

ALABAMA BAPTIST.

Frank Willis Barnett, Editor

Established 1874: Volume 39, Number 52

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., MARCH 15, 1905

Published Weekly. \$2.00 per Year

Paragraphs About Men, Women and Things

Dr. John E. Barnard, of Cartersville, Ga., finally accepts the care of Immanuel Church, Little Rock, Ark., but cannot take charge until in April.

The degree of Doctor of Laws was conferred on both President Roosevelt and Emperor William by the University of Pennsylvania at its Washington's birthday ceremonies at Philadelphia.

Andrew Carnegie recently refused to give financial aid to a Pittsburg promoter for a new hotel because a saloon was to be in the building. He said he did not wish to be even remotely connected with the liquor traffic.

Plans are being matured for the building of a series of modern sanitary tenements in New York under the recent gift of \$1,000,000 by Henry Phipps, the steel magnate. These tenements will be in the form of flats of 2 to 4 rooms each, to rent at a low price. Ample air, light and heat are to be provided for, together with modern conveniences of a plain order.

President Roosevelt delivered a Washington's birthday address before the students of the University of Pennsylvania. He compared Washington and Lincoln, and expressed the view that history would recognize these two as American statesmen of pre-eminent greatness. From Washington's precepts he deduced principles of conduct meriting the observance of the citizen and the nation.

The Biblical Recorder says: "But you will send in your subscription as soon as the weather opens, will you not? This bad season has almost paralyzed our business department." A similar situation prevails, we understand, in all lines of business. We are glad to know, however, that the backbone of the cold spell has been broken at last. We hope that with the return of good weather there will be a rush of business of every character, and especially a rush of subscriptions to The Baptist and Reflector.

And we wouldn't object to receiving a few new ones.

President William R. Harper, of the University of Chicago, recently underwent a surgical operation which has been contemplated in his case for some time. The operation showed that the patient's condition was due to cancer, and while it was technically a success, and an early recovery from its effects is anticipated, the physicians only express a "reasonable hope that the disease may be checked." Dr. Harper in speaking of it to some friends said: "I have received my death sentence. It is my firm conviction that I will not survive this operation, for I know I am affected with cancer."

Rear Admiral Sigbee, commanding the Caribbean squadron, has informed the navy department that he will sail from San Domingo City in the flagship Newark in a few days to join Admiral Barker's fleet at Guantanamo. There are several other warships in Dominican waters, and the number will be increased in case of the ratification of the treaty pending in the senate, which provides for the administration of the fiscal affairs of the republic by the United States government.



General Lew Wallace

February 15, 1905.

By James Whitcomb Riley.

Nay, Death, thou mightiest of all
Dread conquerors—thou darest chief—
Thy heavy hand can here but fall
Light as the autumn leaf:
As vainly, too, its weight is laid
Upon the warrior's knightly sword;—
Still through the charge and cannonade
It flashes for the Lord.

In forum—as in battlefield—
His voice rang for the truth—the right—
Keyed with the shibboleth that pealed
His soul forth to the fight:
The inspiration of his pen
Glowed as a star, and lit anew
The faces and the hearts of men
Watching, the long night through.

A destiny ordained—divine
It seemed to hosts of those who saw
His rise since youth and marked the line
Of his ascent with awe—
From the now-storied little town
That gave him birth and worth, behold,
Unto this day of his renown,
His sword and word of gold.

Serving the Land he loved so well—
Hailed midsea or in foreign port,
Or in strange-bannered citadel
Or Oriental Court—
He—honored for his Nation's sake,
And loved and honored for his own—
Hath seen his Flag in glory shake
Above the Pagan Throne.

—Collier's Weekly.

The Hon. John H. Reagan, the last survivor of the Confederate cabinet, died Monday, March 6th, at his home near Palestine, Tex., aged eighty-six years.

The federal government has decided that the mountain lions in Yellowstone Park must be exterminated. In late years these animals have become a pest, as well as a menace to the park visitors.

President Maben, of the Sloss-Sheffield Steel and Iron Company, has announced that the negotiations for the purchase of the company by J. H. Hoadley and associates were at an end. Mr. Hoadley said the negotiations would be resumed later.

The extraordinary session of the council of war which was to have been held, did not take place. It is said that Emperor Nicholas himself has decided the question arising from the dispute between General Gripenberg and General Kuropatkin.

Since the publication of Commissioner Garfield's report on the Beef Trust, the desire for Garfield himself to visit Kansas has been less acute among the oil producers. The producers say they fear Garfield and his men will find the Standard Oil Company is "losing money dally."

The report of the Rhode Island Associations for 1904 has been received and shows a present membership in the seventy-eight churches of the state of 14,594. The baptisms for the year have been 501, and the net increase in membership 349. The three associations of churches have given for beneficence \$23,117.75, while their total contributions have amounted to \$166,063.15. Dr. L. L. Henson, of Providence, is president of the state convention, which holds in trust invested funds amounting to \$74,188.

The editor of the Chronicle rejoices that he now has associated with him in the office Bro. David F. Lawrence. For over a year Bro. Lawrence has been interested in the paper financially; but now he comes to add his personality to the force. Mrs. Lawrence is a native of this state, having formerly resided in Shreveport. Mr. Lawrence is no stranger to our people. For some time he was one of our missionaries in New Orleans, and did a noble work there. The writer has known Bro. Lawrence for years. We were class mates in old Wake Forest College, and have been friends since our school days. We congratulate Louisiana Baptists on the coming of David F. Lawrence.—Baptist Chronicle.

Dr. John Clifford, a leading Baptist preacher, in a letter issued in reply to the response of the Archbishop of Canterbury to a communication addressed to him by evangelical clergymen of America on the subjects of hardships alleged to be imposed upon non-conformists under the education law of Great Britain says:

"If Americans have learned nothing else from the primate's letter they would at least learn how to graduate in the art of suggesting much and holding back very much more."

Dr. Clifford accuses the Church of England of not caring much for education as Americans understand it, but "for Roman and Anglican atmosphere."

"Thou Art the Man," or the Preaching that Identifies the Transgressor

By REV. JAMES BOARDMAN HAWTHORNE, D. D., Richmond, Va.

"And Nathan said to David, Thou art the man."
—2d Sam., 12:7.

"Ye have taken and by wicked hands have crucified and slain."—Acts 2:23.

In reading ethical philosophy I have been impressed by the fact that nothing in it is personal. It deals with man rather than persons, and with nations, races and ages rather than individuals. This accounts for its unproductiveness. The men who read it never imagine that it is addressed to them. They do not measure themselves by its standards, and therefore have no sense of condemnation. The men of the Bible, whom God anointed to teach morality, addressed themselves to individuals and classes more than to the world at large. Nathan identified the perpetrator of the double crime of adultery and murder when he said to David, "Thou art the man." Peter located the parties responsible for the murder of Christ when he said to the Jews on the day of Pentecost, "Whom ye have taken—and by wicked hands have crucified and slain."

Jesus Christ was the ideal preacher. "Never man spoke like this man." He always addressed the conscience, and the closer we follow His example in this respect the more we shall find ourselves dealing with individuals in our applications of divine truth. No man could hide himself in any multitude to which Christ preached. He was made to feel that the eye of the preacher was upon him and that His words, whether of promise or condemnation, were addressed directly to him. I have heard sermons against Mormons when there was not a Mormon in a thousand miles of the preacher. I have heard sermons to young women where the youngest woman present was scarcely under forty-five. I have heard sermons to agnostics where there was scarcely a human being who had the faintest conception of what agnosticism was. Christ's preaching was always suited to the occasion. His sermon on the Sadducees was preached to the Sadducees; his sermon on the Pharisees was preached to the Pharisees; his sermon on covetousness was preached to the covetous.

There were some who heard Jesus on many occasions before they began to see and feel the personal bearing of His preaching. When He spoke to wolves in sheep's clothing, and whited sepulchres, the Sadducee said within himself, "That is a true picture of the Pharisee;" at the same time the Pharisee said to himself, "What a terrible arraignment of the Sadducee."

The Jews imagined that his fierce denunciations were aimed at the Romans, and the Romans were delighted because they supposed them to be hurled against the Jews.

It is just as true now as it was in the days of Christ that many people hear the gospel for years before they awake to the fact that it is addressed to them. You hear a sermon on the tale-bearer, or the scandal-monger, and take no part of it to yourself, but look across the congregation at your neighbor and smile as you think of its fitness to him. You hear a sermon on the love of money, and are reminded of you, when the truth is that there is nothing on the earth or above the earth so precious in your own eyes as silver and gold. When the man in the pulpit is depicting the moral coward you think of all the weak-kneed church members in the community, but never of your own cowardice in failing to antagonize the worst of social evils of your day. You applaud him when he smites the hypocrite without having one pang of conscience for your own hypocrisy in hiding from the world your real character. You are a poor judge of your own moral portrait and very slow to recognize it when it is especially accurate and life-

like. The truth is you have no sincere desire to know yourself. You are a Protestant and delight in seeing held up to public gaze the superstitions and vices of the Romanist, but you have no relish for a slight of your own. Your eyes are clear and keen when the faults of your neighbor are depicted, but they are absolutely blind when your own moral obliquities are set before you. Hearing you do not hear, and seeing you do not perceive that God has a controversy with you.

I have shot my weight in lead at game which I never killed. A Baptist deacon once loaned me his gun for a deer hunt, which he said had killed ninety-six ducks at one shot. I was put on a stand with that gun, which carried eight drams of powder and fifty-six buckshot. When the deer appeared I fired, but in what direction I know not. I only remember that when I had partially recovered from the rebound of the gun and brushed the blood from my face the deer was invisible. I stand here today to plead guilty to the charge that I have done much shooting from the pulpit that was just as indirect and fruitless as that. Have we not come to a time when very few of the messages of God's ministers reach the hearts and consciences of the people who hear them? The Lord knows that in these closing years of my ministry it is my heart's desire and prayer that my preaching may be so direct and personal that every man and woman who hears me may cry out as each of the disciples did at the Last Supper, "Lord, is it I?" My friends, the conviction sinks deeper and deeper into my soul that the worth of any sermon depends upon the application which we make of it to ourselves. Oh let us rescue ourselves from the mass; let us disentangle ourselves from our social environment; let us shake off the tyranny of the crowd and realize our personal relation to God, His truth and His kingdom!

It is a fact which our observations and experiences will not permit us to deny, that occasions come in the life of every man when the personal bearing of truth is realized. While David was King of Israel and was so conscious of his regal power, popularity and glory, he was overtaken by sin. He was caught in the snare of the tempter. In yielding to temptation he despoiled a bright home of its purity and happiness. Then, to avoid detection, he added to that sin the crime of murder. Amid the pleasures, pomp and splendor of his court he was not conscious of his guilt. But when Nathan, the man of God, came to him and looked into his face and said, "Thou art the man," David's eyes were opened to his awful condition. In Nathan's indictment he heard a voice from the throne of God, and in response to it he exclaimed in the bitterness of the deepest remorse, "I have sinned against the Lord."

The Jews who had caused the crucifixion of the meek and innocent Messiah returned from the scene of his execution to their homes, business and pleasures, pleased with their triumph and without one regret for their crime. But when Peter stood before them on the day of Pentecost, and in the name of the Lord God charged them with the murder of Christ they were "pricked in their hearts." They were smitten with an aching sense of their terrible guilt and cried out, "What shall we do?" When Jesus was arrested and led away to the court where he was condemned, His disciples, demoralized by fear, forsook Him and fled. Peter more than any other disciple had reason to be ashamed of his cowardice—a cowardice which culminated in a base denial of his Lord. But he was not made conscious of his disgrace until his manacled, outraged and condemned Master passed by him and looked sorrowfully into his face. Then he realized the baseness and infamy of his conduct;

then with almost maddening remorse he went away and wept bitterly.

The Jews arrested a defenseless woman who had been detected in the act of adultery, dragged her into the presence of Jesus and asked if she should be stoned to death according to the law of Moses. He fixed his eyes upon them and said in a voice as solemn as doom, "Let that man among you who is without sin cast the first stone at her." The truth smote them and they knew themselves accused. It crashed through all barriers, penetrated all disguises, exposed all sophistries, silenced all prevarications, and, as by a lightning flash from heaven, revealed to them the blackness and baseness of their own hearts. The evangelist says, "Being convicted by their own consciences, they went out one by one, even unto the last." Mark those words, "even unto the last." That last man in the retiring procession was the last to move out because he was the most stupid, the most ignorant, the most deluded and the most hardened of them all. But the truth spoken by Jesus finally reached his conscience, and with bowed head and blushing face he retired, knowing himself to be a cowardly and guilty wretch.

When Jesus said, "Ye whited sepulchres," the hypocrite knew that he belonged to the class designated by this epithet. When He said, "Ye must be born again," the religious formalist—the man who had relied upon his fasts and feasts and forms of worship to save him—knew that he belonged to the class which needed the new birth. When He said, "Ye are in danger of hell fire," the presumptuous and God-defying man saw himself at the very entrance to the flaming pit. When He said, "They were eating and drinking unto the very day that Noah entered the ark and the flood came and destroyed them all! so shall it be at the coming of the Son of Man," the sensualist the man living for the pleasures of the passing day, was smitten with conviction. He found himself arraigned at the bar of his own conscience. He saw God in the person of the preacher. All nature seemed to him to be bearing witness to the truth of the message. Every sentence seemed to be carved into earth and sky; the sun and stars seemed to be only the letters of the flaming words that fell from his lips. He was heaven's king, sitting on his judgment throne, and the convicted man imagined himself putting on the black-cap to receive the death penalty.

Emerson says, "We have no poets now, but scores of poetic writers. We have no Columbus, but hundreds of ship-captains with telescopes and barometers; we have no Demosthenes, but any number of clever forensic debaters." When I read this I was tempted to add, "We have no preacher now like the Man of Galilee; we have no Peter, no Paul, no Chrysostom, no Luther, no Knox, no Jonathan Edwards. We have hundreds and thousands of clever and entertaining pulpit speakers. But have we any man who speaks with a prophet's fire and a prophet's voice? Have we any man so full of truth and God that hypocrites unmask themselves in his presence? Do self-righteous men confess their uncleanness? Do worshippers of fashion and pleasure confess their satanic delusions and stubborn rejectors of Jesus Christ see themselves sinking into a rayless perdition and cry to God for mercy and help, under the preaching of any living man?"

