church, Garrett, Ind., with twenty professions. Twenty-one new pupils were added to the Sunday school.

Rev. Carter Helm Jones, D. D., pastor of the Broadway Baptist Church, Louisville, Ky., will preach the Commencement sermon at the Alabama Polytechnic Institute, Auburn.

Rev. J. L. Thompson writes from Gibraltar, April 19th: "Our good ship landed here this morning at 9. All of the Alabama delegation are well and in fine spirits. The voyage has been delightful in every way. Very few of our party have been seasick. We leave for Algiers, North Africa, tonight."

The Christian Index says: "Great prosperity is attending the labors of Pastor J. E. Barnard of Cartersville. He has received twenty-five into the fellowship of his Church since Christmas. Of these fourteen were received during the month of March. Four were baptized on the third Sunday, and others are awaiting baptism."

It is said that when the late Professor T. Harwood Pattison, D. D., of Rochester Theological Seminary, New York, was a young student at Regent's Park College, he used to go out to London on Sundays and preach to the plain people of the villages and farms. Among his listeners was a young man in whose breast Mr. Pattison's preaching kindled a burning desire to enter the ministry, and win souls to Jesus Christ. The question became settled with him, and the world was thereby given the present well known F. B. Meyer, whose ministry at Christ Church in London reaches thousands and whose simple, loving gospel messages in booklets and tracts are blessing the world.—Baptist Union.

Judge George Gray, the well-known jurist and Senator from Delaware, will be presiding officer at the coming Conference on International Arbitration, to be held at Mohonk, New York, the first week in June. Judge Gray's identification with several famous arbitral bodies gives him special qualifications for presiding over such an important gathering as the Conference at Lake Mohonk. He was a member of the Peace Commission in Paris, in 1898, and became a member of the Joint High Commission at Quebec, in the same year. In 1900, he was appointed one of the four American representatives in the International Court of Arbitration at the Hague. Two years ago he was chosen President of the Strike Commission and in that capacity had a conspicuous part in settling the great conflict in the coal regions. At the recent conference in Washington looking to the negotiation of an arbitration treaty with Great Britain Judge Gray was present and took a prominent part in the proceedings.

### A Good Convention.

The Thirteenth Annual State Convention of the Baptist Young People's Union of Alabama, which convened in Huntsville, on Tuesday evening, April 5, is proving a magnificent success. A distinguished delegation of young people from all over the State is here enjoying the royal hospitality given by the people of Huntsville. Among the delegation are also a large number of well known men from Louisville, Nashville, Montgomery and other points. The enrollment of delegates was the best had in years and the general movement of the convention shows an air of business that characterizes new features in the meeting that will be the stepping stone to the success of future conventions. The convention will close Thursday night, April 7th, with a consecration service. J. E. Pierce.



**True Sayings.**

By Joel D. Murphree.

When a man makes up his mind to do all the good he can, he will be surprised at the number of opportunities he will find for such work.

It is surprising how much some men will give for whisky and tobacco and how little they give to the support of the ministry.

You cannot make a lie the truth by engraving it upon a tombstone.

Whitewashing a man's character after he is dead is one way of deceiving those who did not know him.

The man who preaches only for bread and butter never preaches the gospel of Christ.

Prayer is the sincerest desire of the heart, whether expressed or not.

If you would grow in grace try praying more for the people that you don't like.

The worst enemy you have is the secret foe.

The man you would not trust with your own interests is not the man to elect to transact the business of the public.

Time spent in getting nearer to God is not lost.

Every man is a hypocrite who prays one way and lives another.

A bad man feels better every time a good man makes a misstep.

Washing a pig in clean water will not make the pig dislike the mud hole. Neither can you make a gentleman of a rascal by giving him a good name.

There is more life in one grain of wheat than a bushel of chaff, so there is more life in a fifteen minute sermon preached by a consecrated man there is in a three hour talk made by a man who is making a display of his oratory.

There are people who are too honest to steal, but who borrow and never pay back.

There is such a thing as the right use of a wrong thing.

True love does not degenerate by the lapse of time.

It is doubtful if God ever made a man who could please all of his neighbors.

The long funeral procession does not always indicate that the deceased was a good man.

If a man had to be tried by the same rule by which he tries his neighbor, what would the verdict be?

If no drunkard can get to heaven, what is to become of the drunkard maker.

Putting a screen in the saloon door is an admission that the business is wrong.

The devil is the business partner of every saloon-keeper in the world.

The rest of Christ is only for those who are tired of sin.

The devil cannot travel fast enough to keep up with the man who walks with God.

So long as the preacher makes the doctrine of his church the theme of his sermons, the devil can afford to be an idle spectator.

The best preacher is one who preaches his sermons over again with his life, after he comes out of the pulpit.

