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NOTES AND COMMENTS.

Rev. D. Z. Wooley now gets his mail at Piper.

Rev. F. G. Mullen now gets his mail at Barclay.

Rev. J. M. Smith now gets his mail at Romulus.

Rev. J. J. Stewart now receives his mail at Oakmulgee.

Rev. I. W. Inzer now receives his mail at Brompton.

We welcome Bro. W. W. Briscoe back from Louisville to Alabama. His address is Flint, Ala.

Kaiser Wilhelm pays his own private railway expenses, and they amount to some \$25,000 a year.

The Russians are flocking to the United States, especially the Russian Jews (mostly from Poland).

Rev. James F. Edens, D.D., preached at Woodlawn on Sunday morning and called by to see us on his way to Mississippi to visit his father, Felix G. Edens, who is in his 86th year.

Virginia, South Carolina, Georgia and Alabama are to endow one chair each in the Seminary at Louisville in honor respectively of Drs. Broadus, Boyce, Williams and Manley.—Advance.

Dr. William Ashmore has secured a hill near Swatow, China, where will be located a theological seminary. It is given in memory of Rev. Frank Ashmore, who died while in missionary work.

The bronze bust of Emperor William which was exhibited at the World's Fair was formally presented to the St. Louis public museum Jan. 27th, by a representative of the German government, that day being the Kaiser's 46th birthday.

Rev. Wayland Hoyt, D.D., recently pastor of the Epiphany Baptist church Philadelphia, has been invited to a position in the University of Chicago, and will probably accept it.

In Germany, the Baptists are the largest nonconformist body, numbering 32,000. They have seven newspapers, and issue 50,000 copies of the Bible each year. The Seminary is doing an excellent work in training their rising ministry.—Christian Index.

Married, at the Baptist church, Warrior, Ala., Feb. 15th, Mr. G. P. Moore and Miss Myrtle L. Brake, J. G. Lowrey, officiating. Mr. Moore is a splendid business man of Kimberly, Ala., and Miss Brake is one of Warrior's most charming and beautiful daughters. May a long life of peace and prosperity be theirs.—J. G. Lowrey.



DEACON W. B. NICHOLS, LaFayette, Ala.

Rev. A. G. Moseley, of Evergreen, has promised us a series of open letters which will no doubt open the eyes of our readers to some modern methods employed by preachers to get before the public.

It is hoped at St. Petersburg that favorable results will follow the audience given by Emperor Nicholas at Tsarskoe Selo to a delegation of workmen. In addition to paternal advice, the royal family has contributed \$25,000 for the relief of the families of those killed or wounded in the rioting of January 22. The manufacturers of St. Petersburg have also made concessions to the strikers.

The Rev. G. C. Cromer, pastor of the Third English Lutheran Church, of Louisville, Ky., at the morning services recently threw copies of the works of Shakespeare, Burns and Byron, the Sunday Courier-Journal and a magazine into the stove and burned them before his congregation. In his sermon he explained that he did not consider the books fit to be in a Christian's library, and that he opposed all Sunday newspapers.

J. W. McCollum: "From my Japanese papers just received I see that in a few months we Japanese will have our reserves in readiness for the field and there will be 600,000 of them. Their ages are between 23 1-3 and 37 1-3 years. This shows our resources as to men. When the war began we did not owe a single dollar to foreigners and now we owe only \$200,000. Japan has hardly begun to express itself. Russia might as well get up and leave Manchuria, for the mastery of Japan is assured.—Argus.

The trustees of the Tennessee Normal College at Fountain City, Tenn., have elected Dr. A. J. Holt as president of the College. It is expected that the College will be made a distinctively female school to be known as the Baptist Female College of Tennessee, or some such name. This change will be effected at the close of the present session. Dr. Holt has resigned his church at Nacogdoches, Texas, and will return to Tennessee at once to work in the interest of the school. The many friends of Dr. Holt in Tennessee will be delighted to have him back in the State again.—Baptist and Reflector.

NOTES AND COMMENTS.

The Czar is endeavoring to put up a bold front and has sanctioned the expenditure of \$800,000,000 in rebuilding the Russian navy, to be expended over a period of ten years. Of course this programme depends upon the attitude of the money lenders of Europe.

Evangelist Paul Price, of Urbana, O., is at present conducting meetings at the First Church, Evansville, Ind. He goes to the First Church, Troy, Ala., February 26; Adams Street Church, Montgomery, Ala., March 12; First Church, Quincy, Ill., March 26; First Church, Cuthbert, Ga., April 9.

Rev. Mr. Hash, who has just begun the work as pastor of the First Baptist Church at this place, filled the pulpit there last Sunday. Notwithstanding the very inclement weather a good audience greeted him. The preacher spoke under difficulties, not being very well, yet he impressed his hearers with his earnestness and powerful argument.—Ft. Gaines Recorder.

We regret to note that Brother John T. Barnett, Business Manager of the Alabama Baptist, has been forced to retire to the country for a year of rest on account of ill health. He has managed the affairs of the paper with splendid success. His retirement will double the labor and responsibility of Editor Frank Willis Barnett.—Christian Index.

Our new pastor, Rev. H. H. Shell, is not only the joy of the First Baptist Church, but of the city. His sermons are so deeply spiritual and uplifting. Never were a people more fortunate than we. He and his good wife have already woven themselves into our hearts. Great congregations hear him gladly each Lord's Day.—J. T. Barrett, Lake Charles, La.

The revival being conducted in London by Rev. R. A. Toney and C. M. Alexander, the American exhorters, is one of the leading topics of the day in England. At a great opening meeting in the Albert Memorial hall, 300 converts were recorded, and the approval is one of the greatest experienced in the metropolis for many years. Some of the Church of England ministers do not approve of the methods of the revivalists, but most of them are encouraging the work as fitted to appeal to a certain class that cannot be reached in the regular way. Already \$60,000 has been collected toward carrying on the revival, and after two months' hard work in the fashionable West End, the revivalists will move on to other parts of the city.



EVAN ROBERTS.

THE WELSH REVIVAL AND ITS LESSONS.

Rev. G. Campbell Morgan, D. D., London, in Christian Commonwealth.

It was my holy privilege to come into the centre of this wonderful work and movement. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. O, these chapels through Wales! Thank God for them! Everything was so quiet and orderly that we had to ask where the meeting was. A lad, pointing to a chapel, said, "In there." Not a single person outside. We made our way through the open door, and just managed to get inside, and found the chapel crowded from door to ceiling with a great mass of people.

The Three Characteristics of the Meetings.

It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, "How do you reconcile these things?" I do not reconcile them. They are both there. If you put a man into the midst of one of these meetings who knows nothing of the language of the Spirit, and nothing of the life of the Spirit, one of two things will happen to him. He will either pass out saying, "These men are drunk," or he himself will be swept up by the fire into the kingdom of God. If you put a man down who knows the language of the Spirit, he will be struck by this most peculiar thing. I have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into songs, and back into testimony, and back again into song for hour after hour, without guidance. These are the three occupations—singing, prayer, testimony.

In the afternoon we were at another chapel, and another meeting, equally full, and this time Evan Roberts was present. He came into the meeting when it had been on for an hour and a half. He spoke, but his address—if it could be called an address—was punctured perpetually by song and prayer and testimony. Evan Roberts works on that plan, never hindering any one. I venture to say that if his address Evan Roberts gave in broken fragments had been reported, the whole of it could have been read in six or seven minutes. As the meeting went on, a man rose in the gallery and said, "So and So," naming some man, "has decided for Christ," and then in a moment the song began. They did not sing Songs of Praise, they sang *Dioch Iddo*, and the weirdness and beauty of it swept over the audience. It was a song of praise because that man was born again. There are no inquiry rooms, no penitent forms, but some worker announces, or an inquirer openly confesses Christ, the name is registered and the song breaks out, and they go back to testimony and prayer.

In the evening I stood for three solid hours wedged so that I could not lift my hands at all. That which impressed me most was a congregation. I stood wedged, and I looked along the gallery of the chapel on my right, and there were three women, and the rest were men packed solidly in. If you could but for once have seen the men, evidently colliers, with the blue seam that told of their work on their faces, clean and beautiful. Beautiful, did I say? Many of them lit with heaven's own light, radiant with the light that never was on sea and land. Great rough, magnificent, poetic, men by nature, but the nature had slumbered long. Today it is awakened, and I looked on many a face, and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening, after having been in the meeting three hours, at 10:30, and it swept on, packed as it was, until an early hour next morning, song and prayer and testimony and conversion and confession of sin by leading church members publicly, and the putting of it away, and all the while no human leader, no one indicating the next thing to do, no one checking the spontaneous movement.

The Man Himself.

Evan Roberts is hardly more than a boy, simple and natural, no orator, no leader of men; nothing of the masterfulness that characterized such men as Wesley and Whitfield and Dwight Lyman Moody; no leader of men. One of the most brilliant writers in one of our papers said of Evan Roberts, in a tone of sorrow, that he lacked the qualities of leadership, and the writer said but if some prophet did not arise he could sweep everything before him. God has not chosen that a prophet shall arise. It is quite true. Evan Roberts is no orator, no leader. What is he? I mean now with regard to this great movement. He is the mouthpiece of the fact that there is no human guidance as to man or or-

ganization. The burden of what he says to the people is this: It is not man; do not wait for me; depend on God; obey the Spirit. But whenever moved to do so, he speaks under the guidance of the Spirit. His work is not that of appealing to men so much as that of creating an atmosphere by calling men to follow the guidance of the Spirit in whatever the Spirit shall say to them.

God has set his hand upon the lad, beautiful in simplicity, ordained in his devotion, lacking all the qualities that we have looked for in preachers and prophets and leaders. He has put him in the forefront of this movement that the world may see that he does choose the things that are not bringing to naught the things that are, the weak things of the world to confound the things that are mighty; a man who likes all the essential qualities which we say made for greatness, in order that through him in simplicity and power He may move to victory.

Peculiarities of the Movement.

There is no preaching, no order, no hymn-books, no choirs, no organs, no collections and, finally, no advertising. I am not saying these things are wrong. I simply want you to see what God is doing. There were the organs, but silent; the ministers, but among the rest of the people, rejoicing and prophesying with the rest, only there was no preaching. Everybody is preaching. No order, and yet it moves from day to day, week to week, county to county, with matchless precision, with the order of an attacking force. Mr. Stead was asked if he thought the revival would spread to London, and he said, "It depends upon whether you can sing." He was not so wide of the mark. When these Welshmen sing, they sing the words like men who believe them. They abandon themselves to their singing. We sing as though we thought it would not be respectable to be heard by the man next to us. No choir did I say? It was all choir. And hymns! I stood and listened in wonder and amazement as that congregation on that night sang hymn after hymn, long hymns, sung through without hymn-books.

The Sunday school is having its harvest now. The family altar is having its harvest now. The teaching of hymns and the Bible among those Welsh hills and valleys is having its harvest now. No advertising. The whole thing advertises itself. You tell me the press is advertising it. They did not begin advertising until the thing caught fire and spread. One of the most remarkable things is the attitude of the Welsh press. I come across instance after instance of men converted by reading the story of the revival in the *Western Mail* and the *South Wales Daily News*.

The Origin of the Movement

In the name of God let us all cease trying to find it. At least let us cease trying to trace it to any one man or conviction. You can not trace it, and yet I will trace it. Whence has it come? All over Wales

—I am giving you roughly the result of the questioning of fifty or more persons at random in the week—a praying remnant have been agonizing before God about the state of the beloved land, and it is through that the answer of fire has come. You tell me that the revival originates with Roberts. I tell you that Roberts is a product of the revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a revival breaking out everywhere. If you and I could stand above Wales, looking at it, you would see fire breaking out here, and there, and yonder, and somewhere else, without any collusion or prearrangement. It is a divine visitation in which God—let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest who are ready to fall in line and depend wholly and absolutely upon me.

A Church Revival.

What is the character of this revival? It is a church revival. I do not mean by that merely a revival among church members. It is that, but it is held in church buildings. I have been saying for a long time that the revival which is to be permanent in the life of a nation must be associated with the life of the churches. What I am looking for is that there shall come a revival breaking out in all our regular church life. The meetings are held in the chapels, all up and down the valleys and it began among church members; and when it touches the outside man it makes him into a church member at once. I am tremendously suspicious of any mission or revival movement that treats with contempt the Church of Christ, and affects to despise the churches. Within five weeks twenty thousand have joined the churches. I think more than that have been converted, but the churches in Wales have enrolled during the five weeks twenty thousand new members. It is a movement in the church and of the church, a movement in which the true functions and forces of the church are being exercised and filled.

Baptist churches in Wales are gathering in fruits of the great revival in that land. The *British Weekly* thus describes a baptismal scene at the Gwaun River, where ninety-four converts were baptized by the Rev. Dan Davies on a bitter cold day: "The scene was a very remarkable one, being witnessed by a great gathering of people to the number of about five thousand, who lined both sides of the river and the furze-covered hill which overlooks it. The day was bitterly cold, which sent a shudder through the candidates as they stepped into the river one after the other. Also it may be worth while to note that here was a single man, the Rev. Dan Davies, who immersed ninety-four candidates in less than half an hour. This is more than three a minute. Twelve apostles at that rate could easily have immersed over 17,000 on the day of Pentecost.—*Western Recorder*."

THE GREATEST THEOLOGICAL TEACHERS.

W. L. Pickard, Lynchburg, Va.

This article is not to disparage our Theological Seminaries. I believe in our teachers in these great schools of the prophets, but there are greater teachers of theology than those in our Seminaries, and it is of these I now write.

When Paul was on his second missionary journey, when he came to Derbe and Lystra, "Behold, a certain disciple was there, named Timothy, the son of a Jewess which believed, but his father was a Greek." This Timothy was a disciple and "well reported of by the brethren that were at Lystra and Iconium." Paul took him as his fellow-missionary. Some years later when Paul was writing some of his immortal Epistles, he wrote two of them to Timothy. In pouring out his heart to his dearly beloved son in the faith, he mentions that Timothy is a man of unfeigned faith, and that from a child he has known the Scriptures. He incidentally pays tribute to Timothy's theological teachers, viz: His grandmother, Lois, and his mother, Eunice. This historic incident leads me to write of

Consecrated Mothers as the Greatest Theological Teachers.

In this article I shall write of mothers to whom God has given children to train for His service. These mothers have greater influence over their children than anybody else in the world can have, and at the most plastic period of their children's lives. Let us look now at the teachings of God's holy word through the eyes of our consecrated mothers. Some of those eyes have long ago grown dim, and some are closed forever to the scenes of earth, but well do we remember them yet, and hope, some day, to see them again in their eternal lustre.

No matter how great some of our modern Seminaries are, nor how well equipped they are with money, libraries and great professors, as schools of religious thought, moulding and shaping thought and character, they are not the equals of thousands of schools around the hearthstones at mother's knee. Our cultured, consecrated pastors are not the equal, in power and influence, of our consecrated mothers. The mothers in our homes teach their millions while these other great teachers teach, relatively, but few. The foundations of good character have nearly all been laid by the mothers in the homes. Even Paul might not have reached Timothy but for Timothy's mother and grandmother. Since you have grown up, and have become educated and widely versed in Christian literature, you have, doubtless, learned much about Christ and his teachings. If not, you have lived in vain. But our greatest and most abiding thoughts of God, of Christ, and of the Bible you learned from your Christian mother. These mothers are not only our "Higher Critics," but our highest critics. In the midst of this age when the so-called scholarship would shatter the fabric of our faith and shake the foundation of our hope, we natur-

ally cry out for some solid place on which to place our feet. That foundation is not the place where Bauer and Briggs stand, but that on which our Christian mothers stood. The impregnable rock of God's truth, the Holy Scriptures, the sure word of a living and abiding God.

