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The Tabernacle Bible Conference and the Southern Baraca and Philathea Assembly, Rev. Len G. Broughton, director, will be in session March 8th to 18th, 1906, Atlanta, Ga.

Please change my paper from Catherine to Thomaston, Ala. My change of residence makes no change in my work. The growing conditions of the town and church at Thomaston demand that we should live there.—J. W. Sandlin.

"Through all its quarter century of service the Christian Endeavor Society has stood for total abstinence. Our members to a man—and to a woman—are opposed to the saloon and all the iniquity of which the saloon is the center. They are opposed also to the social glass, and to all use of alcohol in any disguise it masks its fiendish contrivances. At our conventions no reference is more certain of a cheer than a word for Prohibition of the drink traffic. It is the hope of all Christian Endeavor leaders that this sentiment may grow constantly stronger and may continue to crystalize in vigorous action."—Amos R. Wells.

Mr. J. D. Stuckey and Miss Hattie J. Broyles were united in marriage on Thursday the 15th inst., the writer officiating. Both of these young people are representatives of fine old Carolina families; and it seems quite a coincidence that they should meet so far from the roots of their family trees, to return together on their wedding trip. Mrs. Stucky, with her mother, Mrs. Broyles, was one of the charter members and principal helpers in the 27th Street church, Birmingham. She has the steadfast Christian character which shows her worthy of her long line of Baptist ancestors. The writer knew her as a baby girl taking her first steps and hence had a peculiar interest in speaking the words which bound her to a noble and worthy man.—Jno. F. Gable.

A stringent anti-cigarette bill has passed the Ohio house. It gives half the penalty to the informer.

I rejoice that you have so gloriously gone beyond those who prophesied about your success with the paper. May our Father continue to greatly bless you. Please pray for me and for my work. Your brother in the Lord Jesus. J. T. Martin.

In obituary of Dr. Roby the paper makes me say in second column near the bottom, "Though his scriptural, his daily life amongst his fellows was even a mightier gospel than can be spoken." The M.S. said: "Though his preaching was powerful, eloquent and scriptural, his daily life amongst his fellows was even a mightier gospel than can be spoken." In the third column I am made to say "The only preaching was powerful, eloquent and complaint he ever uttered was that he longed to continue to tell old, old story of Jesus and his love." I said, "The only complaint he ever uttered was, that he longed to continue to tell the old, old story of Jesus and his love."—Jno. P. Shaffer.



THE SOUTHSIDE BAPTIST CHURCH.

The beautiful structure was recently gutted by fire. Under Dr. Davidson's superb leadership his generous people have raised in the last seven

years nearly one hundred thousand dollars. We predict that when the church is rebuilt it will be one of the handsomest in the State.

The Alabama Baptist has not shown its face for three weeks. Do not know whether it is stranded, strayed or stolen. Please look into the matter and send back copies, as an Alabamian is lonesome without the Alabama Baptist.—W. A. Hobson, Jacksonville, Fla.

On last Sabbath in Groves Mines Mr. Fred Mayfield of Groves Mines, and Miss Ossie Coley of Sayreton were united in holy wedlock at 4:30 p. m. The writer officiating. May the richest blessings God has in store for them crown their future life. They have a bright future before them for they are entering into their new relationship in the bloom of life.—B. F. Brooks.

Rev. R. J. Campbell of the City Temple, London, has made a respectful but earnest appeal to King Edward to use his high influence in separating gambling from sport, and to give no countenance to an evil which is degrading healthful sport and permeating all classes of society.

An interdenominational enterprise has been perfected for evangelizing the populations of mixed Mohammedan and pagan lying between the Nile and the Niger in Africa. The Sudan United Mission, as the organization is called, has sent a band of missionaries to settle in Northern Nigeria. The first effort will be devoted to pagan tribes recently brought under British control.

"What the world needs today is not only more missionaries, but the outpouring of God's Spirit on every one whom he has sent out to work for him in the foreign field. Think of the greatness and difficulty of this work, casting out Satan out of his strongholds, and pray that every one who takes part in it may receive and do all his work in the power of the Holy Spirit. Think of the difficulties of your missionaries and pray for them. Take up individual missionaries, make yourself one with them, and pray till you know that you are heard. Oh, begin to live for Christ's kingdom as the one thing worth living for!"—Andrew Murray.

We found this on our desk: "Dropped in to see you—but found the bird had flown the coop. With kindest regards—O. E. Comstock, Sr. (Sorry we missed seeing Bro. Comstock.)"

Owing to circumstances unknown to the brethren at the last Mobile Baptist Association fifth Sunday meeting, the church at Theodore is unable to entertain the next meeting and Grand Bay Baptist church has consented to take care of it. Will the brethren please take notice.—C. D. Berry.

I go to Luverne for all my time. Will preach there next Sunday. Please change my paper from Wilsonville, Ala., to Luverne, Ala. I leave lot of good folks in my old field of labor but I trust the guiding hand of the Lord leads me to more needy fields.—O. P. Bentley.

Dr. Folk says: We are glad to announce that we have secured Rev. T. F. Hendon, of Athens, Tenn., as field editor of the Baptist and Reflector. He will begin work March 1. For the present he will remain in East Tennessee so as to make a thorough canvass of that part of the State. He came to Athens about two years ago. He has done a fine work there. The membership of the church has nearly doubled. The Sunday school has grown largely in numbers, and all departments of church work have taken on new life. He is held in high esteem by every one. The church gives him up with much regret, but he feels that a larger opportunity for usefulness is presented to him in the work for the Baptist and Reflector. ("Telly" is a first-class field editor and did fine work for the Alabama Baptist. We gave him back to the pastorate reluctantly. We congratulate the Baptist and Reflector and commend Bro. Hendon to the pastors of Tennessee.)

Dr. H. M. Wharton, of Baltimore, is assisting Rev. W. A. Hobson in a revival with the First Church, Jacksonville, Fla.

Dr. David S. Spencer, whose residence of more than twenty-one years in Japan has given him exceptional opportunities of knowing the Japanese and reading the signs of the times, agrees with other observers of sober judgment who are of the opinion that this war is breaking the way for a great advance of Christianity in the Mikado's empire. As the Sepoy mutiny swept away the worst barriers to missionary success in India, and the Boxer uprising in China has given missions in North China a firm footing and a heart of faith, so it may well be that these days, in which Japan is taking her place among the great powers of the world, are likewise preparing for the Word of God, printed and spoken, to have free course and be glorified in the hearts of her wonderful people.—New York Christian Advocate.

THE PREACHER AND HIS RELATION TO THE SUNDAY SCHOOL.

I am convinced that there is no part of church work that is fraught with any more importance or fruits than the service held for bible study.

Possibly now as never before we have developed a Sunday School conscience. Every member of the church and individual in the community has a relation to this school, either assumed or unassumed. It is not my purpose to discuss that relation, but the relation of God's shepherd, the pastor to the Sunday School. This relation may be defined both negatively and positively. There are some things a pastor should not do as well as those he should do.

He should not, as a general rule, be Sunday school superintendent, or teacher, or officer. Several reasons might be produced, but let two suffice. First, others are elected and should be elected to fill these places, and, second, the pastor has other work to look after. If his action is such as to monopolize the office of superintendent, the man in charge of this work becomes a mere figure head, feels cramped, and finally gives up with discouragement. If he assumes any other office work he has deprived someone else of the privilege and opportunity of work and development. If he is made a teacher his influence is felt in only one part of the school, having the possibility of engendering jealousy and ill feelings amongst other teachers. If he teaches at all, it should be as substitute teacher, as near as possible coming before all the classes in the course of the year. I am aware that in many schools the teaching force is inadequate to the demand. In such cases it is not only the proper thing, but the only thing for the pastor to do, to teach until more teachers can be secured.

Again, the pastor is not a self-appointed or publicly-elected dictator. It is bad for any institution to become man-centered, especially a Sunday school. Every teacher and officer has ideas and the right to express them. No one is granted the right to rule with an iron hand the forces of this organization. The pastor should and must have ideas, but he must be wise and tactful in introducing them at opportune times and in reasonable proportion. The pastor really stands as the director of the spirit and life of the Sunday school, and not the dictator of its methods.

Secondly, the positive side. First of all, the preacher's attitude. It is a hopeful sign that this is favorable. The ministry today is studying the Sunday school question as never before, and stand agreed, with few exceptions, as to its possibility, power and product. The preacher who thinks the Bible school of such insignificance as not to attend it, stands in his own light and cripples his own work. If I were to sum up in one sentence the preacher's attitude to the Bible school, it would be this, heartiest endorsement, sweetest helpfulness, and most loyal support. Then the pastor should be informed on the Sunday school work. He need not think he can speak dogmatically, backed by ignorance, and the people submit. However, if he shows a real working knowledge of the subject, says helpful things, gives good advice, and offers suggestions that show study, preparation, and information; the school and officers are always glad to listen to him, not so much out of respect for his office and him, but because of what he says. He should know the best books and be able to refer teachers and officers to them; he should know the strength and equipment of the school; he should know its plans and methods; he should if possible know all the scholars and their temperament, needs, etc.; he should know intimately every officer and teacher and frequently talk with them.

This may seem to impose a heavy load upon the already hard worked pastor; yet if he is pastor of the church he is pastor of the whole, hence pastor of all its parts; and this is not any more than the ideal continuously demands of every pastor whether we reach it or not.

The Work in the School.

What is it? I have already said that the pastor should not have a regular department, class or office. That is the general rule; there are many exceptions. The writer has had to serve in all of these, having served the last eight months as superintendent of

the primary department, taking charge of fifty to a hundred babies. However, this pleasant term of office expired last Sunday. It was merely filling a breach until the regular superintendent could be at her place again. Such periods are legitimate and afford the pastor a great opportunity. The pastor should be social. I believe the best way to ingratiate himself with the children and parents is to meet them at the door on Sunday morning and assist the superintendent in giving them a warm, cordial greeting. Children love attention, kindly notice, pleasant words, the mention of their names. These are sweet morsels to them. The pastor who has learned this art and practices it, has fallen upon the method that will win the citadel of every heart. The pastor should also talk freely with the superintendent, officers and teachers, making friendly suggestions, offering such advice as may occur to him, at the same time recognizing the authority that attaches to each office, overriding and ignoring none. His presence will often quell little disturbances, strengthen the hands of the superintendent with the school, bring order out of confusion and make everything lovely. Brethren, how we need the Spirit of Christ to lead us in this important, even strategic point!

A word of encouragement to a discouraged teacher; a word of sympathy to a backward, timid scholar, a word to the school, opportune, spicy, and pointed, from the pastor, are "words fitly spoken, as apples of gold in pictures of silver."

I must not fail to mention two other places where the pastor's influence will be felt in the life and work of the Sunday school. These are the teachers' meeting and the pulpit. I believe in the majority of cases the pastor is the best-equipped man for teaching and leading the teachers and should have in charge this work. It is here that he is to shape the life and mould the spirit of the school. From the pulpit also the pastor has an almost unparalleled opportunity to help the Sunday school. He should once or twice each year preach on some special phase of Sunday school work. Again, the pastor is in a sense a recruiting agent. I am sure you will allow me the use of the term. If the pastor visits at all, he has in every home the opportunity to urge Bible study at home and at the church. He finds out as often as the average teacher the cause of absence of pupils, induce them to return, brings back the wanderer, leads in the strays, and silences the objector. He can arouse the parents to a realization of their duty. He can give information as to the merits of the work. He can enlist the stranger and new-comer as he comes in touch with them. He must be instrumental in leading many to Christ and training them for service.

Many other facts might be given in detail to define and emphasize this relation, but let these answer. Suffice it to say that this relation is one of power and possibility, one of pleasantness and profit; one of fellowship and fraternity, one of fruitfulness and fruition, and one of opportunity. May the Spirit of the Lord lead us into the apprehension of all its phases, possibilities and results.

J. W. O'HARA.

YOUTH'S RESPONSIBILITY TO GOD.

By Miss Beulah Young.

Paper read before the B. Y. P. U. at Ensley, Jan. 21, 1906:

Youth's responsibilities to God? Who is more responsible to God than the youth? No one. And especially so are the young people of today, in this age of enlightenment and countless advantages, which were never dreamed of by the kind of former ages.

There were never such vast opportunities for repaying one's responsibilities to God, as are presented to the youth of today. What is more beautiful than youth in its buoyant life and innocence? Especially is this so when the soul has embodied in it the unsurpassable beauty of the love of God. We are all aware of the fact that beauty is a mighty influence. Why not use this influence for God?

Who must scatter the joy and sunshine about the world? He who is endowed with such an abundance of it—the youth. Their lives have not been marred by sin, they have not known disappointment, have not experienced sorrow and shame, they are fresh

with energy and enthusiasm, full of joy in their youthful glee; the cares of this world not having borne down on their exultant spirits. It is the youth who is to cheer the hearts of the aged, by their never tiring efforts to comfort them, and brighten their last days. It is this same joyful youth who must help little children over the rough places, and tenderly place their little feet in the upward path.

Who is it that must bring joy to a mother's fond heart, and make proud the heart of the father? No one can perform little loving deeds that gladden the mother's heart, or help lift the burden that is bearing down on fathers, as can the youthful son or daughter.

God has so abundantly blessed youth with such unlimited and unrestrained advantages over any other age, why not use them for God?

The young man who is gifted with eloquent speech why not use it to glory of God, in preaching His gospel, or in our legislative halls to enact laws, and in our courts to enforce them. If he is gifted with easily influencing others, why not use this gift for good instead of evil? Is not God's approving smile better than worldly praise?

If a young lady is gifted with a fine voice, is not more noble to use it for saving souls instead of mere worldly pleasure in the grand opera? The world hears the sweet voice, is charmed for awhile, gives the singer a few compliments and all is forgotten, but who could ever forget the one whose spirited voice, in sacred song, brought light to his dark soul, or drew a consecrated heart nearer to his Heavenly Father? God has given you this voice, is it not better to use it in lullaby songs than for worldly vices?

"Let us then be up and doing.

With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

If our youths of today only realized what unbounded and golden opportunities they have to work for God, this old world would not be so full of sin and sorrow. Awaken youths, and realize that you are the future fathers and mothers. What would you have the future nation to be, you must be yourselves. Now is the time to prepare for this great responsibility. The world is before you, what will you make of it? Will you waste your useful young lives in riotous living and then offer God the few feeble remaining years? If a friend should give you an apple, would you eat all the good and then offer the giver what was left? Yet how many are treating the great Life-giver in this same manner. God has given them their beautiful young lives and they are wasting them in worldly pleasures, and then, as old age creeps on they offer God what is left. I do not intend for this to discourage the older ones, for it is far better to give God what is left than to give nothing at all. However, let us not run this risk, for your life may be cut short, when in the bloom of youth; so if we do not give Him of our youthful lives, there may be none left to give Him.

What will you make of your life? What will you do for God and your fellow-man? Will you let your co-laborer drift into utter darkness, when you could speak the word that would bring light and joy into his life. If he has fallen, will you not lift him up and show him the way of life.

We must make our lives an inspiration within themselves.

Let your light so shine before men, that they may see your good works and glorify your Father, which is in Heaven. Need we be surprised at others falling, when we are the "stumbling blocks?" Need the young lady be surprised at the ill fate of a friend, when she has sipped the wine by his side at a social gathering? Need the young lady be astonished at a drunkard's grave when she gave him his first taste of wine in her own home? If our social standard were raised higher, we would not have so many specimens of wrecked humanity. Therefore, let us strive daily to make our lives more Christ-like, put aside all evil and vanity, and consecrate our lives to His service.

CONVERSION OF EDWARD EVERETT HALE, JR.

Dr. Edward Everett Hale, Jr., professor of English in Union College, Schenectady, N. Y., and son of Dr. Edward Everett Hale, now chaplain of the United States Senate, although a life-long Unitarian, through the influence of a sermon on "Prayer," preached in Schenectady a few days ago, now believes in the divinity of Christ. The Examiner says:

The influence of such a step by a man of Professor Hale's position and culture cannot but be important and far reaching. It is very significant, following the discussion relating to the Unitarians and the Inter-Church Conference. It is also an uncontrovertible answer to any further criticism upon Dr. Dawson's preaching.