True preaching—the preaching in which every class of sinners sees the personal bearing of divine truth—is followed by diverse results. In some it begets a resentful and vindictive spirit. Matthew tells us that when the Pharisees heard a certain parable from Jesus "they perceived that he spake of them," and sought to lay hold on him. The real cause of

(Continued on page 4.)

Correspondence

The Church's Attitude Toward the Civic Problems.—No. 2

REV. A. G. DAVIDSON, D. D.

In the first article, was presented the general outline of the problem of poverty. In this we shall look at what ought to be our attitude to it. Two courses are open—reclamation and, second, prevention. Many charity organizations, and indeed most good people, work on the first, trying to reclaim. The State puts in her efforts in a measure in this direction; only she tries to restrain the vicious element and to provide for the immediate wants of the non-criminal. She sends a man to the rock pile, or to the street gang, or to the jail, only to restrain him; or she applies outdoor relief, housing and the hospital. Our city spent over \$7,000 in this way in the last six months of 1904.

Now, what of reclamation? Does it meet the situation? The general testimony of all the efforts made in this direction is that reclamation to all human efforts is impossible on the simple ground that the broken down do not care to try. Perhaps they tried for a while to keep the wolf away, but failed, and now they are satisfied just to go on. Here is a singular phenomenon: A man who once made every effort to succeed and was unwilling to have help or to allow anybody to know of his needs, now when once broken down is unwilling to try again and is satisfied. A tramp said: "I tried for five years, worked hard and long, then I took sick and fell out, and now I'd go to the 'pit' before I'd go back." "I gave up, and now I don't care. I eat what I can get and sleep where I can," said another. A capable machinist in this city said he would rather beg and get a little than to try again. A mother said: "I wanted to raise my children right. I tried, but I didn't succeed. I couldn't make enough, and now I just let it go." Now this is the almost universal testimony. What, then, of reclamation? Is there any hope there? Try and try again, and the result is almost always the same. What of outdoor relief? Indiscriminate giving is indiscriminate wrong, and outdoor relief generally is outdoor folly. Hunter says this method made the tribe of Ishmael in Indiana and the Lukes of New York, and does the same everywhere else. F. C. Montague speaks of outdoor relief in these words: "A legislation inspired by just and humane feelings, yet more harmful than many of the worst enactments of selfish power; a legislation which aimed at assuaging misery, yet chiefly served to make it more inveterate, hereditary, hopeless, and which filled the country with paupers and prostitutes." Outdoor relief then is generally a degrading treatment, in that it destroys self-respect and finally dooms the unfortunate recipient to disrepute. Most of the effort then in this direction is worse than wasted.

Booth and his Salvation Army are trying the farms in order to reclaim. Of this effort, however, it is too early yet to speak. We have hoped for much, but even now rumor has it that the effort will not succeed, in that it doesn't get at the root of the matter. What then shall we do? To feed is only to add to the vast vagrant and pauper class, and to allow them to starve is to violate God's great command. Men like Jacob Rifs have written much after long experience. Edward T. Devine, general secretary of the Charity Organization Society of New York, has written on "The Principles of Relief," throwing much light. Great souls like A. G. Brown, of London's East End, and William Rainsford in New York are at work planting organizations of helpfulness suited to all conditions in the midst of the congested ruin. What, then, shall be our attitude?

It is certain we need information. Indeed the first step ought to be to get hold of light furnished by the experience of those who have long been at work. Efforts like the Salvation Army shelter in this city are but vain. The police feel it ought to be abolished, not that the motives are not good and not that the effort is not truly lofty and human, but that it

does not reach the end, and only furnishes a rendezvous for the criminal element. It is certain also that we need great faith in God and in God's remedy for the lost, for nothing will avail in this mighty effort that leaves the man without a new life-purpose—motive. This is the very root of the matter, and when this is left out all is left out. In other words, our only hope is in that which will make the man new. We need large Christian statesmanship here. What, then, shall be our attitude? Our attitude ought to be mainly that of prevention. But we will speak of that more fully when we come to consider the problem of the children. For the present it will be enough perhaps to outline what ought to be our attitude by giving these suggestions:

1. In many cases the immediate needs must be supplied by provisions, and at times even by money, but let the help be so given as that self-respect shall be maintained and as little harm done as possible. The sick and the temporarily disabled must be provided for. Hungry and cold children cannot be turned away. But hunger and cold are mighty incentives to effort. Help so as to encourage the effort. Help only to tide over. Give work. Let alone. Wait. An able-bodied woman with children will manage if only tided over the perilous place. An able-bodied man does not need help. By all means in helping keep the family together. The family is the stay of the situation and is God's way for keeping alive the sense of self-respect and responsibility. A mother will struggle for her children, and a father cannot hear the cry of the hungry. In times of peculiar need, as in a public calamity, let the work be done systematically and under the direction of those who are familiar with that kind of work. Indiscriminate giving is only indiscriminate wrong. This is but a general suggestion, and yet enough perhaps to be a guide.

2. Organize agencies for training and fitting boys and girls, men and women for some useful occupation. This is imperative. To fit one to be useful is second only to leading him to his Savior. Here then is a vast field for consecrated effort. A hundred avenues are open. In doing it the church would be vastly blessed. Of this, however, I'll speak more fully when I come to the problem of the children.

3. Give to men, women and children the gospel of Jesus. This is the kernel of the matter. This only will make a man new, put a new song in his soul, a new light in his eye. This only will nerve his arm to new effort and set him afresh to the struggle against want and sin. Let a poor thing be led to Jesus and then all things are new. Here then is the sum of it all. The attitude of the blood-bought church to the problem of poverty is that of a sign-board pointing to Jesus. Then a man becomes a good citizen, industrious, honest and fills his place.

Dr. Rainsford says of his slum work in New York: "How soon do men and women move out to new and better things after they have once seen the better way." Johnston Myers says of work in Chicago, "How greatly changed does a community become when the gospel enters with its light," and A. G. Brown made out of the vast ruin of East End, London, by individual work in leading men and women to Jesus a very garden of the Lord. Here is the work of a twentieth century gospel church. Here is its vast task. I'll speak of this more fully when I come to speak of the attitude toward the problem of the children.

The New Building for Howard College.

The committee appointed to solicit the money necessary for the erection and equipment of the Science and Library Building, needed beyond expression, indispensable not only for the systematic handling of classes, but also for the development of the college, will in a few days begin an active canvass.

The committee cannot visit all the towns of the State. Therefore they beg preachers and laymen, brethren and sisters, to aid in raising the sum needed—\$11,000 for the new building and \$4,000 for repairing the older houses. They request every Baptist, and especially busy men and women (for they are the people who bring things to pass), to become an agent for the collection of this money. This work need not and of course must not interfere with our contributions to missions, concerning which the beloved Crumpton has recently written earnestly and cogently. We can give all that is needed for missions and build ten halls, and that, too, without hurting ourselves, if only we believe ourselves able.

It is the earnest hope of the committee that the money needed will all be secured in time to have the building ready and the other buildings in excellent condition by the 1st of September. The writer, who is secretary of the committee, has written 325 letters, asking for the names and addresses of brethren and sisters who can give from \$10 to \$500 each. To date (March 3) fifty-six replies have been received, and nearly every one hopeful and helpful.

O, for some men and women, blessed of God, with ample means and yet more richly blessed of Him with the spirit of liberality and a broad sympathy, who will, without waiting to be asked, send \$500, \$1,000, \$2,000, or even more, with the heart-cheering words, "Go ahead! I am with you." Such deeds and such words mean new life for every enterprise which is dependent upon the support and loyalty of God's people.

Brethren and sisters, I plead with you to stand by us now, right now, and to put our college upon a firm foundation, to make it worthy of every opportunity which the Master shall give.

Those who care for the education of young men in Alabama under Baptist auspices; who feel an interest in the great work which our college has done, in the work which it is now trying to do, in the far larger work which lies before it; to whom the sound training of our young ministers is a matter of concern; who are willing to help men, professors and students, who are doing their best; who feel some pride in the achievements of Baptists; to whom the history and traditions of our denomination are of value; who are unwilling to see a Baptist college outstripped by institutions, secular or of other denominations; who believe in Christian citizens, who are also men of broad-gauge development in mind; who want to give Howard College the opportunity to prove what it can do, when receiving some real support; who regard denominational education, education in a college in which the teachers are active, earnest, progressive and aggressive Christians, as the strongest force for the promotion of the best and purest civilization; are urged to help this new movement by timely and generous gifts—gifts the promptness and magnitude of which shall show that they come from men and women big in heart, from men and women who are in touch with the onward march of our denomination, who, under God, largely cause this march, who appreciate the demands which the future will make of Baptist boys.

The mere fact that such a man as our brother, Mr. Dorsey L. Lewis, leads this movement is sufficient guarantee of its worthiness. He and his coadjutors, whose names will be announced after a time, are (always excepting the writer) men whose stainless integrity, liberality and successful conduct of great enterprises have won for them the respect and esteem of our whole State. Then let us stand by these brethren; let us support Howard College; let us promote Baptist learning in Alabama.

A. P. MONTAGUE.

Churches and Preachers Again.

I promised to show this time why preachers and churches are in such a tangle, and how to get out of

it. Brother Cox gave a pretty good hit at it, and as he is "full to the muzzle," I hope he will fire again soon. Well, this seems to be a big thing for a little man to answer, but I will fire my shotgun, and hope the shot will strike in the right place.

First, I want it understood I believe in organization and co-operation, education, etc., in the right way. Without organization no government or people can succeed. Labor and capital and all professions should be organized and in full co-operation. But there is always prejudice, more or less, and certain misunderstandings, and many accusations, whether true or untrue (a great many times I fear they are true), and both sides are generally to blame in many things. There is also a prejudice between educated and uneducated preachers and between old and young preachers. When a church wants a pastor they invite a preacher to come over and preach a "sample sermon" or two. (The goods are not apt to come up to the sample.) Then the trouble begins; the factions spring up. Some say he is too proud, too stylish, or too common and so on. They split on the preacher. They either fail to call, or if they do call half the church are dissatisfied and never go to church, and the poor preacher labors under many disadvantages and does little or no good, and has to quit before he has time to do much.

Another thing, there are often men "hunting jobs" and certain "influential" persons helping them to find them. Such men are generally failures as pastors and the cause is often badly crippled by such work. This is the way the church and preacher have gotten in to such a tangle. Now, how can we get out of it? Not by fostering malice, prejudice, envy and all such stuff, but by repentance, reformation, organization, co-operation, faith and work and submission to the holy spirit. Churches and preachers must be more social, more religious, more common, have more love one for another.

If a church wants a pastor, let the members all know of the most convenient, available preacher; then let each and every one vote for him to serve them; then let every one stand by him, pray for him, encourage and support him. Then I guarantee the church to have a good pastor and succeed, whether the preacher is a D. D. or an ordinary man, old or young, good looking or otherwise, well dressed or commonly clad.

In conclusion, I wish to tell a little story I read recently, where the church and preacher were in a tangle. They had called a young man, and there was dissatisfaction and much gossip, and talk of turning him off. Some of the good brethren called a meeting and suggested that they stick to him the rest of the year, and talk him up and quit talking him down. They all agreed to this. The result was there was a great revival, many conversions and general harmony. That same preacher remained their faithful and successful pastor twenty-five years. This tells the whole story.

Now, brethren, one and all, big, little, old and young, call your preacher, stick to him, talk him up, let him be old or young, educated or not, and the tangle is out and the ball will roll on smoothly and your church will have a pastor and the preacher a church. I may write again when I see how this takes.

D. L. JAMES.

North Birmingham, Ala.

The Ministerial Benefit Society and the Laymen.
Dear Brethren:

We want to call your attention again to a matter of special interest and ask you to enlist in a most unselfish enterprise. We want you to voluntarily join the Alabama Baptist Ministerial Benefit Society, from which you receive no pecuniary benefits. With you it is an act of charity and helpfulness, showing your love and esteem for the servants of God.

An annual fee of \$1 and a \$2 assessment on being notified of the decease of a beneficiary member is all the cost. The following brethren have already become honorary members: J. F. Averyt, W. A. Belamy, G. L. Comer, D. C. Cooper, W. A. Davis, John T.

Davis, N. B. Denson, B. F. Ellis, J. B. Ellis, John Gray, E. S. Hugger, H. S. D. Mallory, D. J. Meadow, J. W. Minor, C. S. Rabb, E. W. Robinson and others.

Brother John T. Davis, of Columbia, wrote us a letter a few days ago and said: "For fear I may overlook the annual remittance sometimes, I now enclose you a check for \$5 to cover my expense dues for the next five years."

Who else will do likewise? We hope to get in Alabama a large number of brethren who will enter the honorary list. Will you not be one of the number? Please write immediately, enclosing \$1 for entrance fee, and let us enroll your name.

W. J. ELLIOTT, Sec'y-Treas.

Thou Art the Man

(Continued from page 2)

concerning themselves. This was the secret of all their opposition to him. They wanted Him crucified not because they believed Him to be a blasphemer and a conspirator against the Roman government, but because He had looked into their faces and told them the truth about themselves.

The same feeling often follows the preaching of the gospel in our day. Guilty men get angry with the preacher instead of getting angry with themselves. A few years ago a liquor seller heard me speak of the awful account that drunkard-makers must face in the day of final judgment. He went away angry with me, and declaring that he would never hear me again. Should he have been angry with me or with himself? Should he have condemned me or his own conduct? Was it not kindness in me to warn him of his danger? In my early ministry a young woman who had forfeited her religious influence by a career of worldliness reproached me for preaching against "the pleasures of sin." Should she have reproached me or herself? A gentleman of this city is displeased with my preaching because he thinks I am after him when I emphasize the vital importance of a public profession of Jesus Christ. Should he be displeased with me or with himself?

