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Frank Willis Barnett, Editor.

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NOTES AND COMMENTS.

Rev. H. R. Schramm is pastor at Billingsley.

The United States insists as part of its policy toward China that both Russia and Japanese finally evacuate Manchuria.

Bramwell Booth, of the Salvation Army, says that the gambling evil is growing among the working classes of England.

In Germany about two-thirds of the people are Protestants. The Roman Catholic Church claims not more than one-third.

Rev. H. P. Jackson, who for the past five years has been pastor at Montezuma, Ga., has accepted a call to the First Baptist Church at Kissimmee, Fla.

Dr. Broughton recently preached at Monroe College a few days. Some thirty or forty girls confessed Christ and 26 were baptized.

The Baptist and Reflector announces that the Southern Baptist Press Association will meet in Hot Springs, Ark., Wednesday, March 29th.

The American Bible Society last year distributed 71,426 copies and portions of the Scriptures. Of these, 42,408 went to immigrants entering this country.

Dr. John E. White, of Atlanta, recently assisted Dr. J. G. Harrison in a meeting at Tattall Square, Macon.

Henry Phipps, the steel magnate, has given \$1,000,000 to build modern New York tenements.

Rev. B. W. Spillman, Field Secretary of the Sunday School Board at Nashville, has accepted a position on the editorial staff of Service, the magazine issued by the B. Y. P. U. of America. This will be in addition to his other duties.—Baptist and Reflector.

Undoubtedly the Sunday school people all over the United States will be interested in Doctor Devins' article in the February Woman's Home Companion on "The International Sunday School Invasion of the Holy Land." It is illustrated with unusual photographs.

Rev. Geo. W. McDaniel, D.D., began his pastorate at the First church in Richmond on Sunday. Great congregations, filling the lower floor and galleries of the spacious auditorium, greeted him at both the morning and evening services. His sermons were simple, practical, apt and effective, and made a fine impression. His temporary ministry here in the summer had already won for him a chief place in the affections of the church and congregation, and he begins his work under the most favorable auspices.—Religious Herald.



HELEN KELLER.

Alabama's Distinguished Daughter, Who is at Home for a Rest.



REV. T. V. NEAL.

Brother Neal, Who Has Resigned at Tuscumbia to Attend the Seminary, is One of Our Strongest Young Preachers.

NOTES AND COMMENTS.

Rev. W. W. Lee has been called to the pastorate of the Baptist church at this place for another year. He is one of the ablest ministers of his denomination in North Alabama, and the church here is to be congratulated on securing his valuable services again. Brother Lee is a general favorite with our people, regardless of denomination.—Scottsboro Citizen.

All graduates and former students of the Woman's College or Richmond Female Institute are requested to send their names, both maiden and married, date of attendance, present address and occupation to Miss Clara V. Becker, Corresponding Secretary, 2401 Grove Avenue, Richmond, Va. The Alumnae Association of the college is preparing a roll and wishes to be in touch with as many former students as possible and earnestly asks every Alumnae who reads this paragraph to respond at once to the request it contains.

The second annual Florida Winter Bible Conference, which will be held Feb. 5th to 20th at Gainesville, Fla., has the promise of surpassing even the meeting of last year. The beautiful city of Gainesville, in the center of the State, with near-by lakes and a delightful climate and with ample accommodations at reasonable rates, the fine new auditorium seating 2,000 persons which was presented to the Conference by the citizens, and the spiritually helpful character of the Conference, all tend to attract people from many States. Among the prominent men on the program for this Conference are Dr. J. W. Chapman, Dr. L. G. Broughton, Dr. I. E. Peffer, W. E. Blackstone, and Dr. A. C. Dixon. Tourists' rates can be secured from all parts of the country, good to return until the last of April. All needed information may be learned by writing Ferdinand Bayer, secretary, Gainesville, Ga.

In some parts of Mexico, the Virgin of Guadalupe is preached as "the only refuge and protector of Mexicans." Southern Baptist Convention missionaries baptized 150 in Mexico last year. As an example of superstition in Brazil, an object of worship is the track of an ass, said to have been made by the animal which bore Christ and his mother into Egypt. In Brazil our cause is progressing rapidly; the Woman's Aid Society of the church at Rio contributed \$400 to the work in two years. The unification of Italy in 1870 when Victor Emmanuel was declared King, is one of the most important events in modern history; by it, closed doors are opened to the preaching of the Gospel. From Italy, steady progress is reported, suitable buildings are greatly needed. The truth preached by missionaries, and Bibles distributed, are quietly doing their work. Cuba is appealing "Come over and help us."



HALL CAINE.

THE BIBLE'S VALUE.

By Hall Caine.

There are not more than six or seven groups of stories in the world, and so far as I know the Bible contains every one of them. I found it an unfailing source of inspiration to me as an imaginative writer, and if there is anything worthy in the argument or motive of my own books, I know quite well the source from which it has come. Next, I recognize in the Bible the origin of the noblest part of our common speech. Whenever we meet with exaltation and dignity, with strength and tenderness in the language of life, we find its fountain head in the Bible. And perhaps nowhere is this more noticeable than in the prayer-meetings, where simple unlettered men, being steeped in Bible language and having no other education will express themselves with a distinction, a quality, a style, and a power which the pulpit themselves can rarely equal. But above all, I recognize in the Bible the original portrait of the most exalted Being who ever lived on earth, and the only authentic record of His teachings. Setting aside for a moment the Divine character of Christ, and regarding Him only in that human aspect in which Jews and Gentiles, believers and unbelievers alike, agreed to receive Him, I hold the book to be a priceless one which represents Him in His manner as He lived. We know that in Catholic countries the free circulation of the Bible is not always encouraged, and we are willing to believe that this is not due so much to fear of the Bible itself as to fear of the individual interpretation of the Bible. But what false doctrines can the most uneducated mind draw from a portrait so clear as the portrait of Christ, and from teaching so simple as His gospel? Surely it is learning and not ignorance which is liable to error in approaching the story of Christ and His message. And when we think what the story of Christ has done for man even on his human side, apart from its message of eternal life, we see that the Bible has been the greatest of all forces in the progress of humanity. The story of the working man of Nazareth who conquered the whole world without the help of a throne or an army or a sword is the greatest story in all literature. Other leaders have been made great partly by the greatness of their following, but it is the peculiarity of the position of Christ that His Empire is an empire

of the weak and the suffering, the enslaved and crushed and heavy laden, that His subjects are mainly the outcasts and wrecks and failures among the human family, and this is the greatest empire on the earth. His message was as great as His life, and though it is nineteen hundred years since He was laid in His grave, His teaching has been the foundation of every reform for the good of humanity which has been gained since the day of His death. It emancipated the slave, it broke down the worst forms of State tyranny, it enfranchised the people, and as surely as the sun will rise it will some day destroy war and establish the brotherhood of man. How can any church be afraid of the circulation of a book which produces such results? The Bible may have the faults and errors of the human channels through which it has passed, but it is the charter of liberty, the Magna Charta of democracy, the book of the poor and oppressed and downtrodden. The great test of a book is its value in the dark days of life, and it is the first claim of the Bible that of all the great books of the world it has brought the most comfort to the suffering and sorrowing, and that no medicines have soothed the hours of pain and the night of grief as its words of cheer and hope. It is a message to the living world as well as a guide to the world to come. Where it is known the nations will be free, and though all the churches should disappear the first three gospels of the New Testament would be enough to keep religion alive. In the Isle of Man we have a thrilling story of how Bishop Hildesley, who translated the Bible into the Manx language, being wrecked on a passage from this island to England, held the precious manuscript three hours in the water and so saved the book to the Manx people. That is what we have to do now; surrounded by the waters of materialism and unbelief, and the increasing pretensions of ecclesiasticism. It is what the Free Churches are doing at this hour. They are defending the right of conscience and the individual mind, the right of every man to be his own priest, his own Pope, with no earthly power between him and God, and that is the true Protestantism and the only Protestantism all the world over.

THE OLD MINISTER'S SOLILOQUY.

'Tis done, and they shall never know what it has cost me. To them it is but a change of pastors; to me it is the ending of almost sixty years in the ministry of Christ. I shall never have another church. The four score years sit lightly upon me, and I verily believe that I can preach a better sermon to-day than I could forty years ago. But the body grows weak. The cold of winter finds the marrow of my bones, and the heat of summer purloins my strength. The church needs a stronger man, one who can do what I cannot. They have been very kind to me. There have been no hints that my usefulness is past, no intimations, gentle or otherwise, that I ought to give place to a younger man. I relinquish the work of my own free will, because I love the church and desire its highest good.

But it is hard. It has always been hard to break the ties that bind pastor and people, even when it meant only a change to another field, and, possibly a larger usefulness. I am no longer a pastor; am never to be pastor again. My work is done. I had thought to end my service only with life, but He whose I am and whom I serve had other plans for me. If my heart were not young, if my interest in the kingdom of God were less keen, it would be easier to step to one side and join the lookers-on. But I never saw the need more clearly, never loved the work of God more fervently than now.

How short the time has been! Sixty years! It seems a long time when we speak it or look forward to it, but when it's done 'tis only as a day. Why, it seems only yesterday that I was ordained and began my first pastorate. I can hear now the words of prayer and feel the touch of hands upon my head. Ah, that first pastorate up yonder among the hills! How clearly I can see the faces into which I looked from Sunday to Sunday, and how distinctly the voices of those good men and women come to me across the years. The faces have vanished and the voices have died out, and not one of that little company is left on earth. So in the next pastorate and the next. It must be a long time, for they are all gone whom I knew and loved and with whom I labored during the early years of my ministry. The friendship of those early days was strong and outlasted the years and separation. How often I have been called back to the fields from which I had been gone thirty and forty years to conduct the farewell services for some dead friend. Is their any friendship so vital, so enduring as that which grows up between those who labor together for the kingdom of God? Well, I'm glad that I can live over again the days that are gone. If nothing remains for me to do I know that something has been done. My labor has not been in vain in the Lord. It is not boasting to say that God has permitted me to comfort some sad hearts, to strengthen some whose faith was weak, to lead some souls into the paths of peace. I almost wish that I had kept a record of the number of sermons preached, funerals attended and persons baptized during these three score years; not that I want it in the denominational papers, but just for my own satisfaction. And yet, that is an unsatisfactory record. Figures are cold things at the best, and I'd rather have the memories that throng my heart tonight than any table of statistics. Of course, I have forgotten many of the details of those years, but I remember all that is best: Shall I ever forget that first revival with which God blessed my ministry? Is there any joy like that of being permitted to lead a soul to Jesus Christ? And then the warm, strong, tender friendships. The friends are gone, but the friendships remain. They will never die, but go on growing in strength through the countless years in which we shall company together in our Father's house.

In spite of myself I'm lonely. I know that the members of this church which I have served so many years are my true and loving friends. I know

that the great company of comrades in work and worship who have passed on into the silence await my coming to that better country. I know that when this earthly tabernacle crumbles I have "a building of God, a house not made with hands, eternal in the heavens." I ought not to be lonely, I suppose, but I am. I've been lonely for years now. The one who made this house a home is not here. She who began the journey with me grew weary and laid down to rest. Life has never been the same since she went away. I know that she has entered into life and light and joy, but I hunger

"For the touch of a vanished hand,
And the sound of a voice that is still."

The way has not always been easy. There were years of scanty and uncertain income, of toil with hands as well as with brain. Had it not been for the fields tilled with these hands we should have known biting hunger. Had it not been for the rare prudence, the strict economy, the ceaseless toil of her who shared my ministry, I should have been compelled to give over the work to which I had consecrated my life. Would I take the same road again were it mine to make the choice of life work once more? Knowing all the privations, all the disappointments, the poverty, the toil so often seemingly fruitless, would I choose the ministry could I be put back into life's morning? A thousand times, yes. It has been a blessed way in which to spend the years. What other investment could I have made of my time and strength that would have brought me such large returns in the love of those whose love is worth the having, such gratifying sanction of my own moral judgment. I see that the supply of students for the ministry is decreasing, and some find the cause in the unwillingness of Christian young men to face the comparative poverty which is the almost certain lot of him who gives his life to the preaching of the blessed evangel. There is something wrong somewhere if this explanation is the true one. If the bringing of this world to Jesus in obedience and love is of more importance than anything else that asks your attention, what manly man would shrink from the task because its doing involves poverty? There are worse things than poverty, and one of them is refusal to "follow the gleam."

After all, I wonder if my work is done. I shall not be a pastor again, but one does not have to be a pastor in order to be a minister. I like the latter name the better, for somehow it seems to tie me more closely to my Master. Jesus was never a pastor, but he was a minister. There are words to be spoken and deeds to be done by which human hearts are made purer and happier. Some of these words it is still my privilege to speak, and I can surely share in the deeds which minister to the well being of my fellow men. I'm not out of the ministry and will not be until the door opens for me into that other room where so many of my loved are gathered. Even then, I pray that the gracious privilege may be granted me of continuing to be a minister of Jesus Christ.—The Standard.

A CHAT ABOUT THE HAND.

By Helen Keller.

(In the January Century, Miss Helen Keller, that wonderful girl, who, though blind, deaf and dumb, has, through the one sense of touch, conquered the world and achieved a career which would be highly creditable to one in the possession of all his faculties, has an article under the above heading, which is both pathetic and beautiful. We make this extract, hoping that our readers will look up and read the whole article.)