Mother's Bible was God's book through-and-through. Everything about it was sacred, except the lids, and these were sacred by association. Imagine your mother calling her children around her on Sunday evening and teaching them as follows: "My children, I wish to read you some Bible stories, the stories of Adam and Eve, of the Garden of Eden; of sin and the fall; of the wicked world destroyed by the flood; of the tower of Babel; of the call of Abraham; of Abraham's offering Isaac; of Joseph sold into Egypt by his brethren; of Daniel in the lion's den; of Christ's being born in Bethlehem, of his great miracles, and, last of all, of his death on Calvary. But, my children, these are stories which have good lessons connected with them, they are not really to be accepted as history, for the critics have not decided yet exactly what is true and what is not true as to their history!" Such a conception seems like sacrilege to us. To our blessed mothers this Bible was God's book. These great stories were full of God's great truth, his hatred of sin, and his love of righteousness, and of his great desire to save us from sin. And mother's teachings made Christians of us, whereas, but for her teachings, some of the teachings of some professors would now make skeptics and infidels of us.

The Saviour of whom mother taught us was born as the fulfillment of the Old Testament. She found Him predicted in its Prophets and Psalms, and shadowed forth in its sacrifices. When He was born, she, like Simeon and Anna, knew him as the Messiah of Jew, and Saviour of Gentile. To our mothers, Jesus was verily God. He was to be believed, trusted, obeyed. To love and serve Him, she taught us, was our supreme duty, our highest privilege and only hope of salvation from sin and ruin. Under her teaching Jesus became very real to us. We believed that he saw us, heard us, loved us. We loved Him and trusted Him. And this is good theology.

She taught us that Jesus had a great, loving heart, and that He loved us as really as she did. He sympathized with us in our sorrows and took delight in all our pure joys. He became our companion. But she taught us that He hated sin, and that if we sinned we could have his favor again only by repenting of our sin and asking His forgiveness. And this is great and good theology. No Seminary can improve on it!

Our mothers never dodged the Cross. They always took us to Calvary. They told us in their own, sweet, inimitable way, how Jesus died because we were all sinners and needed a Saviour to die for us. We did not understand it all, but it broke our hearts. Then, we loved Christ because He loved us. Why did we love Him then more than some of us do now? Was it because we had

less sense then than we have now? No, I think it is because we had more faith and less sin then than we have now. "Except ye become converted and become as a little child, ye cannot see the Kingdom of God." A little child said: "Mamma, I love you, and papa, and nurse, but I love Jesus more than all." You say, "But that child did not understand what he was saying." I have one question to ask: When that beautiful child died a week later, do you think Christ rejected that love? No, friends, we have not founded schools that have brought us better theology, nor have our developed brains gotten too learned to need the Saviour, but the world has crept into our hearts since we left mother's knee, and as the world has come in, Christ has had to go out.

Our mothers taught us that it was a crime not to believe Jesus. That is good theology: "He that believeth not is condemned already." They impressed on our minds that the proof of our salvation was found in our desire to obey him always, and that we should at last be judged, and that we, if found in Him, would then be safe forever. That was great and good theology.

They taught us, too, that some day, Jesus would really come back to this world. I am glad they did. For this blessed doctrine is an ignored teaching in some of our great schools. In childhood, on some dark days, I wondered why Jesus did not come and scatter the clouds. On some bright days I would look for Him because it was such a pretty day for His coming. Oh, there are so many dark days on earth. I, a grown up child, am still looking for mother's Saviour to come! The world so much needs his hallowed footfalls again!

These, and many other great truths of God, were taught us by our consecrated mothers. We have found no better teachers, and none whose influence has been so powerful in our lives. The power of Christian mothers is unspeakably great, and the school at the hearthstone is God's mightiest school on earth!

OUR FIRST CHRISTMAS IN CHINA.

In the far East, the home of our adoption, where we have journeyed for Jesus' sake and for the sake of the lost have we spent our first Christmas day. It has been indeed a happy one, one of the happiest we have ever known. The day was a perfect one, bright, cool and beautiful, and it brought to us many sweet joys and blessings for which we feel very thankful. In the morning Chinese services were held in the chapel as usual. Brother Britton preached a stirring sermon on baptism. At the close of the sermon three men applied for baptism. They were accepted and received the sacred ordinance the same afternoon. This indeed called forth praise and gratitude to Him from whom cometh all our help, and without whom we can do nothing. The Lord is surely blessing the efforts of those who have labored here so long and so faithfully to advance His glorious cause. Pray that the Holy Spirit may make plain to many of these precious souls

the only way to life and salvation. Mr. Thomas and I are longing for the time to come when we will be able to tell the sweet Gospel story to those who sit in darkness around us, and ere another year rolls by and the glorious Christmas tide comes again, we hope by the grace of God to have acquired sufficient knowledge of the language to enable us to enter into the thickest of the fight. As we walk on the crowded streets and look into the faces of thousands who have never heard the wonderful story of the manger, the cross and the tomb, and as we hear the sweet songs of only the small number who have believed rise in praise to their Redeemer from the little chapel, we hunger for power to tell of His love and to help lead some struggling soul to the feet of Jesus. Four have been baptized since our arrival in November, and two others profess to believe, but are not ready to be baptized. Praise the Lord for these blessings and pray that He may be revealed unto many.

In the afternoon we attended English services in one of the bright cheerful homes of the Methodist mission. There services which are especially for the missionaries are a sweet blessing to us all. We are shut in from the darkness around us and there in an unbroken band we can worship our Lord and Master together. My chair-bearers encountered a bridal procession both to and from services. As the streets are very narrow we had to patiently wait until this procession of some riding horses, some walking bearing lanterns, gay parasols and banners, some making music and others doing various things passed by. In the midst was a bridal chair, but she was not to be seen until reaching the home of the groom. This strange procession made us indeed feel as if we were in a foreign clime. Love to all the friends in Alabama. Yours in Christ's name,
Mrs. T. M. Thomas.
Soo Chow, China, Dec. 27, 1904.

The Missionary Review of the World says that the Independent Catholic movement in the Philippines, headed by Archbishop Aglipay, has taken at least 1,000,000 members out of the Roman Catholic Church. Whole provinces have gone over to the new movement, taking their priests, members, and Church property. The new Church seeks to make the Scriptures the sole and sufficient guide to faith and morals.

A Swiss mechanic claims to have invented an automatic baby nurse. The apparatus is attached to a cradle. If the baby cries air waves cause specially arranged wires to operate a phonograph which sings a lullaby, while simultaneously clockwork is released and rocks the cradle. When the crying stops the wires cease to vibrate and the cradle stops rocking.

Jerusalem is now supplied with water from King Solomon's "Sealed Fountain" several miles south of the city. The water is conveyed partly through modern iron pipes, but partly by the old aqueduct known as Solomon's Aqueduct.

OLD TESTAMENT STUDIES.

J. A. Hendricks.

Chapter II: "The Life of Abraham," Gen 11:25.

1. An outline of his life:
 1. His Genealogy and Life Prior to his Call, 11:10-32.
 2. His Call and journeys to his Settlement at Hebron, 12-13.
 3. His Life at Hebron—chief events, 14-25. (1). His rescue of Lot and meeting with Melchizedek, 14. (2). His vision of the number and servitude of his seed, 15. (3). Hagar's unhappy place in his home (com. Gal. 4), 16. (4). God's Promise of a Son, 17. (5). His Visit from the Angels, their Mission, and his Intercessions for Sodom, 18. (6). The Doom of Sodom, 19. (7). A Brief Sojourn at Gerar and the Birth of Isaac, 20-21. (8). His Call to Offer up his son Isaac, 22. (9). The Death and Burial of Sarah, 23. (10). He Marries off his Son, 24. (11). His Death and Burial, 25:1-10.

II. A Series of Topics for Study; which might be made a good Series of Sermons:

1. "Abraham's Call," Gen. 12:1-4. (1). Here is the Religious Principle of his Life—Separation. "From—Unto," is the formula. From the world unto God. Comp. the meaning of Church, "called out." This Principle involves: (a). A Richer Life for himself—from much to more. (b). A Richer Life for the World. "And in thee shall all the Nations of the earth be blessed." (2). He was sustained in this Principle by two mighty factors: (a). He had his eyes on Jesus and was glad, Jno. 8:56. (b). He looked for a City to Come, Heb. 11:10.
2. "Abraham's Faith." Here we touch high ground. (1). He Believed God without Knowledge, Gen. 12:14; and Heb. 11:8. (2). He Believed God against nature, against natural laws, Rom. 4:18-23. "His body now dead" and "the deadness of Sarah's womb" did not cause him to stagger. He looked confidently for a son, Heb. 11:11. (3). He Believed God though a Miracle was necessary, Heb. 11:17-19. Though in Isaac the world was to be blessed, he hesitated not to offer him when so commanded (Gen. 22), because he believed God could raise him up. (4). Now, Paul says we are the children of Abraham if we walk in the steps of Abraham's faith, Rom. 4:12. Believing, without knowledge, against nature, and when a miracle is necessary. (5). The Power of such a faith is obvious. It is all-controlling—in Abraham's life and in ours; it is victorious; it brings our Saviour and Heaven in sight, etc.
3. "Abraham as an Interceder," Gen. 18. Let the reader develop this thought fully.
4. "Abraham Exemplifying the Christian Spirit," Gen. 13:5-13. cp The Sermon on the mount, Rom. 12, and other New Testament scriptures.
5. "Abraham as a Giver," Gen. 14:20. Tithing, like justification, is pre-mosaic, and so may it not still be binding; cp. Gal. 3:16-18.
6. "Abraham not Perfect: (1). He was not entirely true to his wife, and unhappily followed in his fam-

ily relations. (2). Nor was he always truthful to his fellowmen.

7. "Abraham sorely tried." I note three instances: (1). In leaving his home and kindred. (2). In the command to offer up his son. (3). In the death of Sarah, his wife. But in them all he was sustained by his faith.

8. "Abraham in the Hereafter." See the testimony of Jesus, Mt. 8:11 and Luke 16, etc.

III. Some suggestions:

1. Be sure to read the assigned scriptures, first of all.
2. Review the best you can, keeping the "thread of the story" before you e. g. The facts of the first lesson may be grouped around three facts: The fall of man, the flood, and the dispersion.
3. Three little books will be helpful: "Life and Times of Abraham," by W. J. Deane; Myer's, "Abraham, or the Obedience of Faith," and "Times of Abraham," by Tomkins. These little books will help to larger studies. There is rich sermonic territory along here. Study it well.

THE WOMAN'S TRAINING SCHOOL.

A Communication from Louisville.

Mrs. Geo. B. Eager was appointed to write the following article by a committee composed of one lady from each Baptist church in Louisville. This committee of nineteen was formed to undertake the temporary establishment of a home for the young ladies who are attending the seminary. Mrs. S. E. Woody, Chairman; Mrs. W. J. McGlothlin, Secretary; Mrs. Geo. B. Eager, Mrs. A. C. Cree, Miss Fannie Moses (Executive Committee).

The Baptist women of Kentucky, especially those in Louisville, are profoundly interested in a work which they earnestly desire to share with their sisters throughout the South. Perhaps a brief history of the movement which has brought this work to our very doors may be timely. The urgent need of trained women for service in mission fields has been pressed from time to time by Dr. Simmons, of China, and other veteran missionaries. In answer to these appeals a committee from the Board of Trustees of the Seminary was appointed in 1901 "to consider the question of admitting women to the privileges of the Seminary and of providing for their accommodation." The following May, in Ashville, N. C., this committee (Dr. W. E. Hatcher, Dr. A. J. Holt, and Judge A. D. Freeman) submitted the following, which was adopted: "There is a distinct and urgent necessity of establishing in connection with the Seminary a training school for young women, especially for those who feel called to become missionaries." The report further states that the course of instruction at the Seminary is found to be well suited to the needs of such young women, and can be provided without expense to the Seminary; also that this matter is committed to the Seminary Faculty, a report to be made yearly to the Trustees. The committee expressed, in conclusion, the hope that the accommodations and support for such students

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would be provided by the generosity of our people.

The professors cheerfully assumed the extra work involved, and the next autumn several women entered the classes. Through the generosity of a Louisville woman, a Christian Worker's Class was added to the course.

In 1903, at Savannah, a joint committee was appointed from the Convention and Woman's Missionary Union to report the next May at Nashville on establishing a Missionary Training School for women. That committee offered the following resolution, which was adopted by the Convention: "That no action be taken by the Committee; but that the whole subject be left with the Seminary for the present,"—the reason given being that a successful training school already existed in connection with the Seminary. On motion of Dr. J. M. Frost, Tennessee, it was "Resolved, that this Convention hears with pleasure of the training of women missionaries being furnished by the Southern Baptist Theological Seminary; and while approving and commending the work already done, the Convention respectfully recommends to the Seminary Faculty and Trustees the further enlargement and better equipment of this department as the needs may demand and as the means in hand may justify, and earnestly hopes that our people shall give this important work, their earnest sympathy and support."

This work could scarcely be done in a more effective way than it is being done, and no other plan could be nearly so economical as the one now in operation. Seven trained and godly teachers are giving their services, but let us not forget that the Seminary has no authority to incur expenses for this work out of funds given for ministerial education. The Seminary is doing its part nobly. Are we ready to do ours?

Now, dear friends, I come to the *raison d'être* of this epistle. What is to be done for a home for these young women who are coming here in increasing numbers year by year, eager to learn how they can best speed the King's business throughout the great, waiting, sin-sick world? Here they are, from distant States, in many cases without the means to provide comfortable or congenial quarters for themselves. The immediate emergency has been met by the Louisville women,

with a little help from outside. A house has been rented and equipped, and a competent house-mother installed—a woman whose generous gifts to this work are beyond praise, practically contributing as she does her time and strength, even cooking to save expense. On Thanksgiving day young women from Tennessee, from Georgia, from Alabama, and from Oklahoma had dinner in their new home. Since then several more young ladies have entered the home, coming from Tennessee, Texas, Oklahoma, and Christian county, Kentucky; so the house is now about full. I must here and now record my sincere admiration for these gracious, unselfish, big-hearted Kentuckians. Not a single inmate of this home is from this city and only one is from this State. "Blest be the tie that binds."

The present arrangement is temporary. Another year much larger quarters will be needed. A superintendent and salaried matron, as well as some extra courses—trained nursing, etc.—should be provided. Once the equipment is secured, the cost of maintaining such a home will not be a hard tax. The plan is co-operative, the young women cheerfully giving their services along all domestic lines and sharing the current expenses.

Baptist women in other States, will you not make room in your hearts for this new and important work? God has already blessed it, and today three young and gifted women from the school are telling "the old, old story" in far-away China and Japan. Surely it is in a far-reaching sense, "Woman's work for woman."

I can think of nothing more appropriate for our women to take as special objects of their loving and fostering care than the support of the home for missionaries' children, the generous gift of one Christian mother, and the making of a home for these earnest young women who are longing to do the Master's work.

If I have not told you all that you are interested to know regarding this matter, write to Dr. E. Y. Mullins, or to our Secretary, Mrs. W. J. McGlothlin, 1937 First St., Louisville. Now, may I leave it with you to pray over, to talk over, and to decide how much responsibility is yours for its future.

Mrs. George B. Eager.
Louisville, Ky.

PASTORLESS CHURCHES.

Much, very much, is being written on this subject. The aimless, profitless, lazy preachers have been lashed unmercifully. Maybe they deserve it, but what of the churches? We are told that everywhere they are demanding better preaching and better service. When we look into the matter, the support offered, in most cases, is just the same as for years past. The cost of living has increased twenty-five per cent., but the salaries are at the same old figures. "Better preaching and better service," but the same old inadequate and uncertain salary. Our preachers no longer live on or own farms. They are striving to give themselves "wholly" to the ministry, not "entangling" themselves with the things of the world. Not one in a hundred demands more than a plain living.

The churches are often too slow and unbusiness like when they are pastorless. I have known hundreds of cases where the chance of getting a good man was missed by the tardiness of the Preaching Committee. Usually these committees are composed of busy men. A letter is received on Monday and they wait until the next Sunday to see the committee. If it happens to be a bad day, another week is lost. Meantime, things change at the other end of the line. There are pastorless churches in Alabama today who have frittered away the time for months in this way.