The average man does not like personal preaching unless it is addressed to some one a thousand miles away who will never hear of it. A million of sermons addressed to men beyond the range of the preacher's voice would not make a single convert to Christ. Only personal preaching and preaching directed to those who are present and hear will accomplish God's purpose in the institution of the Christian ministry. A man claiming to be a minister of Jesus Christ who preaches against the sins of the church or of the world merely to gratify a disposition to distress the guilty, or to punish some one against whom he has a grudge, is a moral monstrosity and is neither a Christian minister nor a Christian. He is an ecclesiastical fraud; he is a wolf in sheep's clothing; he has stolen the livery of the court of heaven to serve the devil in. Behind the personal preaching of the true minister there is a benevolent motive.

Oh, friends, cease to be angry with the preacher; be angry with yourselves. Forsake not God's house, but forsake your sins. Quarrel not with the light-house which warns you of the hidden rocks on which many a mariner on life's sea has suffered shipwreck. Quarrel not with the physician who tells you of the loathsome disease with which you are smitten, for he tells you, not to harrow your feelings, but to save your life.

But thanks be to God! Often the result of personal preaching is sincere repentance in those who hear. When the servant of God came to David and said, "Thou art the man," David was made conscious of his guilt, and exclaimed, "I have sinned against the Lord." How pathetic and penitential is the psalm in which he says, "Against thee, thee only, have I sinned." God responded to his tears and his cry for mercy and washed his soul from all iniquity. In the company to which Jesus gave the gracious invitation, "Come unto me, all ye that labor and are heavy laden," there was an unblushing harlot who had invited the noonday to witness her shame. In these

tender words she heard the voice of God speaking directly to her guilty soul, and the result was that she came away and fell at Jesus' feet and bathed them with her tears and then went away with the divine benediction, "Thy sins, which are many, are all forgiven thee."

Peter's sermon on the Day of Pentecost was heard, perhaps, by fifty thousand people, but only three thousand of them applied it to themselves. Only they inquired the way of life, gladly received the word and promptly confessed Christ in the ordinance of baptism.

Young man, young woman, or anybody in this congregation, whose sins are unforgiven—to you, to you, I repeat the warning of Christ, "Except ye repent ye shall perish." To you, to you, I repeat His promise, "Him that cometh unto me I will in no wise cast out." Regard that warning and accept that promise today, and you will leave this house with a redeemed and renovated soul and with your name registered forever in the "Lamb's Book of Life."

SOME GOOD "NEVERS."

Never lean the back against anything that is cold
Never begin a journey until after a good breakfast has been eaten.

Never fall to keep the back well covered, especially between the shoulder blades; also the chest well protected.

Never breathe with the mouth open in sleeping in a cold room, but establish a habit of breathing through the nose.

Never ride in an open carriage or near an open window of a train for a moment immediately after exercise of any kind. It is dangerous to health, and even to life.

Never go from a warm atmosphere into a cooler one without keeping the mouth closed, so that the air may be warmed in its passage through the nose before it reaches the lungs.

DRESSES FOR BABIES.

In making dresses for children from six months of age up to five or six years more elaborate trimmings and designs may be used than for baby's long clothes. Even with these short dresses, however, simplicity combined with good material will make the daintiest and prettiest dresses.

Materials for such dresses may be what the purse will allow. Wash-chiffon is a material that despite its name lends itself well to the needs of little people. It comes forty-eight inches wide, and costs but forty-five cents a yard. By making a dress the wrong way of the weave (which wears just as well as the right way), one yard will make a very plain dress, and one and one-half yards will make an elaborate one for a child one year old.—March Woman's Home Companion.

It has been found that a caterpillar, in the course of a month, is capable of devouring 6,000 times its own weight in food. It will take an average man three months before he eats a quantity of food equal to his own weight.

Eagles have been noticed flying at a height of 6,000 feet and storks and buzzards at 2,000 feet. A lark will rise to the same height, and so will crows. As a rule, however, birds do not fly at a greater height than 1,000 feet.

Mosaic floors, laid with small pieces of different colored stones set in regular patterns, were known to the Egyptians 2,300 B. C. In Babylon floors of this kind date from 1,100 B. C.

There are 100 roads of one kind or another over the Pyrenees between France and Spain, but only three of these are passable for carriages.

Grain and meal sacks are almost always made of bark paper in Japan, for it is not easily penetrated by weevils and other insects.

Our Woman's Work

Conducted by Mrs. A. J. Dickinson.

GOD'S GIFTS—OUR RETURNS.

When the Psalmist exclaimed "Bless the Lord, O my soul, and forget not all his benefits," his heart was so full of gratitude that he was forced to enumerate the many mercies God had shown toward him. His sons were forgiven, diseases healed, life preserved and bodily needs supplied. Yea, many other tokens of divine favor rested upon him. He realized fully that he had not merited these benefits. They had been granted to him by a merciful Father, who had blotted out his sins. His heart seemed to swell with joy and thankfulness as he recounted each mercy and each attribute of the Divine Father until, in a climax of ecstasy, he called upon himself and everything in heaven and earth to "Bless the Lord."

Should not we, also, dear women of the South, sing of the many mercies that David's God and our God has shown to us? If we indulge in a little retrospection we shall find that we, too, have experienced sins forgiven, health restored, lives spared and daily bread has been given in abundance. Through all our lives there are evidences of the protecting care of our heavenly Father—unnoted though they may have been at times. Nor have we merited them. To us, also, they have been free gifts. Then let us, too, "bless His holy name."

Especially for the past year should we offer thanks. As a nation we have enjoyed many material blessings. Those who claim to know tell us that the country has never seen better days. In his Thanksgiving proclamation Mr. Roosevelt says that "much has been given to us, and much will be expected from us." Industries thrive and prices are fair. Prosperity walks with us hand in hand, and peace is brooding over our land. It is true disasters have come by fire and water. They have been accidents, however, and have not indicated internal nor external strife. When compared with the horrible carnage of the Eastern war or the bloody riots of the strikers in Russia they sink into insignificance.

Our country has been doing "notable things for the welfare of its own people," but has it increased its returns to the Master in proportion to the gifts he has bestowed? I think not. Unless some peculiar affliction has come to it there is not a church nor missionary organization in our land whose contributions to God's cause should not be enlarged. "For unto whomsoever much is given, of him shall be much required."

The South as a part of the nation is enjoying a share of this prosperity. In order that its spiritual and moral development shall keep pace with the material, the foreigners, who are flooding our land, must have Christ preached to them; our own unsaved people must be sought—perhaps on the plains of Texas or in the new towns of Oklahoma. Negroes, Indians and Cubans must experience God's saving grace.

To this end the Home Mission Board is earnestly endeavoring to enlist the sympathy and co-operation of every Southern Baptist. God has shown His approval of this particular work by increasing both workers and harvest during the year. Indeed we are reaping where we have never sown, and while we have stood with folded hands our God has wrought silently and wondrously for us. Reports from field secretaries and missionaries tell of the rebirth of souls, of churches being planted and of the marvelous possibilities that are open to our denomination could we but grasp them. How much is being lost to us forever because of lack of funds to take and hold certain strategic points? Lost opportunity! The plea comes for earnest prayer for our board and its laborers; for more workers—especially women; for enlarged contributions.

Most pressing is the need of money for the chapels in New Orleans and El Paso. In Cuba desirable lots for chapels have already been purchased, and

others ought to be bought at once. Our interest in this alluring field should be greatly quickened by the fact that very recently a dear young girl, herself a "Child of Silence," has gone there to seek others whose ears are deaf and whose tongues are dumb in order to teach them to hear and heed the Saviour's voice as it calls to them in their hearts, and to answer in the universal language of love and obedience. Another new work has been inaugurated lately among the Osage Indians, and two other young women have given themselves to this. The mountain schools of North Carolina are imploring aid, and surely they ought to have it in view of the fact that they are doing such remarkable work with such poor equipment.

Obligations crowd upon us thick and fast. May we recognize in them golden opportunities! Since God has so graciously blessed us this year, both in temporal and eternal matters, let us, Woman's Missionary Union workers, again, using the words of the sweet singer of Israel, ask, "What shall I render unto the Lord for all His benefits toward me?" And, like him, may we be enabled to say, "I will pay my vows unto the Lord now in the presence of all His people."

Women and children of the South are asked to raise during this week of prayer and special gifts to Home Missions not less than \$10,000. Shall the board ask this of us in vain? A far larger sum could be profitably used at once. Let us, therefore, not dishonor God and dwarf ourselves by offering dimes when dollars belong to Him, according to our ability. He expected us to give. And with each gift, whether it be large or small, let us reconsecrate ourselves to His service, pledging greater loyalty to His commands and more loving obedience to His will. And with this surrender of self and money may there come to us the blessed assurance of service accepted, and may He lead us individually into larger and richer experience, and as a nation to nobler and loftier ambitions.

MRS. J. A. BARKER.

Pres. W. M. U. Aux. to S. B. C.

Her Ninety-first Birthday.

Miss Bettie Daughdrill was born in Greene county, Mississippi, on the 23d day of February, 1814.

At the age of 16 years she moved with her widowed mother to Marengo county, near old Spring Hill.

When about 25 years old she joined the Baptist church at that place and was baptized by Rev. Edward Baptist, Sr., where she still holds her membership.

This county at the time her mother moved into it was being rapidly settled up, but there was still some public land on the market. Her parents were at Fort Mims, in Clarke county, but her father, desiring to go further west, declined to go in the fort, and moved on to Mississippi, where he died before the family moved to Alabama.

During the long life of Miss Daughdrill there have been five wars in which some of her relatives were engaged. Her grandfather Daughdrill was in the Revolutionary war; her father, James Daughdrill, was a soldier in the war of 1812-14; her brother, James Daughdrill, was in the Confederate army.

About seven years ago she broke up housekeeping and left the old homestead to live with her niece, Mrs. George G. Cunningham, whom she raised, and in whose home she is being kindly cared for.

For years she had upon her hands and heart the care of her mother, who lived to be 88 years old, and the responsibility of the motherless children of her brother, James, to whom she gave the strictest attention and the most affectionate service.

She grows old grandly and beautifully, retaining in a remarkable degree both her physical and mental faculties. All who know her admire her character and wish for her the return of many more anniversaries.

GEO. FONTAINE.

Mothers' Realm



WHOSE LITTLE BABY?

By Edmund Vance Cooke.

Whose little baby is tossed so high?
"Sweetest little one under the sky!"
His father declares; and the reason why?
He's papa's little own baby."

Whose little baby is held so tight?
"Sweetest baby that ever saw light!"
His mother says, and she means it quite;
"He's mother's little own baby."

Whose little baby that can't be matched?
"Sweetest little one ever hatched!"
And then the reason appears attached;
"He's grandpa's little own baby."

Whose little baby is viewed with pride?
"Sweetest baby that ever cried!"
And the reason can hardly be denied;
"He's grandma's little own baby."

Whose little baby? Little he reck;
Knowing them slaves to his nods and beck
And his little pink soles are on their necks!
For they all belong to the baby/
—Dellneator.

JUSTICE TO CHILDREN.

Children are often treated unjustly by thoughtless parents because the vanity of amour propre of the latter has been wounded by the little ones. A parent likes a child to appear to the best advantage before guests and strangers. Yet every mother knows that the moment she most desires her Edith or her Johnny to behave beautifully is often the moment of her child's perversity, naughtiness, or shyness. To find fault with or punish a child because a parent has been mortified, when the same offense at another time would pass unnoticed and uncorrected, is manifestly unjust.

We consider justice a cold, unresponsive faculty, and place it below love in our enumeration of parental virtues. Yet justice at its best is never cruel, and love sometimes wounds those for whom it cares most deeply. In family management justice should be pre-eminent.—Aunt Marjorie.

Mrs. D. M. Malone, who has so successfully conducted the "Woman's Page" for the past three years, has given up the work, and Mrs. A. J. Dickinson will now be in charge. While Mrs. Malone's many friends will miss her directing hand, yet we feel sure that it won't be long before Mrs. Dickinson will win the love of all those who are interested in woman's work. The Alabama Baptist takes pride in having such capable women on its staff.

Comments on Passing Events

BY "THE CRITIC"

A Popular Pastime.

Bomb throwing continues to be a popular pastime in Russia, and assassination of officials promises to become almost as frequent as the slaughter by officials of large bodies of plain citizens. The blood of royalty is being mingled with the blood of the masses, and the whole is forming a crimson tide that may soon change the political geography of that unhappy country.

Not Limited as to Class.

During the past few months there has been an unusual number of arrests and convictions of men holding important public positions, and very recently a United States Senator and Congressman were indicted for alleged frauds. These events are unfortunate, but they do not prove that the country is in the hands of corruptionists. They show that wrong-doing is not limited to any particular class. Men with dwarfed moral perception are found in all the walks of life. It is not a question of station, nor is the discovery of a criminal among a certain class a reflection upon the morals of that class. Honest men of poverty, honest men of means and honest men of influence and position rub elbows all unconsciously with men of lawless impulses. It is not because they like to do it, but because they do not know it until their lawless associates are caught and exposed.

Is a Matter of Ships.

As long as there is no more cotton raised than the world has use for, then it would seem the part of wisdom to seek some solution of the problem offered by low prices other than the popular plan of reducing production. Reduction of the output may serve for the present, but it can scarcely prove a permanent remedy. The best possible solution would be in a wider market. If the United States had anything like the shipping facilities of England there would be but one cotton question in the South, and that how many additional bales could be wrung from the earth. With ample shipping facilities millions of customers could be found who are now out of reach, and a small cotton crop would become a disaster rather than a doubtful blessing. And not only would proper shipping facilities solve the cotton problem; it would make rapid and sure the industrial development of the South from every standpoint. The products of her fields, mills, mines and furnaces could be exported to the enrichment of the producers, and the development of the South would proceed at a pace commensurate with her resources.

The Center of Attraction.

Problem plays and problem novels, now so common, form a sorry combination. They depend, as a rule, upon the unclean element to "draw," and upon the problematic element to secure the necessary advertising. Their authors and exponents talk loudly of morals, but their ideals rarely extend beyond the box office. In the cold, unfeeling vernacular of the gallery god, they are out for the dough. The elevation of humanity makes a fine subject of conversation, but the pocketbook of humanity is usually the center of attraction.

A Monkey and a String.