I have just touched my dog. He was rolling on the grass, with pleasure in every muscle and limb. I wanted to catch a picture of him in my fingers, and I touched him as lightly as I would cobwebs; but lo, his fat body revolved, stiffened and solidified into an upright position, and his tongue gave my hand a lick. He pressed close to me, as if he were faint, and crowd himself into my hand. He loved it with his tail, with his paw, with his tongue. If he could speak, I believe he would say with me that paradise is attained by touch; for in touch is all love and intelligence.

This small incident started me on a chat about hands, and if my chat is fortunate, I have to thank my dog-star. In any case, it is pleasant to have something to talk about that no one else has monopolized; it is like making a new path in the trackless woods, blazing the trail where no foot has pressed before. I am glad to take you by the hand and lead you along an untrodden way into a world where the hand is supreme. But at the very outset we encounter a difficulty. You are so accustomed to light, I fear you will stumble when I try to guide you through the land of darkness and silence. The blind are not supposed to be the best of guides. Still, though I cannot warrant not to lose you, I promise that you shall not be led into fire or water, or fall into a deep pit. If you will follow me patiently, you will find that "there's a sound so fine, nothing lives 'twixt it and silence," and there is more meant in things than meets the eye.

My hand is to me what your hearing and sight together are to you. In large measure we travel the same highways, read the same books, speak the same language, yet our experiences are different. All my comings and goings turn on the hand as on a pivot. It is the hand that binds me to the world of men and women. The hand is my feeler with which I reach through isolation and darkness and seize every pleasure, every activity that my fingers encounter. With the dropping of a little word from another's hand into mine, a slight flutter of the fingers, began the intelligence, the joy, the fullness of my life. Like Job, I feel that a hand had made me, fashioned me together round about and molded my very soul.

Look in your "Century Dictionary," or, if you are blind, ask your teacher to do it for you, and learn how many idioms are made on the idea of hand, and how many words are formed from the Latin root "manus"—enough words to name all the essential affairs of life.

"Hand," with quotations and compounds, occupies twenty-four columns, eight pages of this dictionary. The hand is defined as the "organ of apprehension." How perfectly the definition fits my case in both senses of the word "apprehend!" With my hand I seize and hold all that I find in the three worlds—physical, intellectual and spiritual.

Think how man has regarded the world in terms of the hand. All life is divided between what lies "on one hand and on the other." The products of skill are manufactures. The conduct of affairs is management. History seems to be the record—alas for our chronicles of war!—of the maneuvers of armies. But the history of peace, too, the narrative of labor in the field, the forest, and the vineyard, is written in the victorious sign manual—the sign of the hand that has conquered the wilderness. The laborer himself is called "a hand."

The minor idioms are myriad; but I will not recall too many, lest you cry, "Hands off!" I cannot desist, however, from this word game until I have set down a few. Whatever is not one's own by possession is "second-hand." That is what I am told my knowledge is. But my well-meaning friends come to my defense, and, not content with endowing me with natural "first-hand" knowledge which is mine, ascribe to me a preternatural sixth sense and credit to miracles and heaven-sent compensations all that I have won and discovered with my good right hand. And with my left hand too; for with that I read and it is as true and honorable as the other. By what half-development of human power has the left hand been neglected? When we arrive at the acme of civilization shall we not all be ambidextrous, and in our hand-to-hand contests against difficulties shall we not be doubly triumphant? It occurs to me, by the way, that when my teacher was training my unclaimed spirit, her struggle against the powers of darkness, with the stout arm of discipline and the light of the manual alphabet, was in two senses a "hand-to-hand" conflict.

No essay would be complete without quotations from Shakespeare. In the field which in the presumption of my youth, I thought was my own, he has reaped before me. In almost every play there are passages where the hand plays a part. Lady Macbeth's heartbroken soliloquy over her little hand, from which the perfumes of Arabia will not wash the stain, is the most pitiful moment in the tragedy. Mark Antony rewards Scarus, the bravest of his soldiers, by asking Cleopatra to give him her hand: "Commend unto his lips thy favoring hand." In a different mood he is enraged because Thyreus, whom he despises, has presumed to kiss the hand of the queen, "my playfellow, the kingly seal of high hearts." When Cleopatra is threatened with the humiliation of gracing Caesar's triumph, she snatches a dagger, exclaiming, "I will trust my resolution and my good hands." With the same swift instinct, Cassius trusts to his hands when he stabs Caesar: "Speak hands, for me." "Let me kiss your

hand," says the blind Gloucester to Lear. "Let me wipe it first," replies the broken old king; "it smells of mortality." How charged is this single touch with sad meaning! How it opens our eyes to the fearful purging Lear has undergone, to learn that royalty is no defense against ingratitude and cruelty! Gloucester's exclamation about his son, "Did I but live to see thee in my touch, I'd say I had eyes again," is as true to a pulse within me as the grief he feels. The ghost in "Hamlet" recites the wrongs from which springs the tragedy:

"Thus was I, sleeping, by a brother's hand
At once of life, of crown, of queen
Dispatch'd."

How that passage in "Othello" stops your breath—that passage of bitter double intention in which Othello's suspicion tips with evil what he says about Desdemona's hand; and she in innocence answers only the innocent meaning of his words: "For 't was that hand that gave away my heart."

Not all Shakespeare's great passages about the hand are tragic. Remember the light play of words in "Romeo and Juliet" where the dialogue, flying nimbly back and forth, weaves a pretty sonnet about the hand. And who knows the hand, if not the lover?

The touch of the hand is in every chapter of the Bible. Why, you could almost rewrite Exodus as the story of the hand. Everything is done by the hand of the Lord and of Moses. The oppression of the Hebrews is translated thus: "The hand of Pharaoh was heavy upon the Hebrews." Their departure out of the land is told in these vivid words: "The Lord brought the children of Israel out of the house of bondage with a strong hand and a stretched-out arm." At the stretching out of the hand of Moses the waters of the Red Sea part and stand all on a heap. When the Lord lifts his hand in anger, thousands perish in the wilderness. Every act, every decree in the history of the human race, is sanctioned by the hand. Is it not used in the great moments of swearing, blessing, cursing, smiting, agreeing, marrying, building, destroying? Its sacredness is in the law that no sacrifice is valid unless the sacrificer lay his hand upon the head of the victim. The congregation lay their hands on the heads of those who are sentenced to death. How terrible the dumb condemnation of their hands must be to the condemned! When Moses builds the altar on Mount Sinai, he is commanded to use no tool, but rear it with his own hands. Earth, sea, sky, man, and all lower animals are holy unto the Lord because he has formed them with his hand. When the Psalmist considers the heavens and the earth, he exclaims: "What is man, O Lord, that thou art mindful of him? For thou hast made him to have dominion over the works of thy hands." The supplicating gesture of the hand always accompanies the spoken prayer, and with clean hands goes the pure heart.

Christ comforted and blessed and

healed and wrought many miracles with his hands. He touched the eyes of the blind, and they were opened. When Jairus sought him, overwhelmed with grief, Jesus went and laid his hands on the ruler's daughter, and she awoke from the sleep of death to her father's love. You also remember how he healed the crooked woman. He said to her, "Woman, thou art loosed from thine infirmity," and he laid his hands on her, and immediately she was made straight, and she glorified God.

Look where we will, we find the hand in time and history, working, building, inventing, bringing civilization out of barbarism. The hand symbolizes power and the excellence of work. The mechanic's hand, that minister of elemental forces, the hand that hews, saws, cuts, builds, is useful in the world equally with the delicate hand that paints a wild flower or holds a Grecian urn, or the hand of a statesman that writes a law. The eye cannot say to the hand, "I have no need of thee." Blessed be the hand! Thrice blessed be the hands that work!—Times-Herald.

IF YOU ARE GOING SOUTH

this winter you will undoubtedly want to make some inquiries in regard to the time it takes for the trip to the points selected, approximate cost of such a trip, and the best way to go. This information will be freely given by your nearest ticket agent of the Central of Georgia, or write to J. C. Haile, G. P. A., Savannah, Ga., who will send you a copy of the Florida Service Folder, which contains the schedules and complete information about the "Chicago and Florida Limited" and "Dixie Flyer."

Winter tourist tickets going and returning same route, or going one route—returning another, are on sale daily until April 30th, 1905, from all coupon stations to resorts in Georgia, Florida, Cuba and Nassau, N. P. Limited for return to May 31, 1905, allowing stop-over at points in Florida and principal points in other States, on going and returning journey by depositing tickets with ticket agent at stop-over point.

At the home of the bride at Milton, Ala., on last Tuesday morning, Jan. 10th, Mr. J. E. Smith was married to Miss Willie E. Parker, the writer officiating. Mr. Smith was educated at Auburn, Ala., and Miss Parker at the Central College, Tuscaloosa, and the Judson College. She is a consecrated Christian member of the Harmony Baptist Church. The couple left on the one o'clock train for Oxford, their future home. May peace and prosperity attend them through life.—H. R. Schramm.

In no way can we so effectively bring the Saviour the reward of His passion as by missionary labor, whether we go ourselves, or enable others to go. Get the burning thought, "Personal love to the Saviour who redeemed me," into the heart, and you have the most powerful incentive for missionary work of every kind.



New Books



THOMAS DIXON, JR.

THE CLANSMAN.

By Thomas Dixon, Jr., New York. Doubleday, Page and Co.

Perhaps no novel has been for the last ten years more generally read in the South and in some portions of the North than "The Leopard's Spots," Mr. Dixon's first novel, and a story of marvellous power. Worthy to take rank with that novel is the romance which has just come from the same pen, "The Clansman."

Picturing scenes in Washington when party feeling ran highest, when partisan, demagogue, and even sane statesmen waged a mad fight upon the South, when the greatest friend that the South had among great Northerners, Abraham Lincoln, was shot down by Booth, an actor, when lust and greed and passion dominated legislative life in the capital, this novel gives us clear and faithful views of public men and events of vast moment from 1865 to 1870.

Passing from Washington, the story is taken up in South Carolina, and there the horrors of reconstruction are painted by a master hand. Insolent and ignorant negroes made life uneasy for men, dangerous for women; vagabonds and robbers from the North, joining hands with degraded men whose only claim to be called Southerners was based upon birth in the South, and with half educated or wholly untaught negroes, ravaged the State and pillaged the public treasury; virtue, honesty and education were reckoned fair targets for vile attack. All these things are set forth in "The Clansman," and so set forth, presented with such charm, such power, such vividness, that we read with delight and lay aside the book, when finished, with an ardent desire to read another like work by the same author.

In writing this novel, Mr. Dixon has done the South justice. He has shown our ills; he has presented the only remedy that long-suffering courage could devise in that night of pain and shame. The description of the workings of the Ku Klux Klan will be read with ab-

sorbing interest. In itself weird, mysterious, awful, that vast body of men, made desperate by unspeakable cruelty and insult, rose as the avenger of wrong and greed and villainy, and meeting force with force, shameless wickedness with undaunted courage, irresponsible crime with a patriotism that dared the prison and torture and death, threw off the bonds placed upon a people undeserving of harm, and made ready the day of peace and freedom for our land.

Readers of this romance will see in the hero and heroine much to admire; in the old doctor a pathetic strength that marked many a man in that trying time; in a faithful old negro those things that recall the best of a race, many of whom were true and devoted to the families of their old masters.

This novel will win for its distinguished and brilliant author wider fame and the larger love of Southern men and women. It will show our young men and young women through what struggles and trials the South has come to its present state of wealth, influence and progress. It should stir in their hearts a greater reverence for, and sincerer love of God, who has brought our people out of bondage into the freedom and power, which should render to Him a more willing and abundant service.

A. P. Montague.

HOW TO SLEEP.

A book for tired, sleepless people. Contains fifty simple remedies for sleeplessness without use of drugs; also chapters on sleeping habits and hours; getting ready for bed; position in bed; the bed-room; bed and bedding; care of the bed-room; sleep for children; bedtime stories, songs and poems. "The only simple, practical, helpful book on insomnia published. If not troubled with sleeplessness yourself, tell someone who is, or better still, send the book as a gift." A dainty book for the bed-room or library table. Green cloth covers, poppy design in colors. Price 55 cents, postpaid. F. J. George, LaVergne, Ills., Publishers, Department G.

THE PASTOR AND MODERN MISSIONS.

This book by John R. Mott, put out by the Student Volunteer Movement, 3 West 29th St., N. Y., at \$1.00 net, ought to be in the hands of every pastor. It is a strong plea for leadership in world evangelization. The author says "the primary work of the Church is to make Jesus Christ known and obeyed and loved throughout the world." The general outline of the book is essentially the same as that followed in a course of lectures given at some of the large universities in this country. They contain first such information as pastors and churches have to have on hand.

LIBERTY OR DEATH.

The first great strike of Northern Russia was begun at St. Petersburg on the 18th of January. When the Potiloff Iron and Steel Works closed for the day the operatives declared themselves on strike. The thousands of working people on their way home heard it: "The men of the Potiloff Works have struck."