When you live better than your minister preaches it will be time to criticize his sermons.

When the devil sees the church members wrangling with one another he can sit down and rest.—Journal.

**The Need for Bible Study.**

Your superintendent desires to submit the following statements concerning certain conditions and tendencies which are, we believe, more or less prevalent throughout the Christian world:

1. The young people of today,—the men and women of tomorrow, on whom we must depend for the purity and stability of home and Church and State,—are growing up in an atmosphere of materialism, skepticism and unexampled hostility to the Word of God.

2. The family altar,—the earliest conservator of religious life,—is falling into disuse. Between the morning newspaper and the exactions of school and business, it seems impracticable in the present day, for the family to get together for morning devotion. The young people of the present day are not receiving tuition in the school of prayer, with its unconscious shaping and moulding of character, which our forefathers had.

3. There is a waning of personal religion. In the promotion of numerous reforms and philanthropic enterprises, and in our enthusiasm over important social problems there is a tendency to forget that these things cannot bring us into right relations with God. Peace must still be made at Calvary. Morality and good works and even the regular observance of the forms of public worship, count for but little unless the heart and life are definitely yielded to the rulership of God.

4. Christ said "Thou shalt love thy neighbor," but he first said, "Thou shalt love the Lord thy God." In the present day there is a tendency to emphasize reform to the neglect of perform; a tendency to put service before fellowship; works before faith.

5. Good books and religious newspapers and the moral essays of the popular press are largely taking the place in our devotional reading, of the Scripture itself. In current literature there are fewer allusions to the Bible and, even among our best writers, there are fewer quotations from the Bible than formerly. This condition of affairs is due, we believe, to the decadence of school and family worship.

6. Among Christian believers there is a lack of that direct and personal relationship with God which Christ and the disciples had, and on which they depended; there is a lack of a realizing sense of God as our Father, ever present and ever active in the everyday affairs of His children. If we would know God and truly love and serve him; if we would enjoy the fellowship with Him which our hearts crave; if we would be Spirit filled and Spirit led, we must meet Him face to face alone; we must talk with Him and we must listen to Him as he talks to us; we must let Him speak to the very depths of our lives.

In defining the problem of the open Bible as it appeals to us, we have defined the special field of our special endeavor.—Extracted from an article by Herbert E. Baright, M. D., in the Empire State Notes. (Christian Endeavor.)

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References: Bank of Commerce; Louisville Trust Company, Southern Express Company.

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**Southern Baptist Convention**

The Annual Meeting of the Southern Baptist Convention and Auxiliary Societies will be held in Nashville, May 13-18, 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.**  
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**Atlantic Coast Line.**

Nov. 26th.	212	40	58
Lv. Montgomery.....	4:15pm	7:00am	7:45pm
Ar. Savannah Junction.....	4:40pm	7:25am	8:20pm
Troy.....	5:05pm	8:00am	8:55pm
Bridge.....	5:30pm	8:25am	9:20pm
Oak.....	5:55pm	8:50am	9:45pm
Riba Junction.....	6:20pm	9:15am	10:10pm
Abbeville Junction.....	6:45pm	9:40am	10:35pm
Dothan.....	7:10pm	10:05am	11:00pm
Salisbury.....	7:35pm	10:30am	11:25pm
Olimax.....	8:00pm	10:55am	11:50pm
Thomasville.....	8:25pm	11:20am	12:15pm
Valdosta.....	8:50pm	11:45am	12:40pm
Waycross.....	9:15pm	12:10pm	1:05pm
Jacksonville.....	9:40pm	12:35pm	1:30pm
Tampa.....	10:05pm	1:00pm	1:55pm
Fort Tampa.....	10:30pm	1:25pm	2:20pm
Lv. Waycross.....	10:15pm	10:55am	11:50pm
Ar. Savannah.....	11:35am	12:15pm	1:10pm
Ar. Charleston.....	1:45am	2:25am	3:20am
Lv. Sprague Junction.....	5:40pm	8:00am	8:45pm
Ar. Laverne.....	7:15pm	11:00am	11:45pm
Lv. Abbeville Junction.....	10:45am	12:30pm	1:15pm
Ar. Abbeville.....	11:30am	1:15pm	2:00pm
Lv. Olimax.....	3:40pm	5:25pm	6:10pm
Ar. Chattahoochee.....	4:55pm	6:40pm	7:25pm
Going West	*65	*67	-60
Lv. Riba Junction.....	10:00am	11:45am	12:30pm
Ar. Enterprise.....	11:00am	12:45pm	1:30pm
Ar. Riba Junction.....	12:00pm	1:45pm	2:30pm
Going East	*40	*55	-70
Lv. Riba Junction.....	7:00am	12:30pm	1:15pm
Ar. Enterprise.....	8:20am	1:30pm	2:15pm
Ar. Riba Junction.....	10:00am	3:30pm	4:15pm

\*Daily, except Sunday. -Sunday only.  
Trains arrive at Montgomery 10 a. m., 6:20 p. m.  
Fullman sleepers on No. 55 between Montgomery Jacksonville and St. Petersburg.