Churches are too squeamish. "He is doubtless a good man, his sermon pleased, but"—My, my! what silly nonsense often follows that "but." "He dresses too plainly," or "He looks like a dude," or "I never could get used to the way he parts his hair," or "One of his hands is minus a finger," or "His preaching was fine but his grammar was not good," or "He said too much to the Committee about his salary," or "His delivery is bad," or "His family is too large," or "His wife is uneducated," or "His mother-in-law, we 'heered' talked too much," or "He is strong and vigorous and a fine preacher of long experience, a ripe Christian, but too old." It is not surprising that God sometimes leaves such churches to be led by their own foolish whims, and they grieve over the fearful mistake they made in the choice of a pastor. As sure as you live God is in the calling of pastors for His churches, and His guidance must be sought or trouble will follow.

Yet Another Trouble:

The churches are afraid of the expense of a visiting brother. A man well known in the ministry may fall back on his dignity and refuse to be "sampled," but I know of no satisfactory way for church or preacher to meet and become acquainted, except for the preacher to visit the field on invitation. Of course his expenses must be paid. But there is the rub,—that expense business. Rather than incur such expense, the church often robs a nearby church of its pastor. I have on my desk at least twenty letters about good men in other States, who might be brought here. A first class

man, well known in Alabama, anxious to return, was lost to us a few weeks ago, because a church would not agree to pay his expenses. I have actually known a brother invited to come, provided he did not expect the church to pay his expenses. Probably that was the littleness of one man and should not be charged to the church.

I have often resented the charge that Baptists were stingy, but I am sometimes led to fear that my zeal for the good name of my people has led me into error.

Money spent in paying the expenses of a visit from a good man is money well spent. If the letter of invitation is properly written, there need be no embarrassment to the church or preacher in such a visit.

W. B. Crumpton.

A BELOVED PHYSICIAN.

It was a mournful pleasure to be able to go over to Marion on the 10th with the remains of Dr. Walter Wilkerson, "The Beloved Physician." He was put away by the side of his beloved wife, Lizzie Marbury, and very near his father, mother and brother. He was known and loved by a host of friends in Montgomery, where he enjoyed a large and growing practice.

He was a consistent member of the First Baptist Church. He had almost the frame of a giant, and one would have picked him out to have lived to a green old age; but God took him when he was just thirty-nine.

Pastor Bomar, in the old Siloam church at Marion, spoke a few tender words about the deceased, and then he was borne away to the cemetery, followed by a large procession of friends of his youth. A pitiless, cold rain was falling while we were at the cemetery.

His Montgomery friends could not attend the funeral, but they were represented by a profusion of bright flowers, such as I have never seen at a funeral.

Struggling uppermost in our minds on such an occasion is the question, "Why?"

He was so young, so strong, so well equipped for his profession and so badly needed. We cannot answer. God's own son, He took out of the world at thirty-three. The sorrowful disciples, disappointed and heart-broken asked, "Why?"

The centuries have passed since then and no one any longer asks why. We know why now, and we shall know more hereafter. God did it and he does right. Some sweet day we shall know all.

Dr. W. W. Wilkerson, Walter's father, was a great man in Israel. He was wise, noble and pure. All that he did in guiding Howard College through the financial breakers that time and again threatened its ruin, in the years after the Civil War, will never be known on this earth. He it was who founded the Alabama Baptist, and afterwards gave it to the Baptist State Convention. Walter was his youngest. On my first visit to Marion I was a guest with Dr. Joshua Foster, in the home of Dr. Wilkerson. I have never been in a happier, sweeter home. Of the four noble boys that brightened that

home, only one, Dr. W. M. Wilkerson, is left. May the blessings of Heaven be on him.

W. B. C.

From Montgomery Advertiser.

Dr. C. W. Wilkerson, one of the best known physicians of Montgomery, died shortly after 7 o'clock yesterday morning at his late home, 217 Clayton Street, after an illness of about six weeks. His death was not unexpected and when the end came he was surrounded by his friends and relatives.

For forty-eight hours previous to his death Dr. Wilkerson lay in a state of coma, and his attending physicians gave up hope and announced that he could survive but a few hours. Dr. Wilkerson was taken ill on December 20th, but grew better and was able to go to the house of his brother, Dr. W. M. Wilkerson, to Christmas dinner five days later. His illness was not then thought to be serious, but soon afterwards the true nature of his condition showed itself and his friends feared the worst. Death came peacefully and he suffered no pain.

Dr. Wilkerson had practiced medicine in Montgomery for six years, coming here from his home in Marion. He was a son of the late Dr. W. W. Wilkerson, a prominent physician of Marion, and was born and reared in that town. His early education he received in Marion and resided with his father there until he reached manhood. He was graduated, after taking a course in the medical college of Tulane University at New Orleans, where he showed decided ability and fitness for the life work he was to undertake.

His wife, who was previous to her marriage Miss Lizzie Marbury, of Marbury, died about eleven years ago, leaving one son, Joseph M. Wilkerson.

Dr. Wilkerson was born April 12, 1866, and would have soon been 39 years old. The only surviving members of his family, except his young son, is a brother, Dr. W. M. Wilkerson, his mother and two brothers having died within the past eighteen months.

He was a prominent member of the First Baptist Church and was a staunch and liberal supporter of the church and its work. High moral and mental attainments, combined with a generous nature and a sympathetic knowledge of humanity made Dr. Walter Wilkerson a man who won friends to him wherever he went.

Other than being an active member of the County Medical Association, Dr. Wilkerson was a member of no fraternal organizations.

The body will be shipped at 8 o'clock this morning to Marion for interment. No funeral services will be held in Montgomery.

An effort is now being made to introduce sweet potatoes and yams from Barbadoes to the English cook. Great success has been achieved at Barbadoes in growing both of these vegetables, and a product of the very best quality can be raised there. A large commission firm of Portsmouth is importing regular supplies and sending about samples in great quantities, accompanied by various receipts for cooking them.

What to Do For Heart Trouble.

Back up my advice with this Remarkable Offer—A Full Dollar's Worth of Remedy Free to Prove that I am Right.

I ask no reference, no deposit, no security. There is nothing to promise, nothing to pay—either now or later. To any heart sufferer who has not tried my remedy—Dr. Shoop's Restorative—I will gladly give, free, not a mere sample, but a full dollar bottle.

I am warranted in making this unusual offer because mine is no ordinary remedy. It does not vainly try to stimulate the heart. Such treatments are worse than useless. It goes straight to the cause of all heart trouble—the heart nerves—and strengthens them and vitalizes them and restores them. Then that is the end of heart disease.

For the heart itself has no more self control than a common sponge. It is made to beat by a tender nerve so ting that it is scarcely visible to the naked eye. Yet ten thousand times a day this delicate nerve must cause the heart to expand and contract.

The heart is about the size of your clenched fist. Open and close your fist a dozen times even, and you will see the monstrous labor this little nerve must do.

The heart nerve is only one of the branches of the great systematic nervous system. Each branch of this system is so closely allied with the others that weakness or irregularity at any point is apt to spread. Heart trouble frequently arises from stomach trouble through sympathy, and kidney trouble may also follow. For each of these organs is operated by a branch of these same systematic nerves—the inside nerves.

The bond of sympathy between the nerves that operate the vital organs has a useful purpose, as well. For what will cure weakness in one branch will surely cure weakness in every branch—what will restore one center, will surely restore them all.

There is nothing new about this—nothing any physician would dispute. But it remained for Dr. Shoop to apply this knowledge—to put it to practical use. Dr. Shoop's Restorative is the result of a quarter century of endeavor along the very line. It does not dose the organ or deaden the pain—but it does go at once to the nerve—the inside nerve—the power nerve—and builds it up, and strengthens it and makes it well.

If you have heart trouble and have never tried my remedy, merely write and ask, I will send you an order on your druggist which he will accept as gladly as he would accept a dollar. He will hand you from his shelves a standard sized bottle of my prescription, and he will send the bill to me. This offer is made only to strangers to my remedy. Those who have once used the Restorative do not need this evidence. There are no conditions—no requirements. It is open and frank and fair. It is the supreme test of my limitless belief. All that I ask you to do is to write—write today.

For a free order for a full dollar bottle you must address Dr. Shoop, 6966, Racine, Wis. State which book you want.

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

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

DR. SHOOP'S RESTORATIVE

Mortgage Foreclosure Notice.

Default having been made in the payment of the debt secured by a mortgage executed to Jefferson County Savings Bank of Birmingham, Alabama, on the 6th day of May, 1904, by M. E. Coe and wife L. E. Coe, which said mortgage is recorded in office of Probate Judge of Jefferson County, Alabama, in volume 368 page 460 of the record of deeds and mortgages therein the undersigned Jefferson County Savings Bank, mortgagee, as aforesaid will sell under the power in said mortgage on Saturday the 11th day of March, 1905, in front of the court house door in the City of Birmingham, Jefferson County, Alabama, during the legal hours of sale at auction to the highest bidder for cash the following real property to-wit:

Twenty-five (25) feet of the east ends of lots 7, 8, 9, 10 and 11 in Block 'N' of J. S. Woods survey in Section 21, Township 17, Range 2, west, as shown and designation noted in the plat thereof recorded in the office of the Judge of Probate of Jefferson County and State of Alabama in map book volume 2, pages 39 and situated in Jefferson County, Alabama.

Said sale is for the purpose of paying the debt secured by said mortgage together with costs and attorneys fee. By W. T. Hill, Attorney. Jefferson County Savings Bank, Mortgagee.

NEW SONGS OF THE GOSPEL No. 2
Now Ready, 253 songs, words and music, 25 the 100, 10c, each.

Hall-Mack Co., 1016-20 Arch Street, Phila.
158 5th Avenue, New York.

THE ALABAMA BAPTIST

Third Quarterly Report of Treasurer of Central Committee, January, 1905.

ANTIOCH ASSOCIATION.
 Inney, L. M. S., Miss Kelly, \$3.00, State mission 90c., West End Church 30c.; Healing Springs, L. M. S., State mission \$4.00, church aid \$2.50, Howard College \$1.00.....\$ 11 70

BETHEL ASSOCIATION.
 Rembert, "Willie Kelly" Sunbeams, Christmas offering \$1.60, L. M. & A. S., foreign mis. (Med. and Ed.) 3.00, Christmas offering 5.50, Tichenor Memorial 2.00; Safford, Sunbeams, orphanage 2.25, State mis. 4.90, Christmas offering 4.00.....\$ 23 25

BIGBEE ASSOCIATION.
 Livingston, W. M. S., Christmas offering 21.85; Demopolis, W. M. S., Miss Kelly's salary 3.75, orphanage 10.00, Sunbeams, Chinese bag in Miss Kelly's school 10.00; Eutaw, L. A. & M. S., Miss Kelly's salary 6.00, B. Y. P. U., orphanage 4.00; New Prospect, W. M. S., for. mis. 2.70, Miss Kelly's salary 5.00; Epes, W. M. S., orphanage 8.15; Cuba, Sunbeams, Christmas offering 3.85, Y. L. M. S., for. mis. 1.05, L. M. & A. S., Christmas offering 18.00, home mission box, 65.00, West End Church 1.00, church aid 9.50, orphanage 11.30.....\$ 179 15

BIRMINGHAM ASSOCIATION.
 Birmingham—First Church, W. M. S., Miss Hartwell 19.50, home mission box 131.00, benevolence 14.40, church aid 25.00, Assn. Vice-Pres. ex. 2.50, Christmas offering 11.75; South Side, W. M. S., Christmas offering 16.80, Miss Hartwell 20.00, home mission box 143.00; Sunbeams, Christmas offering 3.48, St. "A" Sunbeams, Miss Hartwell 8.00; Primary Bible School (by Miss A. L. W.) Christmas offering 10.00; Bessemer—First Church, W. M. S., home mission 2.00, home mission box 71.28, foreign mission 5.00, orphanage 20.30, church aid 333.80, Miss Hartwell 1.25, Christmas offering 4.90; Junior Society, foreign mission 1.00, home mission 1.00, church aid 23.68; Birmingham—West End, W. M. S., home mission 5.50, Christmas offering 3.85, church aid 188.50; Avondale, W. M. S., desk in Miss Hartwell's Chinese school 15.00, Miss Hartwell 6.25, West End Church 2.00, church aid 87c., gift to pastor and wife 17.50, benevolence 61.53, orphanage 25.20; Sunbeams, foreign mission 5.00; Packer Memorial, L. A. S., ch. aid 20.00; East Birmingham, W. M. & A. S., foreign mission 6.32, Christmas offering 4.28, Miss Hartwell 1.06, home mission 50c., State mission 50c., church aid 26.91; Y. P. S., ch. aid 18.77, S. S. B., 75c., Miss Hartwell 80c.; Sunbeams, Miss Hartwell 1.00, home mission 51c., State mission 1.00; North Birmingham—Second Church, W. M. & A. S., State mis. 3.00, Christmas offering 1.00, home mission 17.00, ch. aid 40.00, orphanage 5.00; Tab. W. M. & A. S., Christmas offering 1.73; Park Avenue, ch. aid (pulpit chairs) 10.00; East Lake, W. M. & A. S., home mission 28.00, Christmas offering 10.00, West End Church 3.25, gift to pastor and wife 12.00; Pastor's Helpers, foreign mis. 4.20, church aid 24.00, orphanage 17.81, incidentals 6.50; Sunbeams, orphan's home 5.00, West End Church 2.00; Ensley, L. A. S., ch. aid 500.91, ined. exp. 23.15, West End Church 7.50, floral offering 5.00, Miss Hartwell's salary 15.00, Christmas offering 4.00, Boys Industrial school 5.00, apostolic 1st (Turkey) 5.00, home for fallen women 50.00, home mission box 75.00; Pratt City, L. A. & M. S., Miss Hartwell 6.25, home mission box 123.10; East Thomas, L. A. S., church aid 35.00; Irondale, L. A. & M. S., orphanage 2.50; Woodlawn, L. A. & M. S., orphanage 19.00, Miss Hartwell 6.25, home mission box 60.00; New Prospect, L. A. & M. S., foreign mission 6.00, Miss Hartwell 5.00, church aid 2.75, Christmas offering 1.65; Trussville, L. A. & M. S., Christmas offering 2.80, Miss Hartwell 2.50, home mission box 43.65.....\$2462 50

BUTLER ASSOCIATION.
 Greenville, W. M. S. Christmas offering 15.15, State mission 4.00, charity 9.30, orphanage 16.75, church aid 66.05, church exp. 5.00, ministerial education 1.10, home mission 14.50, foreign mission 2.30; State mission 5.40; Georgiana, L. A. & S. B., Miss Kelly 2.25; Forest home, W. M. S., Miss Kelly 3.00, Christmas offering 2.00, State mission 1.30, home mission 1.00, charity 5.00, orphanage 8.55, church aid 20.85; Dunham, W. M. S., Christmas offering 4.80, home mission 2.50, church aid 10.00; Sardis, W. M. S., orphanage 15.25.....\$ 214 56

CAHABA ASSOCIATION.
 Newberne, L. A. & M. S., foreign mission 10.00, home mission 76.70.....\$ 86 70

CALHOUN COUNTY ASSOCIATION.
 Anniston—Parker Memorial, W. M. S., Miss Kelly's salary 30.00, State mission 1.00; Y. W. M. S., home mission box 90.00, State mission 35.00; Miss Jewels, boxes to orphanage 13.00; King's Sons, foreign mission 2.75, H. M., (Pinar del Rio Chapel) 1.00, orphanage 2.50, church aid 3.06; B. Y. P. U., foreign mission 18.00; First Church, W. M. S., Miss Kelly's salary 1.50, State mission 3.10; Jack-

sonville, L. W. U., Howard College 5.00, home mission 2.00; Y. L. M. S., foreign mis. 5.00, Christmas offering 9.00, H. M., (frontier mis.) 16.85, Tichenor Memorial 5.00, State mission 5.00; Sunbeams, Christmas offering 1.40; Harmony, L. A. & M. S., church aid 2.00; Y. P. M. S., foreign mission 4.70, State mission 5.00; Oxford, L. A. S., home mission 6.50, State mission 6.50, church aid 8.00, orphanage 30.00; Cheerful Workers, Christmas offering 2.23.....\$ 322 00

