

READ IMPORTANT ANNOUNCEMENT IN NEXT ISSUE.

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

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## NOTES AND COMMENTS.

Dr. F. C. McConnell recently held a meeting of two weeks' duration in the First Baptist Church, Dallas, Texas.

Rev. W. Jas. Robinson, formerly pastor of the First Church, Water Valley, Miss., has accepted the call of the church at Winchester, Tenn., and has taken charge.

We commend Rev. G. A. Chunn, who moves from Alabama City to Trion, Ga., to the Georgia Baptists. He was a good friend of the Alabama Baptist and we will miss him.

There are today in America about 800,000 Norwegians, 400,000 Danes, and 1,500,000 Swedes. Only 28,000 are Baptists out of this large number and fully three-fourths of the Scandinavian Baptists are members of Swedish churches.

The English Baptists have suggested that "Congress Sunday" be set apart among the Baptist churches throughout the world. The general theme being, "Baptist Unity," and the same songs to be used which will be named later.

J. N. Prestridge.

Dr. E. E. Folk, editor of the Baptist and Reflector, has been preaching for the Second Church, St. Louis, for two weeks. The papers report that the church will extend him a call to be their pastor. Dr. Folk is a brother of Gov. Folk, of Missouri.—Baptist Courier.

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Dr. F. Bartlett Converse, editor of the Christian Observer, has been connected with that paper for forty-seven years, beginning on January 7, 1858, as associate editor. His father, Dr. Amasa Converse, had been editor of the paper before him for thirty-one years, making seventy-eight years the two Converses have been connected with the paper.

Prof. John Roach Straton, professor of Oratory and Literary Interpretation, will at the close of the spring term withdraw from Baylor's faculty. He makes this change that he may devote himself entirely to the work of the Christian ministry, for which he has been preparing himself for several years. He has formed strong attachments in the University, both officially and socially, and it is only upon his conviction that the ministerial work has superior claims upon him that he severs these relations.



REV. LAMAR JONES, MARBURY.

One of our young preachers whose zeal is telling in his work for the Master.

## MEETING OF COMMISSION.

The Commission appointed by the National Baptist Convention met at Montgomery, Ala., Feb. 24th. The attendance was good, nearly every member answering to his name at roll call and the few not answering being represented by proxies. The spirit of the meeting was earnest, the members expressing themselves as feeling that upon their deliberations and conclusions much depended. The discussions were marked by moderation and a real desire for the religious good of the race, and by the most cordial regard for the white Baptists. Drs. Stakely and Gregory were present at the forenoon session and Dr. Stakely delivered one of the several addresses of welcome to the Commission. The presence of these brethren and Dr. Stakely's address, which was well worthy even of him, added much to the interest of the meeting and were seemingly much appreciated by the negro brethren. I do not know whether the report which was adopted to be presented to the National Convention at Chicago next September will be published. I may say to the brotherhood that it seems to me a conservative and wise report. It recognizes that Secretary R. H. Boyd and the Home Board of the National Convention acted within

their authority in entering into co-operation with the Home Board of the Southern Baptist Convention, and recognizes the events of the present plan. It invites the co-operation of all national bodies through the Home Board of the National Convention and expresses the view that it is not for the best interests of the cause that work should be carried on between national bodies and Negro State Conventions independent of the National Convention and urges all Negro State Conventions to do their mission work through the Home Board of the National Convention. A paragraph looking to a sort of organic union between the National Convention and whatever general bodies it co-operates with by which each body included in any scheme of co-operation should appoint three representatives to sit with the Home Board of the National Convention was voted down, unanimously as I recall it. The only comment that need be made here is, that the whole tenor of the report is in perfect accord with the views of our Southern white Baptists as to the best plan for our helping the negro in his religious struggles. If the Convention at Chicago adopts the report, as it will doubtless do heartily, I can see no reason why the Southern Baptist Convention may not have an open way to help the negroes on an enlarging scale.

A. J. Barton,  
Field Secretary.

Little Rock, Ark., Feb. 27, 1905.

## NOTES AND COMMENTS

Rev. W. R. Ivey now gets his mail at 1125 1st St., Louisville, Ky.

Rev. Henry S. Burrage, D.D., for more than thirty years editor and proprietor of Zion's Advocate, published at Portland Me., has accepted the chaplaincy of the Soldiers' Home at Togus, Me.

General Davis reports that only three deaths have occurred from yellow fever in Panama, and says that measures for improvement in sanitary conditions have been carried on vigorously since we took over the canal.

The new Premier of France, M. Rouvier, has announced the policy of the ministry. It includes the separation of church and State, and a reduction of the military term of service. It follows in the main the policy of M. Combes.

Rev. G. W. Young, D. D., Assistant General Superintendent of the American Anti-Saloon League has entered upon his work in Alabama with the brightest prospects. He has opened an office with Mr. P. C. Ratliff in suite 527 First National Bank Building. All friends of the Anti-Saloon League are invited to call on him there or by Peoples Phone 448.

Evangelist Paul Price, of Verbana, O., has recently closed a good meeting with the First Church, Evansville, Ind. Rev. W. A. Whittle, D. D., a native of Alabama, is the efficient pastor. Bro. Price is at present aiding in the great evangelistic campaign in Louisville, Ky., preaching nightly in Arch. C. Cree's church (22nd and Walnut Sts.) He goes from there to the First Church, Elkhart, Ind., March 13; First Church, Quincy, Ill., March 26, and Outhbert, Ga. April 9.

Assistant Secretary W. T. Whitley, L.L. D., writes: "Everybody who gets proper credentials and notifies us, writing not later than June 1st from America, will receive the offer for the eight nights, July 11-18, inclusive, of supper, bed and breakfast in some suburban home. This will leave him to defray his car or railroad fare of twenty-five or thirty-five cents, and to find any other meals that he wants. Within a quarter of an hour's walk of Exeter Hall there are hundreds of private boarding houses, lodging houses and temperance hotels at all prices. A list of these boarding places will be published in due time and a committee in London will aid the visitors in getting located. The Transportation Manager and Dr. and Mrs. J. H. Eager will aid in this work.

Our Sermon.



REV. R. S. GAVIN.

WHEREIN PAUL'S CONVERSION IS A MODEL ONE.

(Sermon preached by Rev. R. S. Gavin, Pastor of Bessemer, and furnished for publication by request.)

Text: "But for this cause I obtained mercy; that in me as chief Christ Jesus might show forth all his long-suffering, for an example to those about to believe on him to life eternal."—American Bible Union Version of I Timothy 1:16:

What does Paul mean by this claim? Going back from the text a little we find he is there telling Timothy what a mean man he was before his conversion. He says that he was the "chief" of sinners. And he was a great sinner. He was a blasphemer, a persecutor, and insolent. The account he gives of himself is the record of a very dark life. But I am sure that if every other sinner saved by grace could tell us just how he feels about himself, he would say about the same things that Paul said. The only way into Jesus Christ is through the very humiliating door of self-condemnation; and as surely as there is no other way into the kingdom of heaven except through Jesus Christ, so there is no other door into Jesus Christ except that of self-condemnation. Paul felt that he was in very truth the chief of sinners. When he got down to the dead level of the realities of things, that is what he looked like to himself. But for all that, in his letter to Timothy he says that he had been saved. Not because he felt that he was worth the saving; not that at all. Why then did God save Paul in Christ? A free rendering of our text makes Paul answer that question as follows: "God saved me in Christ, and saved me as he did, that Jesus Christ might show forth in me all his long-suffering as an example to those about to believe on Him to life eternal. The thought is that of one just on the eve of doing a thing, and this act of Paul's conversion is added to bring on a decision. In other words, Paul means to say that God's mercy took hold of him as an act of

grace and did a certain work in him; and that whatever that work was, God did it, and did it as he did, to show to other sinful men who felt an inclination to believe on Jesus Christ to life eternal, two things:

1. When He comes to save a man in Christ He is willing to look over any amount of sin. For he says: "He saved me that he might show forth all his long-suffering."

2. What he can make out of a man after he has saved him. For he says: "He saved me as an example."

Before enlarging these two thoughts, I want to caution every unconverted person in the audience against the very dangerous idea sometimes entertained that Paul is here encouraging people to go on in sin until they have become as mean as he fancied he was, and then turn to the Lord. On the contrary, Paul is here warning men not to continue in sin; for he says that while he was sure that he was the chief of sinners, yet he obtained mercy on the ground that he committed his sins ignorantly in unbelief. It is the supremest folly for any sinner to say: "Well, I am not as great a sinner as Paul was, and God saved him all right, —and saved him before it was too late to make out of him just what He wanted him to be."

I say that is a very foolish position because your sins and Paul's are not looked at through the same sort of eye-glasses. The difference is in this: Paul sinned, but in his ignorance he thought he was doing his duty. You sin, but in the light of this gospel age, you know very well that you are doing wrong. If Paul had continued in open rebellion to God after that Damascus scene, then you and Paul would have been on the same plane; and your sins and his could have been looked at through the same eye-glasses and weighed in the same balances. I tell you now that every day you live in open rebellion to God, and every time you refuse to do your duty as revealed to you in the light of gospel truth, your condemnation is a hundred fold more than was Paul's. What saith the Scriptures in this regard? "The servant who knew his lord's will and did it not, shall be beaten with many stripes; but he that knew it not and did things worthy of stripes, shall be beaten with few." Leaving this fearful announcement with you and God, I return to the two thoughts suggested by the text:

1. The teaching of the first one is that in the conversion of Paul, Jesus Christ proposed to show to all future ages the boundlessness of mercy in the gospel; and thus to encourage even the worst of sinners to seek, in Him, that mercy which was extended to Paul. And how much of desponding gloom ought this part of the lesson lift from the heavy heart and sad life of the self-condemned! You know there are two classes of unconverted people who are rather hard to reach with the gospel. One class feels too good to need salvation; the other class feels too mean to seek for it. This first lesson in Paul's conversion is designed to teach this latter class that God in Christ is willing to look over every sin. There-

fore, let me beg, you as one who loves your soul, if at any time, even for a moment, you feel that you are included in the list of those whom Paul says "are about to believe in Christ to life eternal," that you do not forget the great lesson taught, namely: "In Jesus Christ your sins are all hid." I saw a little child standing on the front porch and trying to get its own consent to jump out into its father's arms. One moment it was almost in the act of jumping, and then it would back out entirely. The father kept on saying: "Jump, jump, my child!" And at last it did jump, and the father caught the little thing in his great arms. So it is with the sinner. There are times when he is almost persuaded to jump; and then he seems to back out completely. He is afraid of his sins. Now Paul says that God enabled him to jump, and that Jesus Christ caught him as he did just to show to every other sinner that whosoever will, may jump and be caught in the great arms of Jesus Christ, man's Saviour.

2. The teaching of the second thought, suggested by the text is, God not only saved Paul in Christ; but He saved him as He did in order that Christ might have in Paul an example of what he could make out of a man after he has saved him. In other words, Paul was an example to all other sinners, in the sense that when converted, he passed over at once and without any sort of reserve, from the camp of the persecutors to that of the persecuted. His was a pattern conversion, not in the matter of the suddenness of it; but rather in the fact that his conversion was complete. He changed life centers, not by slow degrees; but all at once. And the matter of importance to you and me, my friends, I repeat, is not the fact that the thing happened all at once, but that it happened. Jesus Christ brought him at one triumphant step over the entire journey which has required all others a life time to travel over. But He did not do that for Paul because He was partial to him; not at all. But rather because He wanted an example of what He can make out of a poor sinner, and so He selected one of the great sinners, and one of the most determined of men in his sins, that He could find. And a finer piece of material than Saul of Tarsus did not live. Naturally, he was fitted to take a high place in any department of life. The same native zeal which made him the ideal apostle to the Gentiles after his conversion, made him the determined persecutor that he was before his conversion. And the same "grit" which made him determined when he got right, made him equally determined when he thought he was right, though he was wrong. Indeed if mortal man had gone forth to select one of his fellows to turn over to Grace, just to see what she could make out of him, he would not likely have selected a Saul of Tarsus. And if Jesus Christ could take Saul of Tarsus, just like He found him, and make out of his old powers a new man with a new centre, and all at once, then every other sinner who ever has, or ever shall, walk on God's footstool may know that by sub-

jecting himself to the ordinary, yet often slow processes of grace, he may at last, like Paul, our great example of a sinner completely saved by grace, come to the full stature of the measure of a man in Christ Jesus.

You know that character has been described as something which unfolds from narrow to wide, and from little to large, views of life and duty. So it is with one's spiritual character. It is a growth. Peter, in his last letter, and last verse, says: "Grow in the grace and knowledge of our Lord Jesus Christ." And the Bible speaks of new converts as "babes in Christ;" and then urges that they "come to mature manhood." So it comes to pass that Paul's conversion was unlike all others, not in the character of it, but in the manner of it. In a word, while all others are born "babes" in Christ, Paul was born full grown. To which fact he may refer in I Cor. 15:8, when he speaks of himself as an apostle born out of due time.

Let me make myself clear, if I can: Conversion, as we now understand that term, if it means anything, means the carrying over into one's new or spiritual, life, all that is best and worthiest in the powers of his old, or Adam, life. So it happens that "conversion" is the man act; and "regeneration" is the God act; and the birth of it is—a new creature in Christ Jesus. Do you see? In conversion, the flesh is not changed into spirit; neither in regeneration is nature changed into grace; but rather in conversion and regeneration, two acts which are inseparable, the powers of the old, or Adam, life are taken, and set to a new use.

(a) Here lies a harp of a thousand strings, but all of them are either broken or abused. See one as he stoops and picks up that seemingly worthless thing and begins to mend the strings, one by one, and set every one to its appointed pitch; until at last he takes that once broken harp and from it extracts music akin to that of heaven. So it is with human life. When Jesus Christ takes hold of a man he is very much like that broken harp. But see grace as it mends the broken parts day by day and year by year, until at last the man's life begins to sing a new song and in perfect accord with the sentiment of heaven; and the joy of all his days is: "The Lord hath put a new song in my mouth; even praises unto God."

(b) Or, again, here stands a tree. Its life is in its roots; this much I know. But look! Here comes the nurseryman with saw and knife and cuts off the old top. In doing that has he interfered with the old life of the tree? Not at all; for its old life is in its roots. But what else is he doing? Why he takes a new scion and grafts it on stock, which is the old life. Then with all the diligence of a faithful nurseryman he cares for this old life set to a new use; and by and by when fruiting time rolls around, behold, the life which once bore wild olives now bears good olives. According to my opinion, that is one of the best illustrations I ever made. Do you get the point in it? Jesus Christ takes these



old Adam-lives of our, and they are only old wild-olive-bearing stocks; but He grafts on to them the new scion, which is His Divine Nature, and then with all the diligence of the great divine Nurseryman that He is, He cares for these old lives of ours set to a new use; and by and by when the fruiting time rolls around, behold, the lives which once bore sin now bear righteousness.