It is said that the man who conceived the idea of making a toy monkey climb a string made \$240,000 out of the invention, and is still reaping royalties. This may prove discouraging to the man who has spent his life in a vain effort to accomplish something for the betterment of his fellows. Nevertheless, it is a tribute to a certain stripe of genius, and perhaps the gentleman of monkey-and-string fame is a greater benefactor than appears at first glance. If his queer

little invention has served to make lighter the burden of those charged with the care of children, he deserves a place in the gallery of fame somewhat above the freak department.

Are Digging a Pit.

The thoughtless element of our population who are trying to turn the Sabbath into a day of merry-making are digging for themselves a pit that only the zeal of the so-called straight-laced religionists will save them from. Every stage in the removal of the Sabbath from a day of rest to a day of gaiety is marked by an increase in the number of those who must toil seven days a week, and if the ideals of the worldly-minded are carried to the logical conclusion, it will be only a question of time when Sunday will find all men at work just as they work on other days. Then what of the "recreation" so much coveted by the class who would make a sort of Mardi Gras or Fourth of July of the sacred first day of the week? The world has need of its Sundays. They are the shady resting places along a toilsome highway, and are as essential to the worldly man as to the Christian.

The March of Progress.

A tremendous amount of inventive genius is being expended in the effort to increase the speed of vessels and trains, and it is possible that the time may come when a man can leave New York today and arrive in San Francisco yesterday. Only a few years stand between the stage coach and the lightning express, and every passing day witnesses further improvement. More perfect control of elusive forces is being obtained, and new appliances are being devised by which these forces can be used with increasing safety. The man who dreams of traveling 1,000 miles an hour is perhaps looking a long way into the future, but if the past is prophetic of the future, his vision may not be uncertain.

No Two Alike.

How to raise children is a problem which occasionally receives almost as much attention as the problem of raising money. Everybody has a theory, whether they have children or not, and there is no absence of light. The trouble is that the lights do not vary sufficiently to meet all requirements. When a hundred children are brought together there are a hundred dispositions, each distinct from the other. A rule by which one might be trained to a life of honor and usefulness might be applied to the others with disastrous effect. No physician outside of the patent medicine laboratory would prescribe the same remedy for all diseases, nor would the wise parent or teacher apply the same rule in dealing with children. There are many cases in which the rod may be spared without spoiling the child, and many others in which the bigger the rod the better. The first essential is an intimate knowledge of the child, and the second sufficient common sense to apply this knowledge in shaping the character of the youngster.

Lawson on Slave Trading.

The following extract from Thomas Lawson's latest eruption upon "Frenzied Finance" will be read by Southerners with interest, not unmixed with amusement: "For the benefit of those in the outer darkness, to whom the ways of Boston are strange, it may be explained that the East India trade goes elsewhere under less euphonious names, and consisted in the swapping of New England rum, made from molasses, water and other things, for human cotton pickers. It was a most profitable industry, with a spice of adventure to it, and in which at the time a gentleman might honorably engage. It may be said that,

with the paradoxical conscientiousness characteristic of the Puritan mind, the first outcry against the personal ownership of these human chattels was voiced by New England, and her leading citizens generously devoted the incomes of the fortunes their forefathers had amassed in this traffic to releasing their colored fellow creatures from bondage."

The Best Assets.

It is not always the farmer with the richest land who raises the largest crop, nor the young man with the strongest backing who scores the greatest success in business. Energy and determination to win, despite all obstacles, constitute the best possible assets, and if these be missing, then success will not be achieved. Money and influence are great factors in business, but the man who depends upon these alone will come to grief. The former is fleet of wing and the latter as fickle as March weather. So the young man who is entering the struggle of life is richly endowed if possessed of a clear head and a steady purpose. If he wins wealth he will know how to use it wisely. In any event, he will become a useful member of society, and this is no small thing.

The Value of Education.

The habit of understanding the value of education is becoming less in evidence as the world grows older—and wiser—and doubtless the time will come when only a remnant will fail to grasp the truth that success in its fulness comes only with education. This in the face of the fact that some of the boldest figures in the history-making of the world have been graduates only of the school of experience.

As brilliant as have been the accomplishments of certain men who succeeded without the advantage of education, their accomplishments would have been more complete and their capacity for enjoying the fruits of success more keen had they been educated. In other words, education enlarges the capacity of the individual both to accomplish and to enjoy. No matter how high a man may climb without education, he has fallen short and is a failure in the sense that all men are failures who do not develop and use to the fullest extent the mental gifts with which they are endowed.

Dispensing With Red Tape.

A Mississippi judge has solved the jury problem to his own satisfaction, though in doing so he has taken surprising liberties with tradition. In a letter to an officer charged with drawing names for a jury he said: "I have altogether discarded the formalities and general nonsense of the jury." He then instructed the officer to pour the names out of the box and pick out the best men. If this method of selecting jurors becomes general a hurried end will be put to about 50 per cent of the far-fetched litigation now crowding the courts.

Ignorance and prejudice in the jury box keeps alive many issues that should have no being.

A Comforting Phase.

There is a disposition on the part of many people to become unduly excited at times over the foolish expenditures of the very rich. Indeed, there is a certain class whose blood is made to boil with indignation when they read of the wild extravagance of Americans who are overburdened with long green, but are short on gray matter. There is a phase to the subject, however, in which even the most indignant should find comfort. In the language of an old, familiar saw, the fool and his money are soon parted, and the sooner the giddy young millionaire gets rid of his wealth, the sooner the money returns to the channels of trade.

How to Build Churches

By Rev. A. T. Sims

(The following is an outline of an address on the above subject delivered by A. T. Sims before the recent Fifth Sunday Meeting of the Mobile Association and requested for publication by a vote of the meeting.)

To the Baptist people this should be a subject of more than ordinary importance. The "rank and file" of our people are only in the alphabet of church architecture. There are natural causes for this. For centuries our people were in the wilderness, by reason of the cruel hand of persecution. During those dark ages our religious ancestors "wandered in deserts, and in mountains, and in dens and caves of the earth." They were compelled by these afflictive conditions to worship anywhere they could. Finally they were led to conclude that a house of worship was not at all necessary.

Others believed if they had any house of worship at all it should be a cheap John affair, and located only with the graveyard or across the branch in the backwoods. The effects of these old-time ideas still remain with a large element of our people. Hence our tardiness in so many instances in keeping up with the age in which we live and the demands upon us in church building.

When we decide to build a house of worship one of the first, as well as one of the most important things, is to get a good committee. If there are wide-awake, public-spirited brethren in the congregation—men who have the cause at heart and are liberal—if these men constitute the building committee much has been gained. If the pastor be a wise man, worthy of the exalted position he occupies, he can do wonders with the co-operation of such a committee as has been described. But brethren very often estimate a committee by the "count of the noses" rather than by the character of the men behind the noses. My observation is that competent leadership is quite essential in successful church building.

The Location.

After the best possible committee has been selected the next thing to be done is to make a wise selection of a suitable location to build on. How foolish many, many of our congregations have been in the matter of location. The matter of location cannot always be left with the congregation. The congregation would use the graveyard argument in fixing the location. Always locate the church for the accommodation of the living rather than the dead. We should locate our churches just as we do our school houses—for the convenience of the greatest number of people. Like the miller, ginner and blacksmith, we should locate in the center of population.

The adoption of a good plan for a house is the next step in order. In this the taste, judgment and wisdom of the pastor and committee will be brought into requisition again. So many of our people decide on plans for their house of worship precisely as they decide on a man for their pastor—with an eye to cheapness. There is nothing in all the world in which our Baptist people practice such rigid economy as they do in their religion. In this they are ready to place a whole ton of emphasis on the saying of the Master, "Gather up the fragments that remain, that nothing be lost." We have lost more to the cause of Christ from this so-called economy toward the pastor and toward church building than from any other evil that can be mentioned. I have in my mind a prominent denomination of Christians in our midst who make a great show to rigid scripturalness in all things; they are wonderfully successful in making converts and proselytes to their cause. Yet they are making almost a complete failure in occupying, in a permanent way, both town and country; because they fail signally on the points mentioned above. As a result of this failure on their part they have countless numbers of struggles, dying and dead congregations

scattered over the country—without houses of worship and without pastors.

It is a shame on any Christian community to build the Lord's house on the close-fisted principle. The Lord is entitled to the best house in the community. No disciple should be willing to live in a house superior to the Lord's house in which he worships. One of the most expensive houses ever erected was the Temple at Jerusalem. That temple "was the glory of the Lord and the pride of his people Israel." In many ways the Lord placed the stamp of his approbation upon the beautiful temple.

Build a nice church and you command at once the respect and, to some extent at least, the following of the people. In many instances, both in town and country, the Baptists have lost much because they did not have houses of worship which would compare with the houses of other denominations in the same community.

Getting the Money.

Sometimes it takes a long and tedious struggle to raise sufficient funds to build a nice house of worship. It is not always wise to say too much about the aggregate amount necessary to build a nice church. It often scares the people. They can never raise it! Get each individual to look away from the total amount to be raised and think only of their own individual responsibility in the matter of building the house. Don't be discouraged. Let the people rest a little; then go over the field a second time. You know how it is in milking a cow. She has a way of "holding back a part." Milk a second time. Sometimes you get the richest milk at this second milking. In church building I have known persons after they had given more than they thought they were able to give, after a little rest, reflection and prayer they would in the second gleaning give more than they did at first. Once get a people in the way of giving they will keep on giving, if properly handled.

Conclusion.

In conclusion, let me say to all the brethren, see to it that you have a good house to worship in—a house worthy of Him for whom it is erected. See that you have a house calculated to attract the attention, command the respect and make the people comfortable when they come to worship with you. The erection of suitable houses of worship is one of the most effective ways at our command to promote the kingdom of our Lord.

A CALL TO PRAYER.

The Home Board asks that the Woman's Missionary Union observe the third week in March as a time of special prayer with offerings for Home Missions. Will not all our woman's societies in Alabama join in this observance? Send at once to Miss Annie W. Armstrong, corresponding secretary of the Woman's Missionary Union, 33 North Howard street, Baltimore Md., for literature and envelopes.

Bro. pastors, we have less than sixty days to pull for home missions before the meeting of the Southern Baptist Convention. Unless we use strenuous efforts the board will have to report a debt. Let us redouble our efforts in prayer and offerings for our great home field.

THOS. M. CALLAWAY,
V.-P. Home Board for Ala.

The giraffe has such powers of mimicry that, although its size might be supposed to make it a conspicuous object to its enemies, the most practiced eye has been deceived by the animal's resemblance to one of the dead tree-trunks which abound in its haunts.

The oldest love letter in the world is in the British Museum. It is a proposal of marriage for the hand of an Egyptian princess, and it was made 3,500 years ago. It is in the form of an inscribed brick.

Old Testament Studies

Chapter IV: The Life and Experiences of Jacob. Gen., 25-50.

To cover the remaining part of the book of Genesis consistently we should study it along two lines, following the fortunes of Jacob and Joseph independently, much of the time. But for economy of time and space, we will try to cover the ground in a study of the life and experiences of Jacob.

1. An Outline of his life:

(1). His Birth and Early Years to his Flight to Padan-Aram, 25-28.

Note and study several things: a. The circumstances of his birth. b. His obtaining Esau's birth-right. c. Stealing Isaac's last blessing for Esau. d. His flight from home.

(2). His Sojourn with his uncle at Padan-Aram, 29-31:16.

a. His love and service for Rachel. b. Laban's deceit, and sin against Jacob, Rachel and Leah. c. Jacob's shrewdness and wealth.

3). Jacob's flight from Laban and his return to Canaan, 31:17-33-17.

a. He secretly leaves Laban, who pursues him angrily to Gilead. b. After searching in vain for his stolen idols, Laban makes a covenant with Jacob, and leaves in peace. c. Jacob then journeys on, meeting the angels of God, and having that wonderful experience at the Jabbok. Chapter 32 will reward much study. d. His meeting with Esau.

(4). His settlement at Shechem to his settlement at Hebron, 33:18-35:29.

a. Note well his experience at Shechem and the causes of them, and his guilt, etc. b. See what Bethel meant for him, and his sorrowful trials at this period.

(5). Mention of his brother's large and influential family, 36.

(6). His sorrowful years at Hebron till his descent into Egypt, 37-45.

a. The envy and dissensions in his home and his inconsolable grief at the loss of Joseph. b. Possibly it was at this time that his father died, and he and Esau met again. c. In the meantime his best beloved son was undergoing peculiar trials in Egypt. See 39-41. d. Then came the famine and search for bread and the finding of Joseph.

(7) His descent into Egypt to his burial at Hebron, 46-50.

a. The removal and settlement at Goshen, 46-47. b. His blessings upon Joseph and his sons, 48. c. His prophetic blessings upon his sons, 49. d. His death and burial, 50. e. Lastly, the death and burial of his great son, 50.

2. Some remarks:

The death of Jacob closed one of the most remarkable careers ever seen on earth. His life was so human, and his career so richly crowned with divine blessings, it is hard to select a few of the events of his life for special study. Every experience in his life is instructive. I am just closing a series of sermons on his life, that some of my folks think the best I have ever preached. The pastors might try it. Meyer's "Israel, A Prince With Gold," is suggestive and inexpensive. Taylor's "Joseph, The Prime Minister," is thoughtful. Dods, in "The Expositor's Bible" is helpful. Smith's "Old Testament History" is useful. These, with a good Bible well used, ought to enable a pastor to do some good preaching along here. I will not give any special topics for study; but ask the reader to study this portion of the Bible closely, and make a record of all his impressions. The next lesson will cover the period of bondage and the exodus.

The latest vocation opened to women in Berlin is that of being a "Rontgen sister," or a nurse specially trained for treating patients with X-rays, a task which requires much skill and care.

Washing is done in Japan by getting into a boat and letting the garments to be washed drag after the boat by a long string.

FRANK WILLIS BARNETT, - - Editor
L. O. DAWSON, - - - Associate Editor

EDITORIAL

J. W. HAMNER, - - - - Cor. Editor
A. D. GLASS, - - - - - Field Editor

A NEW DRESS FOR THE PAPER.

There is the story of a poor man who ruined himself by buying a "stove-pipe hat," which sets forth how the new hat called for a new coat, then a new vest, then a pair of trousers, then new shoes, then a new shirt, then a new cravat, until the unfortunate fellow ended by breaking himself in trying to live up to his new hat.