**Baptist Exchanges**

An advisory committee of one hundred members is to be appointed to advise with the trustees and faculty upon important matters in the conduct and progress of the Divinity School of the University of Chicago. This committee is to be composed of representative ministers and laymen of the Baptist denomination, and will be selected from different States. Word and Way.

The Baptist and Reflector says: "The Board of Trustees of the Southwestern Baptist University at a meeting on last Monday elected Dr. P. T. Hale, of Owensboro, Ky., to the presidency of the University. It is not known whether he will accept or not, but it is earnestly hoped that he will. Dr. Hale is a Tennessean, having been born and reared near Morristown. Since leaving the Seminary he has held pastorates in Danville, Ky., Mayfield, Ky., Birmingham, Ala., Roanoke, Va., and Owensboro. He is a fine preacher, a successful evangelist, a clever man, a high-toned Christian gentleman and what will be of special importance at present—a good money raiser. We have known and loved him for many years, having been a school-mate of his at the Seminary and always a warm friend. We extend to him a very cordial welcome back to his native State. The University has a magnificent opportunity, and with the present indebtedness upon it removed and a larger endowment, we believe that it will have a splendid future.

**CHRIST THE TEACHER.**

We recently heard an address on this theme. We are not about to report it, even in part; but we may, without impropriety, call attention to the subject, and say that it suggests some lines of instruction which have been almost wholly overlooked.

Christ has many claims to reverence and gratitude and obedience. There are many diadems upon his head, many names upon his crown. Very naturally we think of Him as our Savior, and in the relations established by him as our redeemer from sin. These relations have found expression in our hymns almost exclusively, and sometimes in sentiments and words that are neither reverent nor appropriate.

But Christ, the Teacher, finds very large place in the New Testament. It seems remarkable that we give it so little emphasis. This was the significant title among the people, including his disciples, during his earthly ministry. It is recorded about ninety times in the Gospels. Nicodemus appeals to him, when he would give him highest consideration: "Rabbi (teacher), we know that thou art a teacher come from God." And Christ, in one of the most solemn moments of his ministry, uses the same designation. When he washed the feet of the disciples he said: "I your Lord and Teacher, have washed your feet; ye ought therefore to wash each other's feet."

The Teacher's office was a great office. The "training of the Twelve," as Dr. Bruce points out was Christ's greatest earthly work. It was a great school which he established along the hillsides of Galilee. The pupils had a great preparation for their work, when they came to the wonderful Teacher. Each one

had a good trade, with all the discipline that that implies, and each one knew his Bible (the Old Testament), by heart. They studied nature together, and domestic economy, and public events, and the social relations of men and the religious controversies that prevailed, and the new teaching of the divine Messiah, and the wonderful revelations of the love of God. Here was the greatest school the world has ever seen, the greatest in its subjects of study, and in its Teacher. Call the roll of the illustrious teachers by whom the world has been blessed—Socrates, Plato, Aristotle, Anselm, Abelard, Milton, Locke, Arnold, Hopkins. The most illustrious teacher of all is Jesus Christ.—Examiner.

**BAPTISTS ON THE COMMONS.**

One of the strangest and most distressing conditions among the Baptist people is the large number of non-resident, non-affiliating, inactive, unfruitful members that we have. A move is made and the church membership is not transferred. The church and pastor in the new locality are not sought out; and if they do not locate and court the newcomers they are blamed unmercifully. If pastor and members do discover these secret disciples by a sort of secret service search, they will be greeted with two remarkable statements. "Well we don't know how long we are to remain here and I thought I would not move my membership till we are settled." Inquiry often reveals the fact that the family has removed two or three times, remaining at each place several years, and that the present premises has been occupied a year or two, but still it has all been too uncertain to justify a transfer of church membership. All of the household goods and even the children have been brought but the church membership is too burdensome to move. It is a heavy burden to some folks; it's nearly all they have. "I would like to join here, but I am so much attached to my old church I just feel as if I can't give it up." Ah! At that very moment the old church is vexed and burdened to desperation over its large and growing non-resident list, not knowing where they are and half wishing they were all in heaven and that the church had good news so that it could straighten up its roll. The pastor thinks it over, the pastor and deacons confer, special committees are appointed, special searches are instituted and prosecuted, the roll is revised, the names of the unknown and unknowable members are put on a separate list so that the church letter to the association may come as near the truth as possible, and all the while these dear brethren and sisters of the non-resident tribe so ardently love the dear old church and so ardently crave to help it in its work that they cannot bring themselves to moving their membership. It is not probable that many, if any, of this class of people read the Advance; they do not usually read a Baptist paper. But if we should have any readers who for any reason have connected themselves with that large, if not very respectable, class of Baptists, let us lovingly urge them to "unjoin" right now. It is a mistake, brother, a sad and hurtful mistake; correct it now. You do your old church no good, you are doing it an injury and becoming a burden to it; you are doing yourself and the church where you now live, and the cause positive harm. Throw out a line and pull in your membership ashore; it is liable to go down.—The Advance.