CEDAR BLUFF ASSOCIATION.
 Cedar Bluff, L. M. S., Christmas offering 5.51.....\$ 5 51

CENTENNIAL ASSOCIATION.
 Union Springs, W. M. S., foreign mission 10.00, Christmas offering 21.00, home mission box 69.00, Mrs. Rainer, Jr., (missionary with D. H. Marbury) 50.00, Miss C. Rainer (miss. with D. H. Marbury) 50.00, Mrs. N. M. Smith (miss. with D. H. Marbury) 50.00, Miss Nellie M. Russel (miss. with D. H. Marbury) 50.00; Sunbeams, foreign mission 4.20.....\$ 304 20

CENTRAL ASSOCIATION.
 Alexander City, L. A. & M. S., State mission 10.00.....\$ 10 00

CLARKE COUNTY ASSOCIATION.
 Jackson, Sunbeams, State mission 2.66, foreign mission 2.88, home mission 2.66; Thomasville, Sunbeams, Christmas offering 12.00; W. M. S., home mission 1.00, State mission 1.00, foreign mission 1.00, church aid 27.00, orphanage 16.25.....\$ 66 25

COLBERT ASSOCIATION.
 Russellville, Sunbeams, Christmas offering 2.07; Sheffield, W. M. S., Christmas offering 11.00, home mission 6.00, orphanage 3.00, ch. aid 53.50; Tusculumbia, W. M. S., foreign mission 7.80.....\$ 83 75

COLUMBIA ASSOCIATION.
 Ebenezer, L. A. S., foreign mission 1.00, ch. aid 6.25, Miss Kelly 1.10; Columbia, L. A. & M. S., Miss Kelly 10.00; Dothan, W. W. & M. S., Christmas offering 4.80, home mission box 51.25.....\$ 74 40

CONECUH ASSOCIATION.
 Evergreen, W. M. S., Christmas offering 10.00, Tichenor Memorial 31.00.....\$ 41 00

COOSA RIVER ASSOCIATION.
 Sycamore, L. A. S., Pera Chapel (Brazil) 5.00; Sunbeams, Yates College 7.43; Sylacauga, L. A. S., State mission 8.50, foreign mission 3.50.....\$ 24 43

COVINGTON COUNTY ASSOCIATION.
 Andalusia, L. A. & M. S., Christmas offering 30.10, orphanage 17.75, church aid 2.70.....\$ 50 55

CULLMAN ASSOCIATION.
 Cullman, W. M. S., foreign mission 3.00, home mission 1.00, church aid 15.00, Christmas offering 3.00, Ass'n. miss. by Mrs. Price, foreign mission 5.00, Ass'n. miss. by Mrs. P., 5.13; Walter, L. A. & M. S., Christmas offering 58c.; Duck River, L. A. & M. S., foreign mission 3.00, home mission 1.00, State mission 1.00, orphanage 1.00, church aid 7.00.....\$ 45 71

EAST LIBERTY ASSOCIATION.
 Cussella, W. M. S., Christmas offering 15.17, foreign mission 7.00, Miss Kelly 5.25, home mission 1.00, State mission 1.61, Howard College, Co. Ass. 1.00, West End Church 2.80, S. S. B. 1.00, church aid 18.00; Lafayette, Christmas offering 5.75, State mission 10.00; Rock Springs, L. A. S., box to orphanage 13.50; Daveville, W. M. U., ministerial education 3.10, Christmas offering 10.59.....\$ 95 68

ETOWAH ASSOCIATION.
 Gadsden—First Church, L. M. S., foreign mission 19.00, home mission 24.75, church aid 66.81, home mission box 50.00; Sunbeams, Mrs. McCollum's helper 35.00; L. M. S., Miss Kelly's salary 5.00, Christmas offering 10.00; Second Church, L. M. S., foreign mission 5.77, orphanage 5.00, church aid 29.75; Ataula, L. A. & M. S., State mission 18.00, home mission 9.00, foreign mission 9.00, Christmas offering 1.20, orphanage 5.00, church aid 23.25, home mission 35.00.....\$ 341 53

EUFALA ASSOCIATION.
 Clayton, W. M. S., Christmas offering 15.00; New Prospect, L. A. S., Yates College 5.00, Eufaula, W. M. S., Miss Kelly 5.00, Tichenor Memorial 2.00, State mission 5.00.....\$ 32 00

HARRIS ASSOCIATION.
 Girard, L. A. & M. S., church aid 84.00; West Sealé, L. A. & M. S., church aid 12.65; Hurtsboro, L. A. & M. S., orphanage 7.60, church aid 2.75; Phoenix City—First Church, L. A. & M. S., church aid 135.10; Sunbeams, Miss Kelly 2.68, orphanage 27.25, church aid 6.90, ministerial education 7.32; Pittsview, L. A. & M. S., church aid 11.50, orphanage 13.80; Seale, Sunbeams, orphanage, 2.23, Oswehee, Miss Nuckolls S. S. class, Miss Kelly 4.00, foreign mission 18.81; Baby Branch, foreign mission 8.00; L. M. S., home mis. box 108.02.....\$ 497 08

HAW RIDGE ASSOCIATION.
 Enterprise, W. M. U., church aid 25.00.....\$ 25 00

LAUDERDALE ASSOCIATION.
 Florence, L. M. S., Christmas offering 5.50, foreign mission 6.25, home mission 6.25, home

mission box 101.76; L. A. S., home mission 3.75, State mission 2.40, church aid 181.66; Sunbeams, foreign mission 5.20.....\$ 312 78

LIBERTY CENTRAL ASSOCIATION.
 Centerville, Sunbeams, orphanage 10.00.....\$ 10 00

MORILE ASSOCIATION.
 Mobile, St. F. St., W. M. S., Christmas offering 19.00, State mission 19.95, home mission 19.90, home mission box 300.00; Sunbeams, foreign mission (Wm's Me Home) 6.00, home mission (Marg. Home for Miss. Children) 8.80; Palmetto St., W. M. S., home mission 95.40, State mission 4.35, home mission box 125.20; L. A. S., foreign mission 3.50, home mission 3.50, ministerial education 1.00, orphanage 4.85, church aid 165.50; Dauphin Way, W. M. & A. S., Christmas offering 22.10, home mission box 120.00; Bay Minette, Sunbeams, orphanage 5.00; Bayou Le Batre, W. M. S., ministerial education 1.00, church aid 22.58; Vinegar Bend, church aid 180.73.....\$1125 85

MONTGOMERY ASSOCIATION.
 Montgomery—First, W. M. S., home mission 16.89, Howard College 11.67; L. A. S., benevolence 18.50; L. W. Cir., Howard College 17.50, church aid 515.00; Clayton St., W. M. S., foreign mission 15.17, Christmas offering 4.87, home mission 3.47, home mission box 80.00, State mission 3.93; B. Y. P. U., foreign mission 8.70; W. M. S., foreign mission 6.80; Prattville, W. M. S., Christmas offering 16.65; L. A. S., church aid 150.00; Deatsville, L. A. S., church aid 18.70; Fitzpatrick, L. A. S., orphanage 46.65, church aid 20c.; Lowndesboro, L. M. S., Miss Kelly 5.00; Ft. Deposit, L. M. S., Christmas offering 10.44; W. M. S., ch. aid 95c., orphanage 4.70, home mission box 46.83; Tallassee, Tichenor Mem. Soc.....\$1003 47

MUSOLE SHOALS ASSOCIATION.
 Hartselle, L. A. & M. S., church aid 22.70, Christmas offering 2.80; Sunbeams, foreign mission 1.00, home mission 1.00; New Decatur Cen., L. A. & M. S., West End Church 1.00, pastorage 78.70, home mission box 52.00, Mrs. W. G. Curry's S. S. class, Tichenor Memorial 2.74.....\$ 161 44

NEWTON ASSOCIATION.
 Elam, W. M. S., foreign mission 50c., home mission 60c., church aid 85c., orphanage 80c.....\$ 2 55

PEA RIVER ASSOCIATION.
 Elba, L. A. S., Tichenor Mem. 5.00.....\$ 5 00

PINE BARREN ASSOCIATION.
 Furman, (Bethesda), W. M. & A. S., church aid 50.00, orphanage 18.90, Christmas offering 7.30, Mrs. J. W. Cox's S. S. Class, desk in Miss Kelly's school, 15.00.....\$ 91 20

RANDOLPH COUNTY ASSOCIATION.
 Roanoke, Y. W. M. S., foreign mission, 5.00, Bible woman (in China) 30.00, home mission 5.00, church aid 5.00, Howard College 5.00, orphanage 16.00.....\$ 66 00

SALEM-TROY ASSOCIATION.
 Troy, L. M. & A. S., foreign mission 10.00, charity 10.50, home mission box 80.00, church aid 121.00.....\$ 221 00

ST. CLAIR ASSOCIATION.
 Ashville, B. L. A. S., state mission 5.00, Howard College 5.00.....\$ 10 00

SELMA ASSOCIATION.
 Selma, 1st W. M. U., Christmas offering 3.00, home mission 20.00, home mission box 85.00, "Helping Hands" foreign mission 50.00, home mission 5.00, State mission 20.00, orphanage 50.00, ministerial education 30.00, L. A. S., State mission 10.00, orphanage 115.52, church aid 984.10, ministerial education 40.00, Judson Institute, 2nd church W. M. U., to West End church 1.00, Howard College 5.00, box to orphanage 5.50, church aid 38.75; Orrville, L. A. S., ministerial education 10.00, foreign mission 3.85, home mission 3.85, State mission 3.85, L. W. C., Miss Kelly 17.50, W. M. U., Christmas offering 14.10, ministerial education 2.10, Yates College Shanghai 50.00, home mission 5.00; State mission 5.00; Sunbeams, foreign mission 3.20; Carlowville, L. A. S., foreign mission 6.55, S. S. State mission 1.43; Town Creek, L. B. S., Yates (Shanghai, China) 2.80.....\$1617 10

SHELBY ASSOCIATION.
 Montevallo, W. M. S., Xmas offering 6.00, foreign mission 27.00, orphanage 20.00, church aid 51.25; Columbiana, W. M. S., foreign mission 4.00, orphanage 45. Miss Kelly's sal. 3.00.....\$110 70

TENNESSEE RIVER ASSOCIATION.
 Fackler, Sunbeams, State mission 2.00; Scottsboro, W. M. S., Xmas offering 2.10, orphanage 17.75, ministerial education 5.00.....\$ 26 85

TUSKEGEE ASSOCIATION.
 Opelika, W. M. U., home mission box 127.00, home mission 3.52, State mission 3.00, foreign mission 1.20, orphanage 1.50, Associational mission 14.20; Sunbeams, Associational mission 5.00; Willing Workers, orphanage 35.00; Auburn, W. M. & A. S., home mission box 41.20, W. M. U., orphanage 12.10; Society Hill, W. M. U., home mission 1.00, state mission 1.00, Howard College 64, orphanage .50; Tuskegee, W. M. S., Miss Kelly 12.05, home mission 30.70, state mission 8.60, church B. & L. F. (T. M.) 9.00, Xmas offer 19.45; L. A. S., church aid 56.35, orphanage 43.65.....\$ 436 66

IS HOWARD COLLEGE BEGGING?

In his article on "Howard College Endowment" Brother Moncrief alluded to the College as begging. Is it a fact that this grand old Institution is a beggar? This is news to some of us.

When the Convention met in New Decatur three years ago the denomination through her representatives gave instructions for the Howard to be placed on the Calendar of Collections along with the Orphans' Home, Ministerial Education and Missions. The offering was to be known as the Christian Education Fund. A few years before that the same instruction was given with reference to the Orphans' Home. No one thinks of calling the Orphans' Home a beggar. The same instruction was given to the Board of Ministerial Education. I have never heard anyone call that Board a beggar.

What about the Mission Boards? When Dr. Willingham sends appeals to churches all over the Southern States asking them to put forth one united effort in carrying out the instructions of the denomination to the Foreign Mission Board is he considered a beggar? When the Home Board is instructed to strengthen the forces on the fields and open new ones, is Dr. Gray looked upon as a beggar because he calls on the brethren to furnish means to carry out their own instructions? What shall I say about our own beloved Crumpton whose name is a household term among Baptists in Alabama? The Board of State Missions is instructed to look after the work in Alabama. Can the Secretary be called a beggar because he appeals to the churches for funds to carry on the work?

Then why call the Howard a beggar? How could such a thought get into the mind of anyone? It doesn't sound right to one who loves the College.

The Howard is giving about \$2,500 every year in the way of free tuition to young preachers. Does that count for nothing? Who is it that is asking for that? It is not the young preachers. When you carry the subject to its last analysis it will be seen that it is the denomination asking for it. Did I say it was given to the young preachers? I don't know so much about that. They go out to serve others. It looks more like a contribution to the denomination, but I shall not call the denomination a beggar, because Howard College don't have to be begged to do noble things.

Again, ministers of the Gospel pay only half tuition for their sons in the College. Who asks the College to do that? The ministers haven't asked for it, nor have their sons done it. It is the denomination that is asking this noble Institution to give about \$3,000 every year in free tuition to young ministers and half rates to sons of ministers.

There are about 1,300 Baptist preachers in Alabama and only nine of them have sons in the College this session. Are the preachers in Alabama not educating their sons? If they are it is being done at other schools. Brother minister, there is no other school in Alabama where your son can receive a better education than he can get at Howard. In addition to that he will go away from there with a spirit of denominational loyalty that he can't get

in any other school. It is true that among the 1,300 preachers in the State there are some unmarried and then in some homes there are no sons to educate, but there are many boys in the homes of Baptist preachers that can and ought to be in college. We ought to take advantage of the reduction in tuition and make every sacrifice necessary to get our boys there, and while we are doing that, keep the College before others. I don't believe a preacher is a true man if he accepts what the College offers him for the benefit of his sons and at the same time makes no effort to get others to send their sons there. Brethren, from my standpoint, I would be dishonest. You may speak for yourself. In all our denominational work Howard College ought to be kept at the front because her graduates go out from her walls as friends of every object fostered by the denomination. To increase the patronage means to strengthen the mission cause in Alabama and to add to the number of friends of the Orphans' Home. Our young preachers go out from there to fill pulpits in the country and in the towns, and they never fail to keep the mission of the Church before the people. The relation of Howard College to our denominational work makes it clear to my mind that no church in the country or city can afford to call a pastor to be their leader who will not be loyal to the College. The school has a host of friends in the State. If any are sleeping let them wake up.

I live in sight of the College and see the boys every day. It often reminds me of a home, because they are so quiet and orderly. In a large number of boys you will occasionally find one who is immoral; but the College is not to be blamed for that.

If you have no discipline in your family don't hold the College responsible if your boy is not what you think he ought to be when he goes away. If a father sets a bad example before his boy by drinking and that boy is sent home from College because he drinks, whose fault is it? It is a great blessing to some boys that they are separated from their homes and brought under the moral influence that prevails at the College. I don't believe that a boy who is under the proper government in his home will go away from the College a worse boy than he was when he came.

When I think of Howard College with such a man as Dr. Montague at the head of it, and the strong faculty he has around him, I can predict nothing but a bright future for the school. The College has a right to expect the support of every Baptist in the State. Don't forget it. Let us be as true to the Faculty as they are to us and our sons.

East Lake.

J. M. McCord.

According to the latest statistics there are in Hungary 707,472 Jews; 451,209 speak Hungarian as their mother tongue and 223,488 German. At the Budapest University, among the 5,708 students, there were 2,000 Jews, of whom 1,224 belonged to the legal faculty, 408 to the medical and 373 to the philosophical faculties.