In making a contract with the Advance Publishing Co., which has recently put in the most up-to-date printing plant in Alabama, to publish the Alabama Baptist we were told by them that to get the best results we must use a better grade of paper. We yielded, but soon found ourselves in the same fix as the man who bought the hat, for better paper called for better ink, better type, better press work, better make-up. We ended by ordering a brand "new dress." We hope it will be becoming, but if you want us to wear it weekly, please send in back dues and renewals or the sheriff may come and make us pull off and put on our old clothes.

For more than three years we have tolled in season and out of season hoping that our subscription list would reach 10,000 and justify us in making certain improvements which we have all along longed to make, but to make them without that number meant that we must continue to go down into our pockets to pay the cost of getting out the paper, and those of our friends who are conversant with the facts know that we have not hesitated to spend money oftentimes when the paper was not earning it in our efforts to keep improving it. But we grew impatient and made up our minds to institute at once improvements which have cost hundreds of dollars and which will add weekly quite a burden to the paper's fixed expenses. In order to keep from needlessly involving ourselves in further financial loss, and at the same time gratify our desire to make the Alabama Baptist the best state paper in the South, we have shouldered a great amount of extra work by assuming the active duties of business manager in addition to our already heavy tasks. Our friends predict for us a complete breakdown, but somehow we hope to pull through until fall without having nervous prostration. We tax ourselves to the utmost in order that the money we save may be spent on improving the paper. We believe the knowledge of our sacrifice will be a spur and an inspiration to the more than 1,000 preachers in Alabama who take the paper to make an extra effort to put the Alabama Baptist into the homes of their people as a weekly helper in their work.

The Alabama Baptist will not only be improved mechanically, but in every way. The strong men of Alabama are beginning to realize the necessity of writing for the paper and thus strengthening it at home, and we have arranged for some strong articles by men of national reputation, and spent a lot of money in getting together a series of illustrated articles. In fact, we have been quietly at work all the year spending money in arranging for a surprise for our readers. We say frankly that we want a larger circulation to bring more advertising; we need more advertising to bring more revenue; for we need more money to make the Alabama Baptist that much better. Our aim is not only to make the Alabama Baptist the denominational organ of the Baptists of Alabama in the best sense of the word, but to also make it a great family paper in which every one in the home from child to grand-parent will find something of interest and therefore we have arranged for some new departments which will necessitate a liberal expenditure of money to keep them up to a high standard.

We thank our many friends who have stood by us and believed in us, and now that we are "making good" we beg them to speak a good word for the paper and help us in our crusade for new subscribers. Let those who owe pay up; let those who are able to take it, subscribe. Speak a good word for your paper.

A SURE (?) FOUNDATION.

No house is worth its room as a house except its foundation be secure. Indeed, the basis of any building is its most important part. If that be faulty, the whole superstructure is not only valueless, but may be dangerous.

This is a truth of even more importance in matters of religion. The most beautiful teachings, the highest ideals and the most useful deeds come to naught when based upon an inadequate or shifting, moveable foundation.

No one ever knows whether the newspapers make correct reports of such things, but if they quote Dr. Lyman Abbott correctly, he proposes to start a new religion "founded on the teachings of science and the outgoings of the human heart."

Now the "teachings of science" are changing every few days, the assured "results" of one minute being overturned by the "demonstrations" of the next. We believe in science with all our heart, but not as a foundation of religious faith. An automobile is a great thing, but it is about as fit to cross the ocean in as science is to base religion upon. Dr. Abbott will have to suspend his palace in the air every Sunday morning until he can slip under it another foundation to fit the latest discoveries.

But there is to be a second something to make him rest securely in his new faith, and that will commend it to the world—"the outgoings of the human heart." Now there you are! To be sure "the human heart" is rather a complex thing, and it goes out thither and yon at a quite lively pace, but the genial Doctor does not trouble us with definitions, and as to "outgoings" we can take whichever one suits us best!

However, it is not worth while for us to rush ourselves in accepting this new religion, for we would hardly get used to it before this versatile inventor of up-to-date beliefs would inform us that he had made a new discovery. At any rate, let us wait to get the reports of his next Sunday's sermon.

KEEP YOUR TEMPER SWEET.

If you fail to get your paper this week don't fret and fume and write us a mean letter for we are changing publishers and have troubles of our own. Just drop us a card if the paper does not reach you and we will send one by return mail. Keep sweet and we will bless you.

HOWARD COLLEGE.

The board of directors of the Howard College Co-operative Association held its regular monthly meeting Thursday, March 2d, at the home of Mrs. Hargrove, at East Lake. The present plan of work is to fit the dining-room of Renfro Hall with screens and shades before the fly season begins. Arrangements are already being made for the grand reception to be given the students at the close of the session.

But the really great scheme, which lies close to the heart of every one interested in the college, is to equip the new library with valuable reference books, histories, etc., and to provide the best periodicals for the reading table. This is at present the greatest need of the college. If every society in the state will contribute one dollar per year to this great work it can easily be done, and a scholarship can be provided for some worthy student who will take charge of the library. Is this not a good thing to do? More about this later.

DO IT NOW.

We have spent a lot of money improving the paper and we need more ready cash to go on with our plans—Alabama Baptists owe us more than \$10,000. Brethren, we plead with you to pay your back dues so that we can put the money to work at once. Let everyone in arrears do his best and do it now.

ALCOHOL AND LIFE INSURANCE.

We are accustomed to the early death of excessive drinkers, but there are yet many who believe that occasional or moderate drinking is not at all harmful and some poor fellows actually believe it is beneficial—a conviction based on desire rather than evidence. The following from a recent issue of the "Wall Street Journal," a paper devoted to cold business, will be read with interest by all who are concerned either in life insurance or in temperance reform:

"That excessive use of alcohol shortens life is a truism needing not even the support of the numerous statistics on the subject that have been gathered, but the effects of moderate drinking on the individual life are by no means so clear. Only in life insurance operations would it be possible to gather any far-reaching vital statistics, and even there only in such companies as should in actual practice separate abstainers from the drinkers throughout.

"Such statistics have recently been gathered and published in a booklet by Charles W. Scovel and George P. Donehoo, of Pittsburg—statistics having nothing to do with excessive drinkers. The conclusion of the investigation is that the highly respectable and truly moderate drinkers die off in the prime of life 74 per cent faster than total abstainers. What the percentage is among excessive drinkers does not appear, but it must be appalling. Statistics gathered by Roderick MacKenzie Moore, an English actuary, covering sixty-one years' time and 125,000 individual cases, form the basis for the monograph of Messrs. Scovel and Donehoo."

The "Journal" then quotes the following from "Public Opinion:"

"No such complete materials were ever before available. The continuous record of sixty-one years (1841-1901) is covered—long enough to bring a second and third generation into the field of view. All the required data are included for each one of 124,673 individual cases—the abstainers always having been kept separate from the moderate drinkers, and being closely the same in number, age, and social condition. Both classes pay the same premiums; both are admitted, and afterwards dealt with, on equal terms (except in dividing the profits.) Better materials could never be had.

"The figures show that taking the entire working years of life together—ages twenty to seventy—there are 46,956 deaths among the abstainers, while there are 57,891 deaths among the moderate drinkers; showing an excess among the latter of 10,935 deaths. That makes 23 per cent—an excess of one to every four. This general figure for the fifty-year period agrees substantially with the fragmentary evidence already at hand from all the other life insurance experience."

Whether the total abstainer will ever be allowed the lower rates that justice demands is a question. There are obvious difficulties in the way that render it problematical. But all who love life and deem it a treasure above gold would do well to leave off the occasional drink since it is both unnecessary and dangerous.

The Academy of Lincei, Italy, has awarded a prize of 400 pounds to Professor Trombetti, who is said to be master of every language spoken in the world.

The maximum weight of the male brain is attained at the age of 20 years, and that of the female at 17 years.

The Australian commonwealth government proposes to class consumptives among prohibited immigrants.

The Call to the Revival and Signs of Its Coming

By W. J. DAWSON, the English Pastor who assisted Dr. Hillis at Plymouth Church

If we grant that normal evangelism is both possible and desirable, the question at once arises in the mind of the ordinary minister, as it did in mine, "What am I to do to fit myself for this type of ministry?" The main answer can be given at once: Seek a deep spiritual life, that you may be the channel of a new spiritual power.

I believe that we ministers are in most instances much too mealy-mouthed in our applications of truth. We do not come to grips with the conscience; we move, high-poised, on a wide circle round our prey, and never drop with the hawk's swiftness and deadly impact upon it; and the result is a sense of unreality in our performances, as though the whole affair were a stage illusion of cardboard armies in a mock conflict. I was much struck by the remark of one of the most able and cultured men in Plymouth Church at the conclusion of my mission. "I have only one complaint to make against you," he said, "you did not hit us hard enough."

And as I have reflected upon that remark I have come to think that the chief cause for the decline of influence in the modern pulpit is the lack of entire plain speaking. We are the slaves of convention. We imagine that because a congregation is wealthy and cultured it knows nothing about sin. For my part I confess that since I have been at pains to understand the constituent elements of my own congregation a very different conclusion has been forced upon me. I know now that I can address no congregation in a great city that is not likely to include the drunkard, the adulterer, the youth of impure life, the woman beset by temptation, the commercial rogue and the man who draws his revenues from wrong. Face to face with these awful realities of life, the speech of the preacher must also be a real thing, or it will be useless.

In the Yale Lectures on preaching of Nathaniel Burton, who was one of the most spiritual and accomplished ministers New England ever had, there is this significant confession: "It has been the sin of my life," says Burton, "that I have not always taken aim. I have been a lover of subjects. If I had loved men more, and loved subjects only as God's instruments of good for men, it would have been better, and I should have more to show for all my labor under the sun."

How many of us might make the same confession? We have loved subjects; loved, that is, a theme for its own sake. We have taken pleasure, as we have given pleasure, in its suggestiveness, its stately evolutions, its march of polished phrase, its "linked sweetness long drawn out." But we have not taken aim, and that is a fatal deficiency. The arrow has described a brilliant parabola in the air, but it has not cleaved the mark; and to fall of the mark is to fall altogether. Herein, then, is the distinguishing characteristic of the evangelistic sermon—it takes aim. The evangelist pleads for a verdict. His immediate duty—and it should be one that impassions all his powers—is to win men then and there for Christ. And what applies to the evangelist should be applicable to all preaching; it should have a perfectly definite purpose and goal. Otherwise it is lecturing, not preaching; and it is the use of the pulpit for lecturing instead of preaching that has done more than anything else to reduce its influence, and to produce both in the speaker and the hearer a sense of unreality.

On the 21st of November, 1903, I attended the first meeting of the special mission in my own church at Highbury. On the 21st of November, 1904, I had a great farewell meeting in Plymouth Church, Brooklyn, at the close of a week's mission services. The 21st of November is my birthday.

Had any one two years ago prophesied either of those events to me, I should have received the prophecy with entire incredulity. Had any one during the

period of troubled debate which I suffered in the summer of 1902 even so much as hinted at such possibilities in my life, I should have been moved to ridicule. Constitutionally, or at least by long habit of mind, I had less sympathy with revivalism than most ministers. The barbaric theology, the crude appeal, the sensational pyrotechnics, the doubtful methods of the old-fashioned revivalism, had always moved my repulsion. My occasional contact with revival preachers in early life had not been fortunate. On one occasion I had been forced wholly to withdraw myself from a preacher of this kind who was holding a mission in a church under my care. My gospel was, I was proud to think, the gospel of sweetness and light. The only evangelist who had ever commanded my sympathy was Moody, and my contact with him was brief and fugitive. Henry Drummond I knew rather as a man of letters and a charming personality than an evangelist. From time to time other evangelists had crossed my path, but I had derived no help from them. Yet there was that in me which did not respond to the evangelistic note. I could have followed Catherine Booth. I had often listened to the Salvationist at the street corner with a thrilling heart. But I simply state the plain truth about myself when I say that in 1902 the last possible thought that could have occurred to me would have been that I should ever visit the United States to conduct an evangelistic campaign.

It was in the summer of 1902 that Dr. Hillis visited my church in London. I had but three days of his company, and I did not meet him again till we met in New York. He pressed me to visit America, on the ground that my books were widely read there. He promised me a very friendly reception, and the prospect naturally attracted me. But neither he nor I imagined any other program than a tour that should occupy itself mainly with public lectures and occasional sermons. I first of all proposed to come in the summer of 1903, but found it impossible to leave my church. I again proposed to come in the summer of 1904, but this arrangement was also cancelled. At last the autumn of 1904 was fixed for the visit. It appeared that the National Council of Congregationalism was to be held at Des Moines in October of this year, and Dr. Hillis thought it highly desirable that I should attend it. He drew up for me a program which included many addresses at colleges and universities and a reasonable amount of preaching. On the 28th of September of 1904 I left England to fulfill this program.

According to my program I was to preach at Plymouth Church on the second Sunday evening in October. On the previous day I had a conversation with Dr. Hillis in his study, in which I was moved to tell him all about the recent changes in my own life and ministry. I described the Brighton meetings, the mission in my own church, the many moving incidents in that mission and the new spiritual life that had come from it both to my congregation and myself. I was moved to tears, and so was he. At last he cried "We must have a mission in Plymouth Church, and you must conduct it." The proposition seemed fanciful. I could not imagine it possible that any church, and especially Plymouth Church, would at a moment's notice accept the idea of a mission. It was something foreign to the traditions of the church, and I was totally unknown to the people. "You will see," said Dr. Hillis. And we saw on Sunday night. At the close of the sermon Dr. Hillis rose and explained his wishes. He asked all those who desired me to conduct a mission in Plymouth Church and would support me in it to rise. The whole vast congregation rose. Such a call was too positive and too overwhelming to be refused. With much secret misgiving, and yet with a strong conviction that God's hand was in it all, I consented to conduct the mission.

It is not necessary for me to detail my movements on leaving Des Moines. I had opportunities in Chicago, Boston, Hartford and many other places of conversing with ministers and addressing various gatherings of the churches on what had now become for me the message of my visit. I was received with more than kindness by all my brethren. Does Dr. Gunsaulus remember how our hearts burned together as we sat in the empty Auditorium in Chicago and discussed the possibilities of a great evangelistic mission in Chicago? Shall I ever forget similar conversations with many other brethren, representing many cities from Boston to the Pacific slope? And what struck me most, over and above the personal affection revealed in those conversations, was the quick sensitiveness to ideas among all with whom I spoke the practical sagacity, the spiritual enthusiasm, the broad and bold conception of what an evangelistic campaign in the States would mean.