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**The Western R'y of Alabama.**

SCHEDULE EFFECTIVE SEPT. 25, 1901.

	44	54	11
Lv. Selma.....	4:00pm	6:00am	.....
Ar. Montgomery.....	5:55pm	4:50am	.....
Lv. Montgomery.....	6:50pm	1:00pm	5:50am
Ar. Opelika.....	8:35pm	3:45pm	8:27am
Lv. Opelika.....	8:25pm	3:40pm	.....
Ar. Atlanta.....	11:40pm	7:25pm	11:00am
Ar. Selma.....	11:30pm	.....	10:20am
Lv. Montgomery.....	9:55pm	.....	8:50am
Ar. Montgomery.....	9:50pm	10:50am	4:50pm
Lv. Opelika.....	7:40pm	8:50am	4:30pm
Ar. Opelika.....	7:25pm	8:50am	4:22pm
Lv. Atlanta.....	4:30pm	5:50am	1:00pm

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If so, I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache, nervous affections, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months I will refund the money. Any kind of references given on demand as to my medical, social, religious, moral and financial standing. I suffered 20 years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact I have got the first patient to write me to refund the money. I will send any one a month's treatment for one dollar. Only one tablet to be taken every night. If you are troubled with any of the above diseases send me one dollar money order and get thirty tablets. I mean what I say.

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**Among the Women and Children  
During the Week of Self-  
Denial and Prayer for  
Home Missions.**

Mrs. T. A. Hamilton.

**EVERGREEN.**

Going down from Birmingham to Montgomery we saw many signs of the winter being over and gone, but when we reach Evergreen, lo! spring was there to give welcome, with her face as fair as ever, her hands filled with narcissus and jonquils, and crowned with the beautiful and fragrant yellow jessamine! what delight her coming is as a new page every year, and yet it is one of the old, old stories of His love! From the pastorium where hearty and peaceful hospitality had been dispensed by Rev. A. G. Moseley and his helpmeet, is but a few steps to the church and a fine crowd of children gave attentive ear to the story of missions and afterwards the sisters gathered and we held a heart to heart talk about the week of prayer, which their president, Mrs. G. R. Farnham, tells us they greatly enjoy each year. They annually pack a box for the frontier and know the blessedness of giving by experience. It was the realization of a long anticipated pleasure being at the

**ORPHAN'S HOME.**

going over the several departments, meeting those who are carrying on the business of this little world in itself so successfully and mingling with those bright happy children in their work and in their play. A great temptation presented itself when a little fellow of only five or six years invited me to take supper with him! He had caught the spirit of kindness and hospitality and was extending it to "the stranger within the gates." One has said "the present is valuable only as we get out of it a future." What promise there is in this work, and under what obligations are the Baptists of Alabama laid to those who make it possible for us to "do it to one of the least of these." The 20th of May is called "Friends' Day" in the Orphanage, and is a beautiful memorial to one who, when she lived among them made the way easy for tender little feet. The new cottages are to be dedicated on that day, may it be a bright and auspicious one for the Orphanage. After spending the night in that home renowned for goodness and graciousness, enjoying sweet converse about the Master's work with its hostess, Mrs. Farnham, planning larger things for "hastening the coming of His Kingdom," walking among her flowers, and enjoying the good things she so loves to share, this scribe found herself on her way to

**BAY MINETTE.**

where kind friends, Mr. and Mrs. O. E. McMillen opened their pleasant home and added no little to the pleasure of the blessed Sabbath Day. Here Rev. G. W. McRae tends the flock over which he has been set by the "Great Shepherd of the sheep," and had announced our meeting for the afternoon. A goodly array of Sunbeams sat close to the "Sunbeam Mother" and helped her in the meeting and afterwards the ladies agreed to add a missionary feature to their Ladies' Aid Society. Mrs. Minerva Booth, President. A pastorium is to be built and that will occupy time and talents, but the cause of missions must not languish, meanwhile, so they will adopt the monthly study of missions, and will be blessed accordingly.