These words had the effect of the music of the Pied Piper of Hamelin. Thousands of men in other iron works refused to return to labor the next morning. Then the workers in the cotton mills left their whirring spindles and joined the walk-out. These were followed by the men in other trades. In all parts of the city strikes were declared—in the Government and private distilleries, in the woolen factories, the rubber factories, paper mills, glass works, printing shops and tobacco and soap factories. Clerks left their desks and shop-keepers closed their door,—nearly 400,000 men in all, according to some dispatches—250,000 according to others.

Meetings of the strikers were held and a petition to the Czar drawn up.

The Petition.

What may come to be called in future histories the Russian Declaration of Independence was drawn up on the 21st of January. It is the form of a petition addressed to the Czar from the striking iron-workers. The real author of the remarkable document is believed to be Father Gapon, a Greek Catholic priest, who has had his field of spiritual labor among the very poor and who is the leader of the strikers. Below is the petition:

Sire: We, workmen, inhabitants of St. Petersburg, of all-classes, our wives, children and indigent parents, come to you, our sovereign, as king, for protection.

We are poor, persecuted, burdened with labor beyond our strength. We are insulted, treated not as men but as slaves who ought to bear their cruel fate in silence.

We have suffered, but we are being plunged deeper in the mire and deprived of our rights. Uninstructed, stifled by destitution and injustice, we are perishing. We have no strength left.

Sire, we have arrived at the extreme limits of endurance; we have reached the terrible moment when death is to be preferred to a continuation of our intolerable sufferings. We have left our work and informed our employers that we will not resume until our demands are conceded. We have not asked much; we have asked but for means of livelihood, without which life is a burden and labor continual torture.

Our first request is that our masters should investigate our case. They have refused. We have been denied the right to put forward our claim, it being held that such right is not recognized by law.

Any one of us who has dared raise his voice in the interests of the people of the working classes has been thrown into prison or transported. Kindness and good feeling have been treated as a crime.

The bureaucracy has brought the

country to the verge of ruin by a shameful way. It is luring it to its downfall. We have no voice in the heavy burdens imposed, we do not know for whom or why this money is wrung from an impoverished people, and we do not know how it is expended.

This state of things, contrary to divine laws, renders life impossible. It were better that we should perish, we workers and all Russia.

Assembled before thy palace we plead our salvation. Refuse not thine aid and raise thy people from their tomb. Give them means of working out their own destiny. Rescue them from intolerable officedom. Throw down the wall that separates; free the people; order that they may rule the country with thee. Create for the people the happiness wrenched from us, leaving us nothing but sorrow and humiliation.

Russia is too great and her needs too varied and numerous for officials only to rule. National representation is indispensable, as only the people themselves know the country's real needs.

Reforms Asked.

The industrial reforms asked for are as follows: "The dismissal of the foreman who is objected to by the union and the reinstatement of the men who were dismissed for belonging to the union. Eight hours' work per day. The valuation of work to be made by a joint committee of workmen and foremen. The appointment of a joint permanent committee of arbitration. A minimum wage of 50 cents per day for unskilled male labor. Overtime work not to be obligatory, and to be paid for at double rates. The men not to bear the cost of condemned work when not responsible for it. A minimum wage of 35 cents per day for unskilled female labor and the establishment of a creche for children. Improved medical attendance. Improved sanitary conditions in the workshops, especially in smithies. Immunity from punishment for strikers. The average rate of pay during the strike.

Our Prayer.

"These sire, are our principal needs. Order and swear they shall be satisfied and you will make Russia happy and glorious and inscribe your name forever in the hearts of our people and their posterity, while should you repulse and reject our prayer we will die in this square before your palace. We have nowhere else to go. Only two paths are open to us—either towards liberty and happiness or to the grave. Should our lives serve as a holocaust for suffering Russia we shall not regret the sacrifice but shall bear it willingly."

The Massacre.

The petitioners had been assured by some of their number that the troops would not fire on them. In one infantry regiment from Moscow, 200 soldiers refused to fire and threw down their guns, but the remainder of the regiment charged upon the people, killing and wounding many.

When the workingmen, led by Father Gapon, attempted to present to the Czar the appeal for help they were

CONCERNING THE FUTURE OF HOWARD COLLEGE.

Thos. V. Neal, Howard, '02.

There are at least three things for which I have never felt called upon to apologize to anyone: for holding the principles of Christian doctrine and polity peculiar to the Baptists; for being a minister of the gospel of Christ; or for being an alumnus of Howard College.

And, though an alumnus of Howard being removed, as I am, two and one-half sessions from its sacred halls, I feel some temerity in writing concerning it, lest I might fail to do justice to the full merits of the present methods and splendid results of the Institution. They cannot be over-stated. As I have kept in close touch with the College, however, since my work ended there, visiting it from one to three times each session, I venture an earnest word.

You who should be interested in Christian education in Alabama, lend me your ears and listen to the heart-beat of this brief message. Howard College is at once a necessity and a fixture in our denominational life in Alabama. In every conflict in the past, whether with flames or debt, or dire need or doubting friend, it has come forth more than conqueror. Such an Institution deserves the place it holds in the affections of those who know it best and in our denominational life and merits the indestructible character it possesses.

The last crisis of necessity is past. That passed at New Decatur, passed gloriously, when the denomination rallied to the support of the College and Dr. Montague came to the President's chair. The crisis which enlarged opportunity brings is upon us now, and that too will pass gloriously under the wise direction of the endowment committee, supported by our loyal Baptist brotherhood.

The future of Howard College is assured. Its resources in the past, though limited, have not been meager. The character of the work undertaken and accomplished, even before the enlargement under present management, has been uniformly thorough and character building in result. The men who completed this work in the past join those who were their instructors in strong proof of this statement—proving it by their lives.

Howard is already upon a plane of competition—successful competition—with the best. The enrollment of students last session was above the average attendance for the past twenty years. The percentage of increase over the preceding year was larger than the increase in attendance on any other college in the South. The income from all sources exceeded the expenses and left a balance in the treasury. This session to date is in advance of last session, and that too, without an active personal canvass for students. I have yet to see the time, place, or circumstance in active life where a Howard graduate in either of the stronger courses offered, at least, has suffered by comparison with men who have pursued purely college work elsewhere. Neither have Howard's men, who, after completing their college

course have specialized in some university, suffered when in competition with men in the same line of endeavor, who completed both their collegiate and special work in that same university. Howard has neither the name of, nor makes any pretension to, being a university. The institution does redeem, however, every claim it makes as a college. To compare a college with a university to the disparagement of the college is a manifest injustice for they are not in the same class. In the very nature of the case the university can make the biggest show and the most noise even when only a university in name; and yet it may not be even as thorough as the college in its collegiate work. Let Howard be judged by her men—her best work—and she will cover herself with glory! She can touch, with the hand of pardonable pride, every worthy sphere of life from the oratory of Hawthorne to the philosophy of Lyon; and from the literary eloquence of John Trotwood Moore to the learning of Sampey.

Enlargement in the plans and methods of the college, is already begun and well advanced. This intensive work will be still further broadened and deepened. Thirteen professors and instructors are now in the faculty, all are men well prepared, having studied or graduated at Howard, University of Virginia, University of Kentucky, Georgetown, Furman, Mercer, University of Chicago, Cornell, Harvard, and in Germany. These things have been accomplished with present resources and without debt and could be continued under present conditions if it were necessary and there was not a more excellent way. For in asking the present support from the churches at large, throughout the State Howard is not begging—but is simply asking for what belongs to it by right, and what it richly deserves for service already rendered, and for imperative service yet to be rendered our cause in Alabama and the entire country. We gladly recognize this obligation as both binding and continuous and shall—by right and justice—as soon tire of contributing to missions as to Howard.

Howard is both the foundation and head of our denominational life and work in Alabama; and is not now, if ever, living from "hand to mouth," but is living "from heart to heart" throughout the Baptist hosts of this State.

Howard has, therefore, the very best basis for appeal for the patronage of Baptists and others, throughout the State and elsewhere, for their boys; because it is not an inferior school; because it is a small college doing its work thoroughly. A great many wise and good men agree with Hon. W. J. Bryan and other illustrious characters that the small college is the best place for a boy to take his college training. The boy who expects to take university work after finishing his college course—by taking his college training at Howard and then attending a university to specialize secures the decided advantage of having the friendship and influence of two faculties and two student bodies back of him in life instead of only one—and that too, all for the same money and the same time!

And what boy could be considered unfortunate in being under the influence and inspiration of the learned Dr. Montague; or the definite thoroughness of Prof. Edward Brand or their associates? No one surely except he be a boy lacking either in aspiration, brains, character, or in all of these. In that case who would be at fault?

I do not hesitate to say, as I have said many times, in talking to friends in person; that, if I had my college days to go over, knowing what I know from having investigated this question in order to advise for the best those young men who would naturally seek my advice as to choice of college—and if I had the money laid in my hand with the privilege of going where I thought best for my classical college course, I would take the next train for Howard College, and the man who pitied my judgment I'd pity the little he knew about the real work of Howard and the moral and educational value of the courses offered there!

Since these things are thus, Howard will be endowed. Real merit rarely fails of reward in the end. And Howard deserves large endowment because its past history—proving its right to live—present methods and work, and its future possibilities, together with its perennial usefulness so richly deserve it. The wisdom, plan and silence of the strong endowment committee deserve no criticism and will be their own justification in the end. The machinery may need repairing here and there as it moves towards its destination—most things wear with use—but these repairs will be made from time to time as found necessary and the train will move on in triumph.

Let me repeat. The crisis of necessity is past already; the crisis of enlarged opportunity is now upon us! Let us, therefore, inform ourselves about Howard as it really is. Then we will believe in it, pray for it, and give to it, and working all together with the endowment committee, before we are scarcely aware of it the capstone will swing into place in this building of most worthy and successful effort, and a shout will go up from one hundred and forty-five thousand Baptists in Alabama. And those who cannot do anything else can (I suppose) keep quiet till the time. Then shout!

"I know and believe in Howard, therefore have I spoken."

P. S.—Meantime please let the croakers and doubtful (if there be such) die or keep silence lest they have neither facts nor favor for their efforts.
Tuscumbia, Ala., Jan. 12, 1905.

Mr. F. D. Johnson of the F. D. Johnson Jewelry Co., No. 1 Maiden Lane, New York, will close out the business in New York February 14, 1905, and be associated with the Carter Allen Jewelry Co., of Shreveport La., after the first of March. All cash orders sent in before the 15th will be filled at a special discount of ten per cent. from catalogue No. 15 prices, except precious stones, solid gold chains and solid sterling silver goods. No engraving promised free on account of shortness of time.

Weak Kidneys.

To any Kidney sufferer who has not tried my remedy I offer a full dollar's worth free. Not a mere sample—but a regular dollar bottle—standard size and shape.

There is nothing to pay, either now or later. I ask no deposit—no promise. You take no risk. The dollar bottle is free—because mine is no ordinary remedy, and I feel so sure of its results that I can afford to make this offer.

In the first place, my remedy does not treat the kidneys themselves. Such treatment is wrong. For the kidneys are not to blame for their weakness or irregularities. They have no power—no self-control. They are operated and actuated by a tiny strand of a nerve which alone is responsible for their condition. If the Kidney nerve is strong and healthy the kidneys are strong and healthy. If the Kidney nerve goes wrong you know it by the inevitable result—kidney trouble.

This tiny nerve is only one of a great system of nerves; this system controls not only the kidneys, but the heart and the liver and the stomach. For simplicity's sake I have called this great nerve system the "Inside Nerve." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerve"—because each act is in such close sympathy with the others, that weakness anywhere results in weakness everywhere.

This is why I treat not the kidney that is weak but the ailing nerve that MAKES it weak. This is the secret of my success. This is why I can afford to do this unusual thing—to give away FREE the first dollar bottle. That ANY STRANGER may know how my remedy succeeds.

The offer is open to every one, everywhere, who has not tried my remedy. Those who have tried it do not need the evidence. So you must write me for the free dollar bottle of it. I will then send you an order on your druggist for a full dollar bottle, standard size and shape. He will pass it down to you from his stock as freely as though your dollar lay before him and will send the bill to me. Write for the order today.

For a free order for a full dollar bottle you must address Dr. Shoop, 526, Racine Wis. State which book you want.

Mild cases are often cured by a single bottle. For sale at forty thousand drug stores.



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The Greatest Stock Remedy Known.
As a tonic, blood purifier, liver and kidney regulator a d sider of digestion, it has no equal.
No dosing, drenching or mixing with food. Every animal his own doctor. Always in place and ready for use. Thousands endorse its wonderful merits. If your dealer does not he will, enclose us \$1 for trial sample of our brick sent by express prepaid. Fully guaranteed to give satisfaction or money refunded. For further particulars write for full descriptive circulars testimonials, etc. Special prices to dealers.
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NOTICE.

I want every man and woman in the United States interested, either for themselves or friends, in the cure of the Opium and Whisky habits to have one of my books on these diseases. Address Dr. E. M. Woolley, Atlanta, Ga., Box 889, and one will be sent you free.

Dropsy CURED Gives Quick Relief.
Removes all swelling in 3 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be failed. Write Dr. H. H. Green's Sons, Specialists, Box 1, Atlanta, Ga.

Do you suffer from Headache? If so quit using drugs. I have a simple mechanical device which cures in every case in 10 minutes, failure being unknown. A postal card will bring particulars. Write today. E. A. Turner, Jr., Calais, Ala.

Field Notes.