In the Zion's Herald we find a quite full account of the steps and circumstances leading up to the change, as related by Professor Hale at a watch-night meeting in the Methodist church in Schenectady. This experience is so remarkable and interesting that we reproduce it for the benefit of our readers:

"What I have to say must necessarily be based upon religious experience. All denominations lay more or less stress on one phase or another of religious experience. Some lay more stress on faith, some on creed, some on good works, while others, I believe, like his church, lay more stress on definite religious experience, because experience is a work on which faith is founded.

"The call of Christ I conceive to be that time in a man's life when an impulse comes to surrender everything for Christ. We all come to a place in our lives, when we feel that there is something lacking in our life, and Christ speaks to us in that still small voice, and if we accept him, he brings us into the new life. That is meant by hearing the call and giving ourselves to Christ.

"Personally I had no expectation that the call of Christ would come to me. I think most of you here who know me personally will agree with me that I was not the man you would have expected to confess Christ here in this meeting house. If you will pardon these personal references, I will give a few reasons why. I am of New England birth, and a New Englander is not apt to be carried away by anything emotional. I am a man of books, of an intellectual life, associated constantly with students, and such men do not take such steps under enthusiasm. Most of you are aware of the fact that I was a Unitarian, and that they are known as a sect which lays more stress on reason and intellect than on the heart. Who would have thought that I would have been led to accept Christ in a revival meeting in a Methodist church? No disrespect to this church.

"By my personal experience I can say that the way to the cross is through prayer. The first sermon preached here by Dr. Dawson was one on prayer, and it was almost by accident that I happened to go. I only thought of hearing an excellent preacher. I did not find much I had not thought of before; but I said, What he says is sensible, and I will try it; and as I walked down from church that day I prayed that God would give me the best he had for me. Monday came, and I gave myself to the ordinary duties of the week. I did not go to hear Dr. Dawson at once again. It was not until Thursday night that I came to this meeting-house; but during that time I continued this express prayer, and I must admit with a little more interest than usual. I went to hear Dr. Dawson again on Friday, Sunday and Monday, and during this time I became conscious of a curious change which was going on in myself, which I did not, and cannot now, explain. Many things which had been much to me—indeed, all—had ceased to interest me. Interest in life began to have a curious dullness in regard to some things. I do not mean in the carrying on of my regular college duties, but in art, literature, nature, etc. I began to have a greater love for others, for humanity, for people in general.

"On Thursday night he preached on 'The Delusions of This Life'; on Friday night he preached on 'The Visit of Nicodemus to Jesus by Night'; on Sunday night he preached on the text of the burning bush and how it was not consumed by the fire; on Monday night he preached on the Greeks who came

saying, 'We would see Jesus,' and he said that they found not a poet, not a philosopher, not a leader of the people, but one whose life had been a constant sacrifice for the salvation of the world. Then it was on invitation of my friend, Dr. Adams—whom I shall never forget in that respect—I made the decision to follow Christ. I said: 'I am a sinner. I am resolved to surrender and take up the spiritual ministry of Christ.' The call of the cross is not merely a call to forgiveness, but a call to love and work for Christ. He has said: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'

"I think there is still something for those who come at the eleventh hour. If we have the spirit and love of Christ, we will serve him in every word and act of our lives. Up to the very last of his ministry Christ labored with his disciples. At the lakeside he asked Peter three times in succession, 'Simon Peter, lovest thou me more than these? and Christ's answer each time was simply: 'Feed my sheep.'"

CONDITIONS IN THE BIRMINGHAM DISTRICT.

Some Conclusions.

Some good friends in commenting on my recent articles on the Birmingham District have deplored their "pessimistic" tone. My object in writing them was, not to give expression to "pessimism," but to analyze and find the elements of the problem in order that it may be intelligently studied and solved. There is somewhat of an idea abroad that cities are hopelessly corrupt and that by their very nature they are beyond the redemption of the gospel. This is not by any means true. Men do not gather in cities primarily for evil, but for good purposes. The evil is only an incident, hitherto deemed unavoidable. Man's gregarious nature is not an evil instinct. It is founded upon mutual helpfulness, not upon cannibal appetites. If this is true why is it that the evil is so largely in evidence in the life of the city? The answer to that question is that the evil is large only in proportion to what it should be, under ideal conditions, and might be, under present possibilities. Evil is self-assertive and forward as was the Devil from the beginning. Evil is modest, gentle and retiring as a rule. Hence the necessity arises for the restraint of evil, brought about by its own rampant aggressiveness. It seems, too, like self-deception, if not cowardice, to be continually persuading ourselves that everything is well enough as it is and there is no need for alarm, when the cry is continually going up of the menace which cities are to Christian civilization. Is it the part of wisdom to permit conditions to get beyond control? And will anyone deny, in the light of the history of other cities, that Birmingham is rapidly becoming unmanageable from a religious and especially from a Baptist point of view?

In view of the conditions set forth in the preceding articles, what can be done for the Birmingham district? Several things, and they cannot be done too soon. Broadly they may be classed thus,—firstly, much can be done by the preachers now on the ground; secondly, people abroad can be educated to help in the future; thirdly, financial help from abroad should be brought in.

There are some of our difficulties which we can ourselves remove. By a more vigorous and hearty evangelism among our pastors several things may be accomplished. In the first place preaching stations may be established for Sunday afternoon and week night services by which localities now unoccupied can be reached. Several are doing this, but they are the exceptions and not the rule. Their work is bearing noble fruits. In the next place by a hearty co-operation the pastors could stimulate the debt burdened churches of the district so that many of them would throw off their incubus in a short time through the inspiration afforded by a wider view of God's power and human needs. "All things are possible to them that believe." But until our churches and pastors free themselves in a measure from the bondage of local interests church extension in the district by home raised means is impossible. The district missionary is expected to locate and build churches in places where they are needed, and to pay for them by collections made in the district. The proverbial

"making bricks without straw" is an easy task compared with the building of churches with money raised among people who feel themselves continually strained to the limit by home demands. This is trying to make bricks without clay and churches without bricks.

One of the elements of the difficulty can be removed by persistent agitation and education in the district and abroad in the state. We have not yet passed the stage where our most serious problem is the management of our native population, mostly village and country people. They have so far failed to realize the universal nature of the Kingdom of God. The shifting element of our present day population robs our churches of the resources to which they are entitled. When local ties are broken religious interest is frequently lost. But by systematic education our district membership in 50 or more churches can be made to feel its obligation to the entire district bear as heavily as to the local church, then when moves are made from one location to another the church interest will be transferred. Pastoral co-operation would largely accomplish this. It cannot be too often emphasized that our pastors and churches over the state often do a great wrong to removing members by urging them "not to take their membership away," instead of instructing them as to their duty in this respect. Such are almost inevitably lost to the churches.

It has been abundantly demonstrated that city preaching is not as successful from an evangelistic point of view as is country preaching. Some city preachers have to go to the country in order to taste the delights of having a conversion. The reason probably is that country people have no distractions and amusements and hence attend church as a matter of course, and are duly influenced thereby. City diversions are infinite, hence the people will not seek the churches, on the contrary the churches must seek them. Consequently a deeper consecration to soul-winning is needed in both pastor and people. The preacher who is either a book-worm or lazy has no peace in the Birmingham district. Depth of thought is not required, but to reach the ear of the wanderer. And the church member needs to learn, not only personal efficiency in soul winning but also that "the wool belongs to the Owner of the sheep." When this is learned abundant means will be at hand for church building.

But while these ideal conditions are being sought, help from without is urgently needed in Birmingham. The Home Mission Board could profitably invest at least \$1,000 per year in helping to provide suitable church accommodations in the district. This would form a nucleus to which additions could be made from the floating elements which can be reached, and thus furnish something for new comers to tie to. And, surprising as it may seem, it is often easier to obtain contributions to a general fund, such as Home Missions in general, than to build up a local interest. This is doubtless due to a failure to appreciate the dangers of the quickstands of modern city life.

To sum up, the needs of a community as scattered, as shifting, and as rapid in growth as Birmingham, are not met by the sporadic organizations which arise under our Baptist polity. Locally its character should be moulded as a whole, abroad its dangers should be understood, and denominationally its strategic importance should be adequately appreciated.

JNO. F. GABLE, East, Lake, Ala.

THEY MUST LEARN THEIR TRADE.

Several of the high officers of the navy are saying frankly that our naval service is away below par because so few of the officers know anything about machinery; and they urge that at least a certain definite small proportion of the graduates of Annapolis, say one in ten, should be practical mechanical engineers.

But why not all? What excuse is there for this bourbonism, this snobbishness that refuses to recognize the revolution in naval conditions? A naval man of today might as well be ignorant of navigation or of gunnery as of machinery. The engine now is what the sail used to be. What would a Paul Jones or a David Porter have said to a proposal that at least a certain proportion of his staff should understand sails!

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Alum baking powders are sold to consumers at from 10 cents a pound to 25 ounces for 25 cents, or 25 cents a pound, and when not branded may generally be distinguished by their price.

Missionary Paragraphs

The American Board reports that its North China mission, which suffered so severely during the Boxer war, is regaining its former place of influence. The missionaries write that gradually, but steadily, the remnants are collected, the wastes repaired, the fallen reclaimed, and the Christian church re-established on the old foundations with promise of new power. The schools have nearly regained their former numbers. The hospitals are again thronged, and are contributing afresh their powerful aid to the evangelizing forces of the mission. The mission is welcomed by great numbers of the people, and is confronted by a magnificent opportunity.

The conditions which confront our Congo Mission are serious, and exhort all who are interested in its welfare to pray earnestly to the Lord in its behalf. No recent news has come, but the Ibanj station has been closed because of the revolt of the Bakuba tribe against the tyranny of the Congo Free State authorities. Rumors are afloat by way of Berlin that the main station at Luebo may be in danger. Let there be unceasing prayer that the danger may be averted, and that the work be not hindered, and that the lives of missionaries and natives may be kept in safety.—Christian Observer.

Dr. Doromus Scudder, who is engaged in missionary work in the Hawaiian Islands, urges the Church to greater enterprise in these islands, as follows: "Our touch is wider than you think. It reaches across the blue Pacific into thousands of hamlets in China and Japan. . . . God sent the yellow man to Hawaii, where he has fared better at the hands of the Anglo-Saxon than anywhere else on the earth. He comes to us by the ten thousands. Part of him stays, part of him returns home. It is our business that he take Christ with him. Already we are sending over young men with hearts aflame to carry the gospel to Japan, China, to the Philippines, to the Pacific Coast—anywhere. The command is: 'Occupy, fortify, and use as a strategic base.'"

Rev. W. T. Lumbley writes from Abbeokuta, Africa: "Four were baptized in two of our churches here in October and a pastor and two deacons ordained in one of them. We have just gotten a roof on the new chapel of our third or new church, that was constructed during the quarter. There are almost constantly new manifestations of interest in spite of discouragements and trials that we are called on to face. I trust it may be a steady, spiritual advancement of the kingdom of Christ."

TEMPERANCE PARAGRAPHS

A number of years ago a certain firm of four men in Boston were rated "At." They were rich, prosperous, young, and prompt.

One of them had curiosity to see how they were rated, and found these facts in Dun's and was satisfied; but at the end these words were added: "But they all drink."

He thought it a good joke at the time; but a few years later, two of them were dead, another was a drunkard and the fourth was poor and living partly on charity.

The one little note at the end of their rating was the most important and significant of all, the facts collected and embodied in their description.—Exchange.

Beer makes dull. Beer makes one stupid. Who said that? Not a temperance crank. Not a preacher. Who then? Not an American. It was a German. "A German?" Yes. "But he was not a man of any ability or wide observation." Well, it was Otto Von Bismarck, the greatest German of the past century, if not the greatest German of all the centuries, and a man who had the widest possible opportunity for observation as to the effects of beer upon his fellow countrymen. His deliberate opinion was that "Bier macht dumm." And if that be true of beer, in which there is a comparatively small per cent of alcohol, how much more true is it of whisky. The difference is that while beer makes one stupid by numbing his brains, whisky makes him crazy by paralyzing them.—Baptist and Reflector.

The Record of Christian Work is authority for the following statement: "Of seven hundred marked ten-dollar bills paid on Saturday by a Massachusetts manufactory to its employees, four hundred of them within two days were deposited in the bank by the saloon keepers." This shows why so many wives and children are deprived of the necessities of life. Good people should make unceasing war on the saloon until it is driven from the land. When the love of righteousness is so great as it should be, when noble characters and pure lives shall abound, this fearful evil will be banished from this country.

ARKANSAS.

Pine Bluff, Ark. I have sold all the Johnson's Tonic bought of you, and have received only good reports. This section is flooded with chill cures, and only the fittest can survive. We have taken an interest in yours and if you will give us the sale in the State for one year, and advertise us as your wholesale agents, we will take the ten gross quantity at once, push it for all it is worth, try to introduce it thoroughly and keep it to the fore. Pine Bluff is a good distributing point, and I think such an arrangement will be to our mutual advantage. If you think well of the proposition you can ship me ten gross at once. WM. L. DEWOODY.

Prescott, Ark. The two bottles of Johnson's Chill and Fever Tonic sent me I gave to customers with chronic chills. It acted as if by magic. Ship me two dozen at once. HUGH MONCRIEF.

Conway, Ark. 2 bottles sent for \$1.00 express prepaid. THE JOHNSON'S CHILL & FEVER TONIC CO. Savannah, Ga.

"Florida Home" Free! If you are interested in Florida OPPORTUNITIES, send ten cents to pay postage and we will send you "FLORIDA HOME," our magazine of Opportunities FREE for one year. Jacksonville Development Co., Inc., Jacksonville, Fla.

10¢ for 50¢ worth of leading Novelties in Choices Garden Seeds. \$1's worth of Universal Premium Coupons free with every order. GOLGIANA'S SEED STORE, Baltimore, Md.

The special offer by which you get an Alabama Baptist pocket book by paying your subscription to 1907, closes on March 1st. Better do it now.

I sign my lamp-chimneys MACBETH. An unsigned lamp-chimney is worthless—almost as worthless as an unsigned check.

Makers of poor lamp-chimneys hide behind the dealers.

I put my name on mine. Let me send you my Index to Chimneys. I send it to you free. Address

MACBETH, Pittsburgh.

Paragaphs

Mr. Labouchere squelches the story that King Alfonso is to marry Princess Victoria Eugenia of Battenburg, only daughter of Princess Beatrice, by directing attention to the fact that he can marry only a born Roman Catholic. He could not take Victoria Eugenia, anyhow, because her father was the outcome of a morganatic marriage, which is contrary to the rules of the game as practised by the Hapsburgs, Hohenzollerns, and Spanish Bourbons. It is now said to be "well understood" that the young man "is intended" to marry either one of the daughters of the Archduke Frederick and the Archduchess Isabella, or Princess Louise d'Orleans, youngest daughter of the Comtesse de Paris. Either match would be popular because each of the girls has a large fortune—and money will continue to be scarce in Madrid until they can sell us some more dagoes.

When William Jennings Bryan was created a datto by the Moros of Mindanao Island, he went to the ceremony of investiture, so the despatches say, "in a royal vinta manned by forty rowers," and received bolos, spears, and brasses in addition to a salute of fifty guns." But all this was as nothing compared with what Mr. Roosevelt received when he was made a Red Man the other day. No sooner had the Red Men closed in on him than the Past Great Inchoonee delivered himself of a "orrible, orotund, oratorical 'owl,'" as follows:

Such men as you, Mr. President, are not the result of accident. At their nativity the bright star of promise burns with splendor, and around their sacred forms the robe of immortality clings, shielding and protecting them until their life's work is done, then, wrapped in the love and admiration of a grateful people, they enter the land of the leal, where their everlasting praises will be sung by the choir of the heavenly courts.

We thought we knew the noble red man, but if this hasn't James Fenimore Cooper in a corner grasping for breath, we are very much mistaken.—Harper's Weekly.