**ATMORE.**

To say that woman's work at this place is in the hands of two Judson girls, Mrs. Trammell and Miss Lowrey means it will succeed. Miss S. L. Lowrey is President of the L. A. Society and they gladly add the missionary feature to the Society. Will take the Foreign Missionary Journal, and observe the week of self-denial and prayer. Miss Lowrey is teacher also of the primary department in the Sunday school, and with Miss Cynthia Mims' help will organize the children into a Sunbeam Band next Sunday afternoon. Again, the kindness of the teachers of the school must be acknowledged, as they sent their bright boys and girls to the church at 11 o'clock and we did have such a delightful time together. How sweet this Christian fellowship that unites those to each other as sisters, who a few hours ago have met as strangers! Blest indeed is the tie that binds our hearts in Christian love. Having two hours to wait at

**GEORGIANA.**

en route for Red Level, we took it upon ourselves to attend the L. A. Society, which we heard was in session. And it was a great find we made, when we were allowed within that charmed circle! Names that were familiar upon the books of our Corresponding Secretary and that had been called at our Central Committee meetings became living representatives of woman's work here, and again it was a pure delight to meet the sisterhood. They were discussing the literature just received by Mrs. Zema Shepperd, President, from their Vice President, Mrs. Jefferson Beeland and planning a permanent missionary adjunct to their L. A. Society. So it was gratifying to think that the 29th inst. (D. V.) we might be with them in their meeting. Envelopes were distributed for this occasion and after talking over our plan of work and the necessity of reporting particularly when such good work has been done, as was divulged here, we parted, rejoicing that we should see their faces again, and soon.

**RED LEVEL.**

Who can estimate the influence of a few consecrated women in a church? Eternity alone can tell how many sheaves will be theirs when the Lord of the Harvest shall come to claim His own. These thoughts have been uppermost in our mind since returning to the hospitable roof of Brother and Sister Jno. M. Sims. Often have we been here in thought since last we beheld their kindly faces and it was with genuine pleasure that we turned thitherward again. How the Sunbeams shine at Red Level and how they inundated their "Sunbeam Mother" with the sweet spring flowers! No wonder the girls love to be belles; it is a charming place to hold, for a taste of it was gotten by this scribe at Red Level! The commodious church was thronged by the school children and mothers and tiny ones, and we had a good meeting. Many were the warm hand grasps and cheering "God bless you's" extended, and after lingering awhile in that peaceful God's acre near the church and a walk to an everlasting spring we turned from the church beautiful for situation, hoping that the work among the women would thrive as it does among the children, but with a confidence that those children would form some day into workers of whom the church would in no sense be ashamed.

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**Notice to Non-Resident.**

State of Alabama, Jefferson County, Inferior Court of Birmingham.  
J. D. Hagan & Co., Plaintiffs, vs Joseph Durkin, Defendant. Attachment No. 2907.

Whereas, J. D. Hagan & Co., as Plaintiffs in said cause, has obtained an attachment out of this court issued on, to-wit 14th day of March, 1904, against the estate of the said defendant, Joseph Durkin, which attachment has been levied upon the following described money, as the property of said defendant, to-wit: Thirty-three Dollars and Seventy-five cents due said defendant by the Alabama Great Southern Railroad Company, a corporation, doing business in the city of Birmingham, in Jefferson County, State of Alabama, and whereas it appears that the said Joseph Durkin, the defendant as aforesaid is a non-resident of the state of Alabama.

Now, therefore, the said Joseph Durkin wherever he may reside, is hereby notified of the levy and pendency of said attachment.

Witness my hand this 24th day of March, 1904.

I. H. BENNERS,

Judge Inferior Court of Birmingham  
Russell & Lewis,  
Attorneys for Plaintiffs.

**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 13th 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 E. McADORY,  
Clerk.



**Good Destroyed by One Sin.**

Each soul is a great power for good or evil, its energies are never entirely latent, but are always active in some manner for the promoting of vice or virtue. The soul is controlled by one of two great principles as the director of its energies. When it is controlled by evil no perfectly righteous act can be performed, because the soul is unholy. When under the direction of right its volitions will ever tend toward virtue.

The Bible is a book of marvelous wisdom. Deny its inspiration if you feel that you must, but he who denies its wisdom advertises his own folly. No other book compares with it in wisdom any better than a candle does with the sun for light. A production can be no greater than its author; no other book compares with the Bible, hence God must be its author. Consider this precept as a motto for daily living; "wisdom is better than weapons of war; but one sinner destroyeth much good." Eccl. ix:18.

Sin, as a basal principle, is the lack of conformity to God's moral law; while as an act it manifests itself in various ways, in all kinds of unrighteousness. A sinner is any individual who is out of harmony in any particular with that which is right; he may be a sinner because of the fact that his heart is shut against God's sovereignty or he may be a sinner in inclination, but not in acts, since malice is morally murder; and, lastly we are all this much, and sinners by actually choosing to do wrong when good had to be rejected in order to get to the wrong.