Healing Springs.—This is the location of one of the high schools owned by the Alabama Baptist State Convention, the Baptist Institute. Prof. W. A. Windham and his three lady teachers are doing some glorious work in addition to what had already been done by this school for this region once so long neglected religiously and educationally. A goodly number of pupils are enrolled, chiefly young men and women, and still they come. Valuable additions to the buildings have been made recently; mainly from the sale of the pine timber on the school lands.

Prof. Windham also preaches for our church here once a month in the audience room of the institute. We hope to build our own meeting house before long; mainly, perhaps, out of the sale of residence lots from church lands—a part of which being already sold at \$10 and upward per lot. The mineral springs here are also being advertised for sale at \$35,000 if reports are correct.

The Tombigbee Valley Railroad promises to make Healing Springs its next station. Its cars are already running to Berney, only eight miles South of us, and by next summer they promise us an excursion trip from this place. Our citizens have subscribed a few hundred dollars to this road, and have donated to it about forty acres of land, where it expects to locate its depot, and to build up a town—about one mile East of our postoffice. Hon. Jno. T. Cochrane, of Tuscaloosa, its President, talks very kindly about the institute located here. This road connects with the M. & B. R. R. at Calvert, about thirty miles North of Mobile. A branch railroad is also being built rapidly towards us from Yellow Pine, on the M. & O. R. R.; its last station being only about ten miles away. Also the Memphis & Pensacola R. R. was surveyed by this place, a second time, about one year ago, and it is expected to come after a while. The coming of these roads and the building up of the institute here have already brought a few families to live at this place, among whom are Rev. T. E. Tucker and family. On last Sabbath our pastor made a strong appeal for our State mission work, and a handsome collection was raised.—J. B. H.

Roanoke.—It may seem to you that I'm not interested as much as I should be in our paper, and that I may not be, but I am a lover of the Alabama Baptist. We welcome it into our home every week. I think that my field is getting on fairly well. I'm trying to do my best. I don't mean that every member is just what they ought to be, we have got kickers in this territory as well as in yours. I am just from Langdon and South LaGrange, and I am told by many that Christmas was one of the quietest ever known in the two places. These are noble communities, and we are looking for a great harvest this year. Many were the wives who said that they were overjoyed because husband did so nicely. It was so different to what had been.

Ah! husbands do you know that many are the tears that are shed on our account. Let us resolve that this year shall be the happiest year that our wife has ever seen, that our home shall be more pleasant and that our lives shall be more consecrated and that our Bibles shall be read more thoroughly. If you don't take the Alabama Baptist take it for it is a noble helper. We ask an interest in the prayers of those who may read these lines, for we want to be more faithful and consecrated to what has been intrusted to our care, and then after we have done our best some will think we could have done more. We have a work on the Northern boundary of this county. We want to say a nobler people we have never seen. The watchword of all seems to be go forward. This church is making rapid strides. She has gone from \$15. for missions four years ago to over a hundred last year for all purposes besides one hundred and twenty-five for pastor's salary. May God give us grace and zeal to work until he says that it is enough.—Jesse Holliday.

From Brother Preston.—Since we arrived in Mobile I have been too busy to write. We left Prattville on such short notice that some of our friends still address us there. Some have suggested that the Prattville saints must have driven us away as we left in such a rush. Such, however, is not the case. The Prattville people are too good to be guilty of an act so rude. There are no better people to be found anywhere than the Prattville people.

The little Church at Prattville is one of the most liberal, according to ability, in the State. Many churches of more financial ability either receive help from the State Board of Missions or else have preaching only two Sundays in the month. There is not a better united or more harmonious church in Alabama. During the four years and four months which I spent with them there was not the slightest friction. Within the past seven years this little band of faithful men and women have added \$6,500 or \$7,000 to the value of their church property, and they are now practically out of debt. The church was never in better condition than when I left it. There are great possibilities for the church. The brethren have not asked me to advertise for a preacher and that is not the object of this article. I only speak these words of praise because they richly deserve all I have said and more besides. I sincerely hope that God will send them a preacher of his own choosing. They are worthy of a good preacher, and success awaits the preacher who is worthy of them.

A word about Palmetto Street Church. Bro. H. H. Shell has been pastor of this church for the past thirteen years, and has done much and lasting good here. These people love him for his work sake and many are the kind things which are constantly being said of him. The attendance at church is probably not quite so good as it was before Brother Shell left. However, the church secured the services of Brother Munroe, a most excellent preacher, as supply until a pastor could be secured.

It is no doubt due to his faithful and efficient service that the congregations have held up so remarkably well.

I am very much pleased at the readiness and willingness with which these people take up the work with their new pastor. We hope to send up at least \$100 for State Missions this month. I am assured that this church is in hearty sympathy and co-operation with all of our denominational enterprises. I shall begin at once to renew the interest in our dear old paper. You may count on us. May the Lord bless and prosper you in your untiring efforts to give us the best paper in the South.—A. J. Preston.

Rev. S. M. Adams gone to Florida.—I spent a very sad day with Bro. Adams and wife last week. They had just buried their oldest son, a very promising young doctor. This is the third child buried in the last three years, his lovely twin daughters having preceded their brother only a short time, leaving their once happy family only one son and two grandchildren. Bro. Adams had arranged to move to Florida partly on account of the health of his family, having bought an orange grove last fall, where he will move at once. His postoffice will be Pleasant City, where all mail will reach him in the future.

Brother Adams has been a very useful man; he has baptized more than six hundred persons during his ministry; he has been prominent in the affairs of this State; was at one time President of the State Alliance, during that time his name was prominent before the Alliance people as candidate for governor, afterwards he was elected probate judge of Chilton county and was again nominated for that office, but declined to make the race again. During all these years Brother Adams has preached regularly to the churches in his county, doing a great and good work. We commend him to our Florida brethren as a brother loved, a strong preacher and a worthy and honored citizen of our State. His many friends relinquish him with many regrets, personally the writer feels a great loss in the removal of our brother from the State. Take good care of him brethren, see that you give him a place in your hearts, and in your ranks as a minister of Jesus Christ. He will be a very valuable acquisition to your forces in the good old State of Florida. Some day we hope to hear great things of him. May the Lord comfort and cheer him and his good wife in their great losses and give them a happy future in their new home in Florida and the other new home, where with their children, we hope to meet them again.—S. O. Y. Ray.

A BIRTHDAY RECEPTION.

On Saturday, Jan. 14th, 1905, was quite an enjoyable day to those who had the pleasure of spending it at the Ramsey home in Pine Apple. Dr. and Mrs. Ramsey planned for a birthday reception, it being the Doctor's 65th birthday. The writer and his wife and baby, Brother Leonard Hardy and children, Mrs. Richardson, Mrs. Reynolds and children, Prof. Henly, Bro. P. M.

Jones and little Bertha Adams were the invited guests, with some others who could not stand the cold winds of the day. Miss Emma was the only one of Brother Ramsey's children at home on the occasion. Mrs. Ramsey is a cultured, graceful, Christian lady, and certainly made us feel at home. Dr. Ramsey is the retiring pastor of our church, after a pastorate of over twenty years, and is held in high esteem here. Brother Jones succeeds Dr. Ramsey, and has made a fine impression on the community. At the close of our stay Brother Ramsey made a very touching speech, referring to God's goodness to him. Brother Jones led in an earnest prayer, invoking God's continued blessings on the family, and on our church. May our retiring pastor and his noble family enjoy the return of many more such birthday anniversaries is the prayer of all who enjoyed the day with them.

W. N. Huckabee.

I have entered upon my eighth year as pastor of the Lineville Baptist church. During this time I have labored earnestly to further the interests of my Master's cause in this section. Clay county is Baptist territory. In assuming the responsibilities of editor, I have not been asleep to the interests of the Baptist cause. If we hold sacred the trust to which we have fallen heir, it will be at the end of a heated contest. It will cost sacrifice and effort, and there is no time to lose. We should put the Alabama Baptist in every Baptist home in Clay county if possible. Allow me again to congratulate you upon your successful management of the Baptist.—J. R. Stodghill.

PHYSICIAN WANTED.—Can locate a good moral physician, Baptist preferred, in a good field. Village with fine adjacent country territory in South Alabama. For particulars address Rev. L. N. Brock, St. Elmore, Ala.

ALABAMA TEACHERS' AGENCY.

Any teacher desiring a position, or a better one, or any trustee in need of a teacher, should write the Alabama Teachers' Agency, Birmingham, Ala.

Non-Resident Notice.

The State of Alabama, Jefferson County, Probate Court, January 19, 1905.

This day came John T. Martin and filed in this court his petition, together with a paper purporting to be the last will and testament of Margaret Martin, deceased, late of said County and State, for Probate and record; and it appearing from said petition that the following named persons, heirs of said deceased, are non-residents, to-wit: J. M. Chamblee, residing at Palestine, Texas, and Piny Spoke, residence unknown, but supposed to be in the State of Florida.

It is therefore ordered by the court that the 25th day of February, 1905, be set for the hearing of said petition and the proof to be submitted in support thereof, and that notice of same be given for three successive weeks by publication in the Alabama Baptist, a newspaper published in said County, notifying all persons interested to be and appear before me on that day and contest said application if they think proper.

S. E. Greene, Judge of Probate.

Sunshine.

A principal of one of the Chicago public schools recently was transferred to another school because, according to the daily papers, he was guilty of not smiling. We wonder how many pastors are transferred from one church to another for the same reason? A man who cannot smile, but frowns continually, would be sure to fail as teacher or pastor. On the other hand the man who smirks is almost as bad. The smile after all must come from the soul and be absolutely genuine. God blesses the smile but we imagine the devil smiles when Christians smirk.—Standard.

HER TRANSFORMATION.

She drank quantities of water, ate a lot of starchy foods,

Abstained from exercising every day; She assimilated lactic and a case of malted goods,

But it seemed her fate to have to fade away.

She so mourned attenuation, with a visage like an owl's,

That a smile upon her face was never seen;

While below her mouth were wrinkles, and above her eyes were scowls.

And her nose was like a hatchet in between.

But one day she fell to laughing in a strange, hysterical way,

Just in thinking how ridiculous it proved;

And it mellowed to a cackle that was sane enough, they say,

Till at last she giggled every time she moved.

Why, she chuckled out her wrinkles, and she sneered off her frowns.

And then took to all the things she shouldn't do;

Now she's grown as fat as butter, and has outgrown all her gowns;

But she laughs away at that disaster, too.

—Elliott Walker in the February Woman's Home Companion.

SHE WHO SMILES.

It is a wise woman who can smile upon friends and upon enemies. It will keep the first and disarm the latter.

It is a wise woman who can smile even when little things bother her. If she can manage to see a little fun even when something goes wrong she is not only wise, but popular.

It is a wise woman who can smile at a disparaging remark and pretend not to know that it is intended for her.

It is a wise woman who can smile when she rises in the morning, as it brightens the whole day for herself and her neighbors, and she is still wiser to smile when she retires, as it blots out the disagreeable features of the day past and gives her a refreshing sleep to prepare her for the day to come.

It is a wise woman who can smile no matter how she feels. In this she shows that she has not only learned to govern herself, but to understand other people and the depressing effect upon them of a peevish, dissatisfied woman.—Ex.

B. Y. P. U.

FEBRUARY.

5th. The Enlarging Kingdom. Ezekiel 47:1-12.

12th. Christ as a Servant—and we are Servants. Phil. 2:3-11.

19th. Glorifying God in Our Home. Ephesians 6:1-9.

26th. Conquest Meeting: Among the Telugas.

ALTERNATE TOPIC: Heroes of Home Missions; What they Teach Us. Jer. 1:7-19.

The Avondale B. Y. P. U. is very much as it has been for about nine years. Our young people have been organized for about that length of time but not for that long under the name of B. Y. P. U. Considering our age, we do not feel that we have much to boast of. We are proud of this fact, however; that we have quite a large number of young men who take an active part in our devotional meetings. The young ladies never have to lead. We have our devotional meetings each Sunday afternoon at 3:15, using the program laid down in the quarterly. At our monthly missionary meetings, each member pays ten cents to go to whatever department of missions discussed on that Sunday. We hold our business meetings once a month at the home of a member, with whom after the business is transacted, we spend a social evening. The B. Y. P. U. enjoyed a very pleasant social at the home of Mrs. J. J. Osborn on last Thursday evening. We as a Union have not accomplished what we should have done in the past. But we are waking up and hope to do greater things in the future. We would appreciate suggestions or visits from the other Unions.

At the January meeting of the Executive Committee of the Baptist Young People's Union of America, Rev. H. C. Lyman, of Delaware, Ohio, who has been a member of the Board of Managers from his State, was elected by the Committee as Business Manager at Headquarters, 324 Dearborn Street, Chicago. Business matters requiring attention at headquarters, and particularly the circulation of "Service," will henceforth be in charge of Mr. Lyman, who has evinced such energy, skill and business tact in his work for young people in Ohio. He will be heartily welcomed to his new and important field of service.

Ira M. Price,

Chairman of the Executive Committee.

Says the Baptist Courier: "On entering one of the Young People's Unions, each person binds himself by a solemn pledge to do his duty conscientiously, as a member of the Society. Dutiful members do far more than the simple things desired by express statement in the constitution and by-laws. In the devotional and public meetings, in committee work, in soliciting new members, in co-operation with the pastor and the church in regular prayer meetings and in the Sunday school, in missionary teaching, in aiding the

poor, in visiting the stranger, life will be packed full of duty. The Bible is laid upon the hearts of the young people in this generation as never before. It will be surprising if they fail to respond to the appeal."