I CURE CANCER.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 213 E. 12th St., Kansas City, Mo.

CURE FOR LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy, 47 Gray Bldg. Kansas City, Mo.

I COR. 12:13 AGAIN AND FINALLY.

Bro. Cox asks for "no dodging or muddying of the waters" in my reply. Surely I have not needed to dodge, and as to the muddying of the waters, if they are muddy, they are such as Bro. Cox himself, furnished. He introduced the water into this passage and if there is mud in it, it must have come from Bro. Cox. Bro. Cox surely has "a remarkable mind" not to see "the similarity" between my two paragraphs though they are taken out of their connection. I deny any "convenient omission" in the sense in which Bro. Cox uses the expression in reference to my quotation from Thayer. Nor is there any conflict—but rather a confirmation of my statement about en and eis—in the words he added. I had cited that passage as one of the proofs of my position. As to my skipping Thayer's reference to I Cor. 12:13, I beg to say I did not use it because it was not pertinent to the point, immediately in hand. I called Bro. Cox' attention to it in correspondence, being sure he would use it, and being perfectly willing for him to do so, and feeling that there was no danger to me in his use of it.

It seems to me that Bro. Cox gained new lease of life from that passage from Thayer; but he shifts his point of argument. The point at issue is this (1) What sort of baptism was that? We both agree that it puts into one body. (2) What body is that? Bro. Cox says it is water baptism into a visible body. I claim that it is a spiritual baptism into a spiritual body. Paul says in effect in the beginning of this chapter that he is writing to inform the Corinthians on spiritual things, and that is in perfect accord with my position. Bro. Cox wishes to force into the passage "Enudati" (in water)—and acknowledges that it is muddy to which I heartily agree. If you make it a visible baptism, then the body is the local church at Corinth and Paul was not baptized into that body; but Paul says, "We were all baptized," including himself. If you make the body the spiritual body of Christ, the Christos of the preceding verse, then it is pure Campbellism to make water baptism put a man into that body.

None of Bro. Cox' citations from Thayer are new to me, nor does Thayer anywhere contradict my view. I have not at any time denied that en pneumatii has the force of "being moved by the Spirit," nor that eis metanovia has the meaning of "binding one to repentance." I gave simply the statement of the primal idea in each case without elaboration. That was not necessary to the argument. I cited Matt. 3:11 as proof of my position with reference to en and eis in connection with baptism, and when Bro. C. denied and called for proof, I cited Thayer as giving that very meaning, and he does that very thing. I also quoted I Cor. 10:2 as similar in proof of my position, in which en cloud and sea marks the element etc. If Matthew and Paul and Thayer don't get me that hat, why not? Nor did I deny that the phrases baptizo en pneumatii, had the force which Thayer gives it, viz: "the reception of the spirit's efficiency." On the contrary that has been exactly my contention that baptism in the Spirit, as used in the New Testament is limited to the beginning of the spiritual life or the "reception of the Spirit's efficiency," in Bro. C. prefers that expression.

Nor have I said that "the thing in which the baptism is accomplished is Thayer's only definition of en. My argument was limited to certain constructions similar to I Cor. 12:13. I have endeavored to keep close to the matter in hand and not to introduce irrelevant matter.

Bro. Cox is a stickler for authorities, but is silent this time on Meyer, who is his chief in exegesis, and who says "this baptism in one spirit has occurred with reference to one body." He still has nothing to say about Gould's assertion that the Spirit is the element of baptism here.

In conclusion I ask Bro. Cox to return to the grammar school and learn that a birth and a baptism are somewhat different from a spiritual birth and a spiritual baptism. "Adjectives qualify nouns." His logic there lacks "the extended middle." He has been quick to resent alleged misrepresentations on my part, will he do me the justice to acknowledge that it is hardly fair to take what I say of a spiritual birth and apply it to births indefinitely?

J. V. DICKINSON.

The Religious Editor's Problems.

Religious journalism is confronted with many peculiar problems. These problems are growing in number and in seriousness as the religious tendencies of our times, which are responsible for them, become more pronounced. The present indifference toward religion in general finds one of its first expressions in indifference toward the church paper. The real reason why it is hard to secure a wide circulation for the church paper is that people do not care for the subjects with which the church paper deals. Such persons could hardly be expected to desire a church paper, especially a denominational paper. Then there is another class of religiously indifferent persons who can be reached only with the greatest difficulty, if at all—the money-lovers. They love money so well that before they get it they have no time or attention for anything else, and after they get it it is more precious to them than anything else for which they might exchange it. Such persons count it a clear loss to give \$1.50 a year, just for a church paper. This fact is emphasized by the knowledge of the other fact that price is rarely ever a real consideration. There are a few people who honestly do not feel that they can spare even the smallest amount necessary to pay for the paper, but in the vast majority of cases where the price is offered as an objection it is merely an excuse. The reason is religious indifference. It is this spiritual poverty which gives pastors more concern than any material poverty of their people. Often this indifference toward religion in general finds expression in special indifference toward everything distinctly denominational. People who are voluntarily indifferent do not like to have truth and duty brought too close home to them. They would much rather have a semi-religious paper with no denominational relationship in their homes, bringing to them no messages of personal duty, than to have their own continually reminding them of what they ought to be and do. One of the most difficult tasks before the church, the one which demands most determined co-operation, is to increase their desire for the messages of truth and the calls to service carried by the church paper. The awakening and promotion of this desire is just as important in many cases among those who subscribe for the paper as among those who do not.—Lutheran Church Visitor, Columbia, S. C.

Thrift is the wise investment of such surplus monies as your ability will permit you to save for your future needs. The Guarantee Trust Company of Georgia, Atlanta, Georgia, issues a Ten Year Level Premium Bond which has the novel advantage over all other means of saving that it commences at end of four months to give you a stated guaranteed return as you deposit your money. References from gentlemen who are investors in this Company and who speak from personal experience all over your own State. Correspondence solicited.

We want to get our readers in the habit of carrying Alabama Baptist pocket books for every time they open one they will be reminded that it will soon be time to send \$2.00 for the paper. We don't think this will worry many; for after four years' observation we find that very few of our subscribers lose any sleep because they happen to be in arrears or walk about in daylight with a worried look because they have not paid in advance. Don't be afraid to try one of them.

Loveman, Joseph & Loeb, Birmingham, Ala.



The South's Greatest Mail Order House

The perfect mail order system which we have established, brings this store to your very door—via Uncle Sam's mail delivery. It also gives you the benefit of an experienced shopper, who takes your order and personally supervises its filling on the same day it is received.

Test our mail order system when and how you like—buy a needle or a dining room suite—you'll find it a great benefit and convenience.

AGENTS WANTED:—We want a thoroughly reliable lady to act as our agent in every city and town of Alabama. We pay you liberally and prepay express and freight charges. Only trustworthy persons with best of references should address LOVEMAN, JOSEPH & LOEB, Birmingham, Ala.

HUMAN HAIR GOODS.

You can buy switches, curls, pompadours, or any kind of hair goods from us by mail and be sure you will get the best. All our switches are from carefully selected, well cleaned and prepared stock, and the finest that money can buy anywhere. We never exchange hair goods, for your protection as well as ours. 18 inch switches, straight, all shades except gray, positively first class, at \$1.25. 20 inch switches, straight, all shades except gray, positively first class, at \$2.00. 22 inch straight, 2-oz. any shade except gray \$2.75. 20 inch long wavy switches, light weight, short stems \$3.50. The "L. J. L. Standard" switches, 22 inches long, wavy short stems, finely selected hair—no short hairs—all shades, each \$5.00. Pompadours in all shades, made in all styles at \$2.00. Curls 8 to 10 inches long \$1.00. Grey switches vary according to mixture and quality. Please submit samples and we will quote prices.

LADIES' HANDKERCHIEFS.

Swiss embroidered handkerchiefs—25 designs, special 3 for 25c. Pure linen handkerchiefs, unlaundered, hand embroidered and hemstitched 2 for 25c. All linen handkerchiefs, hand embroidered, initials, one-half inch hem, one-half dozen in neat box, special at 75c. All linen handkerchiefs, hand embroidered in elaborate designs, regular 50c, specials 25c. Hemstitched lawn handkerchiefs, put up in dainty box 5 for \$1.35.

A BOOK AND A SONG.

Either will give you a great deal of pleasure—each is the latest success of the year in its own particular line. "The Wheel of Life," by Ellen Glasgow, author of "Deliverance." A novel of real power and literary distinction. Price \$1.29. "Cherry" intermezzo two-step, by the author of "Hiawatha". Price 23c.

Loveman, Joseph & Loeb BIRMINGHAM, ALABAMA.

HOSPITALITY.

By M. B. Wharton, D. D.

What is hospitality? Worcester defines it as "the practice of entertaining strangers gratuitously, kindness to strangers." It is susceptible of a wider definition. We can learn what it is from the original word, from which the term is derived. It is derived from hospes, which means a guest, and also a host, one who entertains a guest. From this word names have been derived which describes institutions totally at variance with the original idea, such as a hospital, which is used in the double sense for an almshouse, and an asylum for the sick, and hotel, where strangers are entertained, but not, indeed, gratuitously.

A man who comes to a city on a visit to friends and is forced to pay his way at a hotel is not apt to think he has met with great hospitality, though that word and hotel have a common origin. Giving free entertainment to those we cannot avoid, can not be styled hospitality. There are a great many spongers and dead-beats in society who thrust themselves upon us when we do not want them, and we accommodating them grudgingly, claim the credit of acting hospitably.

A minister relates that having gone a long journey to preach, for a congregation upon their invitation, at the close of the services no one invited him home to dinner. Feeling very hungry after his exhausting labors, he watched with pain the retiring brethren till at last he approached the most opulent and said: "My brother, will you go home with me to dinner to-day?" "How far do you live?" said he.

"Only twenty miles," was the reply. "Suppose you go home with me?" said the member, "I live only a half mile from the church."

"I will do so most cheerfully," said the preacher, but with his opinion of the hospitality of that congregation not in the slightest degree enhanced.

Neither is the mere exchange in the way or entertainment to be confounded with genuine hospitality, as when one person offers to spend a given time with a friend, on the condition that that friend will spend the same length of time with him. Entertainment is money, just as gold is money, for it costs gold, and while exchange is no robbery, and while it may be proper, pleasant and agreeable to make such a contract, it is not, strictly speaking, hospitality—nothing can be classed as hospitality which has a selfish or sordid end in view. Men very often use their homes as hunters their decoys, for the purpose of entrapping runaway birds into their nests. The merchant wines and dines his customer that he may sell him a bill of goods; the lawyer his client, that he may increase his fee; and the physician sometimes entertains his patient that in addition to his medical charge he may have pay for food also.

Hospitality to be genuine must be kind, cordial, disinterested, gratuitous and in this view of the subject there is no quality that more highly adorns man or woman.

Hospitality is a duty enjoined upon us by both reason and revelation. Our very human nature speaks to us on this subject. The stranger who knocks at our door in need of food and shelter is our brother; and it is impossible that he should suffer without touching a responsive chord in our hearts.

It is said that two aeolian harps placed together and attuned exactly in unison, that one cannot be touched without the other, though unswept by mortal minstrelsy, giving forth soft and plaintive murmurs. And if two human beings bone of one bone and flesh of one flesh, brought face to face, one cannot be in want without meeting in the other a corresponding disposition to supply it. Hence, hospitality has existed in all ages and countries of the world.

As far as the records of time go back they tell of the "guest chamber" in the ancient, though humble house corresponding to the "company bedroom" of the present day. The origin of the world hospitality of Greece

was celebrated. It was made a matter of religion. Strangers and travelers were regarded as under the protection of Zeno, the Grecian Jupiter. They were cordially received and protected free of charge, under the apprehension that a violation of the duty of hospitality would provoke the wrath of the gods.

The roads were all sacred and he who passed over them was regarded as the guest of the land. Along their courses were statues of the tutelary deity of the road, with offerings of food, of which he could partake at pleasure. Whenever he came to a house he was at perfect liberty to put up for the day or night; when he left he was presented with gifts, and departed with the "God speed thee" and other benedictions of the host. The tenderest ties existed between the guests and host ever afterward.

In Rome hospitality was a tie recognized by law between them, almost as strong as that which bound patron and client together. Leaving the polished nations of antiquity and descending to the rude and uncivilized we find that hospitality has always been their most distinguishing characteristic. In Arabia the Sheiks have always been noted for the kindness shown to strangers who came within their encampments, and Mungo Park, the celebrated African explorer, gives a touching account of hospitality shown him by a poor negress in the wilds of Central Africa, who gave him boiled fish for supper and a mat to sleep on and then calling her maiden sang him to sleep with a strain of affecting simplicity of which the following are the words:

The winds roared and the rains fell; the poor white man faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to give him corn. Chorus:

"Let us pity the poor white man, No mother, no wife has he, No loved one near to comfort him, No child to climb his knee."

This duty thus commended to us by the heathen is especially enjoined upon us by the precepts and examples of the word of God. In the law compassion to strangers is certainly enforced by the words, "For ye were strangers in the land of Egypt," and in the decalogue special mention is made of "the stranger that is within your gates."

As may be supposed in the New Testament, which is the gospel of love, the subject is again and again referred to in the following terms: "Be given to hospitality," "Use hospitality one to another without grudging." Be not forgetful to entertain strangers." While we may have precepts there is no end to the beautiful examples of hospitality furnished in the Bible. I can only mention a few of them, notably, Abraham's entertainment of the angels; the entertainment of two angels by Lot in Sodom, the hospitality of Job, the old man named in the book of Judges, that of David, that of the woman of Shunem, who built the first prophet's chamber.

The hospitality shown our Lord by Mary and Martha in the village of Bethany was beautiful. The hospitality of the early Christians was of the most generous and cheerful kind. Luke tells us that they held all of their possessions in common and did eat their meat with gladness and singleness of heart.

The rewards of hospitality are great. While it is in its nature gratuitous, and must be discharged without any reference to compensation, there is no virtue that brings a richer reward. The pleasure derived from conferring benefits cannot be overestimated, for "it is more blessed to give than to receive." He is an unworthy host who is not refreshed by the consoling discourses and grateful appreciation of his humblest guest, while many of them leave with us recollections that ever remain as green spots in our memories. Said Shelley with true hospitality, to his friend:

"You must come home with me and be my guest; You will give joy to me, and I will do All that is in my power to honor you."

Among the sweetest recollections of

my life are those connected with the guests entertained by my father in his Virginia home. The penniless wanderer, the traveling preacher, the electioneering politician, the sick and wounded soldier alike found cordial entertainment beneath his roof, and seated with them before the "blazing hearth," and listening to their stories of travel and adventure, I derived lessons which have been of service to me in all my life.

If you would ask me today what is the glory and crown of my native state I would answer, not so much her maternity of states and statesmen as the example which she gave to the world of a glorious, whole souled, old fashioned, "Old Virginia hospitality." Of that hospitality she has never boasted, for she has felt that it has brought its own reward in the loving hearts and grateful benedictions of the recipients.

While it is very easy for you to see how congenial friends, one's equals in society, can reward us, the truth may not so readily appear when we consider the indigent poor; and yet this is the class our Saviour informs us, which brings the highest reward. "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsman, nor thy rich neighbors; lest they also bid thee again and a recompense be made thee; but when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

Many of these humble guests develop into splendid characters worthy to occupy the palaces of kings or the halls of the great. "Be not forgetful to entertain strangers," said our Lord, "for many have thereby entertained angels unawares." Alexander H. Stephens was entertained when an orphan boy by a good and wealthy woman. In after years when reduced to penury and turned out of her home by a heartless wretch who had mortgages on her property, Mr. Stephens then developed into a matchless lawyer, won back the property and reinstated her in her home, making no charge whatever, simply because she had given him food and shelter on that luckless night.