Sin is such a destructive principle that any sinner, great or small, does irreparable injury. An infant can spread the germs of disease, not because it is an infant, but because it has the disease, and just as truly any sinner destroys much good simply because he has the power that does it. The awfulness of sin is seen in the fact that one sin always strengthens any other, and every sin, in every instance, destroys good. There can be no fire without combustion, even so there can be no sin without good being destroyed.

Many people are deluded by the Devil into attempts to be neutral, or at least nearly so, by convincing them that they are not very bad and will become no worse. I witnessed a company of firemen once who stood in a line reaching from a water plug to a burning building. The man at the plug would fill a bucket with water and hand it to the man nearest him and it would be passed along the line until the last man would dash the water on the fire. This was continued until the fire was extinguished. No man was neutral; no one went any further from the plug, or any nearer the fire, but the water did. Sin does not let men remain neutral, or stationary, but passes them on to destruction, as the firemen did the water.

Neutrality is utterly impossible, even in a comparative sense. There can be no neutral ground between right and wrong. Jesus positively declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." But suppose neutrality possible, which is insupportable, what then? Only one conclusion, you would sink into the plane of a beast and inherit annihilation. It is more honor to suffer in hell than to do this. Give me anything but loss of my identity as a spiritual being.

It is the imperative duty of each individual to be loyal to right. Evil is abroad in the land, and he who fellowships it fellowships his own hurt and the injuries of his friends and posterity.

It would require the All-Wise to tell the evil of aggressive sinfulness. Everything it touches, if not destroyed utterly, is wasted and under no consideration escapes without being greatly marred. Energy used in sin could have been used for virtue, hence it is worse than mispent. Every power of your being that is made the tool of sin is inwardly weakened, if not utterly destroyed, and no power is ruined singly but some other is hurt by sympathy.

Each soul is a generator of an immortal, irresistible power called influence. Human influence is as omnipresent as God. It is innate, and even external influences are irresistible. They will make an impression somewhere, some time, and some of them every time. No influence is ever lost; it may change its form, but its power will go on till time is no more.

Sin came by one man, only one. But see how it has multiplied! Every imagination of the heart of man is only evil continually. As a mountain torrent gathers force and volume by its descent so for these many centuries sin has been gathering force and volume. It has swept every descendant of Adam and deluged them with sorrow; it has poisoned every heart and made it a fountain of iniquity; under each tongue it has placed the poison of asps. What a pity that so very many people are unconscious of their true condition.

Single crimes are indescribably destructive of good in their very first results. Consider Achan, and the deaths that followed immediately. Jezebel introduced heathen worship into Palestine and thereby brought on a fearful curse from God. But sins are far reaching in their power. For instance, no man knows who invented whisky, but the evil result is on every hand. So with many another evil. We know its destructiveness but cannot tell from whence it came. Sin is a silent current that moves with an even accentuating force toward the pool of despair and the pit of destruction. Sinners, awake. You are sleeping on the bosom of destruction.

One inconsistent church member can often do more harm than all the other members of the church can counteract. Shame on us that this fact does not produce a great searching of hearts and a deep spiritual awakening.

The destructive power of one sinner may be seen in contrast with one man, aggressively doing good. The Savior's call, "follow me, and I will make you fisher of men" is still being answered by many hearts. In answer to these simple words Bunyan left a life of sin for one of righteousness and persecution. But he gave to the world Pilgrim's Progress and won to himself an ever increasing fame and celestial honor. William Carey heard the Spirit's call and set such an influence going as to light Immanuel's camp fires in every clime. Time and space forbid me mentioning others, but these great lives are only God's promises verified, for He has chosen the foolish things of this world to confound the wise. Not by might, but by my spirit saith the Lord of Hosts. No more radiant halo ever enshrined a human brow than the glory of a godly life.

God can use any one. It matters not

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how deep they have sunk into sin His grace can pardon all. It is not so much a question of who God can use as it is whether or not you will let him use you. No more important question can ever be submitted to a sinner than this one. Will you let God use you? He most cordially and fervently invites you to enter his services and receive his blessings. He is so much concerned about your welfare as to seek you that He may save you. All His entreaties are entirely for your good. There is not the least selfishness in God and your salvation will in no wise affect His glory. Remember one sinner, any one, destroys much good. How dare you be that one! Remember also that God will bring you to judgment for every thing you have done.

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**Miscellany.**  
Put First Things First.

There are many persons who conscientiously do not think they have half an hour a day to spend in Bible study. Let us suggest two ways of meeting this hindrance. It is right to do the will of God. Is it the will of God that I grow spiritually? Yes; for He does not wish for me to become unspiritual or to stand still. Has a man ever grown spiritually apart from devotional Bible study? We have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This, you say, is logical but theoretical. Well, then, will you for one month try the plan of spending the first half hour of the day in Bible study, and at the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us, without trying it, to say that this cannot be done?