There was no hanging back, no word of doubt. The conviction seemed general that a great movement had begun. Speaking with soberest caution, and with the desire to repress the least tendency to exaggeration, I make bold to say that I found every sign of a great coming revival in the temper of every minister with whom I talked on spiritual things. There was a sound of a going in the tops of the trees, an audible stirring of the wind of God, bringing with it fertility and freshness and the promise of new life. Of this I am sure: unless every sign be false, there is a great wave of evangelical revival about to pass over the churches of America.

On Sunday, November 13, I commenced my mission at Plymouth Church. A gale was blowing, and throughout the day the rain fell in torrents. I waited anxiously for Monday, which I knew would be the crucial day for the mission. Monday evening found the church with a large, but not a full congregation. But from that point the momentum of the mission increased with each service. Requests for prayer began to flow in. The reading of these requests produced a profound impression. They revealed moral and spiritual tragedies that came as a revelation. A wife described the agonized struggles of her husband to keep from strong drink. A mother asked prayer for her only son, a boy of one-and-twenty, in jail for fraud. A Yorkshire lad, workless and foodless, described how the thought of his mother had brought him to the service. There were other letters containing confessions of misconduct or asking guidance in matters of truth and faith.

Here was the justification of the mission, the cry of tortured humanity for redemption. Yet my congregation was, as Dr. Hillis has borne witness, of unusual quality, both intellectually and socially. It was composed in much the larger part of men. On the Monday night I began to realize the difficulty of my task, and was discouraged. On the Tuesday night a genuine movement began. At the close of my address many rose in token of surrender to Christ or to express a desire for prayer, and this was increasingly a feature of each successive service. After each service Dr. Hillis and myself met those who desired spiritual guidance or help. On the Friday evening the church was quite filled; at each service on Sunday, November 20, hundreds were turned away. Beyond stating these bare facts, it is not for me to describe further the doings of this memorable week.

The Spirit of God already moves upon the face of the waters. New tides are beginning to flow in the life of the nations. The great revival is coming—not an ethical revival only, as some say, but a spiritual revival first, because the spiritual must precede the ethical. For myself, and for all who read my words, I pray that we may be ready, with alert feet and lighted lamps, to meet the Bridegroom, who even now draws night.

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"DIDN'T NEED NO 'COURAGEMENT"

By Grey J. Huffman
"I WAS DOIN' MY LEVEL BES'."



"Well, women sho' is cur'us,"
Said Uncle Ephriam Snow,
"An' when I tells you sumpin'
You 'll 'gree wid me, I know.

"De women mighty gentle,
Dey can cook, an' sew, an' darn,
But when it comes ter reasonin'
Dey got a lots ter l'arn.

"Now, dere's my woman Dinah,
She makes er lubly wife,
But jes' dis las' gone Chewsday
She made me tired er life.

"I went up on de mountain
Ter git er stick er pine,
An' when I turn ter leave dar
I happen ter look behine.

"An' whut you guess I see dar,
Settin' scrouched up side er tree?
A great big hongry black b'ar,
Sorter lickin' his mouf at me.

"Well, co'ne I lef dar promptly—
Spec' maybe I lef fo' dat—
Kaze I th'owed dat pine a-windin'
An' runned fum under my hat.

"Dat b'ar was lean an' hongry,
I's ashy, I was so skeer'd;
Wid dese two things ter 'sist us,
We moved rale peart, I've h'yeer'd.

"Well, Dinah seed us comin',
An' standin' in de do'
She stomped her feet, an' holler'd:
'Run faster, Ephriam Snow!'

"Run faster, Ephriam!' Faster!
Dat b'ar had ripped my ves',
An' seems ter me dat 'oman knowed
I was doin' my level bes'.

"At las', bless Gawd, I retch de house,
An' Dinah slam de do';
But I was so plum tucker'd out
I fell down on de flo'.

"Ole Dinah got her turkey fan
An' 'gin ter fan my face,
An' all de time she mumblin' 'bout
Her 'couragein' me in dat race.

"Jes' den I kotch de breff I'd loss,
An' pintin' my han' jes' so,
I says ter her: 'You ole fool, you,
'Don't yer do dat any mo'.

"You seed de race dat b'ar put up—
I 'knowledge he done fine—
But did n't you see, you nigger, you,
Dat I war n't losin' no time?

"So, what de use yo' hollerin' 'run'?
You know blame well I would
Hev run heap faster dan I did,
Ef I jes' possibly could."



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BAPTISTS BREAK GROUND.

To Mrs. Augusta Cheney, for sixty-two years a member of the First Baptist Church of Montgomery, fell the honor of lifting the first shovel full of dirt in the beginning of the work of erecting the magnificent new house of worship of that church on the corner of Perry and Alabama streets yesterday morning at 9:23 o'clock.

"Twas a scene of more than usual interest, the venerable woman of pious name and ancestry seizing the spade and taking from the ground the first dirt for the foundations of the new home of the church which she has faithfully served for almost three score years and ten.

Surrounded by probably 200 members of the First Baptist Church, members of the Montgomery ministry and prominent citizens, Mrs. Cheney began the work which will be pushed rapidly until one of the most handsome church edifices in the South looms up, the pride and joy of the Baptists of Montgomery.

The services at the opening of the ground for the erection of the church building were simple, but more than impressive.

Impressive Services.

There was a simple reading of a Scriptural passage, Ephesians iv, 1-16, an impressive prayer and the breaking of the earth by different members of the congregation. But the services were nevertheless impressive.

The large crowd stood uncovered in a spring sunshine. The pastor of the church, Rev. C. A. Stakely, D. D., read from the Scriptures. Rev. O. F. Gregory, D. D., pastor of the Adams Street Baptist Church, invoked the blessings of God on the undertaking, the venerable woman broke the ground and J. C. Stratford, the venerable senior deacon of the church, took the second shovel full of earth from the surface. Others followed and the benediction was pronounced with one of the busiest streets of Montgomery as silent as a sanctuary.

At 9 o'clock yesterday morning the members of the church began to assemble. Dr. Stakely, pastor of the church, was the first to arrive on the scene. Members of the congregation and some of other congregations followed. In the throng on the block could be seen Rev. J. A. Rice, D. D., pastor of the Court Street Methodist Church; Rev. G. W. Patterson, D. D., pastor of the First Presbyterian Church; Rev. Neal L. Anderson, D. D., pastor of the Central Presbyterian Church; Rev. O. F. Gregory, D. D., pastor of the Adams Street Baptist Church; Dr. W. B. Crumpton and Rev. W. J. Elliott, Baptist ministers and prominent citizens of Montgomery.

Business and professional men, passing down busy Perry street, en route to their morning work, halted to witness the impressive services.

Dr. Stakely's Introduction.

With head bared, Dr. Stakely stepped to the southeast corner of the block. He called the attention of the assembly to the fact that they were gathered to witness the beginning of the fruition of the hopes, the culmination of the end toward which the energies of the congregation and the pastor had been exerted for some time past.

He spoke of the need of the First Baptist Church for a new house of worship and expressed the hope that the erection of the new building would lead to new and better things.

Dr. Stakely then called on Dr. Greg-

ory, pastor of the Adams Street Baptist Church, to lead in prayer. Dr. Gregory beautifully and eloquently invoked the blessings of the Almighty on the enterprise. He prayed that the new edifice might be the medium through which many would be led to the cause of Christ and prayed for prosperity and Heavenly munificence on the church and its members.

Mrs. Cheney introduced.

With evidenced emotion Dr. Stakely then advanced to Mrs. Cheney, who was seated nearby. On account of her great age this venerable woman had to be assisted to the location of the shovel. Dr. Stakely announced that Mrs. Cheney had been a member of the First Baptist Church since November 19, 1843. Since that time she has served her church faithfully and well. He spoke of the precious heritage left to the present and future members of the First Baptist Church in the record of the work done by the pioneer members, and said that he thought that the honor of lifting the first shovel full of dirt from the earth justly fell to Mrs. Cheney.

With the assistance of Dr. Stakely Mrs. Cheney lifted the red clay from the ground and threw it to the side.

Mrs. Cheney is in her 78th year. She is the true type of American womanhood. She was a Bellinger of old Carolina. Her father, Colonel Robert Bellinger, fought bravely for American independence. Early in life she removed to Montgomery. She is a member of one of the pioneer families of Alabama's capital that still have their homes in Montgomery, such as the Dexters, the Wymans, the Whitings and Fountains.

She gave up members of her family to the cause of the Confederacy. She has seen Montgomery grow from an uncivilized hamlet to a magnificent city of the new South.

Dr. Stakely himself, as representing the present administration and the Building Committee, lifted the second shovel of dirt.

Venerable Mr. Stratford.

Dr. Stakely then called on Mr. Stratford, for the Deacons and Advisory Committee, to lift the third shovel full of dirt from the ground.

Like Mrs. Cheney, Mr. Stratford was feeble, but the work was visibly the work of love. Mr. Stratford is the oldest deacon of the church. He has passed his three score years and ten, and has been a prominent citizen of Montgomery and a consistent member of the First Baptist Church since manhood.

Dr. Stakely then in turn called on Michael Cody, superintendent of the Sabbath school; Mrs. M. A. Waller, the only president the Woman's Missionary Society of the church has ever had, and who made the first cash donation toward the new building; Mrs. Charles A. Stakely, president of the Ladies' Aid Society; Miss Olive Rushton, president of the Ladies' Working Circle; Mrs. F. G. Bennett, president of the Working Circle Missionary Society; E. L. Davant, president of the Baptist Young People's Union, and L. D. Dix, secretary of the Young Men's Christian Association, each of whom thrust the spade into the earth and threw forth a shovel full of dirt.

Mrs. Waller, who represented the Woman's Missionary Society, has stimulated missionary interest in the church for many years and is widely known for her personal interest in church and missionary work.

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Diseases of Women Skillfully Treated.



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Recognized as the Old-
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Dr. Hathaway's experience in the treatment of these delicate diseases is unsurpassed, and every woman thus afflicted should write him for his book on these diseases which he will send you free. It will give you valuable information and advice that will be considerable help to you. He has demonstrated time and again that surgery, in most cases, is wholly unnecessary, and he wants to hear from every woman before she submits to an operation. The average practitioner, no matter how competent he may be, has not had the experience necessary to treat these diseases successfully. My 18 years of active practice, besides extensive hospital experience, enables me to at once thoroughly understand each case and to prepare treatment to meet every requirement. Those who are not in position to call, can be cured at their homes by my perfect system of home treatment. Write for information blank, and let me diagnose your case free of charge. I want to hear from every woman not in perfect health, as, if you neglect the first symptoms of disease, your case will soon be in a bad condition. Write me today. The address is **NEWTON J. HATHAWAY, M. D.,** 90 Inman Building, Atlanta, Ga.

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 Specialist, Dr. D. M. Bye Co., of Indianapolis, Ind., has originated and perfected a combination of soothing, balmic 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 inquiries 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.)

HAVE YOU A TONGUE?

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

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 freeze without injury. Early Jersey Wakefields, Large type or Charleston Wakefield which are the best known varieties of early Cabbages, also Henderson Succession, the best large, late and sure header. August Early Truckers, also a fine type of late variety. Neatly packed in light baskets, \$1.50 per 1,000, for 500 or over, \$1.25 per 1,000 F. O. B. express office. Special prices made on large lots. Chas. M. Gibson, Young's Island, S. C.

PERSONALLY CONDUCTED TOUR TO HAVANA CUBA, VIA PORT TAMPA.

Central of Georgia Railway will sell on March 21st or 22nd, so as to connect with steamer sailing from Port Tampa on March 23rd, 1905, tickets to Havana and return, at one fare plus \$2.00 for the round trip, which includes meals and berth on P. & O. steamer. Tickets will be limited for return passage on any steamer leaving Havana until April 6, 1905. On return trip stop-over will be permitted at any point in the State of Florida south of Jacksonville, within extreme limit, viz: April 9, 1905. For further information, apply to your nearest ticket agent. Don't fail to take advantage of this very low rate.

The Ladies' Aid Society, represented by Mrs. Stakely, made the largest subscription to the new building enterprise. The next in size was that made by the Working Circle.

The entire audience sang the doxology and the congregation was dismissed by Rev. G. W. Patterson, D. D., pastor of the First Presbyterian Church, representing the other Christian denominations.

At the close of the services many members of the church seized the spade and made a mark in the church ground.

Work will immediately begin in the erection of the handsome church edifice, which will front on Perry street, and the parsonage, which will front on Lawrence street.

More formal and extended services will be held at the laying of the corner stone in the near future.—Montgomery Advertiser, March 9.

TO THE MEMORY OF ROBERT HILL FOSTER.

Robert Hill Foster, born in Tuscaloosa County, Alabama, December 19, 1828, and was married November 11, 1859, to Miss Mary Mobley, daughter of Green B. Mobley, of Gainesville, Ala. His wife died years ago, leaving to his loving care two children, Robert Stanley Foster and Florence Hill Foster, both of whom, with four sisters, Elizabeth, Augusta and Mary E. Foster and Mrs. Sarah A. Norris, of Napa, Cal.—many other relatives and a large circle of friends, are left to mourn him. He was baptized into the membership of Grant's Creek Baptist Church, Tuscaloosa County, Alabama, December 3, 1842, and was ordained deacon of that church November, 1866; was superintendent of Sylvan Sunday school from the summer of 1866 until 1904; during many years of that time was also superintendent of Grant's Creek Sunday school and was senior deacon and clerk of the church most of the time from 1869 until his death. He was the son of Henry Foster and Elizabeth Wyatt Hill, who were among the first settlers of what was known as "Foster's Settlement." His mother was one of the constituent members of historic Grant's Creek Church, and it was a member of this church that he devoted himself to the advancement of the Christian faith. He was a gallant Confederate soldier, an officer in the Second Alabama Cavalry until the close of the war. Cool and undaunted on the battlefield, cheerful in camp, true to duty everywhere, beloved and trusted alike by men below and above him in rank, all of his comrades said of him: "There is no purer man among us," and a fellow-officer declared him his "ideal of a gentleman." A devoted husband, a loving father, a dutiful son, affectionate brother, much-loved uncle and cousin, true friend, kind master, wise and patriotic citizen, high-toned and efficient man of business, earnest church worker—in each of these varied relationships he filled his place conspicuously, and yet he never knew that he was doing anything. A friend of fifty years has most truly written of him that "Nature made of him a noble man and grace added the completing touch." "He walked with God and he was not, for God took him," after an hour's illness, from his country home—Sylvan, Ala., December 12, 1904.