Money in the Country.

Country people who have money cannot keep it in a place so unsafe as their own houses. It is liable to burn up and is a temptation to robbers.

The safest place is in some sound and conservative bank of large capital like the

BIRMINGHAM TRUST AND SAVINGS COMPANY.

You can have an account by mail. Send us the money, we send you the pass book receipted, and owe you interest.

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What about the woman in the case? She has a thousand and one during her long busy day. But blessed indeed is she who has a piano or organ that she may play her cares away. We are offering a beautiful nearly new Chickering piano in exquisite mahogany case which cost \$600.00; our special price for immediate purchaser, only \$350.00. Terms to suit.

We offer the easiest method of piano purchasing of any house in the State. Our prices are lowest because we are manufacturers and our volume of business is greater—having four stores. Our selection is greatest because we are exclusive agents for sixteen different makes. Our terms are more liberal because our trust in you is greater and we are able to give you longer time than most of the small retail dealers. Send for catalogue and prices. We will deliver any instrument you may select to your home free of charge.

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EDUCATIONAL AWAKENING.

We thank God and take courage when we see the quickening interest of all classes of our people in education. That this revival may spread to every home in every neighborhood from Tennessee to the gulf may well form an important part of our prayers.

The fact that in the list of States and territories Alabama stands at No. 47, when ranked by the intelligence of white citizenship is reason enough to add fervor to the prayers and zeal to our work.

But even so, education is not the chief thing we need. The men who regard the 2,300,000 illiterate voters of the nation as our chief danger because of their defenseless condition in the hands of demagogues, do not stop to consider that the very worst political situations in America are found in the most intelligent centers. This is not because the minds of the masses are trained, but because their hearts are polluted. Culture, education and refinement are all to be earnestly sought for, but those who think these things have power to preserve a nation are but little acquainted with the human soul and its inner history.

If America has a fetish it is the public school. If there be one particular institution to which our leaders look for the solution of all our problems this is it. It is the center of the educational revival wave now sweeping the State. Let it be strengthened. Let its work be extended to every neighborhood, and its sessions every where lengthened to a full scholastic year. We go so far as to favor under certain limitations a law for compulsory education, but if the people are saved they must be born again. If the nation endures the hearts of its citizens must be clean. Education is good. Regeneration is essential.

"CONFESSION" WITHOUT BAPTISM.

The invitation to "confess Christ" given the unconverted by many of our best pastors and evangelists has always seemed to us to be full of danger, unless the confessor meant enough by it to be received into the church and baptized upon that profession of faith.

The whole thing has appeared to us to be based on false principles, and the after history of many such confessions has been anything but reassuring. Dr. White of Atlanta, says that 1600 "confessed Christ" as a result of the Y. M. C. A. work in that city last year, and of that number only 78 united with the churches. He says of the 3,000 who "signed cards" during the recent great revival in that city accepting Christ as their Saviour, not more than 300 have joined the churches.

A story so remarkable that we could

hardly give it credence, but for the high source whence it comes, tells of a revival in a Southern city in which 500 signed cards stating their full surrender to Christ, giving name and address, and yet at the close of it all not one of the number was baptized into the fellowship of any church.

Perhaps these are unusual cases, but we could mention others of similar character. In some communities there is a distinct third class standing between the unsaved sinner and the church members. They are those who under appeal from the pulpit have "confessed" and stopped right there. Thereafter, no appeal to the church ever reaches their consciences, and exhortations to the unsaved pass them by without possibility of application.

Christ is not only Saviour, He is Lord and King. He asks and expects prompt obedience to His every command, and declares that such obedience is the test of love for Him. And it is a fair test. If we love Him we will keep His commandments. The keeping of them does not save the soul, but the saved soul is sure to obey where obedience is possible.

And now we speak softly, for it is given to no man to judge; but unless circumstances of a very peculiar character made baptism and church membership inadvisable (not to say impossible) we can set very little value on a faith that stops short of full and complete obedience.

We do not wish to criticize the action of many brethren who are wiser than we, but some how it seems to us like discounting the Lordship of Christ to offer any sort of compromise or half way house. Maybe we are wrong, but we cannot help believing great mistakes are made in this very important matter. In union meetings and Y. M. C. A. work the sinner cannot be carried at once beyond the point of confession, but even here he should be urged to make no confession at all unless his mind is definitely and fully made up to follow his Lord all the way and seek baptism at his first opportunity. Here again, not because baptism is needed to save, but because a vital saving faith will not be satisfied till it fruits in obedience. Love, true love, does not ask "How little can I do and yet be saved?" Love, true love, only wants to know God's will to do it and seeks to know "how much can I do for the glory of Him upon whom my heart is fixed?"

We do not think the trouble arises from the "craze for members" of which we hear so much about now-a-days. The average pastor is not as crazy about that as some writers would have us believe. The trouble probably comes from an eager desire to have each individual soul take some sort of stand for Christ—a desire so strong that the sinner is taken into a half way house in hope that some day he may be induced to go to the end.

Now and then if it is our privilege to hold meetings with neighboring pastors, and we vastly prefer having one saved soul with a clear cut, definite experience of grace that leads into the church as a matter of course, than to have a dozen floating around with

nebulous notions, beginning their Christian life (if it be Christian) in open disobedience to their Lord's plain command.

A PRAYER FOR AN ERRING GIRL.

"Seated at a table in a restaurant the other evening, talking with a friend, he suddenly broke off in the middle of a sentence, and when I looked at him to see what was the matter, I saw him looking earnestly at a young lady who was just leaving one of the tables. It needed but a glance at her haggard, painted face, to tell the manner of life she was leading. As she and a companion left the room, my friend, with a deep sigh and tear-dimmed eyes, turned to his meal. But he did not eat, neither did he talk any more. As we went out on the street, he suddenly gripped my arm, and said: 'Two months ago that girl was a beautiful, true girl, and now she is lost, unless Christ saves her,' and then he looked upwards toward the heavens and said: 'Lord Jesus, save that poor girl from hell. O Lord, who lovest souls, by some means, encompass this poor soul by Thy grace and power and save her.' I am not easily moved, but I confess that the tears came into my eyes, as my friend thus called upon the 'Friend of sinners' to save a woman that was a sinner. In all the city, perhaps, there was none who really cared for her, but this man on the crowded streets, was so moved at her danger that he could not keep still, but must try to move heaven on her behalf. I wonder if his prayer will be answered."

God bless the men and women who are trying to establish a home here in Birmingham for the unfortunate women who are treading the streets of despair, or sitting in the seats of sin or lying in the chambers of iniquity.

A WORD ABOUT OBITUARIES.

Brethren who send in obituaries with over one hundred words without enclosing one cent for each word above that number ought not to get mad when we cut them down to 100 words. We earnestly ask the pastors to bear in mind that we publish one hundred words free.

In the last issue of the Religious Herald the following paragraph appeared: "My! I didn't know you charged for publishing obituaries. If you let me off this time I'll never write another one." And yet the business notice of the paper has appeared at the head of the first column, on the first and eighth pages, every week time immemorial. If we did not charge for publishing obituaries probably we would not publish much else."

And furthermore it keeps the following notice standing each week in its bulletin: "Obituaries and resolutions of every description not exceeding fifty words inserted free; for each word over that number a charge of two cents will be made."

And yet we frequently give offense by refusing to print more than 100 words free and are criticized for making a charge of one cent for extra words.

EDITORIAL PARAGRAPHS.

The Studies in the Old Testament begun in last week's paper by Rev. J. A. Hendricks promise to be of great help to those who care to take the trouble to follow him in his studies.

Bulletin No. 130, on the Tests of Varieties of Cotton by J. F. Duggar, Director of Agriculture at the Alabama Experiment Station of the Alabama Polytechnic Institute, Auburn, is filled with interesting and helpful matter to all cotton producers. Brother Duggar stands high in his profession.

At last it seems that our strenuous efforts to get our men of talent in Alabama to write for the Baptist is about to be rewarded. With this issue we announce the names of several who have decided to put their thoughts on paper for the benefit of our readers and there are others who have signified their intention to join us in trying to improve the paper.

Union Theological Seminary, New York, has just received a gift of \$1,100,000 from an un-named donor. The money will be used to move the Institution from its present crowded city quarters to a new site on Riverside drive. We believe had the un-named donor given Union one million and Howard one hundred thousand he would have gotten better dividends on his gift.

We are glad to learn that a number of strong denunciations of public dances have lately proceeded from Catholic authorities in various parts of the country. Father McEnroe, of Mahanoy City, Pa., has just issued a stern warning to parents to keep their girls away from such entertainment and also away from such places of public employment as hotels, etc.

Joseph Pulitzer, who announced in 1903 that he would donate \$2,000,000 to Columbia university for a school of journalism, has decided that the school shall not open until after his death. He says he wishes the faculty of the new institution to be entirely free so that the school will not suffer from possible personal, political or professional prejudices, as it might while he is alive; and furthermore the ideal man for the head of the school in the meantime may come forward, he hopes.

At the last Ministers' Conference Rev. A. C. Davidson, D. D., delivered a talk which was pregnant with thought, on some of the burning topics of the day. He was unanimously requested to furnish the daily papers with a synopsis for publication, but declined, as he had only spoken from notes. After strong urging on our part he has consented to elaborate his theme and furnish the readers of the Alabama Baptist with a series of papers on subjects which touch very closely to our social life. We will present the first article of the series in our next issue.

Following close upon the recent statement of Robert Hunter that 70,000 New York children go to school hungry, Miss Eva Booth, head of the Salvation Army in this country, has

established several breakfast centers on the East Side where children are receiving food each morning. Superintendent Maxwell says Mr. Hunter's figures understate rather than overstate the true number of hungry children.

If any of our subscribers fail to get their papers, they will favor us by so informing us. We want you to have your paper.

BROTHER CRUMPTON FRIGHTENED.

I am really frightened, brother editor. A railroad man came to see me the other day to talk about the trip to Kansas City in May to the Southern Baptist Convention. I see in the last issue of the Alabama Baptist what Bro. McCConnell announces about the hotels at Kansas City. I didn't dream the time was so close upon us. What alarms me is: the Convention is so near and the Baptists of Alabama are so far below the amount we have fixed for Home and Foreign Missions. When this is read we will have only NINE WEEKS.

Brethren, pastors, won't you lay hold? We are many thousand dollars behind. There is no need for discouragement. We can succeed if we move now. Delay is dangerous. I know our missionary women will do nobly. God bless them, their hearts are already stirred, they are always at work. Every Sunday School ought to be heard from.

At least two great collections ought to be taken by every church. The \$50, \$100, \$200, \$500 and \$1,000 men must be found. We have them and God can touch their hearts if we ask Him and then approach them.

W. B. Crumpton.

HIT 'EM AGAIN, BROTHER MONTAGUE.

For politeness, the President of Howard College cannot be excelled. It shines forth even in his letters to the papers. How pleasantly he takes off the brethren who will not answer his letters! They richly deserve rougher handling; but our sweet-spirited President applies the knife so gently I fear the brethren will not feel the skinning. It is simply mean for the brethren to treat one of the denominational servants so.

I am somewhat of a letter writer myself. Of course I write thousands to which I do not expect to get an answer. Some good brethren, however, respond even to these, showing how keenly alive they are to the interests committed to me.

If the brethren only knew how crushing it is to one of their servants to be treated with silent contempt when a matter, much on his heart, is submitted to them, they would do better.

But whether they answer or not, the letters must be written. God is using them often in ways we know not of. On my desk now, are letters from brethren, to whom I had been writing for years, to no purpose. At last the ice is broken, and here before me lie their letters, with "God bless you and your work," at the close.

W. B. C.



WORK IN THE HOME.

It is not an easy matter for a girl who has led an idle life through indulgence in sin to fight her way back into respectability by means of actual manual labor, but our methods allow of no compromise with the principle that salvation and work are the two antidotes for evil. The girls remain in the Homes from four to six months, during which time they take their turns at being on the housework, in the kitchen and in the workroom, and though we do not in any sense attempt the work of ordinary training homes for servants, yet it is an unquestionable fact that the large majority of our girls are much better fitted to take positions when they leave our doors than when they came in. Salvation is profitable for all things, even for scrubbing floors or washing windows, and the girls are made to understand that for their share in the financial responsibility of the Homes they are to smash the least possible number of dishes and to keep their sewing as clean as they can.

The needlework is the only factor of the Home life which can be written down on the credit side so far as money is concerned, and though we can never hope to be self-supporting through it alone, yet the effort is made constantly and conscientiously to swell this little stream of income to its utmost limits.

There can be no question as to the greatness of the need; it speaks out in the faces of the young girls who go through their necessarily short lives with the marks of moral and physical death stamped on their foreheads—speaks with silent eloquence greater than that of words.

You can help by taking your next servant from the Home, thus giving some repentant girl a fair chance to redeem her character. There is also, in connection with our Headquarters, a registry office for girls of good standing, many of them being Salvationists.

You can help by prayer. If you can do nothing else you can do this, while, if you pray faithfully and earnestly, it will probably lead you on to do something else, and open your eyes to hitherto unsuspected ways of working.

You can help by sharing the work. There is a great deal of variety offered in the ways of working already suggested, but it is just possible that, through one cause or another, they all seemed closed to you, just possible that you have read one after the other and have

said to yourself conscientiously, at the end of each, "That is not God's plan for me." Perhaps He has closed all other gates against you in order that you may see more clearly the wide, open door of personal service. The need never was greater than it is to-day for women of common sense and uncommon self-sacrifice, for women who are prepared to swear to their own hurt, and change not. Will you ask God honestly whether this may not be His appointed path for you, remembering that if He has called you to this work, then He will hold you accountable for the souls of those whom He meant you to help to lead to Him?

TWO SINNERS.

By Ella Wheeler Wilcox.

There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart
keep quiet

When the blood is a river that's running riot?

And boys will be boys, the old folks say,
And the man is the better who's had his day.

The sinner reformed; and the preacher
told

Of the prodigal son who came back to the fold.

And the Christian people threw open
the door

With a warmer welcome than ever before.

Wealth and honor were his to command,

And a spotless woman gave him her hand.

And the world strewed their pathway
with blossoms abloom,

Crying, "God bless lady! and God
bless groom!"

There was a maiden who went astray
In the golden dawn of her life's young day.

She had more passion and heart than
head,

And she followed blindly where fond
love led;

And love unchecked is a dangerous
guide

To wander at will by a fair girl's side.

The woman repented and turned from
sin,

But no door opened to let her in.
The preacher prayed that she might be
forgiven,

But told her to look for mercy—in
Heaven.

For this is the law of the earth, we
know:

That the woman is stoned, and the man
may go.

A brave man wedded her after all,
But the world said, frowning: "We
shall not call."

—By permission of W. R. Hearst.

The Harpers are publishing an important volume throwing light on the tendencies of the German nation to expand, and incidentally check England's growth, by combining with all German-speaking peoples in one Pan-Germanic League.

B. Y. P. U.

STATE PRESIDENT VESEY HAS SOMETHING TO SAY AGAIN.

Remember "Howard College Day," Sunday, March 5. Our Secretary, Mr. H. B. Wood, has made an effort to supply each B. Y. P. U. in Alabama with envelopes, in order that you may give something to assist in paying off the pledge made to Howard College. We sincerely trust every member will give something. Every local B. Y. P. U. Yes, and each member of it is responsible for a part of the one thousand dollars pledged. At the last Convention at Huntsville we agreed to pay five hundred by next April. Of that amount we have paid only \$184.56, leaving a balance due, to be raised within the next six weeks, \$315.44. Let's do our best and raise it.

Don't repudiate an honest debt.
Rally to Howard College.
Stand to your promise.
Make President Montague happy.
Make your arrangements to go to Bessemer April 5-6.

Talk up your Union, don't talk it down. Be sure you do not talk it to death.

B. Y. P. U. Get a move on you, six weeks until State Convention at Bessemer.

Don't forget "Howard College Day," Sunday, March 5.