A beautiful incident is thus related of the Emperor Ivan, who reigned over Russia in the middle of the sixteenth century. It was his custom to wander in disguise occasionally in the homes of his subjects in the vicinity and see their modes of living and make a personal test of their virtues. In this occasion clothed in rags like a beggar, he strayed into a village not many miles from Moscow and sought entertainment at several dwellings, saying that he was faint with hunger and weary with travel. No one received him. At length, as he was about to retire in disgust, he discovered what seemed to be the poorest cottage in the place and knocked at the door. A peasant made his appearance. "Can I stay all night?" said the emperor, "I am faint and weary." "Alas! my friend," said the peasant, you have come to a poor place. My wife is sick and groans so you cannot sleep and every room is crowded, but come in, you shall at least be fed and sheltered from the cold. Such as I have I give unto thee." The emperor was then conducted to a small apartment where he discovered five children. Two infants were asleep in bed, a little girl of four was asleep on a mat, and two others, aged six and eight were on their knees praying for their mother, whose piteous groans could be all the time heard.

The peasant told him to be seated till he could get him something to eat. He soon returned with bread, honey and eggs and told him to satisfy himself, while he went to look after his sick wife. A bed was provided, but he spent that night meditating on the virtues of that poor, but happy family. The wife recovering in the morning, the stranger said: "You have a young infant I should love to see christened. I have a benevolent friend in Moscow who will stand as godfather for him. I shall return in three

hours." The peasant consented but waited three hours but no one came. At last he discovered a great and imposing cavalcade coming from the direction of Moscow. He recognized the Imperial guards, and called his family out to witness the emperor as he passed by. When the procession came in front of his humble dwelling a circle was formed, and through a living lane the splendid carriage of the emperor was driven up, containing that august personage. "I told you" said he, "that I would provide a godfather for your child, and I have come to take him to the church. I will be his godfather." The man was overpowered. As soon as he recovered himself he brought the child to the emperor and he was taken to the church and christened. Delivering the child then to his father, the emperor said: "The highest duty of an emperor is to reward virtue. I will give you a new and elegant home, with extensive grounds and ample resources with which to dispose your true and genuine hospitality. As soon as your child is old enough bring him to me and he shall be educated in the palace and receive ever increasing preferment at my hands." Thus did the emperor of all the Russians reward a simple act of hospitality.

But the Emperor of all the universe says that hospitality shown to His poor, will be the rule by which the eternal judgment will be conducted. "I was hungry and ye fed me, naked and ye clothed me, a stranger and ye took me in, for inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

To the Baptist Women of Alabama.

Our state secretary, Bro. Crumpton, has made an earnest appeal to the Baptists of Alabama in behalf of state missions. The central committee heartily endorses this appeal and asks that every woman's society within the borders of our state send a contribution for state missions to our treasurer (Mrs. N. A. Barrett, East Lake). What shall we render to the Lord for the blessings of the past year? Opportunities press upon us thick and fast. Shall we seize them? May God teach us how and when to give.

MRS. L. F. STRATTON,
President of Central Committee.

**BETTER THAN PIE
Not Only the New Food But the Good Wife, As Well.**

When they brought the new food, Grape-Nuts, into the house the husband sampled it first and said, "It's better than pie!" When it brought back the glow of health to the wife's cheeks, his admiration for it and her was increased, so she says, and the rest of her story follows:

"From childhood I was troubled with constant and often acute indigestion, and when my baby was born it turned out that he had inherited the awful ailment.

"A friend told me of Grape-Nuts, and I invested in a box and began to eat according to directions. It was after only a few days that I found my long abused stomach was growing stronger and that the attacks of indigestion were growing less frequent, and in an incredibly short time they ceased altogether. With my perfect digestion restored came strong nerves, clear, active brain, the glow of health to my cheeks, and I know I was a better wife and mother and more agreeable to live with under the new conditions.

"When the boy came to be 12 months old he developed such an appetite (his dyspepsia disappeared with mine) that his mother's milk not sufficient for him. He rejected all baby foods, however, till I tried Grape-Nuts food, at Husband's suggestion. The youngster took to it at once and has eaten it daily ever since, thriving wonderfully on it. He now demands it at every meal and was much put out when he dined at a hotel a few days ago because the waitress could not fill his order for Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

SOME QUESTIONS.

Brother Crumpton had something to say in the Alabama Baptist a few weeks ago about the Board of Ministerial Education and Ministerial Students.

Anyone could see very clearly that he was in favor of the board refusing to help young men who use tobacco.

I don't use it and never expect to, but I want to ask Brother C. a few questions:

1. Has the Board of Ministerial Education the right to take such action?
2. Has the convention ever authorized it?
3. If the convention authorizes it, will it be binding on the churches?
4. Would not such action on the part either of the convention or the Board open the way for churches to ignore the board and send their funds direct to the ministerial students?
5. If such a state of things should ever exist in Alabama, who will be responsible for it, the board or the churches?
6. Would it not be an awkward state of things if the board should refuse to aid a young preacher because he used tobacco and at the same time the college not debar him from the privileges of free tuition?

It seems to me that somebody would have to get the college to recognize the action of the board or get the board to recognize the action of the college, but who will be that somebody?

7. Would there be any consistency in the board refusing to aid young preachers who use tobacco and the State Board of Missions continue to employ preachers who use it?

8. Would it be consistent for the churches to refuse to make an offering for the benefit of young preachers because they use tobacco and then make an offering to other departments of the Lord's work which are being carried on by men who use it?

9. Don't you think it best for the Board of Ministerial Education not to act until the churches decide not to call a man to be their pastor who uses tobacco and refuse to endorse a young man for the ministry who uses it?

J. M. McCord.

NOTHING SUITED HIM.

He sat at the dinner table there,
With a discontented frown,
The potatoes and steak were underdone,
And the bread was baked too brown.

The pie too sour, the pudding too sweet,
And the meat was much too fat,
The soup was greasy, too, and salt,
'Twas hardly fit for a cat.

"I wish you could taste the bread and pies
I have seen my mother make,
They were something like 'twould do you good

Just to look at a slice of her cake,"
Said the smiling wife, "I'll improve with age,
Just now I'm but a beginner,
But your mother called to see me today,
And I got her to cook the dinner,"
—Woman's Life.

The pocket book offer will be withdrawn March 1st. Better pay up at once.

Baptist Settlers Wanted.

Any person wanting the best farm in Baldwin county cheap write to me when they will come by the Baldwin which leaves Mobile daily. I will meet them at Point Clear and show them the farms free of charge. These farms partly cleared and fenced, rest in good timber. Close to navy station; 40 feet above tidewater.

E. CHURCHILL,
Point Clear, Ala.

The pocket book offer will be withdrawn March 1st. Better pay up at once.

The Cole Mfg. Co. is reliable, and we advise our farmer friends to accept their free trial offer. See ad.



The world is wide
In time and tide,
So do not hurry,
And God is guide
Whate'er betide,
So do not worry.

MAKE ANOTHER GLAD.

By Frank Walcott Hutt.
If you're happy, say so
With a smiling face;
Do not hide away so
Any joy or grace.
Some one wants to know, my dearie,
Hopeful things, and news that's cheery.

If the sunbeams cheer you,
Won't you sometimes tell?
If kind angels near you
Whisper to you, "All's well,"

Let the angel-songs that guide you
Make another glad beside you.

COMPENSATIONS OF MODEST INCOME.

Our good friend with \$1,000,000 a year can not eat much more better food or drink much more or better drinks than we can. If he does, he will be sorry. He can have more places to live in and enormously more and handsomer apparatus of living, but he can't live in more than one place at once, and too much apparatus is a bother. He can make himself comfortable and live healthful. So can we. He can have all the leisure he wants; can go where he likes and stay as long as he will. He has the better of us there. We have the better of him in having the daily excitement and discipline of making a living. We may beat him in discipline, too. We are pat to get more than he does—the salutary discipline of steady work, or self denial, of effort. That is enormously valuable to soul, body and mind. He can't buy it. We get it thrown in with our daily bread. We have rather better chances than he of raising our children well. We are as likely as he to find pleasure in them.—Atlantic Monthly.

THE BETTER WAY.

'Tis better to laugh than to cry,
dear—
A proverb you'll grant me is true,
'Tis best to forget to be sad, dear—
The heart's ease is better than rue.

'Tis best to be glad for what is, dear,
Than to sigh for the things which are not;

'Tis better to reckon the joys, dear,
Than the troubles that fall to your lot.

'Tis more to be good than be great,
dear;
To be happy is better than wise,
You'll find if you smile at the world,
dear,
The world will smile back in your eyes.

—Helen L. Towne.

GROW AND BE HAPPIER.

The reason why many of us are discontented, or else negatively happy but not really so, is because we haven't capacity to be happy. Our bump of buoyancy is withered and shriveled to worthless nothingness. We must feed that undeveloped faculty with nourishing food. We must exercise it and train it.

A little girl nine years old had spent the afternoon out. When she came home her mother asked her how she had enjoyed herself.

"I am full of happiness," she answered. "I couldn't be any happier unless I could grow."

The little girl unknowingly was far on the right track. Why not imitate her and add to your happiness by the simple method of growing?

First—Make up your mind that the little unpleasant things that happen all the time don't count a picayune with you. Forget them immediately. This is training your faculty for happiness.

Second—Open your heart to those with whom you come in contact. Strike a sympathetic attitude toward them. Make yourself feel glad to see them whenever you meet them. This is excellent exercise for the organ of happiness that has almost become obsolete.

Third—Do the "little nameless acts of love" that you can't remember yourself; lend a helping hand whenever you can; expend your courtesies impartially. These are the best energy producers on the market for your declining faculty.

After you have gone through such a course, measure the bump of happiness and see how it has expanded. See how you feel, too, and I dare say it will be with you as with the little girl—you have become happier as you have grown.—Leaves of Light.

WHAT IS HAPPINESS?

By Rev. C. D. Crane.

I asked a little child with laughing eyes:
He answered: "I am chasing butterflies."

I asked a youth and maiden on their way:
They said: "Tomorrow is our wedding day."

I asked a merchant in his princely store:
With hands outstretched he cried: "A million more!"

I asked a saint upon his dying bed:
he said:
"I found her when I sought her not."

I asked the seraphim on Zion's Hill:
They smiled, and swiftly flew to do God's will.

I WOULDN'T BE CROSS.

I wouldn't be cross, dear; it's never worth while;

Disarm the vexation by wearing a smile,
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly and never be cross,

I wouldn't be cross, dear, with people at home;

They love you so fondly, whatever may come,
You may count on the kinsfolk around you to stand,

O loyally true is a brotherly band!
So, since the fine gold far exceedeth the dross,

I wouldn't be cross, dear, I wouldn't be cross,

I wouldn't be cross with a stranger, ah no!

To the pilgrims we meet on the life path we owe
This kindness, to give them cheer as they pass,

To clear out the flint stones and plant the soft grass,
No, dear, with a stranger, in trial or loss,

I perchance might be silent, I wouldn't be cross,

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.

No envy hath peace; by a fret and a jar
The beautiful work of your hands may mar.

Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross,

—Margaret E. Sangster.

TWO BOYS DRUNK

As the writer left his office late last Saturday evening his attention was directed to a remarkable scene on Main street in front of White & Awbrey's. A large crowd of men and boys were surrounding a wagon to which two mules were hitched. In the wagon were two white boys, brothers, 9 and 7 years of age. The little fellows were thoroughly drunk. Two negroes had been placed in the wagon to hold the children. The elder one was lying down, his head resting in the negro's lap, and was gasping in such a way as to alarm the spectators. The smaller one was rocking and reeling in the other negro's arms and uttering unintelligible sounds.

Mayor Jno. T. Heflin was on the scene and took charge of the situation. He made repeated and unsuccessful attempts to find a physician to attend the drunkest boy. In the meantime the father of the unfortunate lads appeared on the scene between two policemen. He was visibly under the influence of whiskey, and the charge was made by those who claimed to have the evidence that he gave them the whiskey that made them drunk. This the father denied in the presence of the officers.

After considerable parleying among the officers it was finally decided that it was best to allow the father and the boys to go on together to their home some eight miles in the country. The negro who worked with the man and drove the wagon seemed to be comparatively sober.

The scene looked upon that Saturday evening was such as to chill the blood and harrow the feelings of even a hardened soul. Uniform censure was passed upon the guilty party. Every one was ready to denounce the man who would administer the poisonous stuff to a helpless, innocent child. But should the criticism end here? Does the responsibility rest upon that man alone? Can a man, a municipality, a country or a state afford to engage in a business that leads to such results? Surely the only sane and righteous course is to lay the forbidding hand of law upon the liquor traffic in every phase. As long as the whiskey business is fostered by law so long will one tragedy after another shock the public conscience.

No use to bewail the bitter fruits of the tree we have planted and nurtured. Let us strike at the root of the evil, and cast the accursed tree—root and branch—into its native fire, the hell from which it sprang. Away with dispensary, or any other form of the devil's business that turns men into demons, boys into sots and women into heart-broken wrecks!—Roanoke Leader.

UNDER WHICH KING

"The More Postum the More Food—The More Coffee the More Poison"

The Pres. of the W. C. T. U. in a young giant state in the Northwest says:

"I did not realize that I was a slave to coffee till I left off drinking it. For three or four years I was obliged to take a nerve tonic every day. Now I am free, thanks to Postum Food Coffee.

"After finding out what coffee will do to its victims, I could hardly stand to have my husband drink it; but he was not willing to quit. I studied for months to find a way to induce him to leave it off. Finally I told him I would make no more coffee.

"I got Postum Food Coffee, and made it strong—boiled it the required time, and had him read the little book, 'The Road to Wellville,' that comes in every pkg.

"Today Postum has no stronger advocate than my husband! He tells our friends how to make it, and that he got through the winter without a spell of the grip and has not had a headache for months—he used to be subject to frequent nervous headaches.

"The stronger you drink Postum the more food you get, the stronger you drink coffee the more poison you get." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

FRANK WILLIS BARNETT,

Editor and Proprietor.

Editorial

J. W. HAMNER - - - Cor. Editor

A. D. GLASS - - - Field Editor

THE GOVERNMENT AND BLIND TIGERS.

It is a well known fact that the average individual engaged in the liquor traffic has no regard whatever for law when the law affects his business. He does not hesitate to violate the law against selling to minors or selling on Sunday or selling to habitual drunkards. He is in the business for what he can get out of it, law or no law. He regards the law with contempt and may therefore be classed with the lawless element. While he has no regard for the law of a state he seems to have some for the laws of the national government. He is afraid of Uncle Sam. If a State forbids him to sell intoxicating liquor he will sell it anyhow but not without a U. S. license. In most communities where local option or the dispensary system exists there are many "blind tigers," places where liquor is sold under a U. S. license but not a State license. There is a bill now pending in Congress, which we sincerely hope will pass, forbidding the U. S. authorities from issuing license to sell intoxicating drinks in such communities. Such a law should have been enacted long ago. It has been shown by a member of Congress that the number of licenses to sell liquor issued by the national government is more than double the number issued by all the States. The open saloon is bad enough but the "blind tiger" is perhaps worse. It encourages a disregard for State laws in general.

We urge upon the readers of the Alabama Baptist that they write to their congressmen and urge them to vote for the bill mentioned and to use their influence to secure its passage. The great curse of our country today is the liquor traffic and the time has come when Christian people should stand together in an earnest, persistent effort to suppress it. Thousands are dragged down to hell every year by this accursed business. There are enough professing Christians in Alabama to drive it out of the State if they desired to do so. The Baptists and Methodists together could force the politicians of Alabama to give us more stringent laws against the sale of intoxicating liquor if they would stand together in an earnest effort. There are more liquor licenses by far in the counties of Mobile, Jefferson and Montgomery than all the other counties of the State combined. These three counties are allowed more influence than they are entitled to in the making of laws that affect the liquor traffic in the State. We hope there will be a united effort on the part of Christian people through the Anti-Saloon League to suppress the saloon and the "blind tiger" in Alabama.

MEDICINE FOR INFIDELS.

Infidelity is a moral disease. What the subjects of it need is a divinely-prescribed medicine. It is not human argument; it is not a discussion on the logical question, but it is an honest, earnest, steady study of the Word of God, for the express purpose of ascertaining just what it reveals or commands.