John R. Mott.

**Poor Sermons.**

There are poor preachers and there are poor sermons, but the poor hearer outnumbers them far. The reverent hearer may find in most sermons something to help and encourage him. There was an old deacon who was a good hearer, and there came to him a friend who was not. The friend was loud in his complaint against their common pastor. The sermons were poor and full of mistakes and blunders; he could get no spiritual food from them, and there must be at once a change of pastors. The deacon took his irate visitor out to the stable where stood old Topsy, the deacon's cow. The deacon quietly placed some hay before her, and Topsy proceeded at once to munch her food with every sign of contentment possible to bovine existence. For full five minutes the deacon stood and watched the cow, and his guest stood waiting and impatient, to know whether or not the deacon would join in his efforts to secure a new pastor. At last the old man broke the silence: "Do you know as much as my cow?" he said. "She does not like thistles or daisies, or burdock, and there are plenty in the hay, but she simply noses them aside and goes on eating her hay. If you find thistles in the sermon don't eat them; but I find lots of good hay." The visitor understood and never forget; and if in after years he felt tempted to find fault with his minister he checked himself with a smile and the question: "Don't you know as much as my cow?"—Zion's Herald.

**Seminary Banquet.**

Will you kindly announce that several things have already been determined as to our Seminary Alumni Banquet for Nashville?

1. Time, Thursday, May 12, at 6:30 p. m.
2. Admission limited to men, including Alumni and friends of the Seminary.
3. Price of plate \$1.00. All the

hotels are on the European plan, and so the cost will be little if any more than the evening meal.

4. Menu, already in hand, is of the best, served by a Baptist Caterer of wide reputation.

5. The speakers to be chosen will give an evening of pleasure and helpfulness equal to any.

6. The difficulty in securing a hall for the banquet large enough to seat all who might wish to come will necessarily limit the number of plates to be sold. Tickets will be forwarded to those desiring them as applications are received until this number is exhausted.

7. Send names and money to W. W. Hamilton, No. 1809 First Street, Louisville, Ky. W. W. Hamilton, Chairman of Executive Committee Sem. Alumni.

**Thomas H. Northen.**

The funeral services of Thomas H. Northen, son of ex-Governor W. J. Northen, who died early Wednesday morning at his residence, 650 Piedmont avenue, Atlanta, were conducted Thursday afternoon from the Second Baptist Church at 3 o'clock by Rev. John E. White and Dr. W. W. Landrum. The deacons of the Second Baptist Church acted as pallbearers. They were A. D. Adair, G. B. Adair, John T. Pendleton, George Hillyer Henry Hillyer, Geo. S. Lowndes, Geo. W. McCarty, William Lowe, T. J. Day, Walker Dunson, M. M. Welch, T. J. Brittain, A. C. Briscoe and E. H. Thornton. The remains were interred in Oakland cemetery.

Mr. Northen is survived by his wife and three children. He leaves a host of friends who will mourn his death.

**Catholic Rules of Behavior.**

One of our Catholic Exchanges gives an elaborate schedule for the behavior of the faithful during this artificial, sacred season of Lent. In order to impress the faithful, the editor gives the following genesis of the period and its services, introducing it by the significance of Ash Wednesday: "The day receives its name from the ceremony of the church which attaches to it. This is the ceremony of placing ashes on the heads of the faithful. To properly understand its meaning we should remember that formerly it was the day selected for the imposing of public penance upon sinners. In those days the bishop put ashes upon the heads of the penitents and then drove them from the church with the foot of the cross as God drove our first parents from paradise. From this day until Holy Thursday these penitents were compelled to keep apart from the faithful." This is an interesting bit of history and we commend it to those who have foolishly undertaken to imitate Romish ceremonies.—Central Baptist.

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**Cardinal Gibbon's Oath.**

J. B. Searcy, in Western Recorder.  
We are bordering on perilous times for the civil and religious liberty of America. Our patriotic politicians boast of the Monroe Doctrine that no crowned-head shall ever bear rule on this continent. That our Constitution prohibits the unholy alliance of church and state. That out of a population of a little more than seventy millions of people that more than fifty millions are now Catholics. That while the great mass of the Catholic population are foreigners of a low class, yet the intelligent leaders of Catholicism in this country are prominent members of the different political parties and to say the least are loyal Americans.

That these statements are not founded in fact, is the greater pity and the greater peril of our country. The genius of Roman Catholicism is diametrically opposed to civil and religious liberty. It is a religio-political system. It claims that the Pope is, by divine right, the head of all civil government; that he is of right a monarch of unlimited sovereignty; that opposition to his rule is treason and should be punished with death; that he is infallible in his religious rulings, and that opposition and insubordination to his decisions are heresy and should be punished by death. We have in this country at present only one Cardinal. That is the highest office in the Roman institution except that of Pope. Cardinals are eligible to the office of Pope, and by a vote of two-thirds of the Cardinals at any conclave a Pope is chosen.