If then the criterion of conversion is in this fact: that the old life is set to serve the new, we can always measure the completeness of any conversion by the total amount of energy that is taken over from the old, or Adam, life into the service of the new, or spiritual, life.

And I am sure that one of the great troubles in many conversions lies right at this point. When these converted ones set down to say how much they owe their Lord, they take their bill and write quickly fifty, or eighty, instead of one hundred measures of duty and service of self.

You remember when the Lord asked a certain one to follow him, he said: "Lord, I will follow thee, but—" Now what that "but" stood for in that man's life is a matter of no small consideration in the lives of most converted people. It stood for that which he was loath to put into his new calling. How many there are here today just like him! I believe it can be safely asserted that in most lives there are some things which are secretly set apart for the former service of self. The result is we hear a great deal about "second conversions," so called. The real situation, however, is that at the beginning the conversion was hardly half-way, and a kind of halting between two ways has characterized the professor all along. Now, I hold that these "second conversions," so called, brought in to supplement the defects of the "first conversion," so called, only suggest the melancholy reflection that the majority, when touched with this higher life and the powers of the world to come, begin to hesitate and compromise. In a word, they begin to do the very thing that Paul said he did not do: confer with flesh and blood. Now isn't that so? So it happened that as Paul did not confer with flesh and blood for a single instant, he passed over to the new allegiance entirely and without any reserve. With him, from the very start, it was all or nothing; and he gladly took all of the new and left all of the old. So far as I am able to investigate, he is the only one who ever did that. With all others, it has been some of Christ and some of self; and so mixed that the Christ element only slowly expels the self element. But I can imagine I am being asked: "How about the other apostles?" I reply: (1) As to Judas; he never had anything except all of self and none of Christ. (2) As to the other eleven; they had the two elements in them mixed in about the same proportion that we find them in most other folks, like you and me, for instance. There was less of a sudden conviction, and more of an education. There was the slow but steady gaining of the new upon the old which has characterized

the growth and development of God's people in all ages of the world. A sort of filtration of new and renewed consecration to God through the pores of the old life. With them, to begin with, it was more of self and less of Christ. How do I know? Peter: "Lord, we have left all to follow thee; now what shall we have?" Don't you see how much of the self element there is in that? Then, again, witness that oft-repeated dispute as to who should be the greatest in the new kingdom. But with them the more of self and less of Christ gradually grew into the more of Christ and less of self until at last they were willing to be imprisoned for Him; and to be forsaken for Him; and to be burned for Him. And so when we come to measure one by this principle, which to be sure is Biblical, it is impossible to describe the precise moment when the all of self and none of Christ (that is the state of the unconverted) passes into the all of Christ and none of self (that is the state of those made perfect by a loving consecration in services to God.) Such was the teaching of our Lord, when He said: "The kingdom of heaven is as a man casting seed into the earth. He sows the seed and then he sleeps and rises night and day, and the seed sprouts and grows up, he knows not how; first the blade, then the ear, then full grain in the ear." I say that is God's way of destroying the old kingdom within mortal man; and then building His own kingdom, not only in the same life, but also out of the same material. But with Paul it was different in that his complete conversion was not a steady growth, but a sudden change; and so his conversion, I repeat, becomes a pattern conversion, not because it was sudden, but because it was complete. In his unconverted state, self rose in him to a kind of passion of self-assertion. Had he been a poet or a philosopher, he would have been self-contained and egotistic to a fault. "Had he been a soldier, he would have pushed to the front, and at the head of armies, would have tempted fortune by pushing victory, perhaps, too far till she at last deserted him, as was the case with Hannibal and Napoleon." But he was not born to be a captain of men; nor one of those word-wizards who, whether in prose or verse, captivate men's souls. On account of his Jewish birth all careers were closed to him but one,—and that was Rabbinship, or the self-righteousness of the Pharisees. Into that he plunged his young life with such intensity and concentration of purpose that it would soon have set him as far above the Hillels and the Gamaliels as saintship, regardless of how fanatic it may be, is superior to the tame and balanced disposition of the matter-of-fact doctor in the law. Conversion then being the carrying over of the powers of the old life into the service of the new, the question before us is, "Why is Paul's conversion conspicuous in church history as the pattern conversion?" Is it because the Lord wrought a miracle in that He completely changed his life-centre from all of self to all of Christ, and that all in an instant! Ay, Paul's conversion was a miracle,—there is

nothing surer than that; but then, so are all other conversions miracles. So after we have asserted that Paul's conversion is a miracle, then our question still stands out before us unanswered; for the very next moment we find ourselves going on to ask: "But why was this miracle wrought? And what were the things going before it, and preparing the way for it?"

It comes to pass, my friends, that our question, "Why is Paul's conversion conspicuous in church history as the pattern conversion," brings us to what may be very appropriately termed the "Psychology of Conversion." By which I mean to say that in all conversions there are certain stages through which one is lead out of the natural condition of living to self; and into the spiritual condition of living no longer a self-seeking, but a self-forgetting life, lost in the disinterested desire of living singly and solely for God's glory.

These stages are three in number, and as follows:

1. An attempt at keeping the law. Somehow or other, all men have an idea that salvation is a reward for keeping the laws of God. And so when one sets his mind upon his personal salvation, he very naturally turns to the deeds of the law. This is the first stage.

2. An attempt to make amends for one's short comings, in the light of certain commands by being over-zealous in the performance of other duties. For any man who attempts a salvation by working it out, soon finds that he is making a most miserable failure in some regards. So he very naturally tries to atone for his failures by being over-zealous in his virtues. This is the second stage.

3. Despair, ending in the death of the old creature and the quickening and birth of the new. For the man who attempts to even up matters after he has robbed Peter, by being over-zealous in paying Paul, soon finds himself face to face with the very stubborn fact that he is making no progress at all in the matter of his own salvation. And so despair comes like a pall of gloom upon him; and in the darkness of that he dies to his old, and lives to the new and better way. This is the last stage.

Now see, will you, how Paul passed through all three of these stages:

1. See how he doted on the first stage. He says that he was a Pharisee of the Pharisees, and as touching the righteousness which is of the law, he was blameless. He like that nameless young man in the gospel, whom so many critics have identified with this same Saul of Tarsus, who came running to the Lord and kneeling, asked him what good thing he could do to attain eternal life. That young man, if not Saul of Tarsus, was like him in one respect: Both had a dream of some act of supreme merit by which they could scale the last height of the mountain of legal obedience, and stand on the loftiest pinnacle of self-satisfaction far out of reach of common men and women. It was not self-surrender

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**BROTHER CRUMPTON'S TRIP NOTES.**

A brother asks: "What has become of your Trip Notes?"

It has been my custom for years to quit writing after the Associations are well under way, in the fall of the year. When winter sets in, I am much in the office, running out only on Sundays. Of late, what sane Secretary would have attempted to make trips! "Never saw anything like this before," said one of the "oldest inhabitants," as we were discussing the weather. I am certain he has. Few of us remember the weather from one season to another. But I must confess I have a decided leaning to the idea that "this is the worst."

**"Dis Is All In It"**

was a remark I once heard that has much sound philosophy in it. The driver of a delivery wagon saw a negro woman out on the street of one of our cities on a wretchedly bad day. He expressed his surprise and got the answer, "Dis is all in it." Life is made up of ins and outs, ups and downs, clouds and sunshine, things agreeable and disagreeable, joys and sorrows.

The sun must be over-clouded or we would have no rain. The snow and sleet and slush, with the grip and pneumonia and some dying must come. It is a part of life. Why fret about it! After all, we have more good things in life than any of us deserve.

"The glorious sunshine," how many times I have heard that remark in these last days of February. "I want to bathe in it," said one; "I hate to go in the house for an hour, the sun is so good," said another. If it hadn't been for the weeks of rain and storm and clouds, we wouldn't have remarked its shining but would have taken it as a matter of course. Blessed clouds! Blessed storms! Blessed sleet and snow and cold! If it makes us grateful for the sunshine. It is easy to spiritualize along this line and it is a sweet experience. Blessed sickness! Blessed trouble! If it has let me nearer to the great heart of God. A poor girl who had been crippled for years is now walking. She writes: "How I do bless God for his goodness!"

But I have made

**Some Trips,**

notwithstanding the weather.

Returning from the California trip, I thought I must turn aside at Mobile and run up to Healing Springs and see the school. On the night of January 23rd, I retired at eleven o'clock at Bucatunna, Miss. It wasn't very cold. I was surprised at breakfast when the landlord said: "You are to face the coldest wind of the winter this morning for fourteen miles." It was a rough experience after my vacation,—jumping out of the mild, temperate weather along the line of the Southern Pacific railroad into the arctic weather of that memorable Wednesday. "What made you turn out in such weather?" a brother said. "It may be I am nearing the period of my life when I will have to save myself, but up to this time the weather has never turned me back," was the reply. I am not certain of the

wisdom of this course for anybody; but for me, it has seemed to be necessary.

I have never been able to do my best without planning my work ahead and stirring myself to carry out to the letter the program formed. If I allow myself to relax my purpose, I grow indifferent and lazy. Whatever success has attended me in life, I attribute more to this spirit of planning ahead and sticking to it than to anything else. I mention this not in a spirit of boasting, but for the young men who may chance to read those lines.

**What of the School?**

I am glad to report it a success. Brother Windham and his wife are the right people in the right place. Great improvement has been made in the looks of things. The pupils, patrons and teachers are enthusiastic. Many of the pupils are young men and women.

Equipping the school has been a great source of anxiety to me. I became personally responsible in Mobile for the furnishings. It was a risk, but there was no other way. I wrote personal letters to brethren and sisters, asking them to help me. Some never answered. Some were kind enough to answer, but declined to help, but others cheerfully responded, sending in almost enough. If I only had \$250 to pay some little balances and paint the building I would be very happy. I believe I am going to get it.

Our object is not to make money out of these schools. All we get from the patrons will go back into the school to make it better. I believe, if boarding places can be found, we will have two hundred pupils another year. The next trip I make, I hope to go on a railroad within one mile of Healing Springs.

The day will come when those who put their money in our mission schools will be proud of it. We will find rough places to cross, of course; it is best that we should, but we will succeed.

**A Desolate, Lonely Ride,**

was that returning. While at dinner, a telegram, long delayed, announcing my poor boy's death, was handed me. Traveling most of the bitter cold night, I reached Marion next morning to find they had put him away in his long home the evening before at sunset. Three children called away, and I not permitted to be with one of them at the last seems hard! "Even so Father for so it seemed good in Thy sight." W. B. C.

**NOTES FROM THE JUDSON.**

Some of our friends are asking why we have not sent the Judson notes recently and the answer is that we have been so busy doing things that we have not had time to talk about them. The present session has been, if possible, busier than any in the history of the school. During February we have enjoyed

**The Senior Recitals.**

The first of these was a song recital by Miss Marietta Aldridge, of Jackson, Ala. She has a rich mezzo soprano voice of wide range and exquisite quality. The singing of Miss Aldridge called

forth the most favorable comment from our best musical critics and reflected great credit upon the Judson.

The second was also a song recital given by Miss Ethel Jones, of Blakely, Ga., who has a high soprano voice of rare flexibility and sweetness, and her brilliant singing was a surprise even to her most ardent admirers. Both of these are pupils of Mrs. Gurganus, who has contributed largely to the building up of the splendid voice department of the Judson.

The third was a recital in Elocution by Miss Bessie Ellis, of Union Springs, who is also a graduate in the Literary department of the present session. Miss Ellis rendered a classic program ranging from Shakespeare's Merchant of Venice to Thomas Nelson Page's "Christmas in Ole Virginia." Miss Ellis showed the effect of the excellent training she has had by her perfect control of body and voice, and delighted the audience from her first appearance by the ease and gracefulness of her bearing. She gave evidence throughout of excellent talent and of the most careful and conscientious study. Her Elocution is of the kind to justify the attention given to this department, showing the value of that system which makes the body and voice perfect media for the expression of the best thought of the literature of the world.

All three of these young ladies maintained the high standards of the Judson.

**Three Enjoyable Visits.**

During the month we had the pleasure of hearing Dr. W. B. Crumpton one rainy Sunday morning in the auditorium. There were so few present at the church on that morning that service was adjourned and Bro. Crumpton preached a most excellent sermon to our girls.

Bro. J. W. Stewart, of the Orphans' Home made a most interesting talk to the Judson girls one Sunday afternoon and so interested them that they voluntarily contributed \$35.00 to the Orphanage.

Then came Dr. John W. McCollum, our peerless missionary. He talked to us on "A Judson's Girl's Experience in Japan." He referred, of course, to Mrs. McCollum, who is one of the Judson's most accomplished and consecrated graduates. The girls were delighted with the address and many of them are thinking seriously about the great foreign mission work.

**Meeting Next Week.**

At the Siloam church next week will begin a series of meetings in which the Pastor, Dr. Bomar, will be assisted by the Rev. T. T. Martin. We are all praying that there will be a great revival which will lead to the deeper consecration of all who are Christians and to the conversion of many others. We wish to have the prayers of all Christian people everywhere in behalf of the Judson girls. It is a matter for gratitude that during the session there has been manifested much interest in religious matters, the prayer meeting which is held every evening by the pupils, being attended more largely than ever be-

**No Yellow Specks,**

**No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome.**

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ROYAL BAKING POWDER CO., NEW YORK.

fore. The Ann Hasseltines have recently sent a box valued at \$150 to one of the Frontier Missionaries, and on next Monday the different classes will report the result of their efforts for the Student Aid Work and we are expecting a splendid report.

**DENOMINATIONAL LOYALTY.**

Sometime since there appeared an article from Bro. A. J. Moncrief under the head, "The Future of Howard College," in which the following sentences occur: "The college may not ask for patronage on the ground of denominational loyalty merely, for the interpretation of such duty can require a father to send his son to an inferior institution." In a later number of the Alabama Baptist Brother Moncrief replies to some criticism made by President Montague on his former article, and disclaims the idea that he considers Howard College an inferior institution, as Dr. Montague understood him to mean from his language, but reaffirms what he said about denominational loyalty in his first article and with emphasis as follows: "No denominational school has any right to ask for patronage upon the mere ground of loyalty. If it cannot afford as good opportunities and advantages as the schools with which it has to compete, it should surrender the field to them in the interest of the common good." I have no desire to discuss the superiority or inferiority of Howard College, as compared with other schools. The distinguished President of The Howard will take care of this, and the disclaimer of Brother Moncrief makes it unnecessary to say anything more on that point.

But the opinion expressed by Brother Moncrief in the sentences quoted, as to what "Denominational Loyalty," does not require of Baptists in the support of denominational schools, should not go unnoticed and undisputed.