The infidel who does this is quite certain to be cured of his deadly disease. Rev. R. A. Torrey, who has been very successful in administering gospel medicine to infidels, says: "Men do not need to study books of Christian evidences. The Bible is its own best proof. Let any candid seeker after the truth, any one who sincerely desires to know the truth, and is willing to obey it, whatever it costs, get down to the earnest study of the Bible, and he will soon become convinced that it is the Word of God."

Recently a pastor wrote us saying: "In my first pastorate there was a member of my church who had a brother, a lecturer on scientific subjects, but an infidel. Sometimes he would lecture on the contradictions between science and the Bible. She came to me and asked if I would pray for him that he might be converted. This I agreed to do. Some time after this she came to me and said that her brother had written her a letter, saying that he had become a Christian. In this letter he gave her the reasons of his conversion. It was this: 'I have been recently studying the Bible, and have become convinced that it is the Word of God.'"

You may say that many infidels have read the Bi-

ble, yet they were not converted. This may be true, but this is very certain that they read it with the determination to not believe what they read; their purpose was to find errors and contradictions in the Bible. But if an infidel will study the Bible with a real desire to ascertain the truth, it will cure him of his bad heart disease.



MAJ. J. W. THOMAS.

Whose Death is Mourned Throughout the South.

UNREST IN CHINA.

A crisis is at hand in China if we are to believe the press reports which say:

Nearly 6,000 Americans, men, women and children, are in peril of death at the hands of Chinese mobs in the threatened Boxer uprising. To rescue as many of these as possible from danger and take drastic action in every case where an American is molested, is the purpose of the president, through the state, war and navy departments.

Activities in this direction have been going on for weeks but great secrecy has necessarily been maintained.

Aside from the known fact that the Philippine forces have already been greatly augmented and the Asiatic fleet increased the state department is keeping its program secret.

Of the total number of Americans now in China, it is estimated that not less than 1,400 are engaged in Christian mission work.

It is roughly estimated that there are 3,000 Americans engaged in commercial pursuits in China, all of whom are victims of the boycott. In addition to these it is estimated that there are 1,500 other Americans in China in the employment of Chinese merchants and manufacturers who heretofore have been driven from their employment by the anti-American spirit.

One thing is known, the United States is acting alone. Nearly all the anti-foreign sentiment in China is directed at Americans. There is some hostility to French and Germans, but none toward Japanese and English.

All the countries named have been benefitted by the boycott on American goods.

Therefore, if Peking is taken again as it was in the Boxer uprising of 1900, the feat is likely to be accomplished by American soldiers.

That all preparations being made to meet the emergencies are being made on a scale of commensurate with the task is indicated by the unprecedented activity at the various army posts and munition factories.

EDITORIAL PARAGRAPHS.

There has been no greater evil in this country than treating and social drinking, and the use of liquor to gain influence and votes in politics is the lowest and most degrading kind of bribery or corruption.

The nation got in return for its expenditure for intoxicating liquors a "bonus" of 500 murders, 500 suicides, 100,000 criminals, 200,000 paupers, 60,000 deaths from drunkenness, 1,600,000 besotted drunkards, 500,000 homes ruined, 1,000,000 children worse than orphaned.

A fund of \$100,000 having been set aside by the liquor interests of Illinois to fight unfavorable action by the legislature next winter, candidates for the legislature are being announced daily. Yes and they are going to spend money in Alabama. Better begin to ask the candidates in Alabama how they stand.

Put one touch of Christian sympathy upon any foreigner, and you will from that hour become interested in the cause of missions, for you will have caught the spirit of the missionary.

It is said that Alexander the Great had an ugly scar on his forehead, received in battle. When the great artist painted his portrait, he sketched him leaning on his elbow, with his finger covering the scar. There was the likeness with the scar hidden.

"The Bible has been studied almost exclusively by theologians and rarely by lawyers," says David Werner Amram, a member of the Philadelphia bar, in a volume named "Leading Cases of the Bible," here he attempts to give the legal aspects of the Bible records. This field, he declares, has hitherto been practically ignored; but any attention to it will give much information concerning the development of courts of law and their procedure.

A preacher ought to be a Leader, for he has many to guide. A preacher ought to be a Scholar, for he has God's word to expound. A preacher ought to be an Orator, for he has men's emotions to stir. And yet he may be leader, scholar, and orator without being able to bring men to Christ. We believe in an educated ministry, but frequently there are unlettered men who have such a divine heart-burn for souls that their ministry is blessed where that of cultured men fail.

St. Ambrose truly says: One coin out of a little, is better than a treasure out of much for it is not considered how much is given, but how much remains behind," and Paul says: If there be a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." The essence of charity is self-denial.

A captain in the British army in conversation with a friend said: When quite a lad I was traveling on the cars when a gentleman who was reading his Bible, read me John 3:16 and simply said: "Isn't that a wonderful verse?" Five words, but the captain never forgot them.

Some while back a convention was held at Washington under the leadership of Perry Belmont of New York at which a National Publicity Bill Organization was formed. This organization has just issued a manifesto declaring:

"The secret and corrupt use of money in the election of the chief magistrate of a nation, its legislators, and its state and municipal officers is a dangerous menace to the institutions of a free people. The first and most important measure of relief is the passage of a national law, requiring the disclosure under oath, of every contribution of money and every promise of money in national campaigns." It is proposed to work for such a law.

THE ALABAMA BAPTIST

GRACE OR WORKS?

There are many different denominations in the world but they may all be divided into two classes, those who believe in salvation by grace and those who believe in salvation by works, wholly or in part. If one who has been regenerated by the Holy Spirit, and thus become the possessor of eternal life, can by some act or acts of his own lose that life and finally perish, then salvation is not of grace but of works. He is saved in the first instance, that is, temporarily, by the free unmerited favour of God, without reference to any merit in himself, but his continuance in salvation is made dependent upon his own conduct or deeds of righteousness. Grace, according to the Arminian, does not save one but only starts him on the way of salvation, thus enabling him to save himself.

In the series of articles already published in the Alabama Baptist I have discussed the Scriptures chiefly relied on to prove what is known as falling from grace. I endeavored to show that a proper understanding of those Scriptures make them harmonize perfectly with the doctrine of eternal salvation by grace, or the final perseverance of the saints. In this article it is my purpose to show that the New Testament teaches that salvation is altogether of grace.

When it was known that there were certain teachers at Jerusalem who taught that circumcision was a necessity, Paul and Barnabas were sent to Jerusalem to instruct the disciples there. The apostles, said that by demanding observance of the law as necessary to salvation the Pharisees were putting "a yoke upon the neck of the disciples which neither our fathers nor we were able to bear." The Gentiles, he declares, heard the word of the gospel, and believed, and adds, "But we believe that we shall be saved through the grace of the Lord Jesus Christ, in like manner as they." (Acts 15:11.)

If the works of the law—our deeds of righteousness—can save, then the death of Christ was needless. But it was the inefficiency of the law that necessitated the death of Christ. Paul says, "For what the law could not do, in that it was weak through the flesh, God, sending His own son in the likeness of sinful flesh and for sin, condemned sin in the flesh." (Rom. 8:3.) He says in the earlier part of this same epistle, "For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. For if they that are of the law are heirs, faith is made void, and the promise is made of none effect." (Rom. 4:13, 14.)

The Scriptures plainly teach that we are justified by grace. In Titus 3:7 Paul says, "that, being justified by his grace, we might be made heirs according to the hope of eternal life." Here it is plainly stated that we are justified by grace, but in Rom. 3:24 the apostle makes it still more emphatic when he says "being justified freely by his grace through the redemption that is in Christ Jesus." The context shows that the apostle is showing that apart from the law a righteousness hath been manifested by God through faith in Jesus Christ, who was set forth to be a propitiation through faith, and thus God might be just and at the same time the justifier of him that hath faith in Jesus.

Not only does the apostle declare that justification is by grace but he also emphatically denies that it is by works. In Galatians 2:16 he says, "knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified." Here in brief compass he distinctly and emphatically declares three times in language which no one can fail to understand, that justification is not by the works of the law. But if one's salvation depends upon his own conduct then he is justified by the works of the law.

In this letter to the Ephesians Paul speaks of salvation as a thing already accomplished, through grace. "By grace have ye been saved." (Eph. 2:5.) In the same chapter, 8th and 9th verses, he makes it even more emphatic: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God." But it is of ourselves if it depends upon our works.

That our salvation is not due to any works of our own is made plain by the apostle in his letter to Titus. "But when the kindness of God, and his love toward man, appeared, not by works done in righteousness, but according to his mercy he saved us, through the washing of regeneration and renewing the Holy Spirit." (Titus 3:4, 5.)

But there are other passages even stronger, if possible. "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth thine ungodly, his faith is reckoned for righteousness." (Rom. 4:4, 5.) If our salvation depends on our being good and doing good then clearly it is not of grace but of debt.

In Romans 6:23 the apostle declares that "the free gift of God is eternal life in Christ Jesus our Lord." That which is a "free gift" is in no sense earned.

In the eleventh chapter of Romans the apostle after referring to the seven thousand who did not bow the knee to Baal, said, "Even so then at this present time also there is a remnant according to the election of grace. But if it is of grace, it is no more of works: otherwise grace is no more grace." (Rom. 11:5, 6.)

I am persuaded that the Scriptures I have quoted teach that salvation depends solely on grace—God's free and unmerited favour—and in no sense on works of righteousness which we have done or may do.

Perhaps some one says, "But it is plainly declared in Rev. 2:7 that 'To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God,' and does not this passage teach that we are to be saved by overcoming?" This passage is as true as any I have quoted but it by no means teaches what is suggested. The Word of God plainly tells us who they are that overcome: "For whatsoever is begotten of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John 5:4.) But the relation of works to salvation will be discussed in another article.

Next week it is my purpose to continue the thought presented in this article by showing that salvation or eternal life is, in the Scriptures, repeatedly predicted of faith; in other words, that this is the general teaching of the New Testament as stated in a former article. W. J. E. COX.

"EDITORIAL ABOMINATIONS."

The Religious Press says: Under the heading which is quoted above this editorial, the Biblical Recorder of North Carolina has some very pertinent remarks concerning the careless manner in which many people write for publication. It is next to amazing to see how many abbreviations are used by the average man who writes for the public prints, and how many errors are made in the "copy" furnished the editor by his contributors. And the strangest part of it all is that the writer so frequently encloses a note to the editor insisting that "the within be published exactly as it is written." If some articles sent to this paper were printed according to the copy sent to us, we would soon find ourselves with fewer friends among those who write for publication. Of course this does not apply to all writers; far from it, indeed.

Then there is a class of writers who seem to think that the editor of a religious paper has nothing to do but to correct wrongly written manuscript. These usually enclose a note with the article intended for publication and "respectfully request the editor to make all necessary corrections." Of course, we cheerfully render any assistance in our power to our friends who need such help. But some men who certainly ought to know how to write, forward abominable "stuff" at times.

The Biblical Recorder refers particularly to the habitual use of abbreviations, but it might have added many others to the list it gives. For instance: "S. B. C.," which is used for "Southern Baptist convention;" "S. M. Bd.," for "State Mission board;" "Min. Ed.," "For. Miss.," "S. S. Bd.," and the like. Here is what our North Carolina contemporary says:

Correspondents write as if the house were burning over them. Here are some of their sins:

"Asso." That means association, of course, but write it out. If you do not, the editor must at least put his "ring" around it.

"Bap." As if that were worthy to be any name.

"X." That for our Lord and Master.

"Xmas"—no better.

"W. M. Soc." Not a man, but Woman's Missionary society.

"Bro." That is, brother. "Rev." will do. It is somewhat better than "Doc.," and about as good as "Dr." "Eld." will not do.

But write them out—these and all the other abbreviations that tempt you.

A letter "for print" should be carefully prepared. An editor is likely to have plenty to do without re-writing your letters.

Why be in such a hurry anyway? The busy men—the successful busy men—make haste slowly.

HIGHER CRITICISM.

I am sending you a clipping from the secular press containing views and doctrines at variance, I think with those "once delivered unto the saints." It appears to me that is only in "the primary department of Bible study," that this free use of the "pen-knife" will soon leave us without "a lamp unto our feet, and light unto our path," and that it is hazardous and ruinous to our conception of the Christian religion. The clipping is as follows:

"Higher Criticism."

Chicago, Feb. 6.—Biblical teachings embracing the range of orthodox Christian doctrines are attacked with the weapons of "higher criticism" and liberalism by George B. Foster, professor of philosophy of religion at the University of Chicago in a book on "The Finality of the Christian Religion," published yesterday. Accepted belief in the Bible as an inspired document and in Christianity as an historical religion is declared false by Dr. Foster. Other Christian tenets held to be without proof are the Biblical miracles, the immaculate conception of Christ, the bodily resurrection of Christ, and the mass of supernatural elements ascribed to the Scriptures.

The volume, which was issued by the University of Chicago Press, represents the latest contribution to the decennial publications and is designed as an arraignment of "authority religion," which according to the author, "is in full force in all of our denominations, in all parts of the country."

What manner of teacher is this Doctor Foster, of this great university? Shall we longer claim such doctrines? Shall we follow in the wake of those whose learning has gone beyond the Book, and who would decimate its sacred principles? God forbid! "Higher criticism"! Who is its father? What are its limits and ultimate results? Will it not eliminate until there is nothing left of the Holy Bible, Book Divine? Are these teachings not at utter variance with articles one and two of the Baptist faith? When higher criticism begins to tamper with the fundamental principles of our Christian religion, we had better beware lest their foundation be undermined and the whole superstructure collapse. But in conclusion I quote from Doctor Gamaliel, who is good authority: "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

R. E. PETTUS.

It is truly said: The birthday anniversaries of great men and women are like wayside shrines of memory to which the soul-lover and hero-worshiper turn for hallowed hours of communion with the immortals of the past. But it is to the moral reformer that these occasions come with keener inspiration than to any other member of the community. The achievements and convictions of every noble historic character are a prophecy of the certain triumph of every just but unpopular cause, an intellectual spur and a spiritual admonition to the mind and heart of every man or woman who defies long-established wrong and at any cost dares support the right in church or trade or society or in the polling-booth of his city or his state.

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Gran'ma says she'll see,
If there's any dough left,
She'll give it all to me.

Then I'll make a lil' pie,
'Caus I allus know
When gran'ma says, "I'll see, child,"
There'll surely be some dough

"TRYING" AND "COMING."
"Have you come to Christ?" said a minister one day to a thoughtful lad. "No, but I'm trying," was the answer.

"And how long are you to try, before you come?"
"I don't know; but I'm doing what I can."

"I doubt that; and besides, I suspect that you are trying to do a work; and it is not by trying, or by work, that you are to be saved."

"But does not Christ say 'Come?'"
"Yes; but he does not say, 'try to come.'"

"But am I not to try?"
"No, you are to come; and your speaking so much about trying shows that you are bent on working, and that you suppose coming to Christ is a work to be done."

"But how am I wrong in trying?"
"Suppose I said to you, 'Trust me, and you shall have a gift from me,' would you reply, 'I'll try?'"

"No, certainly. That would mean that I was not sure of you, and that I really distrusted you."

"What, then, do you mean when you say, 'I'll try to trust Christ?'"

"I suppose it must mean that I am not sure whether he is trustworthy."

"Yes, it does mean that; and it means also that you imagine trying to be a work that you have to do."

"I see it."

As they were bidding each other good-bye, the minister said: "Will you come and see me soon, and let me know how you are?"

"I'll try to come, some day."
"No, you are not to try, you are to come."

He smiled as they parted, at the peculiar illustration which he himself had thus given of the difference between "trying" and "coming." Paul did not say: "Try to believe on the Lord Jesus Christ and thou shall be saved." He said, "Believe," and he just meant what he said. Trying is stopping short of believing; and the Holy Spirit has not been sent to help us to try, but to enable us to believe. —Dr. Horatius Bonar.

The pocket book offer will be withdrawn March 1st. Better pay up at once.