While a young reporter was interviewing Dr. Chapman in Denver his parting words to him were these:

"Remember that you are a Christian and each day remind someone else of the fact; put in a good word for Christ with everyone you meet. When Christians realize this and live up to it there will be little need for evangelists of my kind. For all men, all women, all children, will be evangelists, just as God intended. Good-by."

Here are good suggestions as to the way in which the junior boys may help in social gatherings:

One way is to be willing to take some part in the program, and not ask to be excused. Sing, play an instrument, or do what you can.

Sit near the front and pay attention to the program.

Don't take a back seat and make fun of those who take part.

Help the bashful boys by looking after them and making them feel at home. Introduce them to others, and put yourself out a little to help them have a good time.

Don't go off in a corner with your special chum and break the party up into groups, but keep everything moving and everybody interested.

Be a gentleman at all times.

The Shah of Persia has odd ideas of geography. He wished to visit the United States, but gave up his plan when he learned from Minister Griscom that he could not go all the way by the Siberian railroad and that it would take more than one day to cross the Atlantic.

WONDERFUL CURE OF SORE HANDS

By Cuticura After the Most Awful Suffering Ever Experienced

EIGHT DOCTORS

And Many Remedies Failed to do a Cent's Worth of Good

"I was troubled with sore hands, so sore that when I would put them in water the pain would nearly set me crazy, the skin would peel off and the flesh would get hard and break. There would be blood flowing from at least fifty places on each hand. Words could never tell the suffering I endured for three years. I tried everything, but could get no relief. I tried at least eight different doctors, but none did me any good, as my hands were as bad when I got through doctoring as when I began. I also tried many remedies, but none of them ever did me one cent's worth of good. I was discouraged and heart-sore. I would feel so bad mornings, to think I had to go to work and stand the pain for ten hours, I often felt like giving up my position. Before I started to work I would have to wrap every finger up separately, so as to try and keep them soft, and then wear gloves over the rags to keep the grease from getting on my work. At night I would have to wear gloves; in fact, I had to wear gloves all the time. But thanks to Cuticura, that is all over now.

CURED FOR 50c.

"After doctoring for three years, and spending much money, a 50c. box of Cuticura Ointment ended all my sufferings. It's been two years since I used any, and I don't know what sore hands are now, and never lost a day's work while using Cuticura Ointment."

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Sold throughout the world. Cuticura Resolvent, 50c.
In form of Chocolate Coated Pills, 25c. per vial of 50.
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Field Notes.

Alanthus.—The Big Bear creek Association is improving. It paid more money to Home and Foreign Missions at its last meeting than common. My meeting at Pleasant Site Christmas was above the average, there being a goodly number of people from Texas, Indian Territory and other parts of the world visiting relatives and friends in that part of the country, who honored us with their presence. I am trying to pastor three churches this year, preaching only once a month, Saturday and Sunday, at each appointment. The Baptists in Northwest Alabama are not as much missionary as they ought to be. The churches are small and financially weak, and not enough mission doctrine is taught among them. We think that there is too much fuss these days about the Foreign Mission Board and the gospel mission plan. Baptists ought to be united. It looks very much like Campbellism to hear of Baptists challenging one another to debate on Scriptures.

Southside Church, Montgomery, rejoices in the fact that she again has a real live pastor in Rev. Eldree M. Stewart, who was called January 8th and was officially installed February 5th. At the evening service on last Sunday a welcome service was extended the new pastor in which brethren Stakely, of First Church, O'Hara of Clayton Street Church and B. L. Moore, of the Perry Street Methodist Church participated, all uniting in hearty words of welcome to our new pastor and his consecrated young wife. When Brother Napier, who had served us so efficiently and faithfully for the short period of five months, resigned to take up the work in the foreign field, some of us were almost disconsolate and knew hardly which way to turn, but under the influence we trust of the Holy Spirit we were directed to Brother Stewart, consequently feel that we have the right man in him. Brother and Sister Stewart have already endeared themselves to us by the manner in which they have taken hold of the work. They find a united body of 175 members who are ready to co-operate in every good word and work, hence we predict a long and successful work for them in this field. May God re-consecrate both pastor and people and fit them for the duties lying out before each.—Geo. W. Ellis.

Reform.—We are moving along very nicely in the Union Association with the work of our Master with the exception of Brother Long's former field which is still without a pastor. This field has been offered to Elder H. T. Camp, pastor of the Second Baptist Church of Columbus, Miss. The saloons of Gordo and beat have been abolished, so we have only three saloons in the county—Carrollton, Pickensville and Rivenna. God speed the day when the demon will be driven from our county and State. We hope that every Baptist will remember Bro. Crumpton's letter on the liquor traffic and pull together for the accomplishing

the same. We regretted very much to see Elder H. M. Long leave for his new field of labor at Newport, Ark., but trust that the work there will prosper under his pastorate as it did here. Rev. D. O. Baird, the oldest preacher in the Association, is as vigorous and actively engaged in the work as a young preacher twenty or thirty years old and has been for several years, and is now, pastor of six churches. He has two churches which he has been pastor of for about fifteen years. He is now about seventy-two years old, and is always found at his post if not providentially prevented. Elder J. W. Dickenson is doing some splendid work in this Association. It was the writer's pleasure to assist him in some meetings, and I found him to be a true yoke-fellow. Brother Peden is pastor of Fellowship, Bro. J. M. Mills, who is the beneficiary of Union Association is in school at Stansel, and has the care of four churches. We congratulate the people of Stansel in securing Prof. Harper of Columbus, as their teacher. The brethren need not be uneasy about Brother Mills, for Brother Harper is one of the Howard College boys. Rev. J. M. Cocks is doing a good work in the Association. Elder J. L. Ray, father of Brother Ray of Selma, is getting along nicely erecting a new house of worship at Raliegh. The Baptists of Enon have moved their church to Alisville and are building a house of worship there. I am glad to note the continued improvement in the "Alabama Baptist." God bless you in the Work!—G. W. Kerr.

JAMES BERRY HARBUCK.—Nov. 12, 1851, Dec. 3, 1904. "Where with all shall a young man cleanse his way?"

James Berry Harbuck chose the wise way when he rose from his burial with Christ in baptism Oct. 23, 1899. He put on the full armor of God, and the way was cleansed before him. Though but a youth of 18, he became a valiant soldier of the Cross, strong, honest and faithful he won his way. His life was a success, and he was an honor to his church, his family and his country. When the message came over the wires, "Berry Harbuck is seriously injured in the oil mill at Outhbert, Ga.," the whole community grew sad, and when the noble boy (boy to us who loved him, strong man to his co-workers) was laid to rest in Oak Grove cemetery under garlands of flowers the community felt a sorrow seldom seen in this world. The heart of his friends went out in sympathy to the father he honored in life and who was crushed by his death. To his devoted mother and sisters the deepest sympathy was extended, and for the little brother our hearts grew sad. He is gone, the noble and the true! Gone beyond all grief and pain. He was taken while the glory was yet in the morning clouds and he was spared the toil of the heat and burden of the day.

"A useful life has ended, a sweet spirit is at rest; His dust with dust is blended, sleep true heart for it is best."

H. H. O.

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"I THINK IT IS YET UNTOLD."

I noticed some time since a brother asked the question as to why so many churches are without pastors, and vice versa, so many pastors without churches. I notice there is a difference of opinion; but the leading thought seems to be that the pastor must have a call from a church that is in perfect peace, and that will agree to pay him a stipulated salary; and the church must have a man who is up-to-date in every respect, his education must be complete, and followed by a special course in the Seminary. This is not my view of the situation at all. Hence I have decided to write.

I know a pastor who is about fifty years of age, who never had any advantage of college, and very little opportunity in public schools. He is not a polished man by any means, but he has charge of four country churches. Why is this? Because he has an enterprising spirit about him, and he is in the work for what there is in it to the lost and ruined men, and not for the dollars and cents; and yet his churches remunerate him well for his service. And there are others of like spirit if you will look out among the great host that God has called to carry his glorious message.

And I know other men whose opportunities have been far superior, and who are better able to preach, and yet they have no churches. Why is this? Ask the brethren in their locality and the answer will be, "He is not in sympathy with missions," or "He is an opposer to everything that is fostered by our denomination that is of an enterprising nature." We see from this, that if the preacher would be fitly in his place, he must be willing to do himself and encourage others to do.

Some of our churches are going forward to the furtherance of the Gospel, and can't afford to have a man preach to them who will oppose the best ways and means of getting the Gospel to those poor benighted people in heathendom.

Brethren, let us as preachers awake to what it is to preach the Divine Word of God's grace, and endeavor to preach it to the glorying of God's name, and the salvation of those who are lost in sin. And let us strive to the furtherance of the Gospel among those who are ignorant of its power, and thereby gain souls for the Master. Then when we come around the dazzling throne of God's glorious Kingdom bringing our sheaves with us, we will but have the more to bring to His glory.

The churches: Why are they without a pastor? We might assign various reasons, but we will mention two or three. One is, so many of our churches want a man to preach without remuneration, thinking if they can go to hear he can go to preach. This is not the way to reason this matter, for many are the dark hours spent by the preacher in preparing himself for the expected work, when his physical and mental powers should be at rest. If a brother or sister should chance to read this who has the idea that the preacher should preach for nothing, turn with us and let us read from First Corinthians, 9th chapter, and 7th and 14th verses.

Another, our churches lack in strict discipline, and I think churches can be too rigid, but most of our churches need purging more or less, and we dread the thought of purging, it makes us so sick. Sometimes it makes the church very sick, but afterwards it is in far better condition. Don't think that I am in favor of excluding everything that doesn't lead perfect lives, for if you did you would get pastor and all. The Word says "If a brother be overtaken in a fault labor with him," and always do it in a spirit of love; and especially if he be young give all the time and persuasion that is possible, and likely you will gain the brother. Sometimes we fear to discipline a brother because he is strong financially, and it might weaken the money question. Sometimes lest we might offend his relatives. This should not be, for in these things we are working for the Master and should fear Him only. We should deal with our brother in the flesh just like we would with a stranger, for it is for Christ's sake.

And last but not least the laity of the church is too careless about going to church, especially on Conference days. How many of our churches have male members who never enter the church door from one pastor calling to another! This is a great reason why our churches are pastorless. We will stir up our force and give the pastor a good strong vote and go home to await next pastor calling, seemingly we think that is all we have to do, and we discharge our duty well. The pastor is notified of the call and agrees to come on a set day, to meet only three or four good sisters and two or three of the faithful brethren. He inquires as to the strength of the church and finds a large membership enrolled, and so few out to meet him, he feels that there is something wrong; and he decides that he is not the man for the place. The small salary, the lack of discipline, and so few to attend the business meetings, discourage him and he rejects the call, or if he accepts the call it is only a short time until he is so overcome with discouragement that he must resign.

Brethren, let us pay our pastor, watch after the good discipline of our church, and attend the business meetings more, and we will have a good pastor and our pastor will have a good church. Success to the paper and the great work. I. W. Inzer.

A man with a celluloid nose created intense excitement, the other day, on the "Boul Mich," in the Latin Quarter, Paris. He was lighting a cigarette when his nose became suddenly ignited, and it and his beard were soon on fire. The man jumped about the boulevard in pain, and was carried through a horrified crowd to a chemist's shop, where the extraordinary conflagration was extinguished. It was then found that the man had a celluloid nose. His real nasal organ had gone under in a street row, and he went to a flesh patcher for an artificial nose. He had been supplied with a celluloid instead of a horn proboscis, and hence his mishap.—Ex.



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Administrator's Notice.

State of Alabama, Jefferson County, in Probate Court, Feb. 2, 1905.
Estate of Andrew Banholzer, deceased.
This day came John C. Forney, Administrator of said deceased, and filed his application in writing and under oath, praying for the sale of certain real estate therein described, and belonging to the estate of said deceased, for the purpose of division between the heirs thereof, and alleging further that John Banholzer, residing at Sewanee, Tennessee, and Kasper Banholzer, residing at Tracy City, Tennessee, are non-residents of this State.

It is ordered that the 15th day of March 1905, be set as a day for hearing said application, and the testimony to be submitted in support of the same. It is further ordered that the notice of the filing of said application and the day appointed for hearing the same, be given by publication once a week for three successive weeks, in the Alabama Baptist, a newspaper published in this County.

S. E. GREENE, Judge of Probate

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THE SUNDAY SCHOOL REVIVAL.

Robert H. Tandy.

The last decade has been a period of remarkable change and of gratifying progress in almost every line of Christian activity. There has been a marvelous increase in mission contributions, a decided awakening upon the subject of Christian education, a more determined effort in the cause of Christian temperance, and a renewed interest in evangelism. But, of all changes of the last ten years, there are few, if any, more far-reaching in their results, or that will bear richer fruit in eternity, than the quickening of interest in Sunday school work. About two years ago, it was my privilege to attend a Pastors' Sunday School Institute in Louisville, which, I believe, was the first of its kind ever held in this country. As I sat in that splendid assembly, and listened with eager interest to the spirited discussions of many perplexing Sunday school problems, and when I observed that the assembly was composed of the flower of the ministry, from the leading denominations of seventeen States, I felt that it was the dawning of a new day for the Sunday school. And now, as I note the many signs of Sunday school progress, I am convinced that the golden day of Sunday school efficiency has arrived.

The evidence of this fact is seen in the better equipment and increasing usefulness of the Interdenominational Sunday School Association. The State and County organizations are, now, more complete and more efficient than ever before, while the annual meetings of these organizations are attracting much attention and are increasing in interest, with every passing year. Besides, the Interdenominational Association is employing a large number of Sunday school experts for field service, many of whom are having phenomenal success in kindling fires of Sunday school enthusiasm.

Then, too, it is especially gratifying to observe the progress of this Sunday school revival in the activities of the various denominations. The denominational paper has awakened to the fact that the Sunday school question is a living question, and special columns are being furnished for the news of the Sunday school world, and the discussion of Sunday school problems. The Publishing Houses, which furnish our Sunday school literature, are enjoying an unprecedented era of prosperity, and are girding themselves for larger things because of the radiant outlook of the future. While the Sunday school is claiming a larger share of time and thoughtful consideration at the annual gatherings of religious bodies; and, in many instances, efficient men are being employed for active field service.

As a result of this increased activity, we find a great improvement in the Sunday school condition. It is now a very slothful church that cannot afford a Sunday school of some kind, while the village and town churches have much better schools than they had a few years ago. Home Departments and Cradle Rolls have been added along with some systematic arrangement for looking after the absentees. In many of our city churches, the improvement

is even more marked. A little systematic effort has brought such large crowds to Sunday school that many church buildings have been inadequate to accommodate them. So annexes and additions have been added, while in some places separate buildings have been erected to provide for the rapidly growing school.

In this tidal wave of Sunday school enthusiasm, there is no force more prominent and no agency more active than our own Sunday School Board at Nashville. Our fathers were doubtless building more wisely than even they knew, when they reorganized the Sunday School Board and started it upon a new career, with a determination that it should live. For it stands, not only as the pride of the whole denomination, but as one of the mightiest factors in the development of our denominational life. It has a future, the possibilities of which not even the most sanguine can discern.

Besides the stream of blessings, which the Sunday School Board carries to needy fields, through its mission contributions and book donations, it must be recognized as the foster-mother of the Baptist Sunday schools of the South. The Board, too, is very zealous in the interest of its large and growing family of children, and is giving them the best the land affords. It furnishes a literature, second to none in all the realm of Sunday School publications, and supplies hundreds of schools with this same excellent literature free of charge. Three Field Secretaries and one Sunday School Missionary are now being sent out by the Board. They are truly men of God, and work with a systematic earnestness to implant a desire for better Sunday schools, wherever they go. As a result of their work, there has been a tremendous quickening in the Sunday school life of our Convention. But, perhaps, the master stroke of all is the establishment of a Sunday school lectureship in the Seminary. Here, at the fountain head, where the future pastors of so many important fields are gathered is the greatest opportunity to shape the ideal of the coming Sunday school. Then, too, the establishment of this lectureship has awakened a discussion of the relation of Theological Seminaries to the Sunday school that will be far-reaching in its results and bear rich fruitage in the years to come.