I may not understand the brother, exactly, when he speaks of "inferior institution" and "offer as good opportunities as the schools with which it has to compete," but I suppose he refers to the curriculum, teachers and equipments that it takes to make a first-class school, organized to give a first-class literary education in the arts and sciences. Dr. Montague seems to have thought this to be what he meant, hence his reply, in which he spoke of the ability of the teachers of the Howard and the character of that institution. The proposition of Brother Moncrief may be stated thus: "A Baptist school has no right to ask for patronage on the ground of denominational loyalty unless it offers equal opportunities and advantages to those of competing institutions. It is true that the brother uses the word "merely" in his first assertion, but in the last quoted sentence the latter part states positively that in order for a Baptist school to ask for the patronage of the denomination on the plea of denominational loyalty it must offer equal opportunities and advantages to those of competing institutions. If it cannot, "it must surrender the field in the interest of the common good."

It does not matter what those institutions may be, denominational or undenominational—Catholic or Jewish if they are superior in their equipments, have large libraries, finer buildings, more teachers. Have more money. The Baptist school must close its doors and give up the field to its rich competitor! The Baptist father is under no obligation to send his son to a little Baptist school where there is no great library, no gymnasium, a score or two of teachers and many other things possessed by its competitors, that some millionaire who wished to hand his name down to posterity gave his million to buy, according to this view.

I think my brother has lost sight of the reason which prompted our Baptist schools. While they thought it to be their duty to educate their children, they were firmly convinced that they could not educate them as they wished them to be educated, except in schools of their own, where they could be under moral and Christian instruction. Believing that the Baptists, as a people, stand for something in this world, they were persuaded that in order to impress the people with their principles they must have schools where they could educate their ministry and their children, not only in the arts and sciences, but in morality and religion. They also wanted their schools to be the centers of Baptist influence. Being a peculiar people, holding to doctrines that no other denomination of Christians hold they wanted schools that would aid in the dissemination of their doctrines. This was the feeling that prompted those noble men who founded Mercer University and Howard College, and, in fact, all of our Baptist schools. Were they right? I think they were. They believed that such schools would be powerful auxiliaries in building up the denomination, and while at the beginning they could not make them what they wanted them

to be, yet they hoped, ultimately, to make them equal to any school. They felt that they had a right to call upon the denomination to support them, even though they, in some things, might be inferior to competing schools. Did they have a right to do this? I answer yes, emphatically yes!

But let me inquire, "What is Denominational loyalty?" Loyalty means fidelity in duty. Denominational loyalty means fidelity to principle, to our institutions that we have founded.

The Baptists of Alabama have organized Associations and a State Convention for the purpose of doing the work committed to them as a Christian people.

In their wisdom they have considered the maintenance of denominational schools as an important and necessary factor in the accomplishment of their object. Hence they have founded several schools and placed them under the care of the Convention. These schools have had serious difficulties to encounter from the very beginning of their existence. Fires, want of money, want of patronage and other difficulties have caused their friends to almost despair at times. But under the providence of God two of them have forged their way to the front and may now be classed with the first institutions of the State.

They have been built up by the voluntary contributions of some liberal and noble men and women, and loyally patronized by many Baptists, but not by as many as ought to have patronized them. If this idea of Brother Moncrief had prevailed among the Baptists of Alabama when Howard College and the Judson Institute first opened their doors for pupils they would not be in existence today. It took years of hard work and a great deal of faith on the part of the friends of these institutions to keep them going, and they could not always offer equal opportunities and advantages to competing institutions, so far as buildings, equipments and teachers were concerned, because the trustees did not have the money to purchase what was needed, but they were good schools and gave to their students that which some of their competitors did not give, a moral and religious training, and an influence went out from them that was uplifting to the Baptist cause in the State. Their success, under God, is due greatly to the loyalty of Baptists in their support.

The idea of Brother Moncrief, if carried out in practice, would put out of existence a number of Baptist schools which are struggling for existence. They are not up to his standard of what a school ought to be. They are not what their friends want them to be, for the lack of means, yet they are doing good. If Baptists who are able to patronize them will not do it because they lack some things that other schools have, then they have to die. But is this right? No denominational school can become a first-class institution at its beginning unless it has a Rockefeller behind it, as Chicago University had. There are Baptist schools that are doing good, a great deal of good, but for the want of means are

not able to have all that is necessary and helpful in imparting instruction. In time they will provide these things if the denomination will stand loyally by them. It would be unwise and absolutely wrong to surrender the field. As a Baptist I don't believe in surrendering any principle we have, nor any educational institution that we can possibly build up. Let our people rally around every Baptist school in Alabama and build them up, patronize them. Some of them may be inferior, rally around them and make them superior. Talk them up. Don't talk them down. Baptists have a mission in this world, and one of the instrumentalities by which we can accomplish this mission is to organize colleges and schools to which we are to send our children to have them educated, intellectually, morally and religiously. As Christians we consider it more important to give our children moral and Christian training, than mere intellectual training, therefore, we should give the preference to the denominational school, even though it may not have all the educational advantages that the non-denominational school has.

We have no right as Baptists to surrender our schools because we cannot compete with other schools in point of wealth and educational facilities. While we should strive to give every facility that we possibly can to our schools and make them equal to any, yet we should stand by them, even if they are not what we want them to be, and I think we have a right to urge our Baptist people by the plea of loyalty to the denomination to patronize them.

Joel Shackelford.

Trinity, Ala., Feb. 22, 1905.

#### SEVERAL THINGS.

Not long since a prominent jurist and Christian Scientist, a former reader of the "Mother Church" at Boston, delivered a lecture in Mobile on Christian Science. It was not my privilege to hear the lecture, but I read it as published in full in the Register. The burden of the argument was based on the claim that the commission given to the twelve apostles as recorded in Matt. 10:8 had never been abrogated or repealed any more than the commission recorded in the twenty-eighth chapter of Matthew. In other words, the commission in the tenth chapter of Matthew is as binding now as ever and upon all believers. The commission referred to reads in part as follows: "Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." The speaker made numerous references to this commission in the course of his address but invariably, except when he first mentioned it, he referred only to that part in which the apostles were authorized to "heal the sick." He said nothing about raising the dead, cleansing the lepers and casting out demons, neither did he say anything about taking "no gold, nor silver, nor brass" in their purses. Christ told the apostles to take no wallet for their journey, neither two coats, nor shoes, nor staff. Now, if one part of the commission is binding all, of course, is binding. I

wondered how the gentleman got to Mobile if he was living up to his doctrine. If he came on a train, especially if he occupied a berth in a Pullman, which is very probable, a wallet containing gold or silver was a very necessary thing. I did not hear that he was barefooted or that he wore sandals while he was here. One has only to read the first verses of this chapter to be convinced that the authority given was only to the twelve apostles, and there is no intimation that they were to transfer such power to those who were to come after them.

I read with much interest Brother Dawson's editorial on "Marriage Fees." After thinking over the matter I came to the conclusion that the average marriage fee received by a minister, especially the town pastor, who is not often put to much inconvenience, is equal to the average service rendered on such occasions. I have a record of all the marriages I ever performed and I find that my average fee has been a little more than \$5.50. I have married 203 couples and have received two fees of \$25 each, nine of \$20 each, one of \$15, one of \$12.50, and thirty of \$10.00 each. I think this is a good record for so ordinary a preacher. Of course some poor fellows paid me nothing and some gave me a promise to pay but afterwards forgot it. I think I will sometime write an article for the Alabama Baptist giving some of my experiences in the matrimonial line. Why not have a symposium on this subject, brother editor?

I notice that "Sonrab" says in this week's Alabama Baptist that a minister stated in the Alabama Baptist of February 8th: "No man has a right to preach or teach without an education, and he ought to be willing to work for his education." I have searched the Alabama Baptist of that date to find out who made such a foolish statement but have failed. I find that I am the only minister who had a communication in that issue of the paper bearing on a call to the ministry. If the young brother, or sister, (one can never tell the gender of an anonym) means to quote me as making such a statement and is no nearer accuracy in his other statements than he is in this, what he needs is conversion, not ordination. W. J. E. Cox.

#### PROGRAM

for the union meeting to be held at the Tabernacle Church, Friday, March 17. Take the North Highland Car and get off at 15th Avenue, north.

Devotional Exercises—Miss Annie Williams. Paper, A Review of the "Life of Yates, the Missionary."—Mrs. W. W. Bussey. How to create a love for missions in the Societies, several five minute talks—Mrs. J. D. Hanby, Miss Edna Barrett, Mrs. D. M. Malone, Mrs. Massey. Music. Paper, Woman as a Missionary Factor in the Sunday School—Miss Alice Hale. Paper, Women as Helpers in God's Kingdom—Mrs. J. H. Longier. Music. Talks by Miss Ella Knapp and Miss Doorman on their missionary work done under the auspices of the Southside Church.



## EVANGELISTIC WORK AND WHO SHOULD ENGAGE IN IT.

By W. J. Dawson.

A call to service based on the remarkable experience of the London pastor whose evangelistic work has revolutionized his own metropolitan church and is bringing a blessing to Anglo-Saxon Christianity. In next week's issue of the Times will be published Mr. Dawson's convictions on the revival which he and many others believe is about to sweep over America.

In August of 1902 I concluded ten years of ministry in the Highbury Quadrant Church. I had no reason to be discouraged with the nature or results of my work during these years, and yet I was haunted with a sense of unreality in my work. I could accuse myself of no stint of labor, nor my people of any visible decline of interest in my ministry, but somehow things had seemed to come to a dead pause. I viewed with dismay the coming years. Did this perplexing and painful sense of unreality mean that I had reached the period when my message to my congregation was exhausted? Where did the fault lie? What was the cause of hindrance? What missing element robbed all this great expenditure of force of its legitimate efficiency? And that was just the question which I could not answer.

The answer came suddenly, and from a totally unexpected quarter.

In March of 1903 I was invited to read a paper at the National Free Church Council held at Brighton. I had previously spoken at great mass meetings of the Council, but I had never attended its sessions. For the first time I did so at Brighton. What were my impressions? The chief one was the new atmosphere of spiritual warmth in which I found myself. I had grown cold through isolation; in fellowship I found the thrill of new, warm life. The sessions were remarkable for an ever-deepening tone of spiritual life and power. Dr. Horton preached a sermon which profoundly moved me. The voice of confidence and conquest was in the air. The climax came in the middle of the week, when a midnight meeting was arranged. On that memorable night the members of the Council, a thousand strong, marched through the streets of Brighton gathering in the waifs and wasters of the streets, collecting the drunkards, picking up the sons and daughters of vice, and finally returned to the Dome at Brighton an hour before midnight with such a congregation as I had never seen. Gipsy Smith gave the address. It was simple, masculine, moving, and entirely free from sensationalism. He pleaded with the lost and weary then and there to give themselves to Christ. At the close of the address I saw what I had not seen since I was a boy in Cornwall, scores of men and women rising for prayer, and pouring into an extemporized inquiry-room to seek instant deliverance from their sins. And then I knew what was the

missing element in my own ministry, what was the vital deficiency in my own church. It was evangelistic fervor, the spirit of the Christian propaganda.

I returned to my church and my work conscious of a subtle change in myself, which affected every fiber of my thought. I could not then, I cannot now, explain that change. Nothing was altered, yet everything was transformed. Something new was at work in me, something that spoke in the very tones of my voice—a power that subdued me and breathed through me. One supreme thought possessed me—only by the power of a living evangelism could my ministry and my church be henceforth justified.

To introduce that power into such a church as mine might make or break it. I had no desire to discard institutions which had grown up with the life of the church. Could I, then, retain all I had, but add the program of passionate evangelistic effort? How far would my people respond to the new note? I did not know, but I felt I must take the risk.

As it turned out, there was no risk. When the proposition was made that Gipsy Smith should hold a mission at the Quadrant, there was a response that surprised me. There was a deeper current of spiritual passion running under the polished surface of normal church life than I had ever imagined. That all my people were in sympathy I cannot affirm; human nature being what it is, that was not to be expected. The idea was new and had to be assimilated. But the mere suggestion of a mission evoked such wonderful results, such a manifestation of zeal among the people, such a quickening of spiritual interest, that I could not doubt that I was moving on the path of God's will.

The story of the mission itself I related in the press at the time, and need not repeat here; but on its most remarkable feature some comment is required. That feature was the sudden revelation of the awful tragedy of life in the immediate neighborhood of the church, of which no one had been conscious. Pagan London, indeed, lay at the very church door—the London of Godless wealth, abominable vice, helpless poverty, drunkenness, crime, lust, and misery. Into my church, with all its associations of cultured worship, there swept on a given night a mass of men and women far more helpless and depraved than those that made the midnight audience in the Dome at Brighton. We also went out to seek the lost, and the lost were there because we fetched them. My people, my deacons and workers, a thousand strong, marched at midnight, and gathered from the gutters and the public houses a vast congregation of those for whose souls no man had cared.

And just as I had discovered a spiritual readiness among my own people which I had never suspected, so now I found a response to the call of Christ among the lowest of the people which both thrilled and amazed me. Not one of the workers who entered the public houses that night received a single word of insult. The keepers of the lowest lodging houses persuaded their un-

happy inmates to come with us. The whole neighborhood was moved. Astonishment reigned supreme. And I am still astonished as I reflect upon it all. I am astonished to know how easy it is to get the people if you really want them. I am yet more astonished at the miraculous way in which a single spark of enthusiasm for souls, once kindled, is able to pass like a flame thro' a great church and set it moving in a crusade of love, pity and human service.

When the mission itself closed, the greatest problem of all remained. Could I, and could my church, continue in this line of development? There was only one reply possible. We had walked in Christ's way, and we dared not depart from it. As the mission really began before Gipsy Smith did his great work among us, so it has continued for the twelve months since his departure. Every Thursday night I have held an evangelistic service, and some of the results have been more astonishing than anything which happened in the week of the mission.

So far I have related an experience. I come now to convictions.

The questions perpetually debated in my mind through those months of joyous effort were two,—the first of which was how far the normal church could be transformed into an evangelistic center; and the second, how far evangelistic methods might be included into a regular pastorate. It is commonly asserted that the mass of the people will not come into churches. Missions are usually held in halls for that reason. It is further assumed that there is some irreconcilable difference between the minister and the evangelist, and a corresponding disparity between the ordinary service of a worshipping church and the service called evangelistic. I believe these assumptions to be radically false, and therefore perilous.

The first may be disposed of at once. The example of my church is sufficient to teach that there is no insuperable difficulty in transforming the normal church into an evangelistic center. The difficulties in the way are class feeling, parochialism of idea, and the fastidiousness of a false culture. These are serious difficulties and more serious in some churches than in others, according to the tradition of the church.

But let men see for themselves the actual work of a mission, and their prejudices will be dissolved. These prejudices are the fruit of isolation. They are cured by contact with actual facts. In all but very rare cases a man of really sympathetic heart has only to be brought face to face with human need to realize that it involves obligations. Indeed, the real source of deadness and decay in many churches is precisely the absence of the poor. We need a mingling of all classes in a church for its own sake, for a true church should be a microcosm of the world itself, in which many kinds of men constitute the social whole.

