

# ALABAMA BAPTIST.

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## NOTES AND COMMENTS.

Rev. J. L. Hand now gets his mail at Deatsville, R. F. D. No. 2.

Rev. T. E. Pinegar has moved from Carbon Hill to Sterling, Ala.

On account of bad health Rev. H. B. Folk has resigned at Shellyville, Tenn.

Dr. Chas. A. Stakely called by on his way from St. Louis to Montgomery. He greatly enjoyed the fair.

Rev. Fred D. Hale of Wilmington, is in a protracted meeting with Rev. H. W. Battle at Greensboro, N. C.

It is said that the wife of Oyama, commander-in-chief of the Japanese army, is a graduate of Vassar College.

The Eutaw Place Church gave a farewell service to Dr. and Mrs. R. H. Graves on the evening of September 14.

The Baptist Observer prints a good picture of Rev. H. N. Quisenberry, pastor of the College Avenue Baptist Church, Indianapolis.

Dr. A. U. Boone, pastor of the First Baptist Church, Memphis, Tenn., has resigned. Dr. Boone is a scholarly and consecrated preacher.

Rev. J. M. Roddy, formerly editor of the Baptist Banner, West Va., has accepted a call to the First Baptist Church, Ashland, Ky.

Rev. T. T. Martin has closed a meeting with the church at Magnolia, Miss., resulting in thirty-four accessions, twenty-eight by baptism.

Rev. John T. Christian, D. D., pastor of the Second Baptist Church, Little Rock, Ark., is at home again, having spent his vacation in England.

Miss Orie L. Hatcher, the talented and accomplished daughter of Dr. William E. Hatcher, has accepted the chair of English in Bryn Mawr College.

It was the Howard College Club and the Ladies' Aid Society of Ruhama Baptist Church which gave a reception to the students during the opening week.

Rev. R. T. Bryan, who pleased and enlightened many congregations in Mississippi, is now on the Pacific Ocean returning to his work in Shanghai, China.

Dr. A. C. Dixon, of Boston, remains with Ruggles St. Church, declining the overtures of Moody Institute, Chicago, to take charge of its extension work.—The Standard.

B. Y. P. U. program for Oct. 9th at Albertville. Leader, Mr. Dayton Espy; hymn; scripture reading; prayer; hymn; The Fact of Sin—short paper by Mr. Homer Adamson; recitation by Miss Maud Scarbrough; hymn; The Reality of Sin—paper by Mr. Walter Sexton; The Danger in Sin—paper Miss Della Hubbard; hymn; The Seat of Sin in Self-will—by Miss Drake; All Have Sinned—by Mr. Fletcher Hearn; closing hymn.



REV. B. P. ROACH AND WIFE.  
Recently Married, who go as Missionaries to China.

## NOTES AND COMMENTS.

The Watchman says that a century ago there were in South Carolina 20,000 Episcopalians and 2,000 Baptists while now there are in that State 102,000 Baptists and only 6,000 Episcopalians.

Athens, Ga., the home of Henry W. Grady of immortal renown, has a strong Baptist Church. Secretary Willingham spoke there about foreign missions and the church gave in cash and pledges about \$1,500.—Word and Way.

Rev. H. H. Shell of Mobile, Ala., has been called to the care of the First Church, Lake Charles, La., to succeed Rev. M. E. Weaver. He will no doubt accept.—Baptist and Reflector. If he does Alabama will lose a strong preacher.

Rev. J. W. Vesey sent us a copy of the minutes of the Lauderdale County Baptist Association held with Liberty Baptist Church at Threet on August 12, 13 and 14. We congratulate Bro. R. E. Paulk, the clerk, on getting out the minutes so soon.

An article on "Working One's Way Through College," which is contributed to The Youth's Companion for October 6th, by Arthur Stanwood Pier, will be read with interest by thousands of youths whose means are more limited than their ambition.

The father of one of the "striking seniors" of the A. and M. College last week wired the President: "Do not send my boy home; use a hickory." We warrant that that boy reduced himself to fit his breeches in about two minutes!—Biblical Recorder.

The British expedition to Tibet has accomplished its purpose, and a treaty has been signed by the Tibetan officials and Colonel Younghusband. The Dalai Lama, however, has fled and is on his way to Mongolia. The exact terms of the treaty are not known.

## NOTES AND COMMENTS.

Rev. A. E. Brown writes: Percy P. and Moline (my eldest son and daughter) are off to the S. C. C. T., the former to teach languages and the latter to take a course of study. They will want to keep up with Alabama affairs, hence I send them the paper.

Montgomery: We received two for baptism at last night's service and had many requests for prayer. Our meeting begins October 9. The pastor will do the preaching. Clayton Street Church is taking on new life and catching step with the regulars.—J. W. O'Hara, Pastor.

Rev. and Mrs. N. O. Underwood announce the marriage of their daughter Cora Huey to Mr. Neatward Carney Ellis, on Wednesday afternoon, Oct. the twelfth, nineteen hundred and four, at five o'clock, at their residence, Midway, Alabama. No cards will be sent out. Friends are all invited.