Some of us have for sometime considered Cardinal Gibbons as a crowned monarch in America. And yet he claims to be a great American, and shouted as "Old Glory," as he called the American flag, was unfurled at the recent meeting of the Vatican. But now empty—not to say hypocritical—is this demonstration of loyalty to the American government in the light of the oath that he took before taking his seat in the recent conclave.

The Times Democrat says: "Cardinal Gibbons then took the oath of the gospel, administered by Cardinal Oreglia, dean of the Sacred College, to maintain strict secrecy on all questions discussed at the meeting of the congregation, to defend the rights, prerogatives and temporal claims of the church, usque ad effusionem sanguinis, adhering to all the protests formulated by the defunct Pontiff against the occupation of the pontifical States and against the laws passed to the detriment of the church and apostolic see."

What does the Cardinal swear? Among other things he swears to defend the "temporal claims of the church," even to the shedding of his blood, if need be. How can a man take an oath like this, and still be loyal to the Constitution of the United States, which forever debars the union of church and state? He swore to keep up the protest formulated by Leo XIII. "against the occupation of the pontifical States" by secular authority. If the Cardinal will seek to put the Pope at the head of the secular power in Europe, will he not do the same thing in America?

Suppose that Cardinal Gibbons should take an oath to support the Constitution and laws of the United States when he has taken an oath to support the temporal policy of a foreign potentate, which is in the opposite direction, which will he obey? He will

obey his oath to the Pope, of course. It is impossible for him to be a true Catholic and a true American. The two will not harmonize any more than will water and oil, darkness and light. And yet this Cardinal with his Archbishops, Bishops and priests, can cast some four or five millions of votes, almost solidly for whoever they please in this government. The ignorant Catholic voters have no mind of their own as to who should be elected. They leave that matter to their spiritual fathers. By casting these votes in solid block, they have the balance of power, and time-serving politicians are eager to hob-nob with them. More than three-fourths of American saloon-keepers are Roman Catholics, and they are dependent, very largely, upon their priests for the continuance of their business.

What will Baptists and Protestants do about this? To sit still is suicidal. Immigration is pouring in upon us as never before, bringing more Catholic voters to our shores. It is not the converts that Catholics make to their cause in this country that is to be dreaded but the tremendous inflow of foreign immigration. All Protestants who come out from Rome are at disadvantage in combat with Romanists. Take from them that which they hold in common with Baptists and they are Catholics. Take from them what they hold in common with Catholics and they are Baptists. The battle must be fought out between Baptists and Catholics.

The following statement is credited to the late Rev. Hugh Price Hughes, the great Wesleyan Methodist of England:

"I assert, with a full sense of responsibility, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience; and when like Oliver Cromwell, I look around to see where I shall find Ironsides, who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience. I should like all the world through to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to create Baptist consciences all over the world."

**There is a Cure**

for every stomach trouble, including all forms of indigestion or dyspepsia, catarrh of stomach and flatulence in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to stay cured, so that you are free from that trouble in a week.

The name of this remarkable remedy is Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Any reader of the Alabama Baptist may have a small trial bottle of Vernal Palmettona sent free and pre-paid by writing to Vernal Remedy Company 548 Seneca Building, Buffalo, N.Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys, and inflammation of the bladder. One dose a day does the work quickly thoroughly and permanently.

This remedy for sale by all leading druggists.

**EPITHELIOMA**

Covering One Side of Face and Reaching to the Eye

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Which Acted Like a Charm After Doctors and Hospitals Failed.

Here is another of those remarkable cures of torturing, disfiguring skin humors daily made by Cuticura Ointment and Soap, after physicians, hospitals and all else had failed.

"I feel it my duty to try to help those suffering from skin diseases. My case was a very bad one, covering all of one side of my face and had reached my eye. I had two or three doctors prescribe without any relief. They said my disease was Epithelioma. I was then advised to go to one of our hospitals, which I did, taking their treatment for some time. I had given up all hope when my husband asked me to try the Cuticura Remedies. My face being in such a very bad state, I used the Cuticura Soap with luke-warm water and a small silk sponge and then applied the Cuticura Ointment. I took one teaspoonful of the Resolvent four times a day. They acted like a charm, and in one week's time my face was cured entirely and has remained so. I certainly can recommend the Cuticura Remedies as infallible."

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Embroidery Waists, \$4.95

Of Scrim—made in tailorish style—simple bands at back. Moderately full sleeves. Two wide bands of richly colored Bulgarian embroidery down front. Collar tabbed and trimmed in Bulgarian embroidery, ditto cuffs—\$4.95.

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