As regards the question of evangelistic efforts in a regular pastorate, the difficulty is also more imaginary than real. What is needed? Merely a change of method—a simpler style of

address, a more direct appeal, a more unrestrained fervor. Most ministers have commenced their ministries with evangelism. That which first led them to preach was a real passion for souls. Let the old man look back far enough, and he will see a youth full of warm enthusiasm pleading with men and women for their redemption—a youth who was once himself. What has changed him? Very often nothing more than the deadening effect of a continuous pastorate. He has come to regard himself rather as the calm expositor of truth than its impassioned advocate. The note of appeal has disappeared, or has been willfully suppressed. And although he may not know it, that is the real cause of the weariness he feels in his task as the years advance. He grieves over the lack of result, over the deficiency of positive and plain result, without perceiving that he himself has made such results impossible. But that which a man has once possessed can always be recovered. He who has been an evangelist once can be an evangelist again, and a much more competent and wise evangelist, in the ratio of his wider experience, if he will allow himself freedom. For of all the errors that have wrought ruin to the church none has been more fatal than the tacit admission that the work of the minister is a thing separate from the work of the evangelist.

I hold that the existing church has all the equipment for, and should be the scene of, the new evangelism. Once more I repeat that it is the mobilization of the existing forces that we want. We have treated our churches, especially when composed of people of culture and social competence, too much as schools of spiritual and moral culture, too little as the training grounds of an army bent on conquest. The time has come to close the book on tactics, and gird on the sword. We know all about the theory of warfare; we have now to take the field. We have talked much and wisely; let us now act, and bravely. We are gathered into churches, not to get good for ourselves, only, but to do good to others. The time has come when every efficient in the regiments of Christ should answer to his Captain's call, march out of the barrack-yard, and attempt the work of conquest. For of all armies, it is true, as was said of Caesar's legions, "Armies exist only by always fighting, and conquest comes after conquering."

Rev. Dr. P. T. Forsyth, Chairman of the Congregational Union of England and Wales, addressed the London Missionary Society in these words of warning: "The measure of all wealth toward heaven is the amount we give, and not what we keep. And this must be particularly true of our gospel. If we hoard it, it corrupts. The freedom of our churches ceases to be freedom if it be not spread. But our Church freedom is only the outward expression of our freedom in the gospel. It is the gospel we must spread. A missionary necessity lies upon the free churches above all others. They belie their name if they do not, to the extent of their influence, make England an emancipating power wherever she goes."



DR. MONTAGUE'S VISIT AND ITS GLORIOUS RESULTS.

The Principal of the High School here, Bro. W. L. Yarbrough, wisely engaged Dr. Montague to deliver a lecture to the College and its friends the night of February 22nd. In this selection was shown far-sightedness and loyalty to the Baptist cause, as he always does. The address was grand; his sermon at our church next night was grander; but grandest of all was the spontaneous offering, inspired by the impressive discourse at the regular prayer-meeting service, when more than twice the requested amount was quickly raised.

When we went into the house nobody knew there would be a call like this. I rather thought there would be, but not being sure I said nothing about it, you know. Our very efficient College President is not only a teacher, but a persuasive preacher. John Newman said that the main difference between preachers is some have something to say and others have to say something. Our brother belongs to the former class. Well, led by the Spirit, all could see the iron was hot. So I struck, asking for fifty dollars. They made it \$110.00. That is not bad. Statistics show that this flock had never given to Howard College any single year more than \$30.00 This year already, \$15, \$25, and \$110. The ascending series, you see. God bless the progression. This is Scriptural progression, brethren. From strength to strength, from grace to grace—conquering and to conquer.

Listen. Supposing 150 churches in Alabama would do so well as this? \$15,000 is all they ask to build and equip the Science and Library Hall, and repair the other main building. There are as many or more than one and a half hundred churches in the State of equal or superior financial strength. Then we could do the work handsomely, having plenty and to spare. The proposed new building is to cost approximately \$9,500. Its equipment about \$1,500. And four or five thousand could, should, must be wisely expended on the premises before the Endowment Committee begins its work. This building is a necessity. When this is done we are in readiness for the onward march. Besides this think of the other thousand churches which Howard has just claims upon, the Associations which will respond, and the large-hearted individuals who should, and many of whom will, fall into line.

And what about the pledges already made which remain unpaid? They should be met. All of this church's pledge shall be paid. We are growing backbone now. An invertebrate is no more a Baptist in the true sense than an unregenerate man is or possibly can be a Christian. It is wicked enough to give to be seen of men. But when you promise to make believe you are giving, you are downright dishonest and Christ knows you not as His brother, nor are you God's child by election of grace. If grace brought you safe thus far—to promise—it will carry you further still and you will pay. And beloved if any

will not, "Come out from among them and be ye separate!"

Russellville has set the pace! We have the distinguished honor of being the first to contribute to this very worthy cause. Of my people I am proud. If anybody knows of a good church wanting a first-class pastor, tell them to correspond with some preacher in Georgia or Texas. At least tell them not to send to this place. The bishop here expects to do the Dawson act. This is the place I long have sought.

Alabama Baptists, aren't you proud of Howard's past career? Aren't you greatly encouraged because of her present efficiency? Then more and more as you contemplate her future usefulness you will be made to rejoice with joy unspeakable and full of glory.

Yes, we love her for what she has done, is doing, and under God will yet accomplish. Give her an expression of your love. Then see the direct and reflex influence for good.

Fraternally,  
H. T. Crumpton.

Russellville.

OLD PREACHERS.

In looking over a recent issue of the Alabama Baptist I see an able article from W. D. Hubbard, "A Suggestion." I think that our good brother was inspired to write this article. There is not a subject before the Baptists of Alabama of more importance than this one. All denominations of Christians except Baptists make some provision for the old, worn-out preachers. Many of them are driven out of the ministry before the day of their usefulness is over. The rage for young men is so great that it is impossible for these Godly men to get work, and yet at least half of our churches today are pastorless and quite a number of our experienced preachers are without work and are compelled to follow some other occupation. Somebody is responsible for this sad state of affairs. We hear it said that "this is the day of the young man." And yet at the great Southern Baptist Convention all of the leaders and most of the speakers are old men; many of them having reached their three score and ten. The young men sit at the feet of their older brethren and learn wisdom. There is another thought in connection with this subject and that is this. Why should we not place a proper estimate upon these men who have borne the heat and burden of the day, and instead of trying to set them aside why not introduce them to those vacant fields? And instead of having so many pastorless churches and churchless preachers bring them together and try to utilize all of our forces. Why not depend more upon the Holy Spirit to guide us in the selection of the men who are called of God to preach the Gospel. This will give us a greater hold upon the masses of our people and our young men will be inclined toward the ministry when they see that all of God's servants are esteemed for their work's sake and instead of turning them out to pick up a living or die as we would an old horse who had served us long and faithfully, that we would take care of them in their old age and that ample provision

would be made for them in old age. It is not true that their wants are few and that they generally have children to take care of them. We have seen one of them that seemed to be in the way in the home of a son-in-law who had a large family of children of his own and who was poor. The old man after preaching for forty years and was instrumental in leading many souls to Christ, died with the firm belief that all of God's people had forsaken him and seemed to lose faith in that precious promise, "Lo I am with you always, even unto the end." And yet a large crowd gathered at the old burying ground to show their appreciation of the old servant. They let him suffer in his last days for the comforts of life and after he was dead they shed tears and spoke of his noble, self-sacrificing life. I know a noble young man who ought to preach, as I firmly believe that he is impressed to do so. He says "No, father is a preacher and I know about what he has had to endure as he reaches old age."

Fraternally,  
A Subscriber.

A LITTLE ARGUMENT WITH MYSELF.

How much ought I give to Missions?  
(1) If I decide to give nothing, I practically cast a ballot in favor of supporting no missionaries.

(2) If I give less than heretofore, I vote to support fewer missionaries than last year.

(3) If I give the same as heretofore I vote to have the work barely hold its own. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. His word is, "Speak unto the children of Israel that they Go Forward."

(4) If I advance my offering beyond former years, I favor an advance movement in the work.

Shall I join this class? If I add one hundred per cent. to my former gifts, then I favor twice as many missionaries as heretofore. If I add fifty per cent. to my former gifts, then I say, Have half as many more as heretofore. If I add twenty-five per cent, then I say, Have one-fourth as many more as you have had.

What shall I do? I certainly cannot vote to stop the work. Nor am I satisfied that we hold our own in this work. I believe in urging this work forward. I will, therefore, increase my contribution to this work.—Selected.

The Salvation Army in Chicago is organizing a novel method to care for the victims of strong drink who fall upon the streets of the city at night. Equipped with stretchers, the squads of officers constituting the "drunkards' rescuers" will make the rounds of the small districts at night, pick up those who appear to be completely overcome with liquor, and carry them to one of the seven hotels maintained by the Salvation Army in Chicago, and in which more than 250,000 guests were accommodated last year.

Free Medical Books to the Sick.

Dr. J. Newton Hathaway of Atlanta, the author of eight valuable medical books on as many different diseases of the body, has just announced that he will send any one of the books free of charge to those afflicted. As Dr. Hathaway is the recognized authority on Chronic Diseases in this country, you can readily appreciate the value these books will be to you. His idea of sending them out free is to further acquaint those afflicted with his successful method of treating the Chronic Diseases of men and women. His treatment for these diseases is based on 25 years of close study, during which time he has been connected with some of the leading hospitals of the world, where he was in position to study every form of the different diseases. He has been established in Atlanta for nearly 18 years, and this alone is sufficient to convince the most skeptical of his reliability, without taking into consideration some of the marvelous cures he has effected.

Simply mention your disease and the right book will be immediately sent you. 1. Diseases of the Vital Organs; 2. Throat and Lung Troubles; 3. Female Diseases; 4. Stricture; 5. Varicocele; 6. Blood Poison; 7. Kidney, Bladder and Rheumatism; 8. Nervous Debility. If you do not suffer yourself send him the name of someone that does. The address is J. NEWTON HATHAWAY, M. D., 90 Inman Building, Atlanta, Ga.

A New Cure For The Kidneys, BLADDER, RHEUMATISM, Bright's Disease, Dropsy, Gravel, Backache, 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 relieve and 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. Our large course of Formula A—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble Kidneys, re-establishing complete, natural, healthy function. Our large course of Formula B—Strains out of the blood and system uric acid and other kidney poison, the cause of Rheumatism. Uric acid 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. It regulates the Liver, stomach and digestion, relaxes constipated bowels, purifies the blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Is unailing in toning the general system. Infuses life and vigor into every vital organ and strength all over the entire body. This is an exhaustive, thorough and complete treatment as was formulated for the cure of those destructive diseases. There is not one sufferer in the whole world who can afford to ignore these remedies. 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.



# Alabama Baptist.

Established 1874 and Contains  
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The Baptist Herald  
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REV. J. W. HAMMER, Corresponding Editor  
REV. A. D. GLASS, Field Editor

Entered at the Postoffice at Birmingham, Ala.,  
as second class matter.

## AN INVITATION.

We ask all our subscribers and friends to call and see us in our new office in the Watts building, corner of Third Avenue and Twentieth Street, Room 3, second floor. Take the elevator. We are out of the dust and roar incident to being on the ground floor, and feel that we will be able to do our work with much less friction. Any way come and see us.

The Leslie Printing and Publishing Company have printed the Alabama Baptist ever since it came into our hands and we have formed many pleasant acquaintances among the force and count some of them as real friends. Mr. Frank Leslie, the President and General Manager has been obliging. Mr. D. B. Grace, the Secretary and proof reader, has been painstaking. The foreman, Mr. A. S. McIver, has borne patiently with our whims. J. C. Brightman, known as "Uncle Johnny," has taken pride in setting up the advertisements. Burton Holcombe as pressman, and Carl Torguson as feeder, have always tried to do good work. Mr. Gilmer Couch has had a tedious time in keeping the galleys, while Tom Fain, the mailing clerk, has stood stolid from week to week as he clipped the little yellow labels that went forth either accusing or approving the subscriber. John Leslie and W. J. Black have fingered the linotype machine which has set the type, the one by day the other by night, for it is a busy machine working night and day. Last but not least obliging Miss Tillie Bahler during the whole time has rolled the mail with the assistance of a changing corps of girls. Business reasons cause me to leave, but I go with the wish that all of those named above may continue to be my friends.

Frank Willis Barnett.

## PENTECOST IN LOUISVILLE.

The secular and religious papers report great meetings and thousands of "confessions" in Louisville, Ky. One writer says there were 3,000 in one day. Others say the total number will reach over 7,000. Still others declare that the good done cannot be tabulated in figures, or reported in papers.

This is glorious news, indeed. God does not confine His blessings to Wales, but is ready to pour out His Spirit upon any people who will seek him aright. We await, however, with no little anxiety further reports telling how many of these "card signers" and "hand lifters" are real converts going joyfully into the churches and obeying their Lord in baptism.

We hope none will refuse to do so.

As we have said in these columns recently, we can set but little value on a professed Christian life beginning in disobedience.

## LIBERTY AND COMMON HONESTY.

Now and then a teacher in some Christian college finds himself out of harmony with the beliefs of the people who founded and of those whose sacrifices support the institution. Some of these professors have the decency to resign their places, causing as little trouble as possible to the supporters of the school, while others hold on like grim death, call in the reporters of sensational papers, raise the cry of "freedom of speech," "liberty in research and teaching," "persecution," etc., etc.

Now, if we know anything about Baptists, they believe in liberty, and by that they do not mean freedom for themselves and shackles for everybody else, but the utmost freedom for all men everywhere to think and teach what they will. But no sort of interpretation could be put on this fundamental Baptist doctrine that would make them say that any one should be forced to pay the salary of a man who at some vital point is seeking to destroy that which he holds to be essential truth. The professor is free, to be sure. He is at perfect liberty to believe and teach what he chooses, but the people who own the college are also free and are not to be blamed if they object to the diversion of funds given for a specific purpose to purposes directly opposite. The only honorable course for a "new light" man to pursue is to build a college of his own, if he wishes, and there proclaim his views with all possible vigor. No one will object. Baptists will help protect him in his right.

But to cling to a salary provided by people whose faith he seeks to destroy is a violation of all laws of liberty. It is not only bad taste, it is thoroughly dishonest. Even if his views are correct and theirs erroneous, they have rights he should respect. If he cannot bring himself to do this, the people are right in protecting themselves against his intrusion.

## EDITORIAL PARAGRAPHS.

We regret exceedingly that the Woman's Page had to be left out as the copy reached us after the paper had been set and as we were changing publishers we could not help ourselves.

Russia, realizing that she is beaten in this war, is evidently seeking to gain compensation by what she calls "diplomacy," which with her means bluster and threats and seizure of any property held by the weak.

We have been busy moving during the past week and ask the indulgence of our contributors and correspondents. Moving is a big job and besides being a burden and a weariness gets things topsy turvy. Be patient and we will soon have things in ship shape.