B. Y. P. U. work in Virginia is manifesting much life. Virginia for a time was in the very forefront in young people's work, but of late she seems to have allowed some other Southern States to outstrip her. But plans have now been laid for a vigorous campaign. A field Secretary is to be employed, a summer assembly to be held next year, and a B. Y. P. U. department to be opened in the Religious Herald.

The Baptist young people of Toluca, Mexico, recently sent \$7.94 to the Foreign Mission Board of the Southern Baptist Convention. They have a collection for foreign missions the first Sunday of each month.—Argus.

OUR NEW HYMNAL.

The publication of the Baptist Hymn and Praise Book by the Sunday School Board of Nashville, Tennessee, meets an emphatic need in the devotional life of our Southern Baptist churches. For years our town and country churches have been flooded with shoddy song books, both frivolous and unsound, until in some quarters the grand old hymns of the church are almost entirely unknown. In this new book our Sunday School Board has attempted to strike an average between city and country churches and meet the demands of all in a fair measure. This was a difficult undertaking, but Dr. Lansing Burrows, the efficient editor, has, with the assistance of a wise advising committee, succeeded in solving the problem more nearly than any other man up to date.

To meet the requirements of the average church three conditions had to be rigidly adhered to: 1. The music must be easy and yet kept up to a high standard of excellence. 2. Then must be made suitable provision for the Sunday School, by introducing many popular modern songs, for most churches can afford but one book. 3. The book as a whole must be cheap in price, but with an appearance of solid dignity befitting the house of God.

To meet these three conditions and produce a book which would come within the reach of all and yet in a large measure satisfy the taste of the few cultured churches was truly a compromise and no one condition could be met perfectly and yet the result is astonishingly pleasing from every point of view.

It contains 577 hymns set to 388 different tunes, giving proof of the utmost care in the selection of both words and music. Of these 136 are especially adapted to Sunday school use, and comprise the very cream of modern American devotional music. The most critical could suggest but few desirable changes.

A feature of the book that will commend itself to many is the large number included of hymns and tunes that have come down to us from pioneer days and which few of us ever saw set to music before. Of these I will men-

tion a few: I will arise and go to Jesus; The Promised Land; Kentucky; Dunbar; and others like them that need to be preserved and that still find a use in many quarters. But for seeming too critical we could wish that several of our greatest and best hymns had not been omitted, as for instance: "Lo He Comes with Clouds Descending," "O, Jesus, Thou art standing, outside the fast-closed door," "Beneath Thy cross I lay me down," "Only Trust and Obey," etc.

The type is smaller than is convenient for the old, and the crowded condition of the pages does not always leave room for a satisfactory setting of the words with music. But these are comparatively trivial details. The book is our book, just what we have needed and waited for so long, and every church that is wise will immediately supply itself with a sufficient number for efficient worship, for there can be no question that for Southern Baptists as a whole it is the best book published.

Montevallo. J. W. Willis.

ORDINATION OF PROF. R. A. RASCO.

At Collin's Chapel near Thorsby, Ala., on the 15th inst., Prof. R. A. Rasco was ordained to the full work of the Gospel ministry.

The ordaining council was composed of the pastor, J. H. Thomas, S. Smitherman and G. E. Mize. The ordination sermon was preached by G. E. Mize, of East Lake, Ala., from 1 Tim. 4:16; "Take heed to thyself, and to the doctrine." S. Smitherman of Brierfield, Ala., examined the candidate and delivered the charge to the church. The pastor, J. H. Thomas, of Jemison, Ala., delivered the charge to Brother Rasco, and led the prayer. Brother Rasco is a graduate of Howard College. He is a talented, cultured young man, with a wife of fine talents, well educated, and of one of Alabama's best families.

At present he is principal of a fine school. With his gifts and culture I am sure he will soon be given fully to the ministry.—G. E. Mize.

We recall a story about a baby who had always in the few months of his existence, been kept in a room where a little gas burned at night. Once he opened his eyes on utter darkness. At first he showed great terror at the new and unknown blackness. Then he realized his own personal immunity from whatever catastrophe might have enveloped the world, and cried out reassuringly, "Baby's all right!"

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the Alabama Baptist will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

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REV. A. D. GLASS, Field Editor
JOHN T. BARNETT, Business Manager

ANTI-SALOON LEAGUE.

We congratulate Bro. J. W. Bailey, editor of the Biblical Recorder, and Chairman of the Executive Committee of the North Carolina State Anti-Saloon League, on his recent report. A short extract will show that he discharged his office work most faithfully.

"Within these two years I have sent out 600,000 leaves of literature in behalf of temperance, amounting to 100,000 complete publications. I have sent out more than 100,000 circular letters, and, I estimate, several thousand actual letters. I sent out during the General Assembly of 1903 many thousand petitions which were signed by between 30,000 and 40,000 people and submitted to the General Assembly. I have sent out 60,000 pledges and 10,000 of them have been returned to me bearing the names of a rising army of total abstainers. A dozen or more addresses to the friends of temperance have been issued in the public press."

There is much work to be done in Alabama, and we are glad Dr. Young is coming to help organize and lead the forces, for he is both an organizer and a leader.

TWO PICTURES.

An evangelist in another State writes of a meeting he held not long since in which there were fifty-two conversions. He says: "After the first professions, every night the pastor baptized. The baptistry was beautifully built, up high (just think of it! "Up high."—Ed.) so every one could see without moving a muscle. While the candidates were preparing and between the immersions I would read the Scripture on baptism and explain the meaning, preaching to sinners the death to sin and the new life. The ordinance was beautiful, solemn, impressive. It preached powerfully. I have rarely known a meeting to fail of great results where it could be done that way."

Having looked on that picture, now behold this. In one of Alabama's largest and most progressive churches there was a baptism. That is, some sort of performance was going on which the congregation could not see, and being told by those whose word they could not doubt that it was a baptism the people accepted the fact on faith and the clerk so recorded it. All might have ended here in peace, but rumors arose that the candidate baptized was a man—a grown up man! This was too much, and faith demanded credible witnesses. But there came the rub, for though there had been much "rubbering" there were few witnesses to be found. We cannot here set forth all the details of this sad case, but will only add that one godly

man and wife had no small disputation over the matter, he affirming that the candidate must have been a boy while she declared he was a grown up man—so there! The husband yielded, of course. What else could he do? None the less he still has his doubts, and to tell the truth she is uncertain—except when she resumes that argument with "her man."

This affair also preaches even as the other—and its sermon is "build your baptistries higher." But alas! its message to this church has fallen on deaf ears for many decades. It has never occurred to those saints beloved that they could remedy a crying evil by the expenditure of a few dollars. And once (or twice) more, alas! It is a question whether or not they ever heard the evil crying at all!

OUT HERODS HEROD.

We recently heard a devout and consecrated Episcopal minister catechising a class of children. As nearly as we can report it here is a part of what was said:

"Children," asked the preacher, "How are we saved?"

"By Baptism," came the prompt and ready answer from the group of bright and eager learners.

"Good. That is right," said the man of the Church. "We are saved by baptism. What then does baptism make us?" And as he asked the question his index finger called for response from one of the brightest in the attentive group. There was no hesitation. The reply came quickly from the well drilled child, "Baptism makes us children of God."

"Right again. Baptism makes us children of God. Or, as we sometimes say, Baptism is essential to salvation," and into his words the preacher put his soul, the deep conviction of one who to the center of his sincere heart believed what he said.

"What would you do if you were where an unbaptized child was dying?" he asked again.

"We would go quickly for a priest to baptize him." The blessed little fellows who made answer felt that in such an act they would be doing God's service.

"Yes, of course, but suppose—now suppose"—every boy and girl looked sharply into the priest's glowing face to better catch this important query—"suppose you could not get a priest and the poor child was dying—then what?" Eternal life hung in the balance, depending now on the prompt action of the child in reach of the one passing away. Suppose the little fellow should not do anything, or in the excitement of the moment should do the wrong thing! Alas, alas, for the dying innocent!

But the class was equal to the emergency. There is still hope for the poor babe. Those clever boys and girls knew what to do: "We would baptize him ourselves!"

"Good, that would be your duty. But suppose a boy and a girl were both there, which one ought to do the baptizing?"

"The boy."

"Why?"

"Because he might some day be a

priest."

"Yes, that is true, and what a glorious thing it would be for that boy to become a priest."

We were sitting by the side of a good Episcopal friend. To her we put this whispered question: "What, then, becomes of the unbaptized infants?"

"I do not know," she answered. Think of them! The thousands of dying babes who in no wise responsible for their existence, dependent on others for baptism, and those others neglecting or refusing to perform this solemn life giving act!

If words mean anything at all, this doctrine means that unbaptized infants are lost forever. Herod is justly execrated by all men for the murder of a few dozen innocents at Bethlehem. What shall we say of a God who every year would consign thousands of blessed babes to eternal torment simply because no one put water on their heads and called it baptism!

While the creed of the Church binds her people to this horrible theory, we do not believe that the majority of them believe it. Their own sense of justice saves them from really ascribing such a crime to God and they still hope that His mercy may find some way to save the unbaptized child. Their hearts are right though their heads have gone astray.

But this serves to illustrate the absurdities into which we fall when we place authority of a church (or anything else) above the authority of God's word.

THE RUSSIAN HORROR.

Elsewhere we try to give a summary of the recent massacre at St. Petersburg, but unless one has traveled in Russia it is hard to realize just the condition of the peasants and the working class.

Following the freeing of the serfs, in 1861, Russia experienced an era of great industrial activity. Factories and mills were built, and the mines worked more extensively. This beginning of a new industrial life was followed by great activity in railroad and telegraph building. Communities, hitherto practically isolated, were brought in touch with one another.

With the building of factories and railroads and the stringing of telegraph wires came an interchange of thought between the people in different parts of the country. The Empire began to realize its vastness and the wealth of its resources.

Then there came into the minds of these hard-working peasants and traders a desire for a larger share in this wealth. This thought grew until nearly half a million men in one city laid down their tools to demand better conditions for themselves and their fellow workmen, and with their wives and children were shot down.

The Emperor's military forces are holding St. Petersburg in a grip of iron. The city is filled with troops and 20,000 soldiers are massed at Tsarskoe Selo for the protection of the Emperor.

For the time being the government has the upper hand. But there are grave apprehensions that the end is

not yet. The air is thick with rumors of disaffection elsewhere. Ominous rumblings beneath the surface are heard at widely separated points, Moscow, Kharkoff, Sevastopol, and elsewhere.

The Times suggests that civilized governments should issue passports to their ambassadors in St. Petersburg as a protest against the shocking official butchery, as they did after the assassination of the King and Queen of Servia.

EDITORIAL PARAGRAPHS.

Rev. M. W. Gordon of Fort Mill, S. C., has been called to the Brewton Baptist Church, and will take up the work about April 1st. We welcome Gordon to Alabama.

Rev. J. A. Seay has been granted a leave of absence by his four churches and will attend the Seminary. Brother Seay dropped in to see us on his way to Louisville.

The impeachment of Judge Swayne, of Florida, is the eighth instance in which an official of the government has been called upon to defend himself against the charge of being guilty of high crimes and misdemeanors.

Subscribers will please understand that it requires from two to three weeks to make corrections on our mailing list. If, after three weeks, correction has not been made, according to request, write us about the matter. This will be taken as a kindness.

We have arranged with Rev. J. A. Hendricks, pastor of Pratt City, who is giving a course in Bible Study at Howard College, to furnish the paper with an outline of the work being done together with helpful suggestions which we believe will be of special interest to all who are interested in Old Testament study.

It is said of a newspaper that had adopted "fonetic" spelling, in a measure, received a postal card from an old subscriber in the country, which reads as follows: "I hav tuk your papers for leven years, but if you kant spell enny better than you hev been doin for the las to months you may jest stopp it."

If brethren who are able to pay up and renew really knew what a load we are carrying on account of so many of our good subscribers holding their cotton, they would come to our rescue. Brethren, if you owe us and have the money, please forward it at once. The great number we are indulging is putting our bank account to a severe test. Please send us some cash.

To many the nature of Russia's religion is only vaguely understood. Christianity was introduced into the country in the ninth century. The Established Church is identical in doctrine with the Greek Church. The liturgy, which is read in Slavonic, is the one used originally by the Church at Constantinople. Until recently, any form of dissent was not tolerated. Under the laws of Alexander II., Catholics and Protestants have equal rights with members of the Established Church.

The idea seems to be held by many that Serge de Witte may in this crisis be appointed temporary dictator by the Czar, as the only man in the empire strong enough to handle the situation. In 1879 when a Nihilistic movement showed great energy, Alexander II. made General Melikov dictator. De Witte has developed the manufacturing industries of Russia and is said to have the confidence of the people, but the Czar and Grand Dukes both fear and dislike him, although compelled to lean on him.

The sympathy of all our people will go out to Bro. W. B. Crumpton and his children because of the death of his son, Henry D. Crumpton. Henry was in young manhood, but had been an invalid for a long time. His death, while not unexpected, brings sorrow to all his loved ones whom we commend to the grace of Him in whom alone consolation can be found. Henry was buried in Marion at the foot of his mother's grave, tender words of sympathy and prayer being offered by Bishop Bomar and President Patrick. Brother Patrick while pastor at Marion baptized Henry into the fellowship of the Si-loam Church.