Let us, then, hail with great joy the coming of a Sunday School Revival, and pray that it may spread and deepen until it touches the child life of the entire land, and leads multitudes to the foot of the cross upon which the saving Christ died for the sins of the whole world.

Great Britain keeps hold on Tibet by proposing to occupy Chumbi Valley, key to the country, until the entire amount of the \$3,750,000 indemnity demanded has been paid.

Harry Marks, the chief owner of The Financial News of London, and formerly a New Orleans and later a New York newspaper man, has been elected to represent the Isle of Thanet in the House of Commons.

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Saturate a piece of cotton with Dr. DeWitt's Eclectic Cure and put into the cavity of the tooth, and bathe outside well.

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Spray or gargle the throat well with Dr. DeWitt's Eclectic Cure, weakened with water, and bathe outside freely.

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Take a teaspoonful of Dr. DeWitt's Eclectic Cure every hour for four or five hours before chill is expected.

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Half a teaspoonful in water will satisfy the craving for spirituous liquors. Man may cure himself of using Alcohol Stimulants.

For ordinary diseases, follow the directions.

For Nervous Debility, take one teaspoonful in from one fourth to one-half glass of sweetened water. Dose for children in proportion.

Drinking Water Harmless.

If you are going to the Mountains or the Seaboard, a vial of Dr. DeWitt's Eclectic Cure is a very proper thing to have with you. A few drops will render change of water harmless.

See This.

Sumter, S. O., July 29th, 1897. Gentlemen: I have used Dr DeWitt's Eclectic Cure for neuralgia and it has never failed to give almost instant relief. It is the best remedy I have ever tried.

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Cabbage plants from the best tested seeds. Now ready for shipment; large, strong, healthy, these plants are grown in the open air and will stand severe frosts without injury. Early Jersey Wakefield Large Type or Charleston Wakefield which are the best known varieties of early Cabbages, also Henderson's Succession, the best large, late and sure header, Augusta Early Kracker, also a fine type of late variety. Neatly packed in light barrels, \$1.50 per 1,000, for 500 or over \$1.25 per 1,000 F. O. B. express office. Special prices made on large lots. Chas. M. Gibson, Young's Island, S. C.

A PREACHER'S DISCOVERY.

A Prominent Minister of Atlanta, Ga., is the Discoverer of a Wonderful Cure for all Catarrhal Diseases.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves (no tobacco), which are smoked in a common clay pipe or cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with most wonderful success, during cases of even 25 years' standing.

If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid. Address, Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga.

In the far East are 400,000,000 people who never or seldom eat meat.

An agent of an automobile in Washington made a bet that he could ride his machine up the capitol steps. He succeeded in getting nearly half way up when the police stopped him, on the ground that the law does not permit people to get into congress that way.

CABBAGE PLANTS.

All varieties, Hardy. Grown in open air. \$1.50 per 1,000; 5,000 for \$6.25; 10,000 for \$10.00. Write

F. W. TOWLES,
 Martins Point, P. O., - S. C.

PAINLESS AND POTENT—CANCER AT CORNER OF LEFT EYE CURED IN TWO MONTHS.

December 29, 1903. Dr. D. M. Bye Co., Dallas, Texas.

Gentlemen—The Cancer is cured, I am happy to say and my friends join me in expressing their gratifications for the cure. They think it is a cure final and effectual and with myself admire your skill and praise the wonderful Oil Cure that you have discovered, which is painless and sure to cure if applied in time. Mine was of five years' duration and was increasing in size. It caused me many restless months of anxiety and despair thinking of a loathsome and painful Cancer to take my life out in such manner. But I persevered in the treatment. My prayer is that the good Lord may enable you to cure many others. I shall direct to you all whom I may meet that have Cancers.

With best wishes for your success, I am,
 Most truly yours,
 D. G. Harvard, Arredondo, Fla.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. B. M. Bye Co., Box 462, Dallas, Texas. (This is the office of the Originator.)

The B. H. STIEF JEWELRY CO.
 NASHVILLE, TENN.

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! Lady's Wrist Watch guaranteed to you, \$15.00.

CITIZENS SAVINGS BANK & TRUST CO.
 2003 First Avenue.

"The strength of a bank is in its individual loans."

We wish to impress it upon the out-of-town reader that you can bank with us by mail—no matter where you live. The United States mail we consider perfectly safe—it is zealously and strictly watched by the government. Write us for instructions how to bank by mail.

OFFICERS:

J. B. Cobbs, President; B. F. Roden, V. President; H. H. Mayberry, Treasurer; G. O. Davidson, Secretary

DIRECTORS:

J. B. Cobbs, H. H. Mayberry, B. F. Roden, J. H. Robinson, C. O. Simpson, J. R. Copeland, C. O. Burns, of New York.

After Easter



There will be weddings, anniversaries, parties and other occasions when gifts and souvenirs are needed. Our store is full of novelties that you are sure to like. We are proud of our show in

French Chino and Bohemian Glass
 Inexpensive \$1.50 to \$3.50.

Olive-Bon Bon-Fruit Dishes, Vases, Candlesticks, Fruit or Fern Dishes, Trays for pins or brush and comb, Placques, Sillie Plates, Cups, Saucers and Puff Boxes.

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

Curse OF DRINK

DRUNKENNESS CURED TO STAY CURED BY White Ribbon Remedy.

No taste. No odor. Any man can give it in glass of water, tea, coffee or food without patient's knowledge. White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed habitué, a "tippler," social drinker or drunkard. Impossible for any man to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Mrs. Anna Moore, Free Supt. of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have used White Ribbon Remedy on very bad cases of drunkenness and the cure has been instantaneous. I cheerfully recommend and endorse White Ribbon Remedy, and advise all women to give it to any relative suffering from it as a cure." Write Dr. W. E. Howe, 221 Tremont St., Boston, for trial package and letter of advice free in plain sealed envelope. All letters confidential and destroyed as soon as answered. White Ribbon Remedy sold by druggists everywhere, also sent by mail in plain package, price \$1.00.



CENTRAL OF GEORGIA RAILWAY COMPANY.

To Washington, D. C. Presidential Inauguration Ceremonies, March 4, 1905. For individual and members of organizations not distinctly military, one fare plus 25 cents for the round trip; for Military Companies and Brass Bands in uniform, 30 or more on one ticket, one cent per mile in each direction. From points on and east of a line drawn from Savannah to Chatanooga, through Macon, Atlanta and Rome, tickets will be sold March 2nd and 3rd; from all points south and west of above described line, tickets will be sold March 1, 2 and 3, 1905. Holders of such tickets must leave Washington returning, not later than March 8, 1905, unless ticket is deposited with Special Agent, and fee of \$1.00 paid at time of deposit, in which case an extension to March 18, 1905 may be obtained. For further information apply to your nearest ticket agent.

SPECIAL RATES

Round trip colonist rates to Texas, Oklahoma, Louisiana and Indian Territory, each first and third Tuesday. One-way and round trip Colonist rates to the West and Northwest. One-way Colonist rates to California and the Northwest from March 1st until May 15, 1905. Special first-class round trip rates to Colorado every day until May 1st. Return limit, June 1, 1905. The choice of the two most direct routes and three gateways.

Union & Southern Pacific.

Through Pullman tourist cars operated each Monday from Birmingham, and three cars a week from Washington, D. C. to San Francisco via Atlanta, Montgomery and New Orleans, without change. Effective March 1, we operate every Wednesday and Monday Pullman Tourist cars from St. Louis to San Francisco without change, via the Chicago & Alton RR and the Union Pacific RR, via Kansas City and Denver. Ask for particulars. J. F. Van Benseleer, General Agent, 18 Peachtree St., Atlanta, Ga. G. W. Ely, T. P. A.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., HILLSBORO, O.

For Over Sixty Years

Mrs. WIGLOW'S HOOPING STRIP has been used for children teething. It soothes the child, soothes the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

WANTED.—Men and women to handle our high grade line of Toilet Preparations and Flavoring Extracts. Salary and commission. J. H. Ragsdale, Southern Representative, Pulaaki, Tenn.

DISEASES OF MEN PERMANENTLY CURED.



DR. HATHAWAY
Specialized as the Old
Established and
Renowned Specialist
know anything about it. My experience
in the treatment of these diseases extends
over a quarter century, and you take no
risk whatever in placing your case in my
hands. This wide experience enables
me to at once understand your case and
to prepare treatment accordingly. I have
cured patients scattered all over the
country, whom I was able to cure by my
system of home treatment. You cannot
expect to go through life in such a con-
dition, so write me at once for my Self-
Examination Blank, and let me make a
complete diagnosis of your case and let
you know just what I can do for you. Do
not give up if your doctor has given your
case up as incurable, as nine out of ten
average physicians will give up as incur-
able just because it does not readily yield
to their antiquated methods. Diseases of
this nature need skillful, scientific treat-
ment. So write me at once. No charge
for examination. Address J. NEWTON
HATHAWAY, M. D., 89 Inman B'iding,
Atlanta, Ga.

I want every man suffering from any disease of a private nature to write me for full particulars about my new system of curing these diseases, which cures in half the time required by the old method. You can take same at your own home, and as all medicines are sent in plain packages and correspondence confidential, no one will ever know anything about it. My experience in the treatment of these diseases extends over a quarter century, and you take no risk whatever in placing your case in my hands. This wide experience enables me to at once understand your case and to prepare treatment accordingly. I have cured patients scattered all over the country, whom I was able to cure by my system of home treatment. You cannot expect to go through life in such a condition, so write me at once for my Self-Examination Blank, and let me make a complete diagnosis of your case and let you know just what I can do for you. Do not give up if your doctor has given your case up as incurable, as nine out of ten average physicians will give up as incurable just because it does not readily yield to their antiquated methods. Diseases of this nature need skillful, scientific treatment. So write me at once. No charge for examination. Address J. NEWTON HATHAWAY, M. D., 89 Inman B'iding, Atlanta, Ga.

Mortgage Foreclosure Notice.

Default having been made in the payment of the debt secured by a mortgage executed to Jefferson County Savings Bank, of Birmingham, Alabama, on the 20th day of April, 1903, by Letty Humes Haire and husband, John T. M. Haire, which said mortgage is recorded in office of Probate Judge of Jefferson County, Alabama, in volume 287, pages 28 of the records of Deeds and mortgages therein, the undersigned Jefferson County Savings Bank will sell under the power of sale contained in said mortgage on Thursday, the 2d day of March 1906 in front of court house door in the City of Birmingham, Jefferson County, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash the following described real estate situated in Jefferson County and State of Alabama, to wit: All of Lot 3 and a part of Lot 2 in Block No. 788, more particularly described as follows: Begin at a point on 14th Avenue, South, at the Northeastern corner of said lot No. 3, thence southward along the Eastern line of said lot No. 3 to 15th Avenue, South, thence Northwestward along the Northern line of 15th Avenue, south, 75 feet, thence Northward to a point on the Southern line of 14th Avenue, South, which is 75 feet from the initial or beginning point, thence Eastward along the Southern line of 14th Avenue, South, 75 feet to the initial or beginning point, said property being in the city of Birmingham and being described and designated as above in accordance with the plan and survey of said city and adjacent property made by the Elyton Land Co. Said property hereby conveyed being the same property upon which there is now a residence known as the Rogers place and now occupied by George H. Rogers and his family. Said sale will be made for the purpose of satisfying the debt secured by said mortgage including the cost and attorney's fee for foreclosing said mortgage. Jefferson Co. Savings Bank, Mortgagee.

By W. T. Hill, Atty.

Preachers' Corner.

Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna
sweet.

—F. R. Havergall.

STRANGERS.

True Christianity and Unselfishness met in front of a fashionable church.
"Let us enter," said True Christianity.
"But," objected Unselfishness, "we are not pew renters."
In reply, the other merely pointed to the sign, "Welcome to Strangers."
"That means us," said True Christianity gravely, "for of a certainty you and I are strangers here."—Houston Chronicle.

UNSECTARIAN FLOORS.

Mr. Gaswell, who had come recently into the possession of a considerable fortune, had decided to erect a large office building, and was discussing the plans with the architect. The Herald and Presbyterian gives part of the conversation:

"As to the floors," said the architect, "you would want them in mosaic patterns, I presume!"
"I don't know about that," responded Mr. Gaswell, dubiously, scratching his jaw. "I hain't got any prejudice against Moses as a man, and he certainly knowed a good deal about law, but when it comes to laying floors it kind o' seems to me I'd ruther have 'em unsectarian-like. Don't it strike you that way?"

REVISED VERSION.

The "mutilation" of the Bible at the hands of the higher critics does not begin to compare with the mutilation accomplished by some other "schools" of self-appointed critics, who carry their private "revised versions" about with them and conform their lives strictly to the new interpretations. As an illustration of this fact, take that familiar passage in Ecclesiastes ix. 10: "Whatsoever thy hand findeth to do, do it with thy might." The School of the Blowhards has revised that passage into "Whatever thy mouth findeth to say, say it with thy might," according to the Lovease School it should read, "Whatsoever thy hand findeth to do, go tell the minister to do it for you," while according to the School of the Gadabouts it is written thus: "Whatsoever thy neighbor findeth to do, criticise it with thy might." The revised versions of all these schools are published free of charge by Promisemuch, Donothing, Findfault and Company, of Ecclesaville, U. S. A.—Cumberland Presbyterian.

Third Quarterly Report of Treasurer of Central Committee.
Continued from page 6.

TUSCALOOSA ASSOCIATION.	
Tuscaloosa, L. M. & A. S., Yates school 5.00,	
home mission box 125.00	\$ 180.00
UNION ASSOCIATION.	
Garden, Sunbeams, Xmas offering 4.00	\$ 4 00
UNITY ASSOCIATION.	
Marbury, L. A. S., Miss Kelly 5.00	\$ 5 00
YELLOW CREEK ASSOCIATION.	
Sulligent, W. M. S., Xmas offering 3.10;	
West End Baptist Church 1.00, box to orphan	
2.90; Sunbeams, box to orphan 4.89, Xmas	
offering .50	\$ 12 89
Total	\$10849 28
AMOUNT CONTRIBUTED BY LADIES SOCIETIES.	
Foreign missions	\$1101 63
Home mission	876 51
Home missions (Tichenor Mem.)	50 00
Home mission boxes	2350 99
State missions	185 17
S. S. Board	1 00
Orphanage	549 97
Howard College	46 17
Judson Institute	25 00
Ministerial education	43 80
Church aid	4570 27
Benevolence	175 63
West End Church	28 25
A. V. P. Ex	2 50
Industrial School	5 00
Total by ladies	\$9501 63
BY SUNBEAMS.	
Foreign missions	\$299 93
Home missions	88 71
Home missions—Tich. Me.	5 00
Home mission Box	90 00
Church aid	81 38
Benevolence	6 50
S. S. Board	75
Howard College	5 00
State missions	78 11
Orphanage	199 95
Ministerial Education	37 22
Church Extension	7 00
Total	\$ 847 65
Grand total	\$10849 28

Respectfully submitted,
MRS. N. A. BARRETT,
Treasurer.

LET US PRINT YOUR CATALOGUE OR COLLEGE ANNUAL

Best facilities for printing fine half tones and doing the very nicest catalogue work

Engraved Cards,
Wedding Invitations,
Announcements, etc.,

WRITE FOR ESTIMATES.

Best Blank Books,
Loose Leaf Ledgers,
Office Stationery.

ROBERTS & SON,
"The Big Alabama Printing and Lithographing House,"
Birmingham, Ala.

Clearance Sale of Women's Suits
Clearance Sale of Women's Shoes
Clearance Sale of Women's Gloves
Clearance Sale of Undermuslins

Write and ask about these great Sales

Louis Saks
Clothier to the Whole Family.