It has been well said that the saloon is a school of vice, for wherever it is established in city, town, village or

cross-roads, the public bar educates young and old into the alcoholic appetite, it educates the tongue into loose, unbecoming speech, the ear to the hearing of things coarse and vulgar and the whole manhood to ways unfit for the pure home and decent society.

Only those who have experienced it realize the difficulties to be overcome when a change of publishers is made. For a month we have planned and worked to try and have things go off without a hitch or break, but if your paper is late or fails to reach you don't get mad but merely write us and we will try and get things in ship shape.

An event of great importance in the experience of the students and faculty of Howard College was the meeting recently held in that institution by Rev. J. L. Gross of Selma. Brother Gross began the services on Feb. 20th and concluded them on March 1st. Throughout the series of meetings he preached with power and stirred the minds and hearts of all who heard him. His sermons were full of earnestness, pathetic, tender, and at times eloquent. He made a profound impression upon professors and students, and the results of his excellent work will be far-reaching for good. The students secured his services, and manifested the deepest interest in the meetings.

## ENCOURAGED.

Brother Crumpton writes:

Dear Brother Barnett:

Please say to the brethren that Uncle Sam is serving them faithfully. When they entrust him with anything it reaches this end of the line all right.

Last Sunday was the first pretty Sunday in a long while and many of the brethren remembered us. Yesterday I received quite a lot of letters containing money and, as I write, my clerk has deposited another handful on my desk. I am sure many of them will bring joy to my heart.

Three mission collections in as many months is what we need now. March for Home, April for Foreign, and May for State Missions. Unless the churches respond liberally in the next two months, Alabamians who attend the Convention at Kansas City will hang their heads in shame because of the falling off for Home and Foreign Missions.

Because of bad weather in January, collections for State Missions were awfully short. I hope to see an extra pull for State Missions in May. We need that to carry us over the hard summer months.

There is no reason for discouragement over the present situation if all will lay hold now with determination. It is a good time to try the pledge cards and envelopes for three months. I will be glad to furnish them.

It is a time for prayer. I hope brethren will not forget that. God can touch the heart and reach the pocket book. God said: "My people shall be a willing people in the day of my power." Oh for the coming of that day!

Fraternally,

W. B. Crumpton.

## WHAT BROTHER CRUMPTON'S CORRESPONDENTS SAY.

W. T. Foster: "I am always glad to know you think of me as one of the regulars. We mean to do more for missions this year than last. We are organizing better than ever before. I have a splendid field and a good people of whom I am proud."

G. W. Palmer: "I am grateful to you for your interest in our struggling church here (Leesburg). I assure you it shall have my very best effort. I feel a great pride in working for this church. I am proud of the others too."

C. J. Bentley: "Sleet, rain and grip have interfered with my church meetings much. Missed two Sundays—missed collections of course—but will try to make it up. Self and every member of my family have been sick. Many hearts sympathize and pray for you."

J. H. Pope: "I feel much encouraged in the work here (2nd Church, Talladega). Have plastered our house which makes it much more comfortable. Will begin regular mission collections first of quarter. Had sixty-one in Sunday school last Sunday. Please send Mission cards and envelopes."

J. H. Riffe: "My field is now St. Stephens, Leroy, Frankville, and Salitpa. I am also trying to hold Bladon Springs as a mission point. I think I have a great field—enough really for several men. I have not been able, because of adverse circumstances, to get my work under headway; but I think I see signs of advancement. A beautiful house of worship, nearly completed, at Frankville. I believe we will build a new house at Salitpa." Though twice crippled since he came to Alabama, Brother Riffe is encouraged.

W. A. Darden: "Here is a collection from Shiloh. We have gotten the envelope system started at last, and, the Lord blessing, you will hear from us regularly."

C. L. Harris: "As a teacher in the Normal School of North Carolina, I did something to polish a boy, who afterwards gave his heart to God and became a missionary to China. I refer to J. C. Owen. I feel great interest in Jessie; he writes me words of comfort from his field. Any time you name I will arrange a rally. Brother Sam Carroll knows my field—he says it is the hardest in South Alabama."

L. T. Reeves: "We are using the envelope system and I hope our contributions will be regular and continually increasing. The future here is promising. Brother Crumpton, I am not indifferent to the work anywhere. The Lord's work is dear to my heart. No pastor appreciates more than I the great work you are doing. I pray for you while you are engaged in it. I want my people to give cheerfully as the Lord prospers them; whether it be much or little, I think it will be certain. So put Cullman on the list of regulars."

R. H. Tandy: "We are still very much in need of a man for Waterloo and Liberty. If you could send a man this way it would be a great blessing to the Lauderdale Association."

A Brother: "I was asked to consid-



er a call to a strong, well organized church. I consider it almost an ideal pastorate. The salary would have been more than I am getting here. My Seminary course is still ahead of me. It was a great temptation. I did want to accept, but I was afraid to do it. I felt like I ought to stay here. These people were almost discouraged when I came. If I should leave them now it would be a severe blow. I am so glad I determined to stay."

A Pastor: "I send you some mission money, which I have with a very hard effort collected during February. Oh, if I could only stay here! I want to stay and believe I can do a great work. But how am I to support my family! The church is plenty able, but they never have supported a pastor. I have spent all the money I brought with me and have received \$—. What am I to do? I have calls to go elsewhere, but I want to hold on here until October. By that time I am sure I will have the church so organized I can remain."

MONTGOMERY NOTES.

Once more, for a season, the pulpits of the Baptist churches of Montgomery are all filled. Rev. J. A. Jenkins has been heartily welcomed to his former field at West End, and his people are hopeful and earnestly at work. We have been glad also to add Rev. Eldred M. Stewart as one of our fellow-workers; already the Southside Church feels the beneficent influence of his coming. At Clayton Street Rev. J. A. O'Hara is doing excellent and substantial work.

Dr. Stakely looks happy, the committee on the new building has awarded the contract, and work will soon begin.

The winter has been marked by great sickness among all classes of people; this and the continued rains has greatly interfered with many phases of church work.

The meetings which were to have begun at Adams Street Church, March 12th, have been postponed to April 23d, as Rev. Paul Price, the evangelist, is engaged in the great revival meetings in Louisville, Ky.

Negro Baptists.

A commission appointed by the National Baptist Convention met on Feb. 23 and 24 in the Columbus Street Baptist Church of this city. This is the largest negro organization in America, claiming a membership of nearly two million. This commission was appointed to consider the plans of co-operation submitted by the Southern Baptist Convention at its last session. Twenty representative negro preachers from sixteen states were present, as were also Dr. A. J. Barton, Field Sec. S. B. C.; Dr Stakely and myself, and were given a hearty welcome, invited to speak, and listened to respectfully. I was very favorably impressed with the dignity and seriousness that attended these important deliberations; and with the character and ability of the members of the commission. A proposition to adjourn at noon for dinner was voted down almost unanimously; and after hearing the report of the special sub-committee, deliberately discussed

the report in all its bearings for five long hours, when it was adopted.

The presiding officer was E. C. Morris, D. D., of Helena, Ark. Among other things he said: "This is an age of work. Look at our people, see the young negroes who are loafing; we can not expect to lift up our people if this continues. I believe that in the future we must look after the training of the heart, head and hands. We are to lead our people in the right direction. Education and religion, industry and thrift will solve the great problems in this country."

One of the most remarkable speeches was that delivered by Dr. Wm. H. Council, President of the A. and M. College for negroes, at Normal, Ala. He said in part, that while he was not a Baptist himself, his mother was and he felt a deep interest in this meeting, and added: "Forty years ago we did not see anything like this. Forty years ago, I could only be a "good nigger" in this country, and that was all that was expected of me. But more is expected of the negro of today; he has before him greater possibilities, also greater responsibilities. Your work is an hundred fold more than mine was then."

There is no human agency in this country which has done more to help the black boys and girls to rise than the Southern white people. Look at what the South has done for our people in the past 300 years, it has civilized ten million of us; and this work was done by the white people of the South. I am sure that there are some of you upon whose intellectual stomach this does not set well, but it is the truth, and the truth is what we are after now. It is the better class of the Southern white men who have stood and beat back the forces which would have crushed the very life out of us. You may talk about Galilee being the land of miracles, but it is nothing when we look at the South. This is the land of miracles. Look at us. We were brought here over three hundred years ago to serve the white man; there was no other object in bringing here our parents, and today we are civilization parents, and today we are citizens of this country. The South is the home of the negro, and here he is going to stay and work out his destiny. The time will come when we will find more friends, if we will only be industrious and honest. Be something. We have no time to stand around and complain when the young negroes are looking to the young boys and girls of our race to love this country, and let us all join in helping to build it up."

The report of the sub-committee on a plan of co-operation, submitted a lengthy report, which was adopted. They accept the proposition to co-operate with the Southern Baptist Convention; but also declare their willingness to co-operate with American Baptist Home Mission Society of New York and assert their right to co-operate with any other agencies for the good of their people which may present themselves. I write from memory, and regret that I was unable to get a copy of the report as adopted.

The spirit of the meeting was excel-

lent. The leading speakers were Dr. E. C. Morris, Arkansas; Dr. Wm. H. Steward, Kentucky; Dr. A. N. McEwen, Alabama; Dr. S. N. Voss, North Carolina; Dr. R. H. Boyd, Tennessee.

Dr. Barton was heard with respect and deepest interest as he explained the plans of the Southern Baptist Convention.

O. F. Gregory

March 2, 1905.

OLD TESTAMENT STUDIES.

J. A. Hendricks.

Chapter III: The Life of Isaac, Gen. 24-28. (See Gen. 21:1-8 and 35:27-29.)

The reader understands, of course, that the history of redemption from Abraham to Moses is the history of individuals largely. These individuals we call the Patriarchs, "father-rulers," "father-chiefs." So to know this part of the history of redemption, we must learn well the history of the Patriarchs. The last lesson was about Abraham, which should be thoroughly studied. Read carefully the Scripture references with note book in hand, to record your impressions.

1. Let us make an outline of Isaac's life something like this: (1) His Birth and Infancy, 21:1-8. (2) From Boyhood to Manhood, 21:9-28 to end. During this time Isaac is rather in the background. But you may think of him, first, as growing up with Ishmael and their experiences; as being offered up; and as bereft of his mother. Let the historic imagination have full play here. (3) His marriage to Rebekah, who largely took the place of his departed mother, 24. (4) His inheritance, his father's death and the birth of his twin boys, 25. (5) The famine and his sojourns in and about Gerar, 26. (6) His old age and testamentary blessings, 27. (7) He sends Jacob to Padan-aram, 28:1-5. Here Isaac drops out of sight and Jacob becomes the central figure of the history; and we see Isaac no more till the day of his death. (8) His death and burial, 35:27-29.

2. Study such topics as the following: (1) The inferior son of a great father. He does not fulfill the promises of his youth, especially as seen on Mount Moriah submitting to be offered up. (a) Note that he reproduced only the weaknesses of his father, Comp. Gen. 20:1f and 26:6f. Here the formula is, "Like father, like son, (b) Nor was he even approximately the prayer his father was. He is said (25:21) to have prayed for children; but when they came it seems that he prayed for them altogether too little. Comp. Heb. 12:16; and note the etymological meaning of "profane." (c) And so he was not the consecrated, spiritual character his father was. His father's was a separated life; his was rather carnal. See 27:1-4. (d) He does not seem to have possessed his father's courage, 26:19-21. His father could go against a confederation of kings (14:1, etc.) to deliver Lot; but Isaac would yield to the threats of Abimelech's servants. No great character without courage. See Jesus in Matt. 10:28. There are still other points in which he seems to have been

an unworthy follower of his great father. Let the reader note and enlarge upon some of them. (2) Study him in his unhappy home relations. To what was it due! (a) Possibly to the fact that he and his wife did not better understand each other. Possibly both were at fault here. (b) And so, likely, they did not co-operate with each other in training their children. Rebekah loved and petted Jacob; and he Esau. (c) Here it rather seems that he was at fault; for he had great influence over Esau, but used it very poorly. He gave him the wrong bent of disposition, unquestionably. Heb. 12:16f is a fearful picture. There is a tremendous lesson here for fathers. Let the pastor study it and preach about it. Sarah, too, is a good example of fond but foolish mothers, which could well be preached about.

3. Some good subjects for sermons: (1) Heavenly Leadership, 24:27 and 50. Any pastor that has not done so, will find this a fruitful text and subject-try it. (2) The Hallowing Power of Godliness, 26:28; Comp. Mt. 5:13-16. (3) the Outcome of a Little Sin, 27:1-4, and what followed. (4) The Vitiating Power of Unconsecrated Wealth, as seen in the softening of Isaac's character, and the predominance in his thought of something good to eat, Comp. "Take thine ease, eat, drink and be merry," Luke 12:16-21.

Let me insist that these Scriptures will richly reward close study. If the pastors will set apart a portion of each week for the reading and study of these lessons it will enrich their preaching. Let many families spend their winter evenings reading and talking about these beautiful Scripture narratives and see how their interest in the Old Book will grow.

A NOTE FROM BROTHER CRUMPTON.

The extracts from letters of my correspondents are printed without the knowledge of the writers; but I feel that their publication will do good. I ask for a wide reading.

Warm words from full hearts are always good. Many times while I am copying them, tears come unbidden to my eyes; sometimes tears of joy for the good news they bring; but oftener, tears of sorrow.

One of the saddest letters I have ever read comes from one of our most consecrated pastors, a good preacher he is too. See the last note from "A Pastor" in this issue. I do not publish many sentences that are most touching. What a conflict the poor fellow is having! Duty to the church says, "Stay and suffer;" duty to family says, "Accept the other call." God help him to do His will.

NOTICE TO STOCKHOLDERS OF IRON CITY MILLS.

On Saturday April 1, 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.



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Much That Every Woman Desires to Know About Sanative, Antiseptic Cleansing and the Care of the Skin, Scalp, Hair, and Hands.

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Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made Cuticura the standard humour remedy of the civilized world.

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"I suffered five years with a terrible itching eczema, my body and face being covered with sores. Never in my life did I experience such awful suffering, and I longed for death, which I felt was near. I had tried doctors and medicines without success, but my mother insisted that I try Cuticura. I felt better after the first application of Cuticura Ointment, and was soon entirely well. Mrs. A. Eton, Bellevue, Mich.

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### WHEREIN PAUL'S CONVERSION IS A MODEL ONE.

(Continued from page 3.)

but self-attainment that both were set upon. The preaching of the cross would have been alike to both of them foolishness. They proposed to live by the law. That is the first stage that all must pass through; the first rainbow that all must run after, but the end of which cannot be found. So Paul, like every other man who ever tried it, found himself continually balked by the discovery of indwelling sin. At every point where he set himself to obey the law in the letter, he found himself breaking it in the spirit. The law said: "Thou shalt not covet;" but, strange contradiction, indwelling sin took occasion by the commandment and wrought in him all manner of covetousness. The better Paul tried to make himself to become, the worse he felt himself to be. Many a man has gone that far in quest of life eternal and there stopped. But not so with Paul. What was he to do about it? There was but one thing left for him to do; and that was to drop into this second stage by attempting to make amends for his short comings by being over-zealous in the performance of other duties.