The Russian government justifies its action by saying: The factory inspectors tried to pacify the strikers, but their demands increased every hour. As the strike was conducted without disturbances, no repressive measures were used by the authorities. By January 21, Revolutionists had joined the workers. Then it was that Father Gopon drew up the petition to the Emperor, which contained insolent demands of a political character. The revolutionary purpose of the meeting on the Palace Square, Sunday, was concealed from the workmen. Fanatical speeches of Father Gopon and criminal agitation of Revolutionists involved the body of the strikers in demonstrations that endangered the public peace and safety. Their refusal to obey orders and attacks on the troops, resulted in collisions in which the innocent as well as the guilty perished.

THE FLORIDA BAPTIST CONVENTION.

The recent session of the Florida Convention held in Jacksonville, Jan. 11-13, was a meeting of many encouraging features. All the officers of last year were unanimously and heartily re-elected. Bro. S. B. Rogers of Marianna, but now of Gainesville, presided over the body with grace, tact and affability. Dr. L. D. Geiger, Secretary of State Missions, read an excellent report, showing a steady advance in contributions for mission work for several years past. Visiting brethren representing general denominational interests were Dr. Willingham of the Foreign Mission Board, Dr. Barton, who comes in place of Dr. Gray, for the Home Board, and Dr. Frost of the Sunday School Board. Several representatives of the religious press of other States were also present, and were accorded a hearty welcome.

One matter of special interest before the Convention was the disposition of

the State paper, the Southern Baptist Witness. It will be remembered that a few months ago Mr. Jno. B. Stetson purchased the paper and presented it to the Convention, and pending this meeting at Jacksonville, it has been conducted under the temporary management of the officers of the State organization. The Convention accepted the gift and appointed a committee of three competent brethren to take entire charge of the paper, making annual reports of all matters connected with the management. This is generally looked upon as the wisest possible solution of the newspaper problem, under present circumstances. The Messenger at Pensacola has been bought out and merged into the Witness.

Resolutions were passed requesting the churches to designate the particular use they wish made of all funds raised for the general work, and the State Board was instructed to work towards this end. Hitherto it has been a very general custom for churches to take collections simply for "missions," without designating which particular Board of Missions. These contributions were sent in marked "optional,"

and the Board has apportioned them according to its discretion and its knowledge of the needs of particular fields. It is believed that the change of methods will lead to a more particular interest in the various branches of our work, to more intelligent giving, to more frequent collections, and to larger offerings.

The Orphanage at Acadia under the management of Brother and Sister B. M. Bean received generous attention. This institution is young as yet, but has taken a firm hold on the affections of the church. Something over twenty orphans are being cared for.

In the discussion of the Foreign Mission report particular attention was given to the work in Japan by reason of the fact that McCollum, Alabama's great contribution to the mission work in that land, was present to speak of his work, and splendidly he did it. What a man he is! Returning from the Convention a pastor talked with a drummer who had attended this service, and who said: "I am a member of the Presbyterian church, but though I have been a Christian for some year I have never believed in foreign missions. But when McCollum

finished his speech night before last, I was a missionary. That speech converted me to foreign missions."

The attendance was good, the interest up to a high point, and the spirit excellent. Here, as in other States, pleasant signs of larger things in the future appear on the horizon. The Ocala Church, which has been giving, I understand, about five hundred dollars a year for all missionary purposes, gives this year one thousand dollars for foreign missions alone. L. B. Warren is the accomplished and progressive young pastor of this splendid church. Pastor W. A. Hobson of the Jacksonville First Church, who, as well as Rev. McCollum, is an Alabamian, led his people gracefully and cordially in the welcome and entertainment of the body.

I have been on my present field at Marianna and Chipley for about three months, and feel that I have fallen among a noble band of brethren. We have in Florida now a number of recent importations from Georgia and others are coming.

Bryan W. Collier.
Marianna, Fla.

**WOMAN'S GENTLE NATURE
CALLS FOR GENTLE TREATMENT**

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.



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THE ORPHANS CHRISTMAS.

Did the children at the Home enjoy Christmas? Was there enough to go round? These are probably some of the questions that have occurred to our kind friends. To all such we would give a hearty response in the affirmative. It almost seems that we can yet hear the faint jingle of Santa's bells, especially when the twenty-one small boys at the Bush building are amusing themselves on a rainy afternoon with wheelbarrows, carts and automobiles, and all sorts of toys that run upon wheels, blocks, games and pistols and little toy drums, with trumpets that blow and tin tops that hum.

Christmas week was indeed a busy and merry time with our Christmas tree, and stockings hung on Christmas eve, our entertainment given at the S. W. A. school building for the benefit of those worse off than we and our trip to Greenville. As to the enjoyment of it all the children's letters speak for themselves.

Jessie L. Stitt.

Primary School.

Evergreen, Ala., Jan. 14, 1905.

Dear Friends: I enjoyed the Christmas very much, and I enjoyed going to the Christmas tree, and I enjoyed shooting the pistol caps, and when I shot them all up I cut with my knife and I cut my finger, and then I went and played with a tin top and it sung very sweet for me. I cleaned off the yards and Miss Jessie gave me some nuts. She told me to go out on the back porch and so I did, and I did not get mad about it. I love to eat nuts. I crack them with my teeth, and it got loose and I did not like it very much and it hurt me bad. I am going to buy me a nut cracker next time. I'm not going to crack any more with my teeth. I ought not done it this time, but I did anyway, but I ought not to done it no how. did not know it would hurt my teeth, but it did. We come in our school room where the Christmas tree was, and the tables was under the tree and was full of pretty things. My pistol and caps was on the table. I don't know who got them off the table, but I enjoy shooting the pistol caps.

Your friend,

Steadman Wilson.

Evergreen, Ala., Jan. 14, 1905.

Dear Friends: I liked the Christmas tree very much. I got some fire-horses and an engine, and I was the only one of the boys to get a watch. I was glad to get it.

George Garrett.

Evergreen, Ala., Jan. 14, 1905.

Dear Friends: I thank you for the trunk that you sent me. I thank you for the paint that you sent me. I am a little girl. I have been here one year.

Your little friend,

Georgia Y. Linear.

Evergreen, Ala., Jan. 14, 1905.

Dear Friends: I was glad that you sent me so many presents, and I was so glad to get them. You pleased me by sending them to me.

Your little friend,

Ransom Hoiles.

Evergreen, Ala., Jan. 14, 1905.

Dear Old Santa: We had such a good time Christmas we want to say thank you, Santa. Thank you for the pretty things you brought, thank you

for the nice warm clothes, for the money you sent, and the good things to eat.

Your little friend,
Annie May Killet.

Thank you, dear Santa, for our happy Christmas time.

Mattie L. Spensee.

WHAT SHALL WE DO?

The Board of Ministerial Education takes it for granted that it is the desire of the State convention and the wish of the churches of the State also, that each deserving young Baptist minister of Alabama be enabled to take advantage of the educational benefits of Howard College and of the Southern Baptist Theological Seminary at Louisville, Ky. The Board, accepting this as its task, and rejoicing in the goodly number of young men volunteering to preach the gospel, has set about its work with a full appreciation of the responsibility imposed.

A fact very gratifying to the Board is that very many of the young men have been so blessed as to become self-supporting. Friends have come to their rescue or they have secured work which pays them. Many of the young men who were helped one or two years by the Board are now self-supporting and even able to come to the rescue of some of their comrades. But when the fact is borne in mind that Alabama has about sixty—of these men in school each year it will not be wondered at that fully forty are looking to the Board for help.

After a careful estimate we are faced with the fact that, if we do the work assigned us, we must have at our disposal as much as two thousand dollars (\$2,000) annually.

This sum should not be difficult to raise. One church in the State (St. Francis Street, Mobile) gives more than one tenth of this amount each year.

What shall the Board do, brethren of Alabama? Shall we send many of these deserving, ambitious, hard-working young men back to their homes disappointed? Shall we keep them and report a large debt to the convention? Or will each church and brother help and enable us to report to the convention, "We have done the work which you gave us to do?"

J. M. Shelburne,
Pres. of the Board.

EDITOR AT HOME.

The editor having written two or three leaders telling the British Government how to manage its affairs at home and abroad, advising the Czar regarding his treatment of his subjects, censuring the German Emperor for his excessive "freshness," suggesting threateningly that the Khedive had better be careful what he is about, patronizingly instructing the Pope, and informing France that the editor had his eye upon the doings of the Republic of the east, goes home to be greeted with:—

"Now, John, the servant has gone home with influenza, so you must get some coals up from the cellar directly, and after that run round to the grocer's and buy some soap and a yeast cake. I totally forgot them."—Exchange.

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THE LITTLE SCHOLAR.

Written and Sung by John J. Clayton, Sand Mountain, Ala.

I am a little scholar, I daily go to school, Unto my blessed Master, To learn His holy rule. His scholars, they are loving, His school is large and free; Come all ye careless sinners, And go to school with me.

I am a little Christian, The Lord has made me so; All in a new creation, What wonders He can do. I love the things I hated, I hate the things I loved; My Master is preparing me To reign with Him above.

I am a little preacher, I preach the gospel free; All that my Master gives me, I give it all away; And when my heart gets empty, I go to Master's store, I tell Him all about it. He smiles and gives me more.

I am a little watchman, I stand upon the wall, And when the foe is coming, I give the signal call; I blow my little trumpet, To let the people know, And all who will take warning, Escape from every foe.

I am a little shepherd, I guard my Master's sheep, I teach them to be watchful, And from all harm to keep. And when I want to feed them, I always send them word, We meet and talk of Jesus, And feast upon His word.

I am a little soldier, Enlisted in this war, I've fought through many a battle, I'll fight through many more. And when the conflict's ended, I'll lay my armor down, And fly away to Jesus, To wear a starry crown.

PROGRAM OF THE BAPTIST WORLD CONGRESS.

The English papers have published the program of subjects to be discussed at the Baptist World Congress. We quote from the Baptist Times. Monday, July 10th, 1905.

On the evening of July 10th a number of meetings will be held in different districts of London, to be addressed by members of the Congress as a preliminary of the Congress itself. Tuesday, July 11th.

5:00 p. m. an address of welcome. Chairman:—The President of the Baptist Union, His Honor Judge W. Willis, K. C.

Roll call of countries, with five minutes replies.

Wednesday, July 12th.

Morning. Chairman:—The president of the Conference, Dr. Maclaren.

9:30. Devotional Service and short address by the President.

10:00. "The place of Baptists in the Christian church."

Afternoon. "National Primary Education."

Evening. Congress sermon. Thursday, July 13th.

Morning. Chairman: Dr. Maclaren.

1. "The Inadequacy of Non-Christian Religions to meet the needs of the world."

2. "Woman's work on the Foreign Field."

3. "How to create a deeper interest in the home churches."

Discussion. Afternoon. Missionary meeting.

1. Australian. 2. Canadian. 3. American (two papers.)

Evening. "The awakening of China and Japan, and the duty of the home church."

2. "The attitude of India today in regard to Christianity."

3. "The claims of Africa."

Friday, July 14th. Morning. Chairman:—Dr. Maclaren.

1. "Modern Criticism." (a) Old Testament History. (b) The New Testament.

Discussion. 2. "Modern theological thought."

Discussion. Afternoon. Home mission methods.

1. American. 2. Canadian. 3. Australian. 4. South African

Evening. "Baptist work on the Continent."

1. Swedish. 2. Russian. 3. German. 4. Italian. 5. French.

Saturday, July 15th. Morning. Chairman:—Dr. Maclaren.

1. "The self-support and self-propagation of native churches."

2. "Higher education in missionary schools and colleges, home and foreign."

Discussion. 3. "The printing press and Christian literature as missionary agencies."

Evening. Reception by Dr. Maclaren.

Sunday, July 16, Congress Sunday. Arrangements to be made for members of the Congress to supply London Baptist pulpits.

Monday, July 17th. Morning. Chairman:—Dr. Maclaren.

1. "The place of denominational academies, colleges, universities and theological seminaries."

Discussion. 2. Unveiling of Spurgeon statue.

Evening. Auxiliary agencies. Sunday school work, woman's work, Bible school work, young people's work.

Tuesday, July 18th. Morning. Social questions. Chairman:—Dr. Maclaren.

1. "Temperance."

2. "The attitude of the Baptists to the working classes."

3. "Commercial ethics."

Discussion. Afternoon. Baptists and literature.

1. "The secular and religious press."

2. "Denominational literature."

Discussion. Evening. Great closing meeting in the Albert Hall. Chairman:—His Honor Judge W. Willis, K. C.

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BROTHER CRUMPTON IN CALIFORNIA.

My last letter left me in Southern California among the orange groves. At Coulton.

All the passengers, coming and going, load up with the "finest oranges in the world." They are marvelously cheap,—three for a nickle and very large.

I was distressed to find that the fine scenery along the Coast Line from Los Angeles was cut out of the day trip. For probably a hundred miles the road skirts along very close to the Pacific ocean—sometimes within twenty feet of the surf.