NEW BOOKS YOU NEED

- Revival Addresses—Torrey, net \$1.00
- Crimes of the Christ—Morgan, net 1.50
- Story of the Nazarene—Davis, net \$1.75
- Young Man's Make-up—Van's, net 75c
- Revival Sermons—Banks, \$1.50
- Religious Homeopathy—Meyer, net \$1.00
- Mad vs. Ordeal in Religion—Lorimer, net \$1.50
- Heart Side of God—Kegwin, net \$1.00
- Teacher Illustrations—net \$3.50
- History of Preaching—Pattison, net \$1.

BAPTIST BOOK CONCERN,
643 4th Ave., Louisville, Ky.

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

FEBRUARY.

Today, while yet the trees are bare,
A hint of spring is in the air;
And merrily the streamlets flow,
Unlocked at last of ice and snow
That melt and disappear.

I saw, at dawn of morn today,
The wild geese on their northward way
In tireless flight go wedging by,
Midway between the earth and sky—
A sign that spring is near.

Along the eastward-sloping hill
Some winter snowdrifts linger still,
But warm winds from the southland
blow,

And soon the blossoming land will know
That spring is with us here.

—Farm Journal.

FRANCES E. WILLARD'S STATUE.

The bill providing for this, the second statue to which Illinois is entitled, was passed in the winter of 1898-99 with practical unanimity in both branches of the legislature, and was promptly signed by the Governor. Following is a part of the text of the bill:

"Whereas, Congress has invited each State in the Union to furnish statues in marble or bronze of two of its deceased citizens, illustrious for their historic renown, or for distinguished civic or military service, and deemed worthy of national commemoration, and to have the same placed in the national statuary hall, in the capitol at Washington, D. C.; and

"Whereas, The State of Illinois has furnished but one of its statues, and before the close of this century it should complete the number allotted to it; and

"Whereas, Illinois has been noted for its illustrious warriors, jurists and statesmen, Grant, Shields, Logan, Palmer, McClelland, Davis, Trumbull, Breese, Scofield, McAllister, Lincoln, Douglas, Yates, Lovejoy and countless others, like McDougal and Baker, who won fame in other States; and

"Whereas, The fame of none of these was more heroically won or more richly deserved than that of one of our deceased citizens, illustrious for historic renown and distinguished for civic service in Europe and America, in a new, unexplored field of Christian endeavor, the effect of whose efforts and achievements, and the influence of whose spotless life and sublime example has been so marked that the world has wondered and admired the author, organizer and advocate of purity and temperance, Illinois' most illustrious deceased citizen, Frances E. Willard, the uncrowned queen of purity and temperance, whose ashes repose in peace on the shores of Lake Michigan, at Evanston, Ill. Her life, like that of her Redeemer, was devoted to the spiritual welfare of mankind, and the world at large has been materially benefited by her prayers and sacrifices. Radiant with a halo of all the virtues, her face shone with the light of intelligence. Her marvelous abilities emerged all around and about her, while her gentleness, tact and self-sacrificing spirit calmed every storm that rose in the councils which were graced and blessed by her presence. Her grand life is a "beacon light" to the good and

the true of all sexes, races and creeds in the civilized world, and her wonderful achievements are lights and landmarks on the cliffs of fame, which will for all time, illumine the paths of millions of women wherever civilization has a footing, which is where woman is duly appreciated; and

"Whereas, The priceless heritage of such a life belongs of right to Illinois; and

"Whereas, She glories in it and deems it "worthy of national commemoration;" therefore,

"To immortalize it, and to show all nations how exalted a sphere woman occupies in this great State, the following law is hereby placed upon our statute books:

"(A Bill for) An Act to select commissioners to expend not to exceed nine thousand dollars (\$9,000) in purchasing a heroic bronze or marble statue of the late Frances E. Willard, and to provide a pedestal to be appropriately inscribed and ornamented, and also to defray the expense of transporting the same to Washington, D. C., when completed, and erecting it in the national statuary hall at Washington, D. C. * * * *"

This is the first statue of a woman to be sent to the National Capitol Building.

The commissioners appointed by Gov. Tanner were, Miss Anna A. Gordon, Evanston, J. J. Mitchell, Chicago, Mrs. Susanna M. D. Fry, Evanston, W. R. Jewell, and Mrs. Mary E. Metzgar, Moline.

The commission to execute the statue was awarded by these commissioners to Helen Farnsworth Mears.

The exercises connected with the acceptance of the statue by Congress will occur on February 17th, in the Senate at 3 p. m., and in the House at 4 p. m. The Senate exercises are in charge of Senator Shelby M. Cullom of Illinois, who will be the first speaker, followed by Senators Albert J. Beveridge of Indiana, J. P. Doliyer of Iowa, and Albert J. Hopkins, of Illinois. In the House Hon. George E. Foss of Illinois has arrangements in charge, and Hon. Charles E. Littlefield, of Maine, and Hon. Henry S. Boutell of Illinois, will also make addresses.

The National Woman's Christian Temperance Union, many of whose leading officers and members plan to be in Washington to attend the exercises in Congress will in the evening of February 17, hold a National Commemorative Meeting in the Metropolitan M. E. Church, with a varied and interesting program. Mrs. Lillian M. N. Stevens, the National President, and the one who succeeded Frances E. Willard in this office, will preside.

Rest Cottage, Evanston, Ill.

NOTICE TO STOCKHOLDERS OF IRON CITY MILLS.

On Thursday, March 2, 1905, at 4 p. m., there will be a meeting of the Stockholders of the Iron City Mills at the Citizens Saving Bank and Trust Company in Birmingham, Ala., for the purpose of authorizing an increase of the Capital Stock of the Company from \$7500 to \$15000.

J. J. White Pres. and Sec.



The Prosperous Farmer

has a right to be buoyant, because he carefully prepares his lands at seed-time, and uses liberally EVERY SEASON

Virginia-Carolina Fertilizers,

which bring at harvest-time large, excellent crops—for which the very highest prices are obtained. They come up to and often exceed our guaranteed analysis.

If you DON'T fertilize with these popular brands—you fail to obtain the best results from the care and labor put on your crop, whether it be trucks or any one special product of the soil. If your dealer cannot supply you—write us for information.

VIRGINIA-CAROLINA CHEMICAL CO.,

at any one of these cities:

Richmond, Va.
Norfolk, Va.
Durham, N. C.

Charleston, S. C.
Atlanta, Ga.

Savannah, Ga.
Montgomery, Ala.
Memphis, Tenn.

Cabbage Plants and Sea Island Cotton Seed.

Cabbage Plants for sale and now ready for delivery. Early Jersey Wakefield and Charleston, Large Type Wakefield are the two earliest sharphead varieties and best in rotations named. Succession, Augusta Tucker Short Stem Flat Dutch, the 3 best flat-head varieties and best in rotation as named. Prices: single thousand, \$1.25; 5,000 and over, \$1.25 per 1,000; 10,000 and over, \$1 per 1,000. Terms: Cash with order, or plants sent C. O. D., purchaser paying return charges on money. Our plant beds occupy 25 acres on South Carolina sea coast and we understand growing them in the open air, tough and hardy; they will stand severe cold, without injury. Plants crated for shipment weigh 20 lbs. per M and we have special low rates for prompt transportation by Southern Express Company. I know of other plants you can buy cheaper than mine. I sell good plants. No cheap "cut-rate" plants shipped from my farm. I guarantee those that I ship to be true to type and name, and grown from high grade seeds purchased from two of the most reliable seed houses in the United States. I will refund purchase price to any dissatisfied customer at end of season.

Our Cotton Seed. List of our long staple variety of Sea Island Cotton sold this year in Charleston on Dec. 1, at 52 cents per pound. Seed \$1.25 per bushel, lots of 10 bu., and over \$1 per bushel. My specialty: Prompt shipment, True Varieties, and Satisfied Customers. I have been in the plant business for 25 years.

WM. C. GERATY, The Cabbage Plant Man, Young's Island, S. C.

DRAUGHON'S PRACTICAL BUSINESS Colleges.

CATALOGUE FREE. Add. J. F. DRAUGHON, Pres. Chain of 20 Colleges. Inc. \$300,000.00 Capital. Estab. 18 years.

POSITION \$50 per month GUARANTEED or money refunded, or you may pay tuition out of salary after graduating. No vacation. Enter any time. In thoroughness and reputation D. P. B. C.'s are to other Bus. Colleges what Harvard University is to Academies. 7,000 students annually. Indorsed by business men from Me. to Cal. Cheap board. HOME STUDY | Contract given to refund money, if after taking our Home Study | Study by mail, you are not satisfied. Write for prices.

Montgomery, Ala.
Nashville, Tenn.
Atlanta, Ga.
Knoxville, Tenn.
Ft. Worth, Tex.

LOOK HERE, ARE YOU SICK!

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

Cancer Cured.



Before Treatment. After Treatment (With False Nose.)

With Soothing, Balm Penetrating Oils. Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all other Skin and Woman Diseases. Cancer of the nose, eye, lip, ear, neck, breast, womb, in fact, all internal or external organs or tissues cured without knife or burning plaster, but with soothing aromatic oil. Out this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address DR. B. E. WOODWARD, 302 Main St. Little Rock, Ark.

Ferry's Seeds
are known by what they have grown. For half a century they have been the standard—have failed once to produce bigger, better crops than any others. Sold by all dealers. 1905 Seed Annual free to all applicants.
D. M. FERRY & CO.,
Detroit, Mich.

A New Cure For The Kidneys,
BLADDER, RHEUMATISM,
Bright's Disease, Dropsy, Gravel, Back-ache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles.
3 Remedies Free.
The Pape Medicine Co. will send by prepaid mail, to any sufferer, whether man or woman, a complete test course of their three new remedies that instantly relieve and quickly cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them.



What The Free Package Contains.
One large course of *Formula A*—Reconstructs the broken-up tissue, revitalizes the muscular fiber, revives the text ure, removes obstructions that clog the process of eliminating waste matter, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function.
One large course of *Formula B*—Strains out of the blood and system uric acid and other kidney poisons, the cause of Rheumatism. Urine is neutralized. Mucous, catarrhal accumulation passes off and out. The bladder is healed, inflammation and irritation subside. Retention, Frequency (especially at night), painful and all urinary difficulties are permanently overcome. Gravel and granular deposits are dissolved, the urinary passages are restored to a healthy condition.
And a large course of *Formula C*—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated Bowels, purifies the Blood, nourishes tissue, bone, muscle and spine. Aches and pains are instantly relieved. Is unflinching in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is the most exhaustive, thorough and complete treatment ever formulated for the cure of these destructive diseases. There is not one sufferer in the whole world who can afford to leave these remedies untried. Write to the PAPE MEDICINE CO., 8 E. 4th St., Cincinnati, O., telling where to send them, and the complete test course of each of the Formulas, A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

Tobacco Habit Cured or Money Refunded
Its use is filthy, expensive, offensive, hurts health and shortens life. You CAN and OUGHT TO QUIT. The Rose Tobacco Cure is ABSOLUTE. Price \$1.00 per box. Order of Rose Drug Co., Birmingham, Ala.

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.

THE LARGEST SALE OF ANY ONE BRAND IN THE UNITED STATES.
Sauers
FLAVORING EXTRACTS
BEST BY TEST AT YOUR GROCER,
10c. and 25c.

PRAYER FOR THE BAPTIST WORLD CONGRESS.

The Congress Committee of the Baptist Union of Great Britain and Ireland has issued a call to pray for the coming Baptist World Congress, to which the Committee of the Southern Baptist Convention desires to call the attention of the Baptists in America. To the Editor of the Baptist Times:
Sir: The Congress Committee has received some much-valued suggestions that special meetings for prayer should be held in behalf of our forthcoming world-gathering of Baptists, and, after careful consideration, it has been agreed to request all our ministers and churches specially to remember the Congress both in private prayer and also at the ordinary services of the church. The committee suggests that the Congress should be a special topic once a month, say the second week in the month, at the weekly prayer meeting.

"We earnestly trust that a great blessing will descend upon the whole Baptist world."
Yours truly,
J. H. Shakespeare.

To American Baptists.
The Committee of the Southern Baptist Convention herewith suggests that we join with our brethren in Great Britain, in praying for a mighty manifestation of the Holy Spirit when we shall assemble in London. The revival atmosphere in Great Britain makes the time of our going auspicious. Such a blessing as we wish to unite in praying for would bless and quicken our cause all over the world.

Done by order of the Committee.
D. A. Dawes, Sec.
Louisville, Ky., Feb. 17, 1905.

HAVE YOU A TONGUE?
When you consult a physician, he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Cave the expense of consulting a physician, and send today to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Palmettona (Palmetto Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Christian Advocate first try a bottle so as to become thoroughly convinced of the wonderful benefits to be received.

Mortgage Foreclosure Sale Notice.
Default having been made in the payment of the debt secured by a mortgage executed to B. Garden on the 18th day of January, 1905, by S. E. Simpson and J. F. Simpson which said mortgage is recorded in office of Probate Judge of Jefferson County, Alabama, in volume 861, page 218. Records of Deeds and Mortgages therein the undersigned mortgagee, B. Garden will sell under the power of sale in said mortgage on Monday, the 27th day of March, 1905, in front of the court house door in Birmingham, Jefferson County, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash the following described real estate situated in Jefferson County and State of Alabama, to-wit: All of Lot No. 4, Block No. 2 F Walker Land Company survey at East Woodlawn, Ala.; except ten (10) feet off of the west side to be left for an alley, same being a front of fifty (50) feet on the Woodlawn and East Lake pike road and extending back of uniform width to an alley one hundred and sixty (160) feet. Said sale will be made for the purpose of paying the entire debt secured by said mortgage together with costs and attorneys fee default having been made in one note of ten dollars due February 8d, 1905.
W. T. Hill, Atty.
B. Garden,
Mortgagee.



"Where did you come from Baby dear?
Out of the nowhere into the here."

After Baby Comes--

Doctor prescribes fresh air and sunshine—all doctors recommend our Go-carts because they have no objectionable features. The beautiful new spring stock has arrived. Write us about how much you wish to pay and we will send a dozen or more illustrations to make selection.

BEN M. JACOBS & BROS.
2011 1st Avenue, Birmingham, Ala.

Farmers Attention!

For Best Results Use
TENNESSEE VALLEY FERTILIZERS

Made especially to build up the lands of Alabama, Mississippi and Tennessee. None can excel them in the way of FERTILIZERS.

We Will Mix Your Formulas For You
Tennessee Valley Fertilizer Co.
FLORENCE, ALABAMA.



Say Me, if I live will I be as big a geese as You are?
Yes, my child, if you don't use

MAGIC WHITE SOAP

It has no equal for woolen. Will wash in hard water. Southern Office 426 Girod St., New Orleans, La.

The Western R'y of Alabama.

SCHEDULE EFFECTIVE NOV. 20, 1904.

	36	34	38
Lv. Selma.....	4 00pm	5 00am	5 00 am
Ar. Montgomery...	6 00pm	6 10am	6 00 am
Lv. Montgomery...	6 30pm	1 30pm	6 55am
Ar. Opelika.....	8 26pm	3 45pm	8 37am
Lv. Opelika.....	8 26pm	3 45pm	7 59pm
Ar. Atlanta.....	11 50 pm	7 59pm	11 40am
	37	35	38
Ar. Selma.....	11 50pm
Lv. Montgomery...	9 30pm
Ar. Montgomery...	9 30pm	10 50am	6 30 pm
Lv. Opelika.....	1 34pm	9 07am	4 15 pm
Ar. Opelika.....	7 43pm	8 40am	4 15 pm
Lv. Atlanta.....	4 20pm	8 30am	12 20pm

Trains 37 and 38 have Pullman Vestibule Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 34 and 35 have Pullman Vestibule Sleepers between New York and New Orleans, with dining car service.
W. C. Hunter, C. A., Montgomery, Ala.; D. P. O'Rourke, C. A., Selma, Ala.; J. F. Phillips G. P. A., Atlanta, Ga.; Chas. A. Wickersham, President and General Manager Atlanta, Ga.