2. So he was ready to break with the school of Gamaliel and others whose "live and let live" maxims had already dissatisfied him; turn zealot, and quiet his disturbed conscience by throwing himself headlong in a fit of zealotry against the "new sect which was every where spoken against." Little as he knew about Jesus Christ, he knew enough to know that if He and His followers were right then he was wrong, but he did not believe his theology wrong; so he decided that he would join the extreme wing of the Pharisees, or that branch of the zealots who, instead of turning their arms against the Romans, had whetted their swords against the sect that had given out that they had found in the Nazarene the true Messiah. And herein he found a new field in which to display his zealotry; and hence he describes himself "as concerning zeal, persecuting the church." See the young zealot as he stands bolt upright, as the witnesses to the death of Stephen lay down their garments at the feet of a young man whose name was Saul! As a legalist Paul had failed; but if he could not keep all the commandments, he could use his zeal in those which he thought he was keeping as a salve for his conscience. And what would be more like a perfect service to God, and a finer field in which to display his zeal, than that of mowing down those of the new way, the supreme heretics of the times? On a mission like this he was, when apprehended near Damascus. It seems a paltry sophism to compound for one class of sins by added zeal against another, but it is often done, nevertheless; and Paul was no exception to the rule.

3. We have now come to the third and last stage in which Paul's zealotry passes into despair. He has been driven from one retreat to another of self-

righteousness until he is now brought to bay, and must die in the last ditch. The awful discovery is now borne in upon him that he is persecuting none other than Jesus Christ Himself; and that his zealotry, which he had most prided himself upon, is his greatest mistake. It now dawns upon him that he had all along been trying to repair one branch of the law by breaking it in another regard. Like some desperate gamester, doubling his stakes at every throw of the dice, and doing his best to play quits with fortune, he has gone on to the point where he has nothing left to stake but life and liberty, and has to lay these down and pay the forfeit. See him as he lies there near Damascus stone-cold on the earth, waiting the death stroke of the enemy whom he had challenged to mortal combat. Ah, Saul of Tarsus had driven out of the way to meet the lowly Nazarene, and he had singled Him out, resolving in the spirit of a true zealot that he would fight with neither small nor great, but with him only; and behold, here is the crushing surprise and the awful end! As he lay there with blinded eyes, what could he expect, or what deserve, but instant death! Despair personified! But out of that, notice what comes. Why, one can almost see him die to the old and live to the new. Listen: "Saul, stand on thy feet." He had asked for no quarter; for he was not the one to ask for what he was not prepared to give. Listen again: "It is hard for thee to kick against the goads. Thou art a chosen vessel." More than a reprieve that; more than a pardon. The import of it all is: "Saul, thou art not only forgiven and restored to my favor, but thou art at once called into my service. Now turn the same energy into promoting my cause which you have already displayed in persecuting it." His first impulse was: "I will not confer with flesh and blood;" his first question was: "Lord, what will you have me to do?" And the result of it all was a pattern conversion, full and complete, for all other sinners who desire to believe on Jesus Christ to life eternal.

May the Lord enable us all to pass these three stages in the progress of our complete salvation that we may at last, like Paul our great patron exemplar, come to the full measure of the stature of men in Christ Jesus, our Lord. Amen!

### A MILD TREATMENT FOR CANCER.

There is suffering and horrible death in this country from cancer, but thanks to human skill and perseverance, there is a remedy for it. After twenty-five years of patient labor and experiment, the celebrated Cancer Specialists, the Dr. D. M. Bye Co., of Indianapolis, Ind., have originated and perfected a combination of soothing, balmy oils, which act specifically on the diseased tissue. They have cured many hundreds and have the endorsement of highest medical authorities as well as ministers of the gospel who have been cured. The doctors are always pleased to answer inquiry about the remedy, and will send free books and papers on application in person or by letter. Address Dr. D. M. Bye Co., Box 462, Dallas, Texas. (This is the office of the Originator.)



### Do You Eat Cabbage?

If so send to me for immediate shipments of plants for early headers. I have now ready for delivery, 150,000 plants of the best varieties known to the truck business. They are grown in open air on the South Carolina sea coast, and will stand very severe cold without injury. Price \$1.50 per thousand. Special rates for 5,000 and over. Send remittance by registered letter, or money order, or plan are shipped C. O. D. if desired. For early gardens prepare to send now. Supply was exhausted last year. L. C. WEHLING, Teleg. and Express Office, Meggetts, S. C.

### 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., Blountsville.

### 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 gold case guaranteed 3 years, 12 or 14 diamonds. \$15.

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



GIVING.

Hast thou plenty? Then rejoice,  
Rejoice and freely share.  
Hast thou scanty store? E'en then  
A little thou canst spare.  
And hast thou only bit or crumb,  
A donor yet thou may'st become.  
Since morsel from thy less or least  
For bird or insect makes a feast.  
Be the portion small or great,  
Thy loving, generous heart  
Will always find it large enough  
To give away a part.  
—The Norwegian.

SOME OPEN LETTERS.

No. 1.

To an Advertising Evangelist.  
My Dear Brother:  
Your kindly, circular letter, in which you offer to come to the aid of myself and the church of which I am pastor, in an evangelistic capacity, has been duly received and carefully pondered. In reply thereto, permit me to say, that for two reasonably rightful reasons, I cannot see my way clear to the acceptance of your proffered services. My first reason is—pardon the admission—that, having never heard of you before, I know absolutely nothing about you, either personally, religiously, evangelistically, or even postoffice-istically. But, my brother, I arrogate to myself no superiority over you in this matter, since I am equally as obscure to you; except it be, forsooth, in the last of the four above mentioned points. A reminder of this obscurity of mine, was painfully thrust upon me through the fact that you could only address "The Baptist Pastor," in sending forth your unsealed, one-cent-postage, ready-printed, duly dated and signed (only a moderately good lead pencil) communication.

My second reason is that I am unfavorably disposed towards these evangelistic circulars in toto. I do not even appreciate the more stylish and laudatory documents that some of our well-known evangelists send forth. Is not there, candidly now, too great a smack of commercialism about the business? I do not presume to say how it is with you, as you bring out your geography, and bestir yourself strenuously to addressing, and sending forth those ready-printed solicitations to "The Baptist Pastors" throughout the length and breadth of the land; but, as one of those "Baptist Pastors," I must say, that, in my case, these appeals have never seemed to coincide with the promptings of the Spirit and the needs of my field.

So much as to my reasons for declining your services. And now, since I am not informed as to your age, nor are you as to my youth, I shall take the liberty of proffering a bit of friendly advice. I rejoice that you feel called to do the work of an evangelist, and trust that your graces of person and mind and heart may be such as will answer back to your feelings on the subject. But why not burn the remainder of these ready-to-send letters, and give up entirely that line of your campaign plans? You may divide all pastors into two classes;

those who know you and those who do not. To those to whom you are not known, these documents are hardly in good taste. To those to whom you are known they are surely not needful. Just trust to working out gradually from your present location. Why try to over-step at one stride, all the hundreds of goodly churches that lie across the many miles of distance between your home and mine? Such striding might be no strain on your capabilities, but it would be an unkindness to these churches—or to mine. Just come on by stages, as the intervening brethren shall recognize your gifts and call you to their help. In all probability I shall know more of you, ere you thus arrive in these regions, and shall, perchance, eagerly solicit your presence among my people, with the proclamation of the Glad Tidings. The difficulties of this gradually outreaching campaign, will largely be over when once you have made the right kind of beginning from your present location. If you should find yourself somewhat hampered in making this beginning, then pray the Lord to open some eyes—either those of your blindly unappreciative, adjacent pastors, or those of a self-deceived candidate for evangelistic honors.

Yours fraternally,  
A. G. Moseley.

P. S.—Should every pastor who is a recipient of your solicitant communication accede to your suggestions, and engage your services for a meeting of about two weeks' duration, how long a period of time would elapse before your circuit would be completed, and you could return to us for a second engagement?

WRONGSIDE OUT.

"I wish," said Ruth, looking out of the window in an unwonted fit of meditation, "I do wish Marion didn't have such a queer mem'ry. She 'members all about how I dropped one of her doll cups and broke the teeniest little bit out of it, but she hardly ever 'members the pretty little pitcher I gave her. She 'members the one time I didn't lend her my pencil 'cause I was using it myself—she keeps on telling about it though it was 'way last summer—but I guess she's forgot about my box of paints that I've lent her ever so many days, and my doll carriage that I said we'd call 'ours' 'cause she didn't have any, and all my picture books that I carried to her when she was sick. I like Marion, but I wish her mem'ry wasn't—wasn't so awfully wrongside out."—Forward.

Young People, published by the American Baptist Publication Society, is the only Baptist paper published exclusively for Baptist young people. It is an eight-page weekly of large size, beautifully illustrated, and overflowing with interest. Serial stories by the best writers are constantly running in its columns, and shorter stories with articles on all subjects connected with the life of young people, give the paper an extraordinary value. Subscriptions may be sent in at any time.

**LADIES** Interested in easily raising church money would do well to write the PETER NEAT-RICHARDSON CO., Wholesale Druggists, Louisville, Ky. All we want is the advertising. Write us.

**Excelsior Steam Laundry.**

**GEO. A. BLINN & SON, Prop's.**  
The Old Reliable Firm.

Our Patrons are  
Our Best Advertisers.  
Once a Customer,  
Always a Customer.

Give us a Trial  
1807 2d Avenue, Birmingham, Ala.

**Your Neighbor Saves Money**

By patronizing us.  
Why don't you?

**COLLIER DRUG CO.**  
The Big Cut-Rate Drug Store.  
2012 FIRST AVENUE.

**The Baptist Hymn and Praise Book.**

For use in all church services, including prayer meeting and Sunday school.

PRICES: Single Copy, postpaid, 85 cents; per dozen, \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00. Transportation extra on these quantity lots, Beautiful Pulpit Edition in Morocco and Gilt, \$1.50, postpaid.

The Baptist Hymn and Praise Book contains 416 Pages with 577 Hymns.

It is well-bound in cloth, excellently made, of high-grade workmanship in every particular.

It is in music edition only with round notes. The words go with the music on every page. The Hymns and Songs are of exceptional worth. They have been selected with the greatest care—the very cream of the old and the new. No labor or money has been spared to make The Baptist Hymn and Praise Book what it should be. It is just the book our people need and want, and for which they have been waiting these years. It will speak for itself, and win its place, and be a power and delight in our churches.

This great book is now ready, and all orders will have prompt attention. Send your orders to . . .

**BAPTIST SUNDAY SCHOOL BOARD**  
J. M. Frost, Secretary,  
Nashville, Tenn.

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

SCHEDULE EFFECTIVE NOV. 20, 1904.

	20	24	28
Lv. Selma	4:00pm	5:00am	5:50am
Ar. Montgomery	5:00pm	6:00am	6:50am
Lv. Montgomery	5:30pm	6:30am	7:15am
Ar. Opelika	6:30pm	7:30am	8:15am
Lv. Opelika	7:00pm	8:00am	8:45am
Ar. Atlanta	8:30pm	9:30am	10:15am
Lv. Selma	11:30pm	12:30am	1:15am
Lv. Montgomery	12:30pm	1:30am	2:15am
Ar. Montgomery	2:30pm	3:30am	4:15pm
Lv. Opelika	3:30pm	4:30am	5:15pm
Ar. Opelika	4:30pm	5:30am	6:15pm
Lv. Atlanta	5:30pm	6:30am	7:15pm

Trains 27 and 28 have Pullman Vestibule Sleepers between New York and New Orleans and Atlanta and New Orleans with superb dining car service. Trains 25 and 26 have Pullman Vestibule Sleepers between New York and New Orleans, with dining car service.  
W. C. Huster, C. A. Jelms, Ala.; J. P. Blythe, G. F. A. Atlanta, Ga.; Chas. A. Wicks, Birmingham, Pror. Sect. and General Manager Ala. etc. Co.

**Potash**

is necessary for cotton to produce high yields and good fibre.  
Write for our valuable books on fertilization; they contain information that means dollars to the farmers. Sent free on request. Write now while you think of it to the

GERMAN KALI WORKS  
New York—  
93 Nassau St., or  
Atlanta, Ga.—  
227 So. Broad Street.



**Curse OF DRINK**  
BRUNKENNESS CURED TO STAY CURED BY  
**White Ribbon Remedy.**

No taste, no odor. Any woman 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 inebriate, a tippler, social drinker or drunkard. Impossible for any one 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 deterring to resist temptation.



Mrs. Anna Moore, First Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tried White Ribbon Remedy on very obstinate drunkards, and the cures have been many. I cheerfully recommend and endorse White Ribbon Remedy, and advise any woman to give it to her relative suffering from drunkenness."  
Write Dr. W. B. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain sealed envelope. 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.

**Mortgage Foreclosure Sale Notice.**

Default having been made in the payment of the debt secured by a mortgage executed to B. Garden on the 13th day of January, 1906, 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 216. 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, 1906, 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 2d, 1906. W. T. Hill, Atty. B. Garden, Mortgagee.

**THE BEST PLACE TO BUY**

**Fine Singing Canaries, Talking Parrots, Gold Fish, Cages, Aquariums, etc., is Louis Ruhe's Birdstore.**  
(Largest and oldest in the South.)  
819 Chartres St., New Orleans, La.  
(Write for prices.)



**Preachers' Corner.**

**PREACHING TO THE DEAF.**

He that hath ears, let him hear, and he that is deaf can now hear by telephone, and has no excuse for staying away from church. A clergyman in Stratford, Conn., has a number of deaf persons in his congregation. He found that, curiously enough, they could understand what was said to them by telephone. So he set up a telephone apparatus on his pulpit-desk and ran wires to a pew near the front of the church. There sit the deaf, holding receivers with a light handle like that of a lorgnette. This Deaf Pew, is not necessary. Telephone connection will be made between the pulpit and any pew. A great boon to the really deaf, but rather vexatious, perhaps, to the persons who are so deaf that they can hear all the jokes at a theatre perfectly well, but cannot follow the sermon.—“With the Procession,” Everybody’s Magazine for March.