Resolved (1), That we, the members of Grant's Creek Baptist Church, thank our Heavenly Father for the life of our brother who "followed after righteousness, godliness, faith, love, patience, meekness," who "fought the good fight of faith, laid hold on eternal life, whereunto he was called, and had professed a good profession before many witnesses"; that we humbly bow in submission to God's will in removing from us the visible presence of our brother's love for our church, our community, our State, our country, our world.

Resolved (2), That we lift our hearts to God in prayer, asking that His mercies and blessings be upon the home left so desolate, upon our brother's dear children and sisters, upon the church that he loved and served so faithfully, and that the beauty of his life, its sincerity, its fidelity to all duties, its high integrity, its patient self-sacrifice, its fortitude in the face of adversity, its forgivingness, its freedom from envy, its modest simplicity, its firmness, its purity, its unflinching faith, its perfect love may be to each of us an inspiration to higher service.

Resolved (3), That we give to our departed brother's family our heartfelt sympathy, knowing that it is they who "walk through the valley of the shadow of death," while he has passed into the light of the higher, more perfect life.

Resolved (4), That this little sketch and these resolutions be recorded in our church books and be sent to The Alabama Baptist for publication.

Approved by the church in conference, February 13, 1905.

R. M. HILL,
R. L. WOOLEY,
J. M. SMITH,

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.

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. McCrary and G. T. Roberts, administrators of the estate of W. L. Johnson, deceased, and filed his account, 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 interest can appear and contest the same if they think proper. S. E. GREENE, Judge of Probate.

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. 372, 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 sw half of section 27, and in se half of section 28, township 17 south, range 3 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.

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 373, 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. half of section 27, township 17, range 3 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 & HALEY, Attorneys.

FOR OVER 60 YEARS

Mr. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle

MORTGAGE FORECLOSURE SALE NOTICE.

Default having been made in the payment of the debt secured by a mortgage executed to Anderson and Tennessee Watley on the 6th day of October, 1901, by James Crawford and his wife, Lilly Crawford, which said mortgage is recorded in the office of the Probate Judge of Jefferson county, Alabama, in volume 381, page 386, record of mortgages therein, the undersigned mortgagees, Anderson and Tennessee Watley, will sell under the power of sale in said mortgage on Saturday, April 29, 1905, in front of the court house door in Birmingham, Jefferson county, Alabama, during 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: Begin at the northwest corner of the lot sold by Mary Pary to Tennessee Watley on the 20th day of June, 1899, recorded in record of deeds, volume 248, page 339, in the Probate Judge's office of said county, thence east 58 feet to the northwest corner of the lot hereby conveyed, thence south parallel to the west line of the lot conveyed by Mary Pary to Tennessee Watley, 108, in a southerly direction thence at right angle in an easterly direction 60 feet, thence at right angle with the last named line 158 feet in a northerly direction, thence at right angles with the last named line 60 feet to the point of beginning on the northwest corner of the lot conveyed.

Said sale will be made for the purpose of paying the debt off secured by said mortgage, together with costs and attorney fees, default having been made at maturity of said debt.

MARCH 8, 1905.

ANDERSON AND TENNESSEE WATLEY, Mortgagees.
J. M. RUSSELL,
Attorney for Mortgagees.

SPECIAL LOW RATES BY SOUTHERN RAILWAY

Account of Personally Conducted Tour to Havana, Cuba, via Port Tampa.

Account of the above occasion the Southern Railway will sell tickets to Havana, Cuba, at one fare, plus \$2.00, for the round trip, to include meals and berth on the P. & O. S. S. Co.'s steamer.

Tickets will be sold from all points in Georgia, Alabama, Tennessee and Kentucky on March 21 and 22, so as to connect with steamer sailing from Port Tampa on March 23, 1905. Tickets limited to return passage on steamers leaving Havana until April 6, with extreme limit of April 9, 1905. Tickets to be validated for return passage at Havana, Cuba, or at last stop-over point in Florida where stop-overs are allowed.

Rate from Birmingham, \$36.50.

For tickets, sleeping car reservations and detail information call on nearest Southern Railway agent, or address R. B. Creagh, T. P. A., or J. N. Harrison, D. P. A., Birmingham, Ala. Both phones 617.

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 Company, Birmingham, Ala.

A Dollar's Worth Free To any Rheumatic Sufferer

I ask no deposit—no reference—no security—There is nothing to risk—nothing to promise—nothing to pay, either now or later. Any Rheumatic sufferer who does not know my remedy may have a full dollar's worth free to try.
I willingly make this liberal offer because I know that Dr. Shoop's Rheumatic Remedy may be relied upon ALWAYS to bring the utmost relief that medicines can. Years before I discovered this remedy, I studied the nature of Rheumatism. For Rheumatism is really

CRYSTALLIZED POISON!

Your blood is always full of poison—the poison you eat and drink and breathe into your system. It is the purpose of the blood to absorb and carry off this very poison. And the kidneys, which are the blood filters, are expected to cleanse the blood and send it back through the system clean, to gather more poison which, they, in turn, will eliminate.

But sometimes the kidneys fail. And sometimes, from some other cause, the blood get so full of poison that they cannot absorb it all. This is the start of Rheumatism. The poison accumulates and crystallizes. The crystals look like little grains of sugar or of fine white sand. The blood carries them and they increase in size. Then, when it can carry them no longer, it deposits them in a joint—on a bone—anywhere.

The twinge in your leg—the dull ache in your arm on a rainy day—these are the outward signs of the unseen crystals. And the twisted limbs and unspeakable anguish of the sufferer who has allowed his symptoms to go unheeded and unattended for years—these are the evidences of what Rheumatism, neglected, can do.

Rheumatism includes sciatica, neuralgia, gout—for all these are the results of rheumatic poison in the blood.

Plainly, the first thing to do is to remove the poison. But this is not enough. The FORMATION of the poison must be stopped, so that nature may have a chance to dissolve and eliminate the crystals which have already formed. Unless this is done there can be no cure—no permanent relief.

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on not only occasionally, but ALWAYS. For the ravages of Rheumatism are everywhere

and genuine relief is rare. I spent twenty years in experimenting before I felt satisfied that I had a certain remedy for this dread disease, a remedy which would not only clean out the poison, but one which would stop its formation.

CERTAIN RELIEF.

The secret lay in a wonderful chemical I found in Germany. When I found this chemical, I knew that I could make a Rheumatic cure that would be practically certain. But even then, before I made an announcement—before I was willing to put my name on it—I made more than 2,000 tests! And my failures were but 2 per cent.

This German chemical is not the only ingredient I use in Dr. Shoop's Rheumatic Cure—but it made the remedy possible—made possible an achievement which, I doubt not, could have been made in no other way.

This chemical was very expensive. The duty, too, was high. In all it cost me \$4.50 per pound. But what is \$4.50 per pound for a REAL remedy for the world's most painful disease—for a REAL relief from the greatest torture human being know?

I don't mean that Dr. Shoop's Rheumatic Cure can turn body joints into flesh again—that is impossible. But it will drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism. That is why I can afford to make this liberal offer—that is why I can afford to spend the FIRST dollar that Rheumatic sufferers, the world over, may learn of my remedy.

SIMPLY WRITE ME.

This offer is open to everyone, everywhere, who has not tried my remedy. But you must write ME for the free dollar package order. I will send you an order on your druggist which he will accept as gladly as he would accept a dollar. He will hand you from his shelves a standard sized package and he will send the bill to me. There are no conditions—no requirements. All that I ask you to do is to write—write today. I will send you my book on Rheumatism beside. It is free. It will help you to understand your case. Address Dr. Shoop, Box 3066, Racine, Wis.

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Mild cases are sometimes cured by a single package. On sale at forty thousand drug stores.

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"Who hath money in the bank hath a cushion to fall on."

Every man and woman working on a salary or for wages should have a savings account here as a cushion to fall on in case of loss of work—and the time to prepare that cushion is while you are earning money.

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65 VALUABLE PREMIUMS. FREE.

See new list in each package. CHEEK & NEAL COFFEE CO., Nashville, Tenn.

PROGRAM

For Annual Convention at Bessemer, April 4, 5 and 6.

Key word—"Efficiency."

Tuesday Evening, April 4.

8:00-8:15—Devotional exercises.

8:15-9:00—Convention sermon.

Wednesday Morning, April 5.

9:30-10:00—Devotional exercises.

10:00-10:10—Welcome address and response.

10:10-10:40—Organization.

10:40-10:55—Report of chairman of Executive Committee and report of secretary-treasurer.

10:55-11:00—Report of editor B. Y. P. U. department.

11:00-11:45—"The World's Call for Efficient Service," J. L. Thompson, Newton, Ala.

11:45—Miscellaneous business.

Wednesday Afternoon, April 5.

2:30-2:45—Devotional services.

2:45-3:45—"Open Parliament on Study Courses," J. M. Shelbourne.

3:45-4:15—"Efficiency and Preparation," J. A. Hendricks, Pratt City.

4:15-4:45—"Young People as Soul Winners," J. W. O'Hara, Montgomery, Ala.

Wednesday Evening, April 5.

8:00-8:15—Devotional services.

8:15-9:00—"Evangelism as a Factor in the Efficient Work of the Kingdom," Rev. Austin Crouch, Woodlawn.

Thursday Morning, April 6.

9:30-9:45—Devotional services.

9:45-10:05—"The Field of the B. Y. P. U.," Gwilyn Herbert.

10:05-10:30—"The Field of the Sunday School," Prof. G. W. Cunningham.

10:30-11:00—"How to Extend Work Next Year," (General discussion.)

11:00-11:30—"The Crying Need—A Church Membership Equipped for Efficient Service," Dr. A. C. Davidson, Birmingham.

11:30-12:00—"The Place of the B. Y. P. U. in Efficient Church Life," C. C. Pugh, Auburn.

Thursday Afternoon, April 6.

2:30-2:45—Devotional services.

2:45-3:30—"The Work of the Juniors," Mrs. T. A. Hamilton.

3:30-4:00—"The Work and Workers of the Future," J. F. Gable, North Birmingham.

4:00-4:30—"The Intellectual Life of Our Young People," P. G. Maness, Shauls, Ala.

Thursday Evening, April 6.

8:00-8:15—Devotional service.

"Baptist Young People and the Evangelization of the World," J. W. McCullum, Gallion, Ala.

Bethesda Church:—Saturday before the fourth Sunday I preached the first sermon in Bethesda Church in her new house at Independence. They were located out from the place, but now called and a collection taken for home near the town. I will tell your readers more about it later on. On Saturday

A MATTER OF HEALTH



after the sermon the church went into conference and elected three deacons—W. T. Wyatt, George W. Smith and Howard Deramus. Three noble brethren. They will be ordained Saturday before the fourth Sunday in March, and on Sunday I will preach a sermon on the church covenant, after which the roll of the membership will be missions.

After the sermon on the fourth Sunday we took a collection for the widows and orphans of the miners killed at Virginia City and got over \$5.

At night we organized a B. Y. P. U. and enrolled fifteen members, after which the following officers were elected: H. M. Pool, president; Howard Deramus, vice-president; Charlie Cole, secretary, and Mrs. Ethel Wadsworth, treasurer. This society will be a power for good in that community, for there are fine talents to be developed. They will meet every Sunday night. The first Sunday night they had their first meeting, and it was a good one.

This is a fine church and community and I delight to preach to such a church.

The Alabama Baptist visits some of the homes. I hope to put the paper in many more homes. The church has 111 members and material to increase that number. Everybody seems to be pleased with the Baptist, but how could they be otherwise when you are giving us such an excellent paper?

IF YOU HAVE

Rheumatism

When Druggs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cured me and thousands of others. Among them cases of over thirty years standing. This is no humbug or deception but an honest remedy which enabled many a person to abandon crutch and cane. JOHN A. SMITH, 264 Glad St., St. Louis, Mo.

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Field Notes

TRENTON, ARK.—My good friend and erstwhile faithful pastor, Rev. J. E. Barnes, of Sulligent, Ala., wonders why I do not say a word to the Alabama Baptists through your paper. So my attempt now must be charged up to him. Since my removal to this state, last August, I have been the "busiest man in the world." It seems—the principalship of a denominational school is not so easy as teaching a public school in Alabama. However hard, though, the work may seem at times, and how thoughtless oftentimes are the brethren, yet I am fully in love with my work and by God's help, I am going to faithfully serve my people. The Mt. Vernon High School was established in 1898 by the Mt. Vernon Association, and for a few years its history was somewhat of an experiment, but now it is no longer considered as such, for it is a recognized necessity. I had the pleasure of attending the Mt. Vernon Association last October, at Haynes, St. Francis county, and a fifth Sunday meeting at Moro, Lee county, in November. Besides these meetings, I have attended many others and I have always found great encouragement for my work. Trenton, the seat of our high school, is in Phillips county, twenty miles west of the Mississippi river, in one of the finest farming sections I have ever seen. We are off the railroad three and one-half miles, Poplar Grove, on the Arkansas Midland, being the nearest point to Trenton. Dr. John W. Bean, treasurer of our board of trustees, came to this place some fifteen years ago from Alabama, and has accumulated quite a handsome fortune. He is a brother of Rev. E. M. Bean, who baptized me over fifteen years ago, in Bullock county. Dr. Bean is a power for good in this community, and he is standing nobly by the church and school, and some people say that it was due to his efforts that we now have this school in the association. Elder W. H. Paslay, of Forest City, who is moderator of this association, came also to this State from Alabama. He is the most powerful preacher I have heard in a long time, and time alone can reveal the great work he has accomplished in this State and in this association. I have never seen anyone more affectionately enshrined in the hearts of his people than he. There are a host of consecrated laymen and preachers in this association, but I can only speak of those that I think most interest Alabamians. We hear a great deal away from Arkansas about the split in Baptist ranks, and while I am not in position to know all about it, yet I think the matter greatly exaggerated. While it would, perhaps, be more pleasant to all if there were no split, some claim that both sides are doing more than before. We hear less about it here than elsewhere. The Baptists are very numerous in this State and their force are steadily increasing—the most prominent people in all walks are Baptists. I have given myself unreservedly to this work, and ere long I expect to see wonderful advancement in educational matters in these parts. May the Lord greatly prosper us. The health of Mrs. W. Walter, Jr., and myself has been fairly good here. We all often think of our Alabama friends and of the work we left at Gula. The people there were so nice to us that we can never forget them. We take this method of sending love to them all. I can not close this note without telling you, Brother Barnett, what a pleasure your paper affords us, and how helpful spiritually.