Sing a song of 18cts
Which buys the
Best book known,
It surely is the
One for us,
And will be
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WHAT DR. WILLIAMS SAYS ABOUT CONSUMPTION

Dr. Williams, the well known consumption specialist and Medical Director of the New Orleans Depuratorio Lung Cure, says: "Nothing but a direct application of healing vaporized medicine, antiseptics and germicides to the very seat of the disease will effect a cure of any lung disease, these medicines can be applied only by inhaling them in a vaporized state. The lungs constitute an air cavity and can be reached, medicinally by medicated air. I will positively assert that bronchial or catarrhal consumption can be cured by these healing oily vapors that reach the seat of the disease, laden as they are with the Williams germ-killing 'Osoline'."

After years of careful observation and examining the sputum of eleven hundred cases, I am convinced that fully three-fifths of all the deaths charged to consumption are really catarrhal bronchitis associated with dyspepsia, which is brought on from severe dosing of the stomach. My treatment goes directly to the lungs and consequently does not disarrange the stomach or impair the digestion. The treatment can be taken at home if desired."

Dr. Williams' invention of the wonderful Depuratorio Inhalation apparatus has made his name known all over the land. By means of this great invention the germ-destroying Williams' "Osoline" and healing, antiseptic oils are combined and vaporized so that the curative vapors may be easily breathed into the lungs and air pipes, spreading these healing oils over the sore spots and inflamed tissues of patients suffering from consumption and asthma. By this means the germs are killed, the sore spots are healed and the diseased coating loosened and thrown off. The cause of the disease being removed, the patient steadily improves until a complete cure is effected.

The New Orleans office of the Williams Lung Cure, 107 St. Charles avenue, is under the immediate supervision of Dr. Williams, who visits it frequently to consult with his specialist physicians in charge of the New Orleans Depuratorio and Electro-Therapeutic Institute. Call and receive free examination. Advice and free trial treatment, or write for pamphlet describing the Williams Home Treatment.



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Jack Spratt will eat no fat,
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Is sugar, ice, lemon a slice,
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On Whiskine makes a call;
While brother Bill, when he is ill,
Says: "Kuriko—that's all."

Too mild all these Grandma to please;
She let's the young folks drink 'em.
Her special booze, to cure the blues,
Is good old Lydia Pinkham.
—Puck.

OLD SAWS RESET.

Not long ago the Endeavor World offered prizes for the best rules of living. One of the successful competitors was an Iowa girl whose clever little sermon was preached from ten very familiar texts. Here it is, every word of it:

1. Early to bed, early to rise, makes a man healthy, wealthy and wise. (Regular habits.)
2. Joy, temperance, and repose, slam the door on the doctor's nose. (Be temperate.)
3. Cleanliness is next to godliness. (Be clean.)
4. Man may live without music, art, and books, but civilized men can't live without cooks. (Observe hygienic cooking.)
5. A little nonsense now and then is relished by the best of men. (Indulge in humor.)
6. A Sabbath well spent brings a week of content, and health for the joys of tomorrow; but a Sabbath profaned, whatever be gained, is a sure forerunner of sorrow. (Rest one day in seven.)
7. Don't fret. Fretting never helps any one, only undermines one's strength. (Do not worry.)
8. It is better to wear out than to rust out. (Perform some manual labor.)
9. Work and no play makes Jack a dull boy. (Indulge in some amusement.)
10. The way the twig is bent the tree's inclined. (Prayerfully and carefully direct a young life.)

THE BLIND MOUSE.

One day while sitting under a shady maple tree by the roadside reading a book, the soft rustling sound made by the wind blowing through a field of tasseled wheat caused me to look up. To my great surprise, I saw two large field mice slowly crossing the road to the wheat field.

One mouse had his eyes tightly closed seemed totally blind, while the other mouse was cautiously leading him along by a small stick which they both held in their mouths.—Selected.

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DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
Desires to
HALF-TONES
ZINC EXTRACT
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WOMEN'S ENGLISH

Whistler.—I took charge of the Whistler Baptist church the first day of January, 1906. This church has 206 members enrolled, forty-five of whom live away from here and little is known of them or their postoffice. In order to call on all the members in reach of the church the pastor will be forced to extend his visits three or four miles each way, so you can judge how much walking he will have to do. I am not surprised to find this field a difficult one, but I am glad to say there are some members in this church who appear willing to co-operate with the pastor in every good word and work. With such members to stand by and encourage the pastor he ought to succeed. These people are well up on the science of pounding, as they demonstrated one night when fifty or sixty of them came to see us, bringing a variety of pounds and in sufficient quantity to fill our pantry. My congregations are increasing and there is a manifest interest that justifies the hope that we will have a revival in the near future. The Lord grant it! We love this people and the Lord's work here. —I. L. Taylor.

Georgiana.—Sunday, the 11th, was a day of realization of good things with us here. We were back in our church after an absence of nearly a month. How beautiful, fresh, new and delightful everything inside of the Lord's temple looked! For the Ladies' Aid had had all the inside of the building repainted, new bright carpet put down, the pulpit and chairs all renewed with an artistic skill, and the benches nicely repainted; the lamps and chandeliers made as if new. The congregation was good, and a spirit of rejoicing and gratefulness seemed to pervade the worshippers as we waited before our God. Then, best, at the conclusion of the sermon the opportunity for membership was given, when three with letters came forward—husband, wife and little son—and a young lady came to confess her blessed Saviour and put Him on in baptism. I feel sure that there are others soon to follow. Praise God for His mercy and salvation.

My people at Castleberry are bestirring themselves right nobly. The talk with them now is a pastorium. Just changed from one to two Sundays, doubling salary, they now feel that they can also build a home for the Lord's servant. If the season is a favorable one for strawberries, I am sure out of the prosperity this will bring to my people there they will go right on in the work. This is the great strawberry section. I see them getting ready now for the harvesting. Car loads of crates are coming in frequently. I will send you a dozen or so boxes.—L. M. Stone.

Laurel Hill, Fla.—I am preaching to three churches in Alabama and one in Florida. I am so near the line dividing the two States that I claim both. The former being my home since a sixteen-year-old boy. Served nearly four years in the Civil war with Alabama boys. Licensed and ordained as a Baptist minister by an Alabama church. Served as pastor for numbers of Alabama churches. Baptized nearly two thousand persons into the fellowship of Alabama churches. Sit together in places seemed heavenly with so many of the Alabama preachers. Could it be otherwise than to love the dear old State?

Hephzibah near Troy, Providence at Falco, Pleasant Ridge at Liberty Hill, are the Alabama churches I am serving; **Pilgrim's Rest church near Milligan, Florida,** is the church in this State I am serving. This is in the Graves Association. These are all good churches. It's true they are not well organized, as we expect for them to be in church work. Have not done as much for missions as they could have done. Please allow me to present some of the plans which I hope to carry out during this year. Now each church has fairly good Sunday school, two of which have just procured a nice library, which is

due to the assistance of our beloved Bro. Geo. E. Mize.

Our Plans.

We shall organize a Woman's Missionary Society in each church, in fact this work is now being done. During the months of March and August I will devote one day in the examination of deacons on Baptist faith and practice, also their respective duties related to the church. This will give two meetings of this character to each church during the year.

I will preach at least two sermons to each church during the year on the great importance of missions. At these meetings an offering from each member will be required (not a collection)—pennies are used too lively at such collections. I mean in the usual way of taking collections. My experience is our churches in this part of the State are as willing to make offerings as any people if the importance of such offerings are properly presented. One great trouble with us: we as pastors fail to teach them their duty. Sorry to say, yet it's true. We have a few hard-shells even among our preachers; not many, however. We believe these few will be converted or become a past number.

Another great trouble which has ever proven a barrier. Our Baptists fail to read religious literature. Too many ready to say "Our paper is too high." "I can get so and so for so and so—and the Alabama Baptist and Florida Witness are too high."

Our pastors, deacons and thinking Baptists must remove this error. Too many of us as pastors are ready to agree with those who make such complaints. I am determined not to allow an opportunity to pass when I can present the claims of our denominational papers—not only present the claims, but press. I believe the majority of our preachers in this country have greatly neglected this one important duty. I regret very much that the last week's issue of the Alabama Baptist will not be read by every member of my churches. I have just finished reading the sermon of Rev. A. C. Dixon, "How to Save Souls." It is worth more to me than one year's subscription. "Bro. Crumpton's Florida Letters." They are so good—do help us so much. The editorials "Christ in Us." "Indifferent

Church Members," "Shall There Be Baptist Bishops?" Rev. Jno. F. Gable on "The Morals" of East Lake. When I read such articles way down in my heart I thank the Lord for such men. We were in hopes of having Bro. Gable with us in this section. He won the hearts of the people during his short stay in Florida. I have thought Pensacola needed him, but the Lord knows best.

Now in conclusion may I say "Brethren pray for us." No other such power on earth as the great Baptist family all united, standing for the faith once delivered unto the saints, looking unto Jesus as the author and finisher of our faith.—Wiley F. Martin.

Program

to be submitted by the executive committee for the B. Y. P. U. State Convention, to be held at Gadsden on Wednesday and Thursday, April 4th and 5th, with a preliminary sermon on the night of the 3rd:

General subject: "The Young People and the Bible."
Tuesday evening, 8 p. m., sermon and reception.

Wednesday Morning.

9:30—Devotional exercises.
9:45—Organization.
10—The Bible and Religion.
10:30—Bible Study Necessary to Vital Religion.
11—Youth the Most Favorable Period for Cultivation.
11:30—The Bible in Present Day Life.

12—Adjournment.

Wednesday Afternoon.

2:00—Devotional service.
2:15—Reports of Committees and Officers.

(a)—Executive Committee.
(b)—Special Committees.
(c)—Secretary-Treasurer, etc.
General discussion of reports.

3:15—Reports from Unions:

(a)—Number enrolled.
(b)—Progress during the year.
(c)—Progress during the year.
(d)—The best thing your Union is doing.
(e)—New points on Union work.
4:15—Adjournment.

Wednesday Night.

8:00—A Problem for Young People. "What Church Shall I Join?"

"Does it Make Any Difference?"
8:30—Some notable instances of struggles with this problem.

Thursday Morning.

9:30—Devotional exercises.
9:45—Sources to which people may look for help in Bible study.

The Bible in—

(a)—The Home.
(b)—The Sunday Bible School.
(c)—The B. Y. P. U.
(d)—The Preaching Service.
(e)—The Denominational School.

A consideration of these institutions as they now are and what they may be made.

12—Adjournment.

Thursday Afternoon.

2:00—Devotional Exercises.
2:15—The Bible in Business Life.
2:35—The Bible in Social Life.
3:00—Bible Ideals for Young Lives.
3:25—The Outlook for the Future. Consecration service.

N. B. I.—Special attention is called to the fact that it is desirable to have a sufficient number of railroad certificates at the convention to enable all delegates to obtain the benefit of the reduced rates. Hence ministers and others who may have clergy permits are respectfully requested not to use them but to use the certificate plan instead.

Respectfully submitted,

JOHN F. GABLE,
Chairman for Executive Committee.

Whereas, God in His allwise providence has seen fit to take from our midst one of our brightest little jewels, Robert E. Lee Matthews, we deeply deplore our loss and his sweet presence will be sadly missed.

We therefore resolve, 1st, To extend to the bereaved mother and father, sister Amanda and brother C. E. Matthews, our heartfelt sympathy and prayers.

2nd, That our Sunday school has lost one of its brightest little flowers and the church a loving little helper.

3rd, That a copy of these resolutions be sent to the bereaved family, one spread upon the record of the school and one printed in the Alabama Baptist.

Mr. Cooper, Miss Virginia Beggs, Miss Bertie Ethridge, Committee.

Judge

Liquozone by What It Does. The First Bottle Is Free.

It is not our practice to publish testimonials on Liquozone. We prefer to buy the first bottle, and let the product itself prove its power. A simple test will do more to convince you than any argument or claims. We ask you to learn, at our expense, what this wonderful product means to you.

If you are sick use Liquozone to get well, as millions have done. Learn what it does that other remedies have not accomplished. If you are well, use it to keep well, to ward off germ attacks and as an invigorant.

What Liquozone Is.

The virtues of Liquozone are derived solely from gases, by a process requiring large apparatus, and from 8 to 14 days' time. No alcohol, no narcotics are in it. Chemists of the highest class direct the making. The result is to obtain from these harmless gases a powerful tonic-germicide.

The great value of Liquozone lies in the fact that it is deadly to germs, yet harmless to you. Germs are of vegetable origin; and this gas-made product, when absorbed by them, stops their activities. We publish an offer of \$1,000 for a disease germ that it cannot kill. But to the body Liquozone is exhilarating, vitalizing, purifying. It is helpful in the extreme.

That is its main distinction. Common germicides are poisons when taken internally. That is why medi-

cine proves so nearly helpless in a germ disease. Liquozone is a tonic.

We Paid \$100,000

For the American rights to Liquozone, after hundreds of tests had been made with it. After its power had been demonstrated, again and again in the most difficult germ diseases. Then we spent, in two years, more than ten times that sum to let others test it at our expense. The result is that millions of people, scattered everywhere, have shared in the benefits of this invention.

We make the same offer to you. We ask you to prove, at our cost, how much this product means to you. Let Liquozone itself show how wrong it is to suffer from a trouble that it cures.

Germ Diseases.

Most of our sickness has, in late years, been traced to germ attacks. The list of known germ diseases now numbers about one hundred.

Some germs—as in skin troubles—directly attack the tissues. Some create toxins, causing such troubles as Rheumatism, Blood Poison, Kidney Disease and nerve weakness. Some destroy vital organs, as in Consumption. Some—like the germs of Catarrh—create inflammation; some cause indigestion. Directly or indirectly, nearly every serious ailment is a germ result. Such diseases call

for Liquozone—not drugs, which can't kill germs.

Every germ attack, no matter what its symptoms, calls for a germicide. The mildness of Liquozone makes some of its results seem almost incredible. But in that mildness lies the power that germ diseases need. And diseases which have resisted medicine for years often yield at once to it.

50c. Bottle Free.

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and will pay the druggist ourselves for it. This is our free gift, made to convince you; to let the product itself show you what it can do. In justice to yourself, please accept it today, for it places you under no obligations whatever. Liquozone costs 50c. and \$1.

CUT OUT THIS COUPON

Fill it out and mail it to the Liquozone Company, 458-464 Wabash Ave., Chicago.

My disease is _____

I have never tried Liquozone, but if you will supply me with a 50c. bottle I will take it.

D

Give full address—write plainly.

Note that this offer applies to new users only. Any physician or hospital not yet using Liquozone will be gladly supplied for a test.

Preacher's Page

AT THE BIRD COLLEGE.

The birds all met once on a tall maple tree,
On the uppermost branch, to confer a degree.
To one of their number this honor they gave,
Because he was cheery and happy and brave.
The degree was conferred by the president Crow,
All dressed in the neatest of black, as you know.
So now that proud member, which often you'll see,
Is known by the title of Chicka D. D.

—Arthur E. Locke.

THE SILVER QUESTION.

Some time ago in Kansas, during the time there was so much excitement over the free coinage of silver, a man died whom no body seemed to know. The funeral was held. The minister read a few passages from the Scriptures, offered a prayer, and then asked if there was anyone in the audience who knew the deceased and would like to make a few remarks. No one responded for a moment, but finally a lank, long-haired fellow stood up in the back part of the audience and said: "If no one wants to occupy the time in speaking of the deceased, I would like to make a few remarks on the free coinage of silver."

THE PARSON'S WIFE.

Bishop Huntingdon, of the Protestant Episcopal Church diocese of Central New York, is an old man and a wise one; but even from his lips these words may seem a little strange to many of us: "More than one pastor has been displaced, more than one ministry sacrificed by the 'dressedy,' pleasure-seeking, or silly partner of a diligent pastor." More than one? Very like. Not all the ministers' wives can be perfect, but it is hardly fair to dwell on the imperfections of a few. There come to the mind's eye so many pictures and memories of parsons' wives who raised large families, who patched, washed, darned, scrubbed, mended, cooked; kept the brood in order, educated it; sent boys and girls to college and stunted themselves to do it; kept their husbands well fed, contented; took an active part in all sorts of church, Sunday-school, charitable, educational, social work and play; snatched time to read, too; submitted meekly to be "bossed" by divers "influential" maids and matrons, and miscellaneous bores; and kept sweet, helpful, patient, sunny through life. Their works do follow them! The ministers' wives were, and ever shall be all right.—Everybody's Magazine.