**THE WISE BROTHER.**

Happy is that church which has a wise man in it. Even one wise man is a rock and fortress, a shelter in the time of cyclone. For one thing he is a sacred force in holding back the confidently foolish brother who feels that he is called to execute vengeance on offenders. There is a case in point. A grievously bad thing occurred in a good church. It will be that way in spite of all caution and warning. The offender had shocked the community by the unseemly deed. A raw and not very consistent brother prepared a fierce and denunciatory paper and read it up and down the road, roaring out his purpose to offer it at the next church meeting. He was not afraid; he would show the people a thing or two. A few uppish people could not scare him. On the day for the church meeting he was early on hand with his fiery resolution in his pocket and set on working up a sympathetic constituency. He was carrying things gloriously. Many told him that he was right and they would stand by him. The hero feeling was scorching the hairs of his head, and he felt that things were swinging out to his glory. Just before time for the meeting the man of wisdom rode quietly in and alighted from his buggy, and the ferocious brother with the explosive paper in hand advanced on him with confidence. He read the document to the silent brother. When the reading closed, there was stillness which was very effective. It brought a crisis, and the vengeful brother began to fret, denounce cowards and talk about leaving the church, but the other brother—he of the wisdom, spoke not—simply walked into the church and had a whispered word with the pastor. The church assembled, opened for business, and the wise brother, quietly moved at the proper moment that in view of rumors seriously affecting the honor of the church and the comfort of some of the noblest members the matter be referred to a committee to report at the

next meeting. The resolution was passed without a word, the furious brother sat big-eyed and taciturn, and at the next monthly meeting the matter was disposed of without wounding any heart and to the honor of the church. Bless the Lord for wise men. We need more of them in our churches.—W.E. H., in the Argus.

**FOR WORN-OUT PREACHERS.**

Some time ago a liberal man at the North offered to give \$50,000 toward a fund for the relief of worn-out preachers, provided \$100,000 additional should be raised in New York and the adjacent places North. A meeting was held in New York on Sunday and \$70,000 of this fund was raised, leaving only \$30,000 to be raised in the other towns. The balance will, doubtless, be raised without trouble, and there will be a fund of \$150,000, the interest of which will go forward taking care of preachers who have worn themselves out in the service.

This is encouraging. All denominations should take better care than they do of their worn-out preachers. The preacher is differently situated from men in other departments of life. It is rarely that his salary is more than sufficient to take care of himself and his family, and if there is any surplus it usually goes to some charitable object, for the demands upon the preacher are many. Therefore he has no opportunity of laying by something for his old age. He cannot afford to engage in any branch of secular business in connection with his work, and speculation would not be tolerated in a preacher. He must depend for his support upon the bounty of the church and his dependence should not be in vain. The church ought to let it be known that it will take care of its preachers while they are strong and that it will take care of them when their strength is gone.—Ex.

**WHY THE LORD MADE SO MANY.**

On Lincoln’s lips, the words that often were these,—“The common people.” To those who lived with him and talked with him, especially during the civil war, it seemed as if he could never cease thinking of those who were not human beings, unlettered, unknown, ignominious. A congressman from a western district approached him during his term as president, and apologized for presenting a petition from his constituents, because they were very common people. “Well,” said Lincoln, pleasantly, “God must love the common people, He’s made so many of ’em.”—Success.

**SKIN PARASITES.**

Live and multiply in the skin of the sufferer from Tetter, Itch, Ring Worm and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. If you have a friend suffering from such troubles tell him of Tetterine. 50 cents at druggists or by mail from J. T. Shuptrine, Savannah, Ga.

**CITIZENS SAVINGS BANK & TRUST CO.**  
2003 First Avenue.

“The strength of a bank is in its individual loans.”

“Thrift and Prudence are a winning team, Thrift gathers, Prudence guards.”

The rapid growth of this bank is a sure indication that the thrifty people of the Birmingham district are also prudent—they very wisely choose an exclusive Savings Bank for savings deposits, where they stand equal with every other depositor.

You can bank with us by mail.

**OFFICERS:**

J. B. Cobbs, President; B. F. Roden, V. President; H. H. Mayberry, Treasurer; G. C. 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.

Choice of any

**WOMAN'S TAILORED SUIT**

In the house at

**\$9.90**

Values up to \$40.00

**Louis Saks**  
Clothier to the Whole Family.

**Easy to Quit Tobacco or Cigarettes.**

Each of the Undersigned, for Himself, Freely and Voluntarily Testifies as Follows:

- I hereby certify that I was completely cured of the tobacco habit more than two years ago by Rogers' Tobacco-Specific. I have not used tobacco in any form since, nor had any desire to do so. I found Tobacco Specific not only perfectly harmless, but of great benefit to my general health. Before taking Tobacco-Specific I had used tobacco the number of years set opposite my name below:
- Rev. W. J. Simmons, Opp, Ala., 45 years.
  - Green E. Joiner, Atlanta, Ga., 57 "
  - I. A. Sincier, Nugent, Miss., 48 "
  - H. J. Herrick, Atty, Houston, Mo., 45 "
  - James Lilly, Bangor, Cal., 45 "
  - J. A. Ross, Beaverdam, Ohio, 63 "
  - T. B. Sharp, Uniontown, Ark., 32 "
  - I. H. Webster, Manchester, N. H., 40 "
  - A. M. Wells, Kinsey, Kansas, 50 "
  - J. B. Murray, Camden, Wash., 40 "
  - Henry Bowen, Topsham, Vt., 39 "
  - Allen Dryer, DeWitt, Mich., 49 "
  - Dan Makinster, Redford, Iowa, 45 "
  - I. T. Saunders, Rushville, Ind., 35 "
  - James A. Ward, Delta, Idaho, 35 "
  - Thos. J. Kitchens, Avera, Ga., 35 "
  - H. W. Haen, Stevensville, Ont., 25 "
  - C. C. Jones, San Diego, Cal., 37 "
  - T. H. Olson, Gunder, Iowa, 31 "
  - W. M. Jones, Alexandria, Ind., 25 "
  - J. W. Pinger, Waterville, Wash., 25 "

Hundreds upon hundreds of people in all parts of the country have been cured by Tobacco-Specific. It is a harmless vegetable remedy made by a noted chemist of Cincinnati, and is practically odorless and tasteless. It can be given in food or drink at meal time, and will positively cure any case without the patient's knowledge.

Taken by the patient himself it is just as certain to cure. It cures all forms of tobacco habit, whether that of pipe, cigars, cigarettes, snuff or chewing.

The Rogers' Drug and Chemical Co., 4182 Fifth and Race Sts., Cincinnati, Ohio, will send you, free, in plain wrapper, a trial package of Tobacco-Specific, and the most valuable book on the subject ever published, if you will send your name and address.

**Mortgage Sale.**

Under and by virtue of the power of sale contained in a mortgage executed by Robert Jackson and Maggie Jackson, his wife, to the undersigned, Sidney Hart, on the 12th day of April, 1904, which mortgage is recorded in Volume 873, page 232, in the office of the Judge of Probate of Jefferson County, Alabama, the undersigned will sell, at public outcry, to the highest bidder, for cash, during the legal hours of sale, in front of the Court House door of Jefferson County, Alabama, on

MONDAY, APRIL 10, 1905,

the following described real estate, to-wit: Lot 3 in Block 7, according to the present map and plan of survey of "Spaulding," near Birmingham, Alabama, being in the Walker Land Company's survey, a map of which is recorded in the office of Probate Judge of Jefferson County, Alabama. Said property situated in the south half of S. W. 1/4 of section 27, township 17, range 8 west, in said county. Said lot fronting 50 feet on south side of Annie Avenue, and running back south of uniform width 200 feet to an alley, being the same property conveyed to Robert Jackson by deed recorded in Volume 228, page 78, of Records, in the Probate office of said Jefferson County. Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in payment thereunder. SIDNEY HART.

KERR & HALBY, Attorneys.

**BELLS**

Steel Alloy Church and School Bells. Send for Catalogues. The C. S. BELL Co., Hillsboro, O.



CHILDREN'S PAGE

TIME FLIES.

Sixty seconds make a minute,  
So my father used to say;  
What you've got to do, begin it,  
Or 'twill not be done today;  
For so fast the seconds fly,  
You can't catch one—nor can I.

Sixty minutes make an hour,  
So my brother used to tell;  
While you've got the strength  
and power  
Do your work and do it well;  
Or at night you'll have to say:  
"I've done nothing all the day."

THREE GATES.

If you are tempted to reveal  
A tale some one to you has told  
About another, make it pass,  
Before you speak, three gates of  
gold.

These narrow gates—First, "Is it  
true?"  
Then, "Is it needful?" In your  
mind  
Give truthful answer. And the next  
Is last and narrowest—"Is it kind?"  
And if to reach your lips at last,  
It passes through these gateways  
three,  
Then you may tell the tale, nor fear  
What the result of speech may be.

TARTARS AND THEIR HORSES.

They have a way of living with their  
animals which is truly astonishing  
—they talk to them, and when they  
wish to encourage them they whistle  
to them as if they were birds. If they  
do not travel well, they address to  
them some tender reproaches; and  
when special effort is needed on their  
part, they say to them, "Come, my  
doves, you know you must go up there;  
courage my pets; come, go on!" And  
when the difficulty is accomplished  
they get down from their box and  
praise and caress them, allowing them  
to rest and breathe, patting them be-  
tween the eyes, rubbing their noses,  
stroking the hair on the foreheads be-  
tween their ears—indeed, caressing  
them in every way, and treating them  
like much-loved pets.—Selected.

DOGS THAT WEAR SHOES.

In Alaska even the dogs wear shoes  
—at least part of the time. It is not  
on account of the cold, for a shaggy  
Eskimo dog will live and be frisky  
when a man would freeze to death.  
The dog does all the work of dragging  
and carrying which in this country  
falls to the horses, and in trotting over  
the rough ice of the mountain passes  
his feet soon become bruised and sore.  
Then his driver makes him soft little  
moccasins of buckskin or reindeer  
skin and ties them on with stout

things of leather. In this way he will  
travel easily until his feet are thor-  
oughly healed up; then he bites and  
tears his shoes with his sharp wolflike  
teeth and eats them up.

Wonderful animals are these dogs of  
Alaska. Although they are only little  
fellows—not more than half the size of  
a big Newfoundland—they sell from  
\$75 to \$200 each, more than an ordi-  
nary horse will sell for in this country.  
They will draw two hundred pounds  
each on a sled, and they are usually  
driven in teams of six. They need no  
lines to guide them, for they readily  
obey the sound of their master's voice,  
turning or stopping at a word.

But the Eskimo dogs have their  
faults. Like many boys, they are over  
fond of having good things to eat.  
Consequently they have to be watched  
closely, or they will attack and devour  
stores left in their way, especially  
bacon which must be hung out of their  
reach. At night, when camp is pitched,  
the moment a blanket is thrown  
upon the ground they will run into it  
and curl up, and neither cuffs nor  
kicks suffice to budge them. They lie  
as close to the men who own them as  
possible, and the miner cannot wrap  
himself so close that they won't get  
under the blanket with him. They are  
human, too, in their disinclination to  
get out in the morning.—New England  
Farmer.

MORE HAY.

Two clubmen were praising the pluck  
of dogs.

"A good dog," said one, "has the  
same kind of pluck that old Jerome  
McWade used to show."

"He was a farmer, seventy years old,  
but still hale and gay. One morning  
he and his two sons got to wrangling  
over their strength, and Jerome de-  
clared that he could load quite as fast  
as they could pitch it.

"You, at your age, do that!" said  
the young men. "Never."

"We'll have a trial," said Jerome.  
Come out to the fields, and we'll have  
a trial now."

"So to the fields they went, and  
Jerome got into a hay-wagon with his  
fork, and the two boys, down below, be-  
gan to pitch the hay up to him as fast  
as they could pitch it.

"The old man stood up to his work  
stoutly. He loaded with lightning  
speed, and all the while he kept calling  
down: 'More hay! More hay!'

"The boys worked hard. Their youth  
told in their favor. Old Jerome got to  
loading more and more untidily. Still,  
as he scrambled about on top of the  
uneven mounds, he continued to shout  
'More hay!'

"All of a sudden he tripped as he  
dug in his fork, and fell from the  
wagon to the ground.

"Ahs," said his oldest son, "what are  
you doing down here?"

"Jerome, as he rose, answered:  
"I came down for more hay."—  
Harper's Weekly.

B. Y. P. U.

By J. W. V.

Did you do your best for Howard  
College?

If you for any reason failed to make  
the offering for Howard College last  
Sunday do so next Sunday. But be  
sure you do it. Send money to Mr.  
H. B. Wood, East Lake, Ala.

Every member of a B. Y. P. U.  
should read Alabama Baptist and Ser-  
vice.

A two-third rate has been secured to  
the State Convention at Bessemer.  
A great treat is in store for those  
who attend the Convention at Besse-  
mer April 5th and 6th.

Look for program of Convention.  
A good investment—a railroad tick-  
et to Bessemer. Try it April 4th.  
Just four weeks until Convention  
meets. Get ready, come, enjoy.  
Send your pastor to Bessemer. It  
will do him good, and greatly benefit  
you.

THE REASON.

Once upon a time there was a Young  
People's Union and it did not succeed.  
Why? Because  
The President was not punctual.  
The committees were inactive.  
The appointed leaders were absent.  
The members were not on time.  
Verdict, "Died of broken resolu-  
tions." Deacon Green: "I told you  
so." Selah.

KYCLE-MASON.

On the night of the 8th of February,  
1905, it was the pleasure of the writer  
to perform the marriage ceremony for  
Mr. E. S. Kycle and Miss Ethel Mason.  
It was a quiet wedding, only a few  
friends and relatives being present.

Mr. Kycle is one of our most popu-  
lar and prosperous young men. A  
young man of fine business qualities.  
He is now the bookkeeper and store  
manager for Jackson Bros. Lumber  
Co., of Wilsonville, and a consistent  
member of the Baptist Church. The  
bride is a young lady of gentle mien  
and has many friends. She has been  
manager of the central office of the  
Wilsonville Telephone Company since  
its organization. She is also a consis-  
tent member of the Baptist Church.  
May the blessings of God attend them  
through a long and happy life.

O. P. Bentley.

To the Editor Maryland Baptist:

It was a most gracious act of some  
one to allow one of your preachers to  
come before our conference last Mon-  
day. Rev. H. C. Risner of Baltimore,  
was invited by the Baptist Conference  
of Philadelphia to read a paper. Well,  
he came, not easily mistaken, when you  
think of size, but his message was so  
heartily appreciated by his brethren  
that his theme "Stepping Stones" will  
long be remembered. One paper had  
this heading: "A Kentuckian in Phil-  
adelphia, bearing the stamp of a keen  
student, a logical reasoner, and a speak-  
er that will soon be found in the fore-  
front of brilliant orators of the land."  
With every good wish for success.—  
Thos. J. Cross.

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

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson  
County, Probate Court, third day of  
March, 1905.

Estate of Elmer Inez Goodwin,  
minor. This day came Mrs. B. J.  
Goodwin, guardian of the estate of  
Elmer Inez Goodwin, minor, and filed  
his account, vouchers, evidences and  
statement for a final settlement of the  
same.

It is ordered that the 4th day of  
April, 1905, be appointed a day for  
making such settlement, at which time  
all parties in interest can appear and  
contest the same if they think proper.  
S. E. Greene,  
Judge of Probate.

INTERESTING INSTRUCTIVE

"Correct English—  
How to Use it."

A Monthly Magazine Devoted to the  
Proper Use of English.

Josephine Turk Baker, Editor.

\$1.00 a Year. 10 cts. a Copy

PARTIAL CONTENTS FOR THIS MONTH.