Fraternally,
W. J. WALKER.

ABOUT THE WEEK OF PRAYER.
Dear Sisters—Of all the agencies that have entered into the life and development of our society the week of prayer has been the greatest. The first year our society decided to observe this "week of prayer and thanksgiving for home missions" it was hard to find seven women who would agree to lead the meetings each day. Then it took some good work to get up the program for each meeting. And when it came to the prayers we could find only two or three women who could be induced to lead in prayer. But surely this work is pleasing to God, for amid all these difficulties He blessed our efforts so greatly that our last meeting was a regular love feast. Another year, when the literature was sent us, our ladies hailed the time with delight. Each succeeding year we have enjoyed it more and more. Now, what has this week of prayer and thanksgiving done for us? It has given us a more intelligent conception of the mission work of our denomination, and that knowledge has made us more anxious to have a part in that great work. It has developed us spiritually more than anything else at all. We find little difficulty now in getting our women to perform whatever duty the program committee places upon them, and there are only a few who refuse to lead in prayer. So greatly has God blessed the work of our society in the observance of this week of prayer that I want to urge the women of all of our churches to try it. It will broaden your sympathies to study one day of the "Japanese and Chinese." Another day of "The Stranger Within Our Gates." Another of "Indian Wrongs and Rights." Again of "Our Frontier Work," and again of "The Mountain People." Then of "Our Duty to Our Colored Neighbor." Then of "The Work at Large." How can we be expected to give of our means to a cause about which we know

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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 \$7,500 to \$15,000.

J. J. WHITE, Pres. and Sec.

nothing? Once observe this week of prayer faithfully and what you give, be it little or much, will become a great joy to you. I am going to pray that many may try this year who never knew the joy of it before.

Yours in Christian love,
MRS. L. O. DAWSON.

CUBA.—I greatly enjoy The Alabama Baptist all the time, but am especially pleased with some of the articles and editorials in recent issues, for example, the article from our "Muzzle-loader" Dr. W. J. E. Cox, and editorials from the pen of our beloved Dawson. There is food for thought in the "star" editorial in your issue of February 22, on "Confession Without Baptism." It is a stubborn fact that the majority of those who "confess Christ" in many of our modern protracted meetings do not unite with any church. There may be many reasons for this, and among the number I would like to mention one, and that is the fact that there are so many organizations that attach little or no importance to church membership, and the people are being swept along by these loose and hurtful ideas. I meet many who say they love God and are Christians, and yet do not unite with the churches. I know a young woman who was greatly admired by a young man and the feeling ripened into love. After avowing his love for her, he asked if she loved him. She frankly said, "I love you with all my heart." Soon afterwards he asked her to become his wife, and she told him she had given him the answer to that question when she confessed that she loved him. Let us teach the seeker that when we confess to love Christ it ought to mean complete surrender, and a willingness, yea, eagerness to follow Him where He leads, even to baptism and church membership. Keep up this pace, Brother Dawson. We like it. The Lord prospers His work in my hands, and occasional additions to the church, increased interest among the membership and the love and fellowship of some of the best people in the land cheer, comfort and strengthen me in my endeavor to do His service.
I. N. LANGSTON.

BELLVILLE.—My work this year consists of Perdue Hill, where I have been pastor eight years; Red Level, Burnt Corn and Holly Grove. This is my fourth year at Red Level, my first at Burnt Corn and Holly Grove. No pastor in the state, nor out of it, has a better field than I. The greatest trouble that I have is in getting them to subscribe to our paper and to contribute liberally to missions. I always take a collection on Sunday for missions, and the people always respond, but not as "God hath prospered them." My people at Perdue Hill wrote to me some weeks ago to send them my measure for a new suit. Of course, I wrote at once. On my last trip there they presented me with a nice cloth suit; also an excellent overcoat. There is a certain Godly woman in that church who never forgets my family. Every Christmas some members or member of the family receives a money order for five dollars. It was a good sister of this church who, in sending the contribution last year to help defray my expenses to Nashville, wrote: "Be sure to go to St. Louis to the fair." If I could have gone the bill would have been paid. Now, Brother Barnett, I am not vain in the least, and when I tell you that there are only twenty-eight members on the roll of this church, and not a rich man in the church, don't you think that I have a right to be proud of them? Now, what I have said of Perdue Hill is true in every particular of the Red Level people, except the Christmas gift. I have as good, thoughtful people to serve as any man in the State. God bless them and prosper them.
S. P. LINDSY.

HOLDENVILLE, I. T.—I send check for two years' subscription. After four months' work in the territory, I can say that I am very happy and filled with enthusiasm with the prospects. Holdenville is a new town of 3,000 population, and growing steadily. The Baptists are in the lead, with a membership of one hundred and fifty. Hitherto the church has received aid from the home boards. Now it is trying to take care of its own burdens and give \$250 to missions this year. During the four months a pastorial has been built. A new church is a necessity. We are very much hampered now because the little building will not accommodate the Sunday school and congregations. We hope to begin work on a new building within a year. The liberality of these people is wonderful when compared with many in the states. You see genuine offerings and sacrifice to the Lord. The destination outside the towns is fearful. Hundreds of families have no church privileges. I hope some time to write for The Baptist an article on "Frontier Missions." I beg an interest in the prayers of my friends and send Christian greetings to all.
J. F. WATSON.

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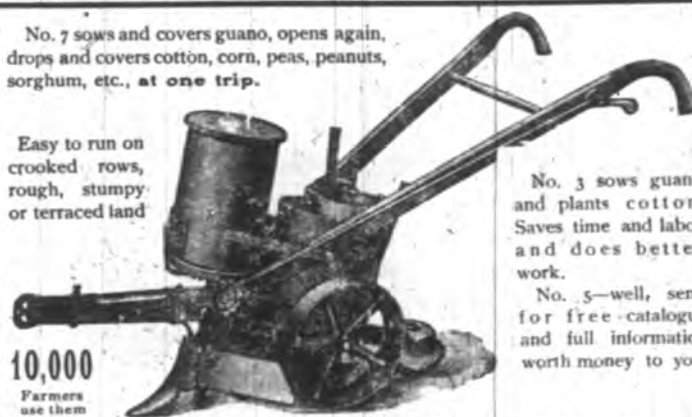
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WHISTLER.—I have been on my new field just one month, and I am more and more delighted with the outlook. We were received by the people here cordially. Notwithstanding the rainy, cold weather, my first service was well attended and the congregations have increased every Sabbath since, until last Sunday and Sunday night the house was crowded. We have received into the fellowship of the church during the past month, five by letter, two by restoration and one for baptism. The brethren say that a better interest is manifested in all of the church work than for years in the past. Thank God, I do believe that I shall (under God) do a good work here. I have the promise of co-operation by the church and so far they are keeping their promises. We have adopted the Purinton calendar and coupon system of raising money, which, I believe, will enable us to do more for all causes than ever before. I had an encouraging letter from our beloved secretary, Brother Crumpton, for which I feel grateful, and I promise him here and now to do my best along all lines. I hope that he will visit us and pray for our success. There is a great number of people here who do not belong to any church, so I am hopeful of adding to our membership a great many on a profession of faith; at least, am praying for and expecting it. But while I am well pleased here, I cannot hope to be better satisfied here than at Georgiana, Beatrice and Buena Vista, O., how I did hate to leave those people. But for the belief that the Lord needed me more here, I should not have given up that field, for they did all that any people could do to keep me on the field. A nobler people never lived than compose the membership of Georgiana, Beatrice and Buena Vista churches. I pray that they may get a good man for those places. We have a splendid public school here, which will prove a great blessing to our children. Brother Barnett, don't you believe for a moment but what I shall do my best for The Alabama Baptist. I am more and more pleased with its progress and improvements. No state can boast of a better Baptist paper than old Alabama. Come down and spend a while with us in our new and cozy parsonage, and we will substitute fish and oysters for chicken, and feed you as well as possible. Success to you and The Baptist.

A. B. METCALF.

LIVINGSTON.—On Sunday, the 26th of February, was held the dedicatory service of Eutaw Baptist Church. The occasion brought together a large and interested congregation. One of the pleasurable features was the presence of three of the former pastors, Elders J. E. Herring, of Sumterville; J. G. Apey, of Greensboro, and W. G. Curry, of New Decatur. It was during Dr. Curry's pastorate that the church was built. The church and community felt honored in having him present and preach the dedication sermon. The future seems bright for our cause at this place. During the little more than three months that I have been in my present field, the kind people of Livingston and Eutaw have brought the pastor and family under many obligations for their kindness. Truly the lines have fallen to us in pleasant places.

W. M. BLACKWELDER.

IMPORTANT ANNOUNCEMENTS.

The Sunday School Board has recently issued some publications of immense value.

1. "The Doctrines of Our Faith," by Dr. E. C. Dargan, with introduction by George W. Truett, D. D., 234 pages. A convenient handbook of doctrine—simple, clear, strong, comprehensive.

2. "The Pastor and Teacher Training," by Dr. A. H. McKinney—the Seminary Lectures delivered last December; 191 pages. This is a practical work from one of the ablest Sunday school experts, and is well adapted to pastors and teachers and all others who wish to study the Sunday school problem. Both of these books are cloth 12 mo. Price, 50 cents each.

3. "The Superintendent's Quarterly" is added to the list of periodicals, and is out in its first issue. It is large octavo in size, with 56 pages, of high grade in every particular, and will be very helpful to superintendents and their assistants. Only 10 cents per quarter.

4. "The Baptist Hymn and Praise Book," lately issued by the board, is doing finely. The first issue was taken quickly, and the second issue is now ready. The book is meeting the needs and wishes of our churches.

The affairs of the board are in excellent shape, with fine prospects for the convention at Kansas City.

Nashville, Tenn. J. M. FROST.

THE MEN AND WOMEN

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Knowledge of What is Best More Important Than Wealth Without It.

It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance. However loudly heralded, they may not hope for world-wide preeminence unless they meet with the general approval, not of individuals only, but of the many who have the happy faculty of selecting, enjoying and learning the real worth of the choicest products. Their commendation, consequently, becomes important to others, since to meet the requirements of the well informed of all countries the method of manufacture must be of the most perfect order and the combination the most excellent of its kind. The above is true not of food products only, but is especially applicable to medicinal agents and after nearly a quarter of a century of growth and general use the excellent remedy, Syrup of Figs, is everywhere accepted, throughout the world, as the best of family laxatives. Its quality is due not only to the excellence of the combination of the laxative and carminative principles of plants known to act most beneficially on the system and presented in the form of a pleasant and refreshing liquid, but also to the method of manufacture of the California Fig Syrup Co., which ensures that uniformity and purity essential in a remedy intended for family use. Ask any physician who is well informed and he will answer at once that it is an excellent laxative. If at all eminent in his profession and has made a special study of laxatives and their effects upon the system he will tell you that it is the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually, when a laxative is needed, without any unpleasant after-effects. Every well-informed druggist of reputable standing knows that Syrup of Figs is an excellent laxative and is glad to sell it, at the regular price of fifty cents per bottle, because it gives general satisfaction, but one should remember that in order to get the beneficial effects of Syrup of Figs it is necessary to buy the genuine, which is sold in original packages only; the name of the remedy—Syrup of Figs and also the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

FAREWELL SERMON.

The Rev. F. H. Watkins, pastor of the Baptist Tabernacle at North Haven, who has been called to the pastorate of the First Baptist Church at Union Springs, preached his farewell sermons yesterday.

At the morning service Mr. Watkins informed his congregation that in justice to the people he was leaving and to himself he felt that he should say again that he was not leaving because he was not satisfied with the people and the work. He said:

"No people ever gave a man a more cordial welcome than you have given me. No people were ever kinder or more willing to co-operate with a pastor than you have been.

"I leave you to go to my new field because I feel provident led.

"Leaving you so soon after coming here I deem it necessary to make these remarks. I feel that I shall go to my new field of labor with your prayers for heaven's benedictions upon me and my work. I believe you have a field here of great possibilities for God's man, and predict for you great usefulness in this great city."

Mr. Watkins is a graduate of How-

ard College and is one of the best known and ablest young Baptist ministers in the State. His congregation at North Haven give him up with great reluctance.—Age-Herald.

WHAT A B. Y. P. U. DID.

A True Story.

How It Happened.—The pastor of the church had tendered his resignation. It was the last meeting of the Union he would attend. It was a sad occasion. Some felt sad; others looked blue, some discouraged. The president made a stirring speech, in which he asked for their hearty support, and urged them to be faithful. The pastor in his parting message plead with the members to be loyal to the president and B. Y. P. U.

What They Did.—As the weeks passed by the church, being without a pastor, had no regular service. Some lost interest in the church work. But the B. Y. P. U. kept up regular meetings; a good feeling existed. The interest not only continued, but efficient work was done. The faithful members remained loyal to the Union and the president and true to the Master.

The Results.—The B. Y. P. U. lived; the members glorified God; the church kept together; a new pastor was called and a Young People's Union did it.

B. Y. P. U.

Make your arrangements to go to the State Convention at Bessemer April 5 and 6.

Next meeting will be a good time to select your delegates to represent your Union at the convention. Don't put it off.

Send active members as representatives.

Send your pastor to Bessemer, sure.

Every Union in the State should be represented.

Let every local president attend the convention.

A fine program has been arranged. Don't fail to see it carried out.

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