One who has been there before will have but little trouble to find his way in San Francisco. Market street, like a great artery, runs through the city east and west. Across the bay is Sausalito,

where my brother lives. From the boat, a mile or two off, the houses seem to nestle in clusters among the evergreens in the nooks and corners of the mountain. Drawing nearer the boat landing, one sees club houses, stores, saloons and residences skirting the bay for a couple of miles, and up the mountain are many beautiful homes. The streets run on an easy grade around the mountain, leaving the lots in all sorts of shapes. At the intersections of the streets, frequently there are little triangular spots which the city has wired in and planted with rare flowers. The unused places between the sidewalks and streets are planted in flowers also. Geraniums and I know not how many other kinds of flowers grow the year round in the open air. Much of my time was taken up with climbing the mountain. The back gate of my brother's lot is reached by a flight of steps, two hundred feet from the front.

Climbing the hills must have brought into play muscles unused for years, for I was soon leg-weary and out of breath—next day I was stiff and sore as if I had been beaten. But in a few days I could go, steadily on for hours without inconvenience.

I had planned to climb the highest peaks overlooking the ocean and bay, but after four days of most beautiful weather the rain and wind-storms set in and continued to the end of my stay.

Every hour boats travel the six miles to and from the city, carrying as many as five thousand passengers a day. This is only one of the many ferries across the bay and not so large as some. An electric car, running twelve or fifteen miles into the country, connects with the boats at Sausalito. These are the finest cars I have seen run by an electric rail, thereby dispensing with the troublesome overhead wire and trolley. Later on the third rail will be put underground, avoiding all danger of contact—then its use will become universal. Several persons have been killed, in spite of warnings, at Sausalito by contact with the charged rail.

Hering Fishing

is carried on extensively in the bay in full view of my brother's home. probably fifty boats every afternoon and

far into the night draw their seines. I saw literally bushels of fish taken. They come in schools from the ocean. One morning I saw three seals swimming in the bay. They are very destructive to fish. These were from the colony which the State protects on the rocks at the Golden Gate. How I wanted to fish, but I was dissuaded by an old German when the days were good—the weather was too cold later.

One of the places of greatest interest to me was

The Crematorium, at the Odd Fellows' Cemetery.

What shall we do with our dead? is getting to be a big question in many places. San Francisco is not much over fifty years old; but from its numerous large cemeteries one would think it much older. I have read much of cremation and was glad of the opportunity to learn something of it by observation. The building, the fixtures and the process were all accurately described to the visitors by an employee. There is a nice chapel, capable of holding several hundred, if services are desired. The furnace is heated to as much as 2500 degrees. In an hour the body is reduced ready to be delivered to friends or deposited in

The Columbarium.

This is a magnificent, circular, stone building, three stories high. There are niches in the walls for six thousand urns. These are purchased by the friends of the deceased, at the rate of from thirty-five dollars to several hundred, according to the size and location. The urns are of every shape and cost, from the common copper can, furnished by the company, to the most expensive purchased by the family. The ashes of a grown person weigh from six to eight pounds.

The time will come in our cities when this method of disposing of the dead will be necessary for the protection of the living. To those who know only the old method of burial, this seems horrible; but to my mind it is far preferable. It ought to be less expensive than burial, but it is not. Many a family of moderate means in a city has been almost bankrupted by a funeral. The tenderest emotions of the human heart, at the most distressing moment, are taken advantage of by unscrupulous undertakers, and cruel custom allows it. When cremation began to be talked of in our country, its inexpensiveness was heralded as one of the advantages; but, alas for the people, it is likely to be captured by heartless trusts.

California Newspapers

are certainly sensational. The very best of them make free use of big type to tell the most trivial news item. The pictures of men and women, especially the latter, are made much of. A dozen pictures were printed about the mutiny at the State prison. Pictures of a burglar, a divorced woman, a ruined girl, truant boys, the newly elected senator and the railroad attorney, whom they charge with dictating his election, and I know not how many more would appear in a single issue. I should judge from the headlines that the divorce business is one of the

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Every dollar of savings deposits in a commercial bank stands to pay the non-interest receiving (commercial) depositors before the savings depositors get a cent, in case the bank liquidates and there is not sufficient funds to pay all. We accept no non-interest bearing accounts. You can bank with us by mail.

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Keep posted and up to date, write to Dept. I.

We want men to represent us. Write for particulars.

most thriving on the Pacific coast.

I had the Montgomery Advertiser sent to me for the Alabama news. To my surprise I found very many things of general interest to the reading public in the Advertiser, which I had not seen in the San Francisco papers, though I read three of the best every day.

W. B. Crumpton.

THE CONFERENCE AT NEW YORK ON A GENERAL CONVENTION OF AMERICAN BAPTISTS.

The great blizzard on the 25th seriously interfered with the attendance, but about seventy persons from the North, the South and the West were present. Two sessions were held on the 25th, a special session of a committee of eight on the same evening, and the final session on Thursday forenoon.

A most delightful and fraternal spirit and absolute unanimity in its action characterized the meetings. From representatives of the Conference and from numerous letters it was clear that the feeling is pronounced and general in favor of the proposed organization.

It was voted to call a meeting in St. Louis on May 16th and 17th for the purpose of organizing the General Convention of Baptists of North America; and a special committee was appointed to formulate a plan of organization in accordance with the decision of the Conference, and to make arrangements for the meeting.

Further particulars will appear next week.

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a certain mortgage executed to P. J. Rogers by J. P. Phillips and Dora Phillips, default having been made in the payment of the debt secured by said mortgage, I will proceed to sell on Monday the 13th day of February, 1906, between the legal hours of sale to the highest bidder for cash, in front of court house door of Jefferson county, Alabama, the property described in the said mortgage, to-wit:

Commencing at the southwest corner of the southeast $\frac{1}{4}$ of the southwest $\frac{1}{4}$ of section 20, township 17, range 3, west, thence run north along western boundary of said forty with a variation of 3 degrees and twenty-four minutes, west, (875) eight hundred and seventy-five feet, thence east 209 feet for a point of beginning, thence using this last point for a beginning, run north 104 feet, thence east 104 feet, thence south 104 feet, thence west 104 feet to beginning. This tract is bounded on the west by land of Isaiah Nelson and on the south by an alley, reference is also made to a map of said southwest $\frac{1}{4}$ of southeast $\frac{1}{4}$ of section 20, township 17, range 3, west, used for Martin Lockhart by Orry and Hall, and recorded in the office of the Judge of Probate of Jefferson county, recorded in volume 1 maps, page 328. Said property being situated in Jefferson county, Alabama. January 24, 1906. P. J. Rogers, Mortgagee.

J. B. Aird, 306 Title Bldg., Attorney for Mortgagee.

IF YOU HAVE Rheumatism

When drugs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 31 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. JOHN A. SMITH, 664 Gleason Bldg., Milwaukee, Wis.

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Dr. Hathaway's experience in the treatment for these delicate diseases is unsurpassed, and every woman thus afflicted should write him for his book on these diseases which he will send you free. It will give you valuable information and advice that will be considerable help to you. He has demonstrated time and again that surgery, in most cases, is wholly unnecessary, and he wants to hear from every woman before she submits to an operation. The average practitioner, no matter how competent he may be, has not had the experience necessary to treat these diseases successfully. My 18 years of active practice, besides extensive hospital experience, enables me to at once thoroughly understand each case and to prepare treatment to meet every requirement. Those who are not in position to call, can be cured at their own homes by my perfect system of home treatment. Write for an information Blank, and let me diagnose your case free of charge. I want to hear from every woman not in perfect health, as, if you neglect the first symptoms of disease, your case will soon be in a bad condition. Write me today. The address is J. NEWTON HATHAWAY, M. D., 89 Inman B'dg, Atlanta, Ga.

LIBERTY OR DEATH.

Continued from page 4.

fired upon, ridden down by Cossack cavalry and cut with swords. The official estimate of the slaughter, given out by the Russian Government, estimates the number killed at 2,000 and the wounded at 5,000.

Many of the workmen, who were unarmed, had brought their wives with them, and others their children. Many women and children were among those shot down.

Laughed as They Killed the People.

Most of the awful slaughter was done by the Cossacks. Incredible as it may seem, these Cossacks laughed (such is the statement of the St. Petersburg correspondent of the London Telegraph) as they fired volley after volley into the crowds. For a time the firing ceased and then, as another crowd collected, firing was resumed again. "While waiting for the crowds to re-assemble," says the correspondent quoted, "these wild, half savage rough riders from the steppes played games, wrestled and leaped in the snow, cracking jokes with one another."

The leader of the petitioners, Father Gopon, was among the first to fall. He now lies in a hospital, with two bullets in his lungs. His chances for recovery at this writing are not known. As he fell, the written appeal to the Czar, to be merciful and save his people, fell from his hand and was seized by another Priest, Father Sergius. An instant later he, too, fell, shot through the heart.

"We Have No Emperor," the Declaration Now.

But a third leader of the people has come to the front—Maxime Gorky, a famous Russian novelist. At a large meeting following the slaughter a message was read from him:

"Beloved Associates: We have no Emperor. Innocent blood lies between him and the people. Now begins the people's struggle for freedom.

May it prosper.
Where Czar and Nobility Were During Slaughter.

The Czar has been at his Palace at Czarkoe Selo, 14 miles south of St. Petersburg, since Friday. His mother, the Dowager Empress, remained at her palace in the capital all day Sunday (the day of the slaughter). On Saturday at noon she drove twice, in an open sleigh, the length of the Nevsky Prospect, the main street of St. Petersburg. An army man said she did this to set an example for her son, the Emperor, to show him how to behave in the face of threats of disorder.

The palaces of the Grand Dukes, Vladimir, Alexis, Michael and Serge, uncles of the Czar, were protected by troops. Their gates were closed and curtains drawn. The Grand Duke Vladimir had supreme charge of the military operations in the city.

A curious incident occurred outside the palace of Grand Duke Constantine in the afternoon. As a party of workmen passed by after the massacre refreshments were offered them by the Grand Duke's order but the offer was coldly refused.

Pitiful Cry After the Slaughter.

At the first point from which the people were fired upon, the Narva Gate, after the first volley, in which Father Gopon and the majority of his body guard were swept down, the soldiers continued to pour volley after volley until the dead lay in heaps. Many women rushed forward, with heart-breaking cries, seeking their own among the dead. Others among the survivors stood in crowds, wringing their hands and crying:

"We were only going to the Czar with Father Gopon to ask for happiness."

The English Press.

"Revolt has been quelled in St. Petersburg but the revolution in Russia has begun," is the gist of much of the press comment here. "Autocracy has gone forever; the recent agitation for a Constitution attests the temper of the people," says one paper, and another declares, "A new phase of character is revealed in the hitherto patient masses." The Standard says, "Belief in the Czar as a beneficent ruler of unlimited power is gone." The Morning Post points out that official action may be paralyzed by interruption of railway and telegraph service. The Times, however, thinks that the extent to which discontent has spread to other cities and rural districts cannot now be estimated and that alarm for the immediate future of Russia may be exaggerated.

The French Press.

Universal horror and alarm are felt here where it is feared Russia is on the eve of a revolution such as France experienced. The Temps (Paris Times), published from its St. Petersburg correspondent a graphic comparison between the positions of Nicholas II. and Louis XVI. at the beginning of The Terror. This writer thinks some artillery regiments may go over to the people as similar regiments did at the fall of the Bastille in Paris.

Among the manufacturing enterprises of North Alabama that are rapidly pushing to the front the Tennessee Valley Fertilizer Company is very notable. While it is not the largest factory of its kind in the State, still by its upright and energetic efforts it is making a most enviable record. The Company employs a practical chemist who is constantly studying the soils, especially of Alabama, Mississippi and Tennessee, and they each year strive to make their brands conform to the needs of these lands.

This Company does not belong to the trusts and is therefore able at all times to regulate its policy to suit the interests of their customers. It is such companies as this that place Alabama in the first ranks of the manufacturing States.

Rev. Isaac Winsor of Good Water, has received a letter from Dr. Northrop, pastor of the First Baptist Church, commending Bro. K. Shioi, a young Japanese lecturer. Brother Winsor speaks highly of the lecture delivered by Brother Shioi, who is a graduate of William Jewell College.

If you want to get the biggest returns for your labor and your ground, you can't afford to plant anything but

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—the standard after 40 years' test. They always produce the largest and sweetest crops. All dealers will sell them. Our 1908 Seed Annual free on request. D. M. FERRY & CO. DETROIT, MICH.

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Only one grade of work passes muster here—and that is the best.

Orders placed now will be delivered in ten days. We shall be pleased to have you compare the work here with any other anywhere—your verdict, we know, will be flattering.

C. B. Ruth & Son
JEWELERS OPTICIANS
15 Dexter Ave. Montgomery, Ala.

MORTGAGE SALE.

Default having been made in the payment of the debt secured by a mortgage executed by F. M. Brundidge to J. E. Hurst on the 8th day of October, 1904, which mortgage is recorded in volume 875 page 73 of the records of mortgages in the office of Probate Judge of Jefferson county, Alabama, said mortgagee will on the 4th day of March, 1908, sell at public outcry to the highest bidder for cash in front of the court house door in Birmingham, Alabama, during legal hours of sale under the power in said mortgage the following described real estate situated in Jefferson county and state of Alabama, to-wit:

Lot number two (2) and west half of lot one (1) in the Investment Real Estate Company of Alabama subdivision of block four (4) Phelan's addition, a map of which property is recorded in map book four page 74 in office of Probate Judge of Jefferson county, Alabama, said lots together fronting 54.6 on the north side of 14th avenue, south, and extend back 300 feet along the east side of 15th street, south, to an alley, the said lots being 54.5 feet on said alley, together with all improvements thereon and being situated in Birmingham, Alabama. Said sale made for the purpose of paying the costs and attorney's fees for closing same.