- Suggestions for the Speaker. What to say and  
what not to say.
- Suggestions for the Writer.
- Errors and Models in English from Noted  
Authors.
- The Art of Conversation. How to increase one's  
vocabulary.
- Compound Words. How to write them.
- Shall and Will. How to use them.
- Punctuation; Brackets.
- Correct English in the Home.

Send 10c for Sample Copy to  
CORRECT ENGLISH, Evanston, Ill.  
Liberal terms to agents.

Notice of Final Settlement.

The State of Alabama, Jefferson County,  
Probate Court, 4th day of March, 1905.

Estate of W. L. Johnson, deceased.  
This day came J. H. McCoy and G. T.  
Roberts, administrators of the estate of  
W. L. Johnson, deceased, and filed his ac-  
count, vouchers, evidences and statement  
for a final settlement of the same.

It is ordered that the 5th day of April,  
1905, be appointed a day for making such  
settlement at which time all parties in in-  
terest can appear and contest the same if  
they think proper.

S. E. GREENE,  
Judge of Probate.

TEACHERS.

The review term of the State Normal  
School begins in April. You can prepare  
for the State examination which is held  
here in July. Over two hundred now en-  
rolled. For further information address  
C. W. DAVOETTE, Pres., Jacksonville, Ala.

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Out this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address

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**For Sale** 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 with impunity. Early Jersey Wakefield. Large type of Wakefield which are the best known variety of early Cabbages, also Henderson's Succession, the best large, late and sure leader, Augusta Early Truckee, also a fine type of late variety. Neatly packed in light baskets. \$1.75 per 1,000, for 500 or over \$1.25 per 1,000 F. O. B. express collect. Special price made on large lots. Chas. M. Gibson, Young's Island, S. C.

**Valentino Sweet Gum is the gum for me, It comes from the trees of old Tennessee. It's the kind Mother used to Chew. It's Healthy.**

Send 5 cts to cover postage and name of your dealer and you will receive two free samples. Address Valentino Mfg. Co., Drawer 1, Nashville, Tenn. Established in 1868.

**NEARSIGHTED.**

"An Augusta, Me., druggist, convicted of selling liquor illegally, pleads for clemency on the ground of weak eyes." —News Item.

There're lots of people you will find Life's pathway strewn along, Who like this chap are almost blind And can't tell right from wrong. Their eyesight's so beset with flaws That they can seldom see The difference 'tween breaking laws And keeping them, ah, me!

Those men whom "steals" in office make Unless their sight were poor, The people's coin would never take To be their own, I'm sure. Cashiers who with the bank make free, They're also on the list; They'll all go blind unless they see Some first-class oculist.

The chap that runs the crooked trust, His vision's very dim; The bought-up Judge, confess I must, There's little hope for him. And there are hundreds more, I fear, With such defective sight That they can seldom get things clear Between the wrong and right. —Selected.

**BREWTON'S NEW PASTOR.**

My dear Baptist: Will you allow me a brief space in your paper to introduce to my Alabama brethren Brewton's new pastor! Rev. M. W. Gordon is a Kentuckian by birth, received his collegiate education at Bethel College of the same State. He was a member of one of the most famous classes that Bethel has ever sent out, and he ranked high up in his class. Among his classmates were Drs. McGlothlin, Jordan of Savannah, Bruner of Washington, Whittinghill of Rome, Dobbs of New Orleans, Compton of Owensboro and many others who have become pulpit powers.

The most of Mr. Gordon's ministerial life has been spent in South Carolina. He has been pastor at Camden and Abbeville besides his present pastorate. In all these fields (I speak from personal knowledge) he has been wonderfully blessed. At all these places the contribution to missions and other objects were increased more than 25 per cent. At Abbeville the mission contributions and membership were both doubled and a handsome parsonage built. He is a strong preacher and a fine pastor. I have known him all my life intimately and love him for his goodness as well as his work's sake. We are loath to allow him to leave South Carolina, but since he is going to Alabama, the next best place to South Carolina, we will congratulate both him and Brewton.

John Bass Shelton,  
Pastor Chestnut Baptist Church,  
Chester, South Carolina.

During the passage of the Russian war ships through the Suez Canal, colporteurs of the British and Foreign Bible Society were allowed on board, and during one day sold seven hundred copies of the Scriptures.

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I'd convince them that my method of treating cancer and tumor by absorption (nature's way) far exceeds the old method of the knife and burning plasters. No pain or suffering as in the former methods, but in its place, soothing, balmy oils. Consult me in person or by mail before submitting to barbarous treatments. Most cases are cured at home. My illustrated 800K sent FREE, giving hundreds of testimonials from the best people on earth.

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The above is the home of the originator. All branches are closed.

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They Will Tell YOU Which to Use on YOUR Land.

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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.

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From any mail order concern in any large city we will meet prices in **Watches, Silverware, Diamonds,** or anything in the Jewelry line. We can and will do better by you because: Our expenses are less. We buy for cash. An old, experienced house (1878). We are content with small profit. We look after all orders personally. We know who makes the best goods for the least money. Finally—all deficiencies made good by refunding money or replacing with other goods, as you wish. Let us hear from you.

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I want the genuine Magic White Soap, no imitation for me.  
**IF YOUR GROCER DOES NOT HANDLE MAGIC WHITE SOAP**  
Send us One Dollar and we will forward you a sample box of Twenty Large Cakes, freight prepaid. Magic will make hard water soft and your clothes clean and white. Save the wrappers for a premium.  
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More gardens and farms are planted to Salzer's Seeds than any other in America. There is reason for this. We own and operate over 600 acres for the production of our warranted seeds. That you may try them, we make you the following remarkable offer:  
**For 15 Cents Postpaid**  
1000 Fine Solid Cabbages,  
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Above seven packages contain sufficient seed to grow 1000 plants, furnishing bushels of brilliant flowers and lots and lots of choice vegetables, together with our great catalog telling all about Flowers, Roses, Small Fruits, etc., all for 16c in stamps and this notice.  
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Now Ready. 123 songs, words and music. \$8 the 100; 10c each.  
**Hall-Mack Co.,** 1018-20 Arch Street, Phila. 135 5th Avenue, New York.

HE WORRIED.

The crops were all right and the weather was fine,  
But he worried.  
As Fortune looked on him her smile was benign,  
Yet he worried.  
His fate, it was cheery past question or doubt;  
There wasn't a cause for a sigh or a pout,  
And so, as he'd nothing to worry about,  
He just worried.  
One day this poor man heard a summons to go  
From his worry,  
Where a little, low mound puts an end to earth's woe  
And its worry;  
And he said, "I am worried as worried could be  
For fear that Saint Peter will not admit me."  
And, knowing his style, there was cause, I'll agree,  
For his worry.

—A. J. W.

THE WAY TO SING IT.

Bells or no bells ringin'—  
Joy or gloom in sight,  
Might as well be singin'  
That the  
World's

All Right.

Never did complainin'  
Put a grief to flight;  
Sunny days or rainin',  
Sing "The  
World's

All Right."

That's the sort o' singin'  
Takes from bloom the blight;  
Bells or no bells ringin'  
Think the  
World's

All Right.  
—Atlanta Constitution.

DON'T WORRY.

Did you ever notice how many people you meet on the street have unattractive faces? Yet worry, ill-health or depression will put ugly lines around the mouth and between the eyes, so cheer up, look pleasant, and train the corners of your mouth to turn upward. Laughing may wrinkle the face, but it will be in a different way, and you know the jingle:

"Laugh and the world laughs with you;  
Weep and you weep alone;  
For this sad old earth has need of our mirth,  
It has troubles enough of its own."  
—Success.

WHAT IS A REVIVAL?

By Amos R. Wells.  
Revival? When the atmosphere Grows tense, like air around a pier?  
When deacons pray in awful tones,  
And not a hymn but ends with groans?  
When children go to church in fright?  
When meetings last through half the night!

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 pay on interest.

Capital, - - - \$500,000  
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Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 40 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 30 lessons in the Acts and the Epistles. Price, in paper cover: Part I. and III., 15 cents each; Part II., 20 cents. The complete work, 40 cents.			

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Cabbage Plants for sale and now ready for delivery. Early Jersey Wakefield and Charleston, Large Type Wakefield are the two earliest sharphead varieties and head in rotation; Succession, Augusta Tucker Short Stem Flat Dutch, the best flat-head variety and head 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 plants 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 graded 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. 2, at 22 cents per pound. Seed \$1.25 per bu.; 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.

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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.



STATE MISSIONS.

No agency in missionary work can manifest the true missionary spirit without participating in what might be termed a continuity of missions; that is, missions in every field. It is necessary to begin somewhere, and, equally so, to go everywhere, (Acts 1:8). The beginning is what we now notice. What is the nature of State Mission work? is the question to which your attention is chiefly called in this article. The answer is found in the word, educational. Surely there is not a corner of Alabama so dark that the evangelizing forces have failed to penetrate it. The "glad tidings" have been published all over the State, notwithstanding the fact that there are thousands of our citizens who are still unbelievers. Then I would declare that the aim of State Missions is, primarily, to educate, and not to evangelize.

The Baptist host need to be taught the Bible on Missions. The ignorance of a great part of our people is amazing. To supplant this ignorance with the knowledge of God's word should be a special work of the State Board. Great emphasis may justly be laid on Institute work, and a leader of tact and efficiency might well be kept in the field for his whole time to teach, in Institutes, the Word to both the active and silent ministry.

The effect of this work would be the education of the forces at hand to a missionary zeal which would embrace in its arms every field of endeavor.

According to this view, State Missions stand as the corner-stone in the structure of our missionary enterprises. Then in proportion to the successful efforts of the State Board, will be the progress of the other Boards; for the State Board is, or should be, the developer of the latent forces within its bounds, so that these forces may be utilized in evangelization; and the Secretary should be furnished with sufficient funds to prosecute this phase of his work.

Failure to foster the interest of the State Board would, then, be to thwart the other Boards in their efforts and prevent them from being crowned with success and glory.

In conclusion, might not this be an appropriate motto for the State Board: "The Education of the Christians for the Evangelization of the World?" These suggestions are made for God's glory. L. S. Barrett. Type nett, Ala.

SOME POLITICAL AND RELIGIOUS PHASES OF THE PRESENT GREAT WAR.

Rev. J. W. McCollum, D.D., one of the leading if not the leading missionary in Japan, will spend March 10th-12th in the city. He will speak in the Southside Baptist Church Friday night, Saturday night and Sunday morning. His themes are as follows:

Friday night, 7:30 p. m.—"Some Political and Religious Phases of the Russo-Japanese War."

Saturday night, 7:30 p. m.—"The Lights and Shadows of a Missionary's Life."

Sunday, 11 a. m.—"Missions in Theory and Practice."

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**Upright Piano. Cost New \$300.00**  
In good condition, 7 1-3 octaves, 2 pedals; ebony case. Great bargain.

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Tone and action in a good condition. This is a great bargain.

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Upright mahogany case, 3 pedals, 7-1-3 octaves, good tone and action. This is a great bargain. See it at once. Someone else may get it.

**\$325 for Chickering Piano**

Cost New \$650.

Piano is in as good condition as new. Mahogany case, three pedals, all late improvements. The greatest bargain ever offered in a standard, artistic piano.

**\$25, \$35, \$50.**

Square pianos of nearly all makes. Good pianos for beginners, and we will allow full value for them later on should you decide to exchange for one of our new upright pianos.

**\$20, \$40, \$50.**

Organs taken in exchange by us for pianos. You can't tell them from new. They are among the best makes, and are sold you under our guarantee.

**EITHER CASH OR EASY PAYMENTS.**

## E. E. Forbes Piano Company,

1909 Third Avenue, Birmingham, Ala.

Sunday afternoon at 3 p. m. at Avondale.

Sunday night at Pratt City. Dr. McCollum is a native of Alabama and has been in Japan for fourteen years. His visit will offer a rare opportunity to hear of the wonderful country of the Orient from one who has had wide observation and is just from the field. All are invited.

**THEY GIVE MEDICINE AWAY.**

The Pape Medicine Co., 8 E. 4th St., Cincinnati, Ohio, are sending absolutely free a complete and thorough test treatment of their three new remedies, that instantly relieve and quickly cure all forms of kidney and Bladder trouble, Rheumatism and all other uric acid diseases. There never was anything like it. There is not one suf-

We represent a line of Pianos unequaled by any combination known:—

Chickering,  
Krell-French,  
Ranich & Bach,  
Everett,  
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Forbes, Harvard,  
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Peerless Electric Piano  
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Organs for Church  
and Parlor.

**We Save You from \$75 to \$100 on Purchase of Piano.**

The fact that we are the oldest and largest dealers in Pianos & Organs in the State of Alabama—that we buy for four large stores—enables us to save you the agent's and middleman's profit. Whether you intend purchasing a piano now or later on it will be a pleasure for us to show you through our warerooms. During the past 16 years we have sold thousands of pianos and have established in the minds of the public the absolute reliability of the house of Forbes. Every business transaction has verified our promise to give greater value for the money than any business house in the South.

**Our Pianos are the Best.  
Our Prices are the Lowest.  
Our Terms the Easiest.**

We take your old piano or organ in exchange towards the price of a new one. Let us know and we will call and make you a proposition on a trade.

## Krell-French Pianos

The vital quality of a high grade Piano is the quality of its tone.

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Its delightful mellowness is always present, whether the touch be light or heavy—and it stays in tune.

We make the Krell-French. We sell direct to you. You save all profits which the jobbers and dealers must charge.

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Do you know that you can rent a new piano from us and at the expiration of six months if you buy we will allow all rent you have paid to go towards the price of it, or any other piano you may select from our large stock.

This not only gives you the chance to have a piano in your home for six months before deciding on purchase, but places a high grade piano on such easy payments, so that it is within the reach of all.

## Our Tuning Department.

We have four competent piano tuners and in addition have the most complete repair shop in the South. We are prepared to do all kinds of tuning or repairing on short notice, and at lowest prices. All work guaranteed by us.

## Mortgage Sale.

Under and by virtue of the power of sale contained in a mortgage executed by Charles Perdue and Fanny Perdue, his wife, to the undersigned, Sidney Hart, on the 25th day of February, 1904, which mortgage is recorded in vol. 872, page 77, in the office of Judge of Probate of Jefferson County, Alabama, the undersigned will sell at public outcry, to the highest bidder for cash, during the legal hours of sale, in front of the court house door of Jefferson County, Alabama, on Monday, April 10 1905, the following described real estate, to-wit: Lot Number 11 in Block Number 9, in Walker Land Company's subdivision, known as "Spaulding" in South half of S W 1/4 of Section 27, and in S. E. 1/4 of Section 28, Township 17 S., Range 8 West, in Jefferson County, Alabama. Said sale will be made for the purpose of paying the debt secured by said mortgage, default having been made in payment thereunder.

SIDNEY HART.

Kerr & Haley,  
Attorneys.

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