THE INFIDEL'S SERMON TO A PREACHER.

Never shall I forget the remark of a learned friend who was at one time somewhat skeptical in his views. Said he to me: "Did I believe, as you do, that the masses of our race are perishing in sin, I could not rest. I would labor day and night. I would speak with all the pathos I could summon. I would warn and expostulate and entreat my fellow men to turn unto Christ and receive salvation at his hands. I am astonished at the manner in which the majority of you ministers tell your message. Why, you do not act as if you believe your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It puts a fire in my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of an infidel lawyer.—Peter Stryker.

READY FOR THE NEWER CRITICISM.

A newspaper man who recently returned from a Southern trip tells this story: "I happened to spend a Sunday in a little town way down South, and in the morning went to a colored church to listen to the sermon of a colored preacher who was a character in the community. He had for his text the escape of the Israelites from Egypt, and when I came in he spoke something like this:

"And the Lord froze the Red sea into a solid cake of ice and de Israelites crossed safely over to de 'oder side. Then the Gyptians followed them over the ice, but when they got into the middle de Lord sent down a heavy thaw, which melted the ice and precipitated the Gyptians into the water and they were all drowned."

"The congregation was still for about two minutes. Then a tall, thin colored man arose and said: 'Mister Preacher, I begs to disagree with that last statement of yours. According to the geography the Red sea is in the tropics, close to the equator, and the water there never freezes.'

The minister listened attentively, then in a loud, angry voice replied: 'I thought there would be one of those smart niggers in this here congregation to contradict me. But he is not so smart as he thinks he is. In the days when the Israelites ran away from Egypt, long, long ago, there was no such thing as jography or an equator neither.'

A pastor can undertake no task more important than the promotion of family religion among his people. Judging from our own observation, we should say that there is a wide-spread and surely a most lamentable decline in the practice of religion in the Christian household. Family worship is largely neglected; religious conversation—or, to put it less formally, familiar talk upon religious subjects—is a thing of the past; and we fear that the religious training of children very largely consists in getting them ready to go to Sunday-school. This neglect of home religion cannot but prove disastrous to the moral life of the nation, for a morality that is not rooted in religion is of little worth.—Ex.

The preaching of the Gospel is still the paramount thing. The preacher will never be superseded by the printer and the publisher. Type is cold. The tongue touched by the spirit of God is life and power. It is the living word that lays hold on men. Books have their place. But the preacher called of God holds the first place in the human instrumentalities employed by Him for the world's redemption. Beecher held that preaching was "the application of personal emotion and thought to living people; the power of one living man to lay himself on the heart and intelligence of another"—The Baptist Home Mission Number.

An Easy Way to Make Money.
I have made \$500.00 in 30 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for Dishwashers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., 3555 B. L. LaCade ave., St. Louis, Mo. MRS. W. E.

Consumption

is curable only by fresh air and the Bensonizer treatment. Many of the cures are made after the cases are given up by doctors. Results so wonderful that the daily papers praised the Bensonizer home treatment in full column articles. Isn't it worth a moment of your time to write for proof? It will convince you and drive away all doubt or prejudice. The cost is but a small sum per month. Our \$4-page book explains all—it is free. Write for it.
THE BENSONIZER COMPANY,
502 Granite Building. St. Louis, Mo.

SCALY ECZEMA ALL OVER BODY

Eruptions Appeared on Chest, and Face and Neck Were All Broken Out—Scales and Crusts Formed—Iowa Lady Has Great Faith in Cuticura Remedies for Skin Diseases.

ANOTHER WONDERFUL CURE BY CUTICURA

"I had an eruption appear on my chest and body and extend upward and downwards, so that my neck and face were all broken out; also my arms and the lower limbs as far as the knees. I at first thought it was prickly heat. But soon scales or crusts formed where the breaking out was. Instead of going to a physician, I purchased a complete treatment of the Cuticura Remedies, in which I had great faith, and all was satisfactory. A year or two later the eruption appeared again, only a little lower; but before it had time to spread I procured another supply of the Cuticura Remedies, and continued their use until the cure was complete. It is now five years since the last attack, and have not seen any signs of a return. I have taken about three bottles of the Cuticura Resolvent, and do not know how much of the Soap or Ointment, as I always keep them with me; probably one half dozen of each.

"I decided to give the Cuticura Remedies a trial after I had seen the results of their treatment of eczema on an infant belonging to one of our neighbors. The parent took the child to the nearest physician, but his treatment did no good. So they procured the Cuticura Remedies and cured her with them. When they began using Cuticura Remedies her face was terribly disfigured with sores, but she was entirely cured, for I saw the same child at the age of five years, and her mother told me the eczema had never broken out since. I have more faith in Cuticura Remedies for skin diseases than anything I know of. I am, respectfully yours, Emma E. Wilson, Ligon, Iowa, Oct. 1, 1905."

Complete External and Internal Treatment for Every Eruption, from Pimples to Scalds, from Itchiness to Age, consisting of Cuticura Soap, 25c, (120 doses), 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 50), may be had of all druggists. A single set often cures. Foster Drug & Chem. Corp., Sole Props., Boston, Mass. ⁸⁰ Mailed Free, "How to Care for Skin, Scalp, and Hair."

Established 40 Years.
OLD DOMINION NURSERIES.
We desire a reliable representative to sell our complete line of Virginia grown Nursery stock. Exclusive territory. Liberal terms. Write immediately for contract for your county. Previous experience not necessary. Out-fit free.
W. T. HOOD & CO., Richmond, Va.

South Carolina.

Beach Island, S. C.
Please find enclosed check for \$27.50 in payment for one gross of your valuable Chill and Fever Tonic. I have sold it on your guarantee and have not yet had a single complaint against its efficiency.
B. D. LAMAR,
Brighton, S. C.
Enclosed you will find draft to cover bill. Medicine sells and gives entire satisfaction.
THOS. R. RILEY & BRO.
Mars Bluff, S. C.
Please send me one case Johnson's Chill and Fever Tonic. It sells like hot cakes and I have never had a bottle to come back or fail to give satisfaction.
H. T. HARDY,
St. Stephen, S. C.
We beg to say that we have given your Chill and Fever Tonic a trial and are pleased with the result. Of course we are selling it on the guarantee.
W. L. WALLACE & SON,
3 Bottles sent for \$1.00, guaranteed. Write
THE JOHNSON'S CHILL and FEVER TONIC CO.,

KING'S EARLY GIANT COTTON

In order to quickly distribute some of the latest strains of this King Cotton seed, we will place a limited quantity on an exchange basis, or sell on next fall time.
Write, stating quantity desired, and we will make you special offer. Address
T. J. KING CO., Seedsmen, Richmond, Va.



THE ONLY EXCLUSIVE LACE HOUSE IN THE SOUTH.

Laces from 5c. to \$25.00 a yard.
Handkerchiefs 5c to \$10.00.
Sheer all Linen Handkerchiefs at 5c each.
Large and varied assortment Real English Laces from 40c to \$1.25.
Old English Laces, thread like your grandmother used, 40c to \$1.00.
Popular Real Val, 40c to \$3.50 per yard.
Real Smyrna, 10c to \$1.25 per yard.
Hand made Silk Maltese Laces, 40c to \$3.75 per yard.
Imitation Point De Paris Laces, 10c to 25c per yard.
Machine made Torchon, all Linen, 5c per yard.
Imitation Smyrna, 5c, 6c and 7c per yard.
Real Maltese, 40c to \$1.00 per yard.
Real Cluny, 40c to \$1.00 per yard.

Ladies desiring the most stylish and up-to-date selections will be perfectly safe in leaving selections to Mrs. Hunter, who gives personal attention to mail orders, and guarantees satisfaction to all her customers. Samples on application. OUT of town customers invited to make the Lace House headquarters when visiting Atlanta. Ladies can spend hours enjoyably and profitably examining the infinite variety in our large and up-to-date stock. Don't hesitate to write for anything you want in Laces, Embroideries and Handkerchiefs. As we devote ourselves entirely to this specialty in business, we can guarantee better value as well as larger variety for selection. We pay postage on orders exceeding \$5.00 in value. Address,

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H. Hunter & Co.,
17 Hunter St. Atlanta, Ga.

IMPORTANT POINTS!!!
In Chicken Raising all clearly explained in our New 1906 Catalogue
WHAT TO FEED HOW TO FEED
All About INCUBATORS AND BROODERS
The rearing of young chicks. How to make Hens lay. We carry a large stock of Poultry Supplies, Incubators and Brooders and will quote lowest prices. We own a breeder plant and breed S. C. White Leghorns and Barred Plymouth Rocks.
R. L. CANNON & COMPANY,
P. O. BOX 555 BRISTOL, TENN.

FREE TO YOU
this beautiful GOLD NECKLINE ring for selling six 25c boxes the OLIVER STOMACH WAFERS. They regulate, invigorate and cleanse liver, stomach, bowels. Send your name and address, and we will mail you postage paid, the Ring and Wafers, allowing 15 days before paying for them. Write today.
The OLIVER MEDICINE CO., Cincinnati, O.

POSTAL TYPEWRITER
The only real typewriter at a low price. An ideal assistant to ministers. It combines universal keyboard, strong manifold, mimeograph stencil cutting, visible writing and interchangeable type. Write for our booklet and instrument plan. Agents Wanted. Liberal inducements to clergymen to represent us locally.
Postal Typewriter Co. Dept. 605 and Factory, Newark, N. J.
New York City Salesroom: 128 Broadway.
\$25.00

MAGIC TAR SOAP.
FOR WASHING HAIR AND FACE
For Skin Diseases, Eczema and Piles it has no equal.
RETAILS FOR 5c.
Magic Soap Co., Ltd., New Orleans, La.

FARMERS' BONE

**PROVED THE BEST FERTILIZER
BY A RECORD OF TWENTY YEARS' SUCCESS**

You are banking on experience when you fertilize with Farmers' Bone. No other fertilizer is so well balanced in the plant food supplied from sowing time to harvest. Don't take a substitute. Farmers' Bone has no equal for any kind of crop. It is the leading fertilizer of the South.

Works Freely in Any Drill

It has been proven by over twenty-one years of successive use that Fish and Animal matter is superior to any known ammoniate for growing cotton. Farmers' Bone is the fertilizer

Made with Fish

ITS SALES GROW

1885-1890 TONS
1890-1895 TONS
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BECAUSE IT GROWS CROPS

F. S. Royster Guano Co.
Norfolk, Va. Tarboro, N. C.
Columbia, S. C. Macon, Ga.

TRADE MARK

F. S. R.



THE BEST COTTON PLANTER IN THE WORLD

SENT ON FREE TRIAL
NO MONEY IN
ADVANCE
REQUIRED



No matter what planter you have, nor how NEW it is, nor how MUCH it cost, it will PAY you to throw it aside and buy the COLE COTTON PLANTER. Plant your crop with it. If satisfied, pay for it; if not, return it.

The Cole Mfg. Co.

This Planter is made with Fertilizer Attachment if wanted.

CHARLOTTE, N. C.

Maxwell House Blend

never fails to give satisfaction. Suits everybody.

THE TRUE BEST COFFEE every time. Packed in Sealed Cans only.

CHEEK-NEAL COFFEE CO. NASHVILLE & HOUSTON.

THE STATE OF ALABAMA, City Court of Birmingham, Jefferson County, In Chancery
CHARLES SANFORD, Complainant.
OLLIE SANFORD, Defendant.

In the case it being made to appear to the Judge of this Court in term time by the affidavit of J. M. Russell, solicitor for complainant, that the defendant, Ollie Sanford is a non-resident of the State of Alabama, and further, that in the hearing of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Ollie Sanford, to answer, plead or demur to the Bill of Complaint in this cause by the 15th day of March, 1906, or after thirty days therefrom a decree Pro Confesso may be taken against her.

This 13th day of February, 1906.
CHAS. A. SENN,
Judge of the City Court of Birmingham.

30 Days Free Trial 2 Years Guarantee

SPLIT HICKORY SPECIAL

It is the finest. Best made in the world. Made to your order. Guaranteed direct from our factory to you. Try before you buy. Write and tell us what style vehicle you need. Free 100 Catalogue, 100 pages—now ready.

The Ohio Carriage Mfg. Co.
E. O. Phelps, Pres.
Station 125
Cleveland, Ohio.

\$50.



BEAUTIFUL Floral Decorated Tea Set or Toilet Set, FREE

For every \$10.00 of our imported Japan Tea, or 10 cans of our Florida Spring Powder, or for supplying two Agents. WE PAY THE FREIGHT.

QUICK SALES as we give FREE to each of our customers a Colonial Pattern Fruit Set of seven pieces, or a Handsome Pitcher and Six Glasses, or their choice of the large number of fine presents shown in our catalogue. We trust you with the Tea, Baking Powder and Dish. Send today for our Illustrated Catalogue, showing the Tea Sets, Dinner Sets, Toilet Sets, Furniture, Sewing Machines, etc., we give away FREE. We Pay Liberal Cash Commission.

Consumers Supply Co., Dep't B, St. Louis, Mo.

BRO. GAVIN RESIGNS AT BESSEMER.

Dear Bro. Barnett:—Please give me space to make the following announcement:—First, after prayerfully considering the matter from both sides, I have decided to insist that the Bessemer church accept my resignation, which they, out of the goodness of their hearts, so unanimously refused to accept when offered them the first of the year. I have written them to this effect, and am sure they will act accordingly.

Second, if I continue to improve in the future as I have in the past I shall be ready for work again at no distant day. But I have made up my mind not to seek a pastorate until late in the fall. I am going to do evangelistic work during the spring, summer and early fall. This will eliminate all the disadvantages incident to confinement in my study, and at the same time give me advantages in the way of out-door life and constant change, which I cannot hope to secure in the regular pastorate. My physicians think this a most excellent plan; and, I must confess, it is one very much to my liking. If there is one kind of ministerial work I like best of all to do, it is the holding of meetings. In this line of work I am no novice. At the same time, I believe the brethren with whom I have labored in this capacity will testify that I am not an extremist or a crank. I had vastly more calls to hold meetings last year than I could accept, being pastor of one of the heaviest works in the state. I hope the brethren will command me freely this season. And I trust no one will think that I am taking this course in order to shirk the responsibility of a pastorate. On the contrary, I love the pastorate, and expect to return to it later, if God so wills. As I have already indicated, I go this way now, because it is the best way under the circumstances. My general health is excellent. Haven't felt better in ten years than I do today. And yet I still "halt on my thigh" somewhat. But as I do not preach with my thigh, I hope the brethren will not hesitate to call on me because I may limp just a little, and have to use a good stout walking-cane to help out the walking part of my theology. For the present my address will remain Yantley, Alabama. And I shall be glad to hear from any of the brethren with reference to dates for meeting, etc., any time after this letter goes into print. Haven't decided on permanent headquarters yet, but will do so right soon.

Yours to Command,

R. S. GAVIN.

(Here is an opportunity for the churches to secure a gifted, consecrated man, who yearns to be at work for the Lord. We hope his time will be fully occupied.)

The special offer by which you get an Alabama Baptist pocket book by paying your subscription to 1907, closes on March 1st.

Did you get an Alabama Baptist pocket book? If not, why not? They are worth having and easy to get. If you want a good one, better send right away. The demand for them is great.

Dr. J. C. Solomon, of Atlanta, has been chosen as the superintendent of the Anti-Saloon League of Georgia. This is a wise selection of an eminently well fitted man. He has been a successful pastor and evangelist, and is qualified to a great degree to lead the conservative and sane efforts to further the work of the league. He is broadly known over the State and will receive hearty co-operation in his endeavors.

Ferry's Seeds are best because 10 successful years have been spent in their development—half a century of expert care in making them superior to all others.