W. L. Hills, J. E. Hurst, Attorney. Mortg.

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SEDUM costs but one dollar a box. It cures the tobacco habit and does it quick. There's money, cleanliness, health and happiness in getting rid of tobacco.

SEDUM does the work. It destroys the desire for the weed.

The Botanic Drug Co., Bridgeport, Ala.

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We sell watches that make us friends. We are familiar with the best makes, and select only such movements and cases as we can recommend. It doesn't matter whether you want to spend much or little, we guarantee quality and price. Our complete catalogue will interest you. FREE. WRITE TO-DAY.

WATCHES.

Please mention this advertisement.



SPECIAL Ladies' or gent's gold and silver watches, 10 years, 15-20, or 25-30, \$15.

NEW BOOKS YOU NEEDED

Revival Addresses—Torrey, net \$1.00
Crises of the Christ—Morzan, net 1.50
Story of the Nazarene—Davis, net \$1.75
Young Man's Make-up—Vahre, net 75c
Bible for Sailors—Banks, \$1.25
Religion in Home—Meyer, net \$1.00
Mod. in Bible in Religion—Lortimer, net \$1.00
Hearts Side of God—Kegwin, net \$1.00
Beecher Illustrations—net \$3.50
History of Preaching—Pattison, net \$1.

BAPTIST BOOK CONCERN,
642 4th Ave. Louisville, Ky.

Use "Glorious Praise" in Singing. Round and Shaped Notes.

SAFE AND RELIABLE

DR. EDMONDSON'S Tonic, Pennyroyal and
and reliable treatment for gonorrhea, gonitis, urethritis, irritations and obstructions. Trial Box by mail 50 cents.
Frank Edmondson & Bro.,
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250 Broad St., ATLANTA, GA.

Wanted Agents,

To represent our nurseries. We want a number of reliable, industrious men to handle our stock, either on commission or salary. Previous experience not necessary.

Write for particulars at once.

W. T. Hood & Co.,

Old Dominion Nurseries, Richmond, Virginia.
Mention this paper.

FROM THE BALL ROOM TO HELL?

A Dandy Man's Experience. 25 cents, normal. Agents who
for rates. G. W. SOULE, Laska Building, CHICAGO.

Children's Corner.



THE CLOCK AT SCHOOL.

When I look at the clock in school,
The minute hand goes so slow!
And the hour hand hardly moves at all;
You cannot see it go!

But when you have met at noon,
And have only an hour for fun,
You ought to see how the spiteful
hands

Just race from twelve to one!
—Exchange.



ELEPHANTS.

The most interesting sight in Rangoon is elephants at work in the teak yards along the water-front, and notably at McGregor's mill where ten of the great beasts are constantly employed. Here they wade in soft mud-flats, sinking up to their bellies, to haul out the huge logs that have been rafted down the Irrawaddy, and drag them to the mill. After the logs have been sawed, they pick up the great squared timbers on their tusks, holding them in place with their trunks, and carry them to the stacks where they pile them with the utmost nicety. When there is no sawed timber to be placed, loaded or unloaded, or logs to be handled, they clean up around the mill, removing every slab or strip of waste. This is to its appointed place, and apacrossly taking the pride of careful some-wives in keeping the yard neat. When the day's work is finished they no down to the river to bathe, squirting water over each other from their trunks, trumpeting and frolicking like so many emancipated school-boys.

In all his movements each one, nominally, is guided by a mahout, or keeper, who sits on his back and lightly taps him on one side of the head or the other with a bit of bamboo, or talks confidentially into one of the great pendulous ears. The elephant listens, and of course understands everything that is said to him. At the same time it is evident that he does whatever he thinks should be done in the manner

that seems to him best, without regard to the wishes or commands of the insignificant human whom he good-naturedly allows to remain perched on his broad shoulders.

These elephants are as well aware of their rights and privileges, as is the most ardent member of any labor union in the world, and woe to the person who attempts to infringe them by so much as the fraction of a hair. Not one inch beyond the danger line will they go in the river mud, not one second will they work overtime; their bath must last just so long, and they must be given exactly so many maunds of hay, so much grass and so many "catties" of grain at each time of feeding, or they will strike and a strike of elephants is something to be reckoned with. When all their just claims are allowed the great beasts prove the most intelligent, the most tractable, and the strongest of all man's animal servants, while their working life is equal to that of three generations of their masters.

CHRISTIAN ARITHMETIC.

Some one has compiled the following rules for Christian Arithmetic from God's Word:

Notation—"I will put my laws into their minds, and write them in their hearts."

Numeration—"So teach us to number our days that we may apply our hearts unto wisdom."

Addition—"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity."

Subtraction—"Let us cast off the works of darkness, and let us put on the armor of light."

Multiplication—"Mercy unto you, and peace, and love be multiplied."

Division—"Bear ye one another's burdens, and so fulfill the law of Christ."

THE QUARRELSOME SCISSORS.

"I won't work with you," said Ruth.

"I won't play with you," said Jack. Mamma looked at her two naughty children for a moment, then said: "I will tell you a story of a pair of scissors. One blade quarreled with the other.

"I won't cut with you," it said. "I won't cut with you," said the other side.

"So they pulled and pulled until they pulled away from the rivet which held them together. What good were they then? Not a bit. They were swept up and thrown out into the ash barrel."

Ruth looked at Jack and hung her head, and Jack looked at Ruth and seemed very much ashamed of himself. "S'pose we work together, and then play together," said Ruth.

"S'pose we do," said Jack.

—Adapted from Our Little Ones.

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GROWING OF EARLY CABBAGE.

The writer of this article is the originator of the Cabbage growing industry on the Carolina Coast. I grew my first cabbage for market in the year 1868, from a beginning of one-half acre, the business has increased until at the present time there are over 4,000 acres of cabbage grown each season in this territory. To grow a successful crop the first and most important thing is to secure plants that are grown from high grade seed, as no amount of care, fertilizer or cultivation can make a good crop, if the plants used are grown from inferior seed. You cannot judge from the appearance of the plant, as all young cabbage plants look the same. Your safest plan is to purchase your plants from a responsible dealer who has been in the business a long time, and who has an established reputation. The better class of seed growers select their stock very carefully, removing from the field all heads of cabbage that are not perfect. Some seasons they have to cut out two-thirds of their plants and do not save their seed from more than one-third. Seed selected in this way will cost from \$2.50 to \$3.00 per pound, other seed-growers allow their entire crop of cabbage to make seed, do not use any care in the selection of seed grown. These seed will cost you from 40 to 60 cents per pound. The cost of the seed is two thirds of the cost of growing cabbage plants, so you can readily understand why a plant grower who pays \$2.50 to \$3.00 for his seed cannot sell you plants as cheap as the grower who buys inferior seed at 40 to 60 cents per pound. My thirty-six years experience has proved to me, that it would pay me better to use high grade seed at a cost of \$10.00 per pound, than to use inferior seed if I could get them free. Those who do not make a regular business of growing cabbage have been in the habit of setting out their plants in the months of February and March, thinking that the plants do not live if set earlier in the winter. This is a mistake as a plant set in December or January under the proper conditions will live just as well and head much earlier. The following instructions will give the proper method of setting. The South Carolina sea coast, on account of locality, and climatic conditions is admirably adapted to the growing of hardy open air plants. The plant growers sow their seed in the open fields in the late fall from October 20th to November 15th, these seed germinate quickly and make a very rapid growth for a couple of weeks, by this time the nights start to get cold. The growth of the plants is checked, and usually about December 1st to 10th our freezing weather begins, when the plants stop growing entirely. The cold weather has caused it to become tough and hard, it is now in a dormant condition and will remain in this condition until the latter part of February or until the spring weather opens up. While in this condition these plants will stand cold without injury. I have seen my plants covered with ice and sleet for several days, with the thermometer down to 18 and not be injured

at all, while the same plants if they had been in a thrifty growing condition and full of sap would have been killed by a heavy freeze or a slight frost, to avoid the danger of losing your plants you want to buy them while they are dormant, the sooner you do this after December 15th the better.

If you have it, select a piece of dark, mediumly low, well drained land, break it up as thoroughly as you can, then pulverize well with a good clod breaker or harrow lay off your rows east and west, 30 inches apart, with a bull-tongue plow. Make up your bed, by throwing two furrows together with a single horse turn plow. Take your plants and set them 20 inches apart on the south side of the bed, far enough down, that the top of the bed will be above the plant, this is done to keep the north and northwest winds from twisting and breaking the small plants. Be sure to set the plants well down in the soil, and see that the entire stem up to the first leaves is in the ground. The earth should be well packed around the plant, it should be packed so firm, that if you take your plant by the leaf and pull the leaves would break off before the plant would pull out. It is understood that you have used plants that are in a dormant condition. These plants should not be fertilized at all, until about two weeks before the regular spring weather opens up. The top of the plants will not grow during the winter, but the roots will be growing all of the time. About the middle or last of February—or say two weeks before your regular spring weather starts, take a turn plow, or half shovel, and throw a furrow away from the plants in each alternate row, run the furrow close to the plant, sow in this furrow fertilizer at the rate of 1,000 pounds to the acre; this fertilizer should analyze 8 per cent. phosphoric acid, 7 per cent. Ammonia, and 5 per cent potash. After you have put down the fertilizer, throw the furrow back, with the same plow, being sure to work the dirt well up around the plant. About two weeks after this fertilizing, go into the furrow that was not worked before and do the same thing, then keep the alleys well cultivated, using for this purpose a cultivator or diamond toothed harrow. You want to keep the land from this time on, well cultivated and as well open as possible, so that the sun and air can get in and warm up the soil. The cabbage roots that have been growing all winter are now strong and will take up the fertilizer rapidly, and the plants will grow much faster, and make you a head of cabbage two to three weeks earlier than if you had set the plants in February or March. This article applies to the growing of cabbage in Virginia, North and South Carolina, Georgia and all of the Gulf States. Do not forget that the success or failure of the whole crop depends on your getting good plants from reliable seed. For this reason you should buy your plants from a responsible grower who has been in the business a long time and has an established reputation.

Yours very truly,
W. C. Geraty.
Young's Island, S. C.

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SUGGESTION TO PASTORLESS CHURCHES.

The writer has been deeply stirred by the repeated notices observed recently of a dearth of qualified pastors for the churches. This has been emphasized again by the noble article of our associate editor entitled "The Insistent Cry for Men." I venture to humbly set forth what I believe will be in accord with New Testament principles and practices; and if adopted by the churches in question will result in spiritual power. The needed men are already in our churches.

First, Let each pastorless church choose out and elect several of its leading men for "elders" without special regard for their ability to make public speeches; although that might be one of the qualifications. The number would depend upon the strength and material in the church. The qualifications should be such as will command the respect of the community for Christian character. Spiritually minded deacons and others might be fixed upon for the purpose in view. Having thus acquired a definite leadership among its own members the church will be in the position of the New Testament churches, each of which, about all authorities agree, had a number of elders especially designated. See Strong's Theology, page 503 and following. The writer is convinced that one of the vital present day needs of our churches is an accredited leadership even more than official preaching.

Second, as to the manner of public worship and service.

For a description of this I will quote from a very ancient authority in modern language; shifting some of the sentences, and making some other slight changes in order to adapt to our present needs.

"Whenever you meet together, each of you comes either with a hymn, or an address, or a new truth, or the 'tongues,' or an explanation; let everything be arranged with a view to the building up of character. Be ambitious for spiritual gifts and especially for ability to testify and exhort. Those who use the gift of 'tongues' when speaking are speaking, not to men, but to God; but those who testify and exhort are speaking to their fellow-men words that will build up their faith and give them comfort and encouragement. Now I should like for you all to speak in 'tongues,' but I should much prefer that you testify and exhort. This is of more importance than to speak in 'tongues,' unless the latter be interpreted so that the church may be built up. At a meeting of the church I would rather speak five words intelligently, so that I may help others, than thousands of words when using the gift of 'tongues.' The gift of 'tongues' is intended as a sign, not for those who believe in Christ, but for those who do not, while the gift of exhortation is intended as a sign, not for those who do not believe in Christ, but for those who do. If all those present use the gift of testimony and exhortation, and an unbeliever comes in, under the influence of them all he becomes conscious of his sin and is called to account; the secrets of his heart are revealed, and then, throwing himself on his face, he

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will worship God, and exclaim "God is indeed with you." You can all speak in turn, so that all may learn some lesson and all receive encouragement. This custom prevails in all the churches of Christ's people."

These conditions of worship are now being duplicated in the great revival in Wales. Is it not possible that in modern times we have laid more emphasis upon the pulpit "gift of tongues" (adapting the phrase); and less upon the testimony of the congregation than is conducive to the best results? Doubtless in this way many a Deacon Stephen or Philip would develop into a preaching Stephen or Philip.

John F. Gable,
 North Birmingham, Ala.