We are specialists in growing flower and vegetable seeds.

1906 Seed Annual free.

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Detroit, Mich.

FERRY'S SEEDS

GREIDER'S FINE CATALOG

of Prize-Winning Poultry for 1906. This book is printed in several beautiful colors and is larger than ever. Contains a Fine Chromo of Hilsite Iowa. It illustrates and describes in varieties of poultry, ducks, geese, pigeons, etc. It shows best equipped poultry yards and houses—how to build houses; cure for diseases; Best Lice Destroyer; how to make best lay; poultry supplies and all kinds of information indispensable to poultrykeepers. Prices of eggs and stock within reach of all. Send 10 cts. for this noted book.

S. H. GREIDER, Kansas, Pa.

LEADER STEEL FURNACE

\$49 Direct from factory to your house. Brick fire box. Steel body. Galvanized casing. Dust and gas proof. Roasting grates. This No. 10 furnace heats a house, store, school or small church. Sent freight paid east of Omaha for \$60. Set it yourself from our free plans. Free catalog. Heat Warming & Ventilating Co., 730 Tacoma Building, Chicago.

Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

Dropsy CURED Gives Quick Relief.

Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be finer.

Write Dr. H. H. Green's Sons, Specialists, Box 6, Atlanta, Ga.

PILES

Specific Pile cure (internal treatment) Guaranteed to cure any case of Piles or money refunded.

PRICE \$1.00.

Write for Circular A.

SPECIFIC PHARMICAL CO.,
Atlanta, Ga.

Dewberry School Agency.

This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham.

Washington's Birthday Favors

For those who wish Favors, Prizes or Souvenirs for Washington's birthday, we have a wide selection of appropriate and inexpensive trinkets in gold jewelry, such as signet rings, simple brooches, odd and dainty pins as well as pretty little usefuls in sterling silver and crystal for table and toilet use, etc.

A first-rate choice collection of THINGS for a dollar or two that are are well worth giving, wearing or using.

C. S. Ruth
15 Dexter Ave. Montgomery, Ala.

VALUABLE MEDICAL BOOK Sent Free
 Dr. J. Newton Hathaway, the South's Most Expert Specialist, has issued a Number of Books on Different Diseases, Each Separate; Which He Will Send Free to Every Sufferer. Write for one or more at once.

Dr. J. Newton Hathaway, of Atlanta, Ga., who is recognized throughout the South as the most expert specialist, in his line of treatment—chronic diseases—has issued a number of very interesting and valuable books on the different diseases he treats, each separate, which he will send to every afflicted person writing him and without one cent of charge. Write for one or more, giving the title.

- "Diseases of the Urinary Tract."
 - "Malline vs. Vigor, Health."
 - "Varicocele."
 - "Stricture."
 - "Health."
 - "Specific Blood Poison."
 - "Diseases of the Throat and Lungs."
 - "Women's Diseases."
 - "Catarrh."
 - "Skin, Rectal, Rheumatism."
 - "Gleet."
 - "Nervous Exhaustion" (lost vitality).
- The last named book should be in the hands of every person, whether sick or well. It is very interesting and in language every person can readily understand. It is the most complete published in recent years.

These books are sent entirely free, but if you wish one you had better send for it at once. Only a limited number printed.

If you wish competent medical advice on any disease, Dr. Hathaway will take pleasure in advising you—advice based on 25 years' experience—and without charge. Have no hesitancy whatever in writing him. Everything strictly confidential. Address Dr. Hathaway & Co., 90 Inman Bldg., Atlanta, Ga.

MRS. WINSLOW'S SOOTHING SYRUP
 has been used by Millions of Mothers for their children while Teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.



The Power of A Business Education.
 To the industrious young man we would say—train yourself along practical Business lines. Equip yourself with a modern Commercial Education. It means the opening of every avenue of success to you.
 During the past 15 years this college has educated more than 12,000 young people for the commercial field. Let us send you our catalogue
MASSEY BUSINESS COLLEGES.
 BIRMINGHAM, ALA. HOUSTON, TEX.
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A 10 Cent Package of Dr. Lord's HEADACHE POWDERS
 will cure one head 4 times or 4 heads one time. Money back if they fail.
 Price 10 and 25c at all druggists or by mail on receipt of price.
COLLIER DRUG CO., Birmingham, Alabama.

Excelsior Steam Laundry
 Geo. A. Blinn & Son, Proprietors
 THE OLD RELIABLE FIRM
 Our Patrons are our best Advertisers
 O - - - a Customer
 Always a Customer
 GIVE US A TRIAL
 1807 2d Ave., - - - - Birmingham, Ala.

Bible Evangelistic Conference.
 Let us announce through the Alabama Baptist that there will be, God willing, a great Bible Evangelistic Conference held at Blue Mountain, Mississippi, July 31st. to August 9th. At the same time the Mississippi B. Y. P. U. encampment will meet at Blue Mountain and men of national reputation will lecture to them.
 For the Bible Evangelistic Conference some of our strongest men will be secured. Already Brethren B. H. Carroll, of Texas, and T. T. Eaton, of Kentucky, and Evangelist J. H. Dew, of Missouri, have agreed to aid in the conference.

As soon as it can be arranged, a complete list of the lectures of the conference will be given to the public, and later a complete program of subjects, etc.
 We are trying to arrange very low rates on all southern and western railroads.

The conference will be somewhat after the order of the great Bible Conference at Northfield, Mass., and Winona Lake, Ind., except that the Blue Mountain conference will be held strictly to Bible evangelistic work. We hope to make it especially helpful, first, to B. Y. P. U. and other workers in making them more effective in soul winning.

Second, to Sunday school teachers, in making them more effective in leading their classes to Christ, and

Third, to pastors, pastor-evangelists, and evangelists in the better preparing them for this great work of leading the lost to Christ.

Northfield and Winona Lake are too far away, and besides, they are not held to strictly Bible evangelistic work. There is pressing need for a great Bible conference for the South, and Blue Mountain with its cool summer climate and quiet, pleasant surroundings is a suitable place for it.

Let churches and pastors begin to arrange their summer work so that many can come and attend this great Bible conference.

If some cannot attend the entire ten days, let them arrange to attend five days, as the program will be so arranged that each five days will be complete in itself.

As soon as we can arrange it, the entire program will be published.

Let the brethren earnestly pray that our Father in Heaven will greatly and widely use this conference to arousing the people to the great evangelistic work to be done, and to wisely and scripturally accomplishing it.

T. T. Martin, B. G. Lowrey, Committee.

BUILDING BLOCKS.
 When Bobby has the building blocks,
 A battery he rears,
 And then such thundering cannon shocks
 And firing as one hears!
 The dollies shiver in their socks
 When Bobby has the building blocks.
 When Barbara has the blocks, we know

A bake shop we shall see,
 With bun and biscuit, row on row;
 The dollies all must be
 In aprons clad and kitchen frocks
 When Barbara has the building blocks.

When Benny has the blocks, be sure
 He'll play at engineer,
 With railroad trains in miniature;
 The dollies all appear
 As tourists now, with bag and box,
 When Benny has the building blocks.
 When Baby Betty has the blocks
 A bed we always spy,
 Away with cannons, cups, and crocks,
 And cho-choo cars "By-by."
 Her darlings all to sleep she rocks
 When Baby Betty has the blocks
 —Rose Mills Powers, in the Pilgrim.

Wurlitzer U. S. Lettered FINGERBOARD
 10c Post-paid
 With it, any one can learn to play guitar, mandolin, or violin quickly, without a teacher. Instantly attached. Special offer—Fingerboard and instruction "Howards" Self-Instructor, regular price, 50c, postpaid for 10c. State kind of instrument. Big, handsome, musical text-book, with precise instructions on every known instrument FREE if you state article wanted. Write today. The Rudolph Wurlitzer Co. 27 E. 4th St. Cincinnati, O.

Tennessee Valley Fertilizer Company

Florence, Alabama



With the high price of farm products and scarcity of labor every farmer must make the most possible out of every acre they cultivate. This can be most successfully done by using fertilizers manufactured by :

Tennessee Valley Fertilizer Company FLORENCE, ALA.

Early Cabbage Plants Guaranteed to Satisfy Purchaser



STARTED GROWING CABBAGE PLANTS IN 1888

EARLY JERSEY WAKEFIELD The Earliest Cabbage Grown	CHARLESTON LARGE TYPE WAKEFIELD Second Earliest	SUCCESSION Head Variety	AUGUSTA TRUCKER A little later than Succession	SHORT STEMMED FLAT DUTCH Largest and Latest Cabbage
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PRICE: Jaisets of 1 to 4 m. at \$1.50 per m., 5 to 8 m. at \$1.25 per m., 10 m. and over, at \$1.00 per m.

F. O. S. YOUNG'S ISLAND, S. C. My Special Express Rate on Plants is Very Low.

I guarantee plants to give purchaser satisfaction, or will refund the purchase price to any customer who is dissatisfied at end of season. These plants are grown in the open field, on Seacoast of South Carolina, in a climate that is just suited to growing the hardest plants that can be grown in the United States. These plants can be set in the interior of the Southern States during the months of January, February, and March. They will stand severe cold without being injured, and will mature a head of Cabbage two to three weeks sooner than if you grew your own plants in hot beds and cold frames.

My Largest Customers are the Market Gardeners near the interior towns and cities of the South. Their profit depends upon them having Early Cabbage; for that reason they purchase my plants for their crops.

I also grow a full line of other plants and Fruit Trees, such as Strawberry, Sweet Potato, Tomato, Egg Plant and Pepper Plants; Apple, Peach, Pear, Plum, Cherry, and Apricot Trees, Fig Bushes, and Grape Vines.

Special terms to persons who make up club **WM. C. GERATY, BOX 50** orders. Write for illustrated catalogue.

BLOUNT TRUE BLUE MIDDLE BREAKER
 THE GREAT LABOR SAVER
 LIGHT ENOUGH for ONE MULE
 STRONG ENOUGH for TWO
 FOR COTTON AND CORN ONE MAN DOES THE WORK OF TWO. Can be used from hocking the land to laying by the crop.
 Write at once for illustrated booklet and testimonials. TEXT ARE FREE
 Manufactured by **HENRY F. BLOUNT, EVANSVILLE, INDIANA.**

We Ship 30 Days Trial
 We Don't Ask for Any Money with Order
19 22 44
OUT THIS AD OUT
 HARVIN SMITH CO. CHICAGO, ILL.

\$720 IN 15 MINUTES.

What I saw at Park Avenue Baptist church. Brother Montague was at his best. The people—one of the noblest of God's hosts—heard and answered, when asked to give to the endowment of Howard within 15 minutes it was announced that \$720 had been given.

What! do I mean to say that this new church struggling under debt, has just completed one of the nicest church houses in Birmingham, and a splendid pastorium and giving liberally to all our objects, gave Brother Montague \$720 for the endowment of Howard College, in 15 minutes? When asked to give? Yes, truly so. But you ask how was this done. Listen pastors. W. J. Ray is their leader. Leader, hear it. Does that mean anything? Did it mean anything for Israel to be led by Moses. Did Israel gain any victory by Gideon's leadership? What was Joshua to Israel going on before them when the walls of Jericho fell?

Ray stood before his people and in their hearing said: "I want Howard College endowed. Put me down \$100. I want my people to help. Who will give? Would to God our strong churches could have witnessed the perfect and ready response. The secretary could not write fast enough to take their names. When the grown people—mothers, daughters, fathers and sons, had given the children without being asked, cried out, "We want to give." Once when children joined in praising Jesus, the people cried out "Stop the mouths of the children." "No!" demanded the mighty Christ, if these hold their peace, the rocks would cry it." The voice of childhood today raised higher the flag of victory. The children made their notes, some for as much as \$15. Said they, "We will pay our notes. We will save our nickels and put them in a box, that we will call Howard College Endowment, that we may be ready to meet our notes."

But one of their number had already given one hundred dollars. Still, after all had given, they were not satisfied. They said to the champion of the endowment fund, the leader of the Howard, the Joshua, the David, the Montague of God's mighty hosts, for Christian education of Alabama, "Our members are not all here to-day, we will make our gift \$1,000." Before the day closed the \$720 had grown to about \$800. Other children came in and asked that they might give too.

But who can hear such words from such a man as A. P. Montague president of Howard College with such burning eloquence and not raise the hand to full length and unlock the door of knowledge to the coming sons of Alabama. Words of truth came from him in sparks of fire that fell on good stuff to make the blaze.

The people almost shouted when the good and great speaker said, "This endowment is the foundation on which will rise an endowment that will open the door of free education to the Baptist sons of our state, who are not able otherwise to obtain an education. When we are dead the poor boys will call us blessed as they receive through our endowment that culture that otherwise would have been out of their reach."

If some of our strong churches would do according to their ability, as Park Avenue church did today, would have in the next forty days, one hundred thousand dollars for the endowment of Howard College.

East Lake, Ala. G. E. MIZE.
Feb. 19, 1906.

P. S.—102 have united with the church since Ray took charge eight months ago.

FITS. St. Vitus Dance and all Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer, used successfully for more than 25 years. Free \$2.00 trial and treatise. Dr. R. H. Kline, L'd., No 221 Arch St., Philadelphia, Pa.

HANDSOME \$10.00 DINNER SET

COSTS ONE HOUR OF YOUR TIME. NO GOODS TO SELL.



**We have a plan
No goods to sell.
If you mean business,**

by which every reader of the Alabama Baptist can get this beautiful fifty piece dinner set WITHOUT MONEY.

The work is so simple, so easy, and so pleasant that a child can do it; and, as a rule, it should require no more than an hour.

inclose a two-cent stamp for postage and we will tell you about it. Several thousand families are already using our dinner sets. They are the latest artistic design, beautifully decorated in several colors, gold-lined, full tableware size, and worth \$10.

OUR CUSTOMERS WRITE THIS WAY.

I received my dinner set all O. K. and I am very much pleased with it. I thank you and wish you much success.

Mrs. J. D. JENNINGS, Lebanon, Tenn.

I received my dinner set the twentieth, and am just delighted with it.—Mrs. T. S. EWING, Route 7, Lewisburg, Tenn.

I am well pleased with my dishes. Don't see how you can furnish them as you do.

Mrs. A. L. BINGHAM, Route 1, Kendrick, Miss.

Consumer's Manufacturing and Supply Co.

519 Cedar Street, South, NASHVILLE, TENN.

REFERENCES.—Religious Press Advertising Syndicate and the Merchants' National Bank, this city.

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Antiseptic Remedy
For Family and Farm

SLOAN'S LINIMENT

KILLS PAIN.
Dr. EARL S. SLOAN,
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CABBAGE PLANTS, CELERY PLANTS,



and all kinds of garden plants. Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seed of the most reliable seedsmen. We use the same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery ready last of Dec. Lettuce, Onion and Beet plants, same time or earlier. Cabbage ready now. Reduced express rates promised, which, when effective, will give us 60 per cent. less than merchandise rates. Prices: Small lots \$1.50 per thousand, large lots, \$1.00 to \$1.25 per thousand, F. O. B., Meggetta, S. C.

Arlington Whiteside Cucumber Seed, 50 cents per pound, F. O. B., Meggetta, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give at any time.

Yours respectfully,
N. H. BLITCH CO., Meggetta, S. C.

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Excursion Rates Via Central of Georgia Railway.

To New Orleans, La., Mobile, Ala., and Pensacola, Fla., Mardi Gras celebrations, Feb. 22d to 27th, 1906. One fare plus 25 cents for the round trip. Tickets on sale Feb. 21st to 26th, inclusive, limited to leave destination not later than March 3, 1906, unless ticket is deposited with special agent and fee of 50c paid at time of deposit, in which case an extension to March 17, 1906, can be obtained. Stop-overs permitted at certain points. For further ticket agent.

Excursion Rates Via Central of Georgia Railway.

To Louisville, Ky., and return, account Department of Superintendence National Educational Association, Feb. 27, March 1, 1906. One fare plus 25c round trip. Tickets on sale Feb. 24, 25 and 26, final limit March 4, 1906.

For further information apply to your nearest ticket agent.