What is known as simultaneous chess is a very popular recreation of the masters. In this as in blindfold chess, one man plays many games, but with all the boards in sight. O. S. Bernstein, of Berlin, recently engaged seventy-five boards at one and the same time. Pillsbury has engaged as high as fifty.

Robert Emmet Harvey, son of Dr. W. P. Harvey, who is on the staff of a daily newspaper in Denver, Colorado, has suffered injury from inhaling fumes from the acid fire extinguisher while he was aiding in fighting a fire in Denver. He was taken to a hospital where pneumonia set up. He is now out of danger. It is announced that Mr. Harvey and Miss June Dudley, Georgetown, are to be married October 12. Miss Dudley is a charming young lady, the daughter of ex-President and Mrs. Dudley of Georgetown College.—Argus.

## NOTES AND COMMENTS.

Rev. B. H. Crumpton, D. D., of Bellville occupied the Baptist pulpit last Sunday morning and night. Large congregations greeted the former pastor of the church and he delivered two strong sermons. The singing under the direction of Prof. Black, was pronounced grand by everyone so fortunate as to hear it.—Brewton News.

Wealthy people are traveling with Ooom Paul Kruger through a desert. Food was in demand. One said to Kruger: "You believe in miracles. Why can't you arrange for Heaven to send victuals by the crows, as food was sent to Elijah?" Kruger replied: "Elijah was a prophet with a mission; you are a fool with an appetite."

Anniston: You made me say the First Baptist Church here had more money than it needed when the facts in the case are, we owe a little more than \$2,000 now, and we do not know which way to look for the money. We owe \$2,000 and have nothing with which to pay. Brethren, please help us put this church on its feet again.—A. G. Spinks.

Dr. A. C. Dixon recently delivered an address to a large audience at Tremont Temple, Boston, on "What the World Owes Baptists." A correspondent of the Watchman says: "Dr. Dixon was at his best, and showed his skill in presenting a strong case for the Baptists, and yet in such a kindly spirit as to preserve a pleasant feeling in his audience."

At the Orphanage: Good health continues to be a blessing among our different families and our regular work goes on smoothly. September receipts are thirty per cent. below those of the same month last year. This is something of a surprise as the offerings of associations have been larger than last fall, but there have been fewer of them. Remember a hundred children look to you for help.—John W. Stewart.

Sir Marcus Samuel, Jewish, ex-Lord Mayor of London, has just received through the Japanese minister, Viscount Havashi, the order of the Knight-Commandership of the Rising Sun, conferred upon him by the Mikado. For twenty-five years the firm of which Sir Marcus Samuel is the head had been intimately associated with Japan and had close relations with the Japanese government. The firm issued the first Japanese gold loan in Europe.

The next annual meeting of Cullman Baptist Association will be held with Goodhope Church, six miles northwest of Hanceville and five miles southwest of Cullman, Oct. 18-20, 1904. We invite the representatives of all our Baptist enterprises to meet with us. Those coming from the south will get off of the train at Hanceville and those coming from the north will get off at Cullman.—J. E. Croel, Clerk of Cullman Baptist Association, Bangor, Ala.

## Our Sermon.



REV. J. WINDSOR.

Theme: The Christian's true yoke-fellow. Text, Matthew 11:29-30. "Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

This yoke like the cross can be borne more easily than one can go without it. Christ had seen the heavy yoke of sin which was being borne by those people and wanted to give them freedom and rest from their bondage. He wanted to reveal the Father to them.

His yoke is one of liberty, yet you may say let me be free. There is no freedom but that which Jesus gives. He gives truth and this makes us free indeed. This yoke is like the snuck on the growing ear of corn which shields the corn from the burning sun and other things which would prevent its growth. Again it is like the banks which holds the river in the channel and gives the water power to carry the mighty ships of commerce on its bosom.

The young are in need of this yoke to strain them from wrong-doing and thus conduct them to freedom and power. Notice that Christ said "take my yoke upon you." If it is His yoke, we would do no violence to the word to imagine Jesus being with us, and thus we can begin to learn of Him. Who knows the husband better than the wife? They are yoked together by marriage and this is not a yoke of bondage to the wife, but a great privilege to be joined to one whose strength is pledged for her protection, and whose love is to increase to the end of life.

It gives one strength to stand by a strong man and hear him tell of his adventures in this life. It helps to nerve us for the great labor of the school room to have some master of learning tell of his struggles to educate, and thus have many young people been led on to victory when otherwise they would have fallen by the wayside of learning.

The presence of the strong helps to inspire the weak. Many Christian workers would have fallen by the way, but for the One to which they are join-

ed by the strong chord of faith. The Master said "I am with you always." Therefore, when the yoke seems heavy to bear we look up by faith and learn of Jesus, and find strength and help in any time of need. When we have thus learned of Him the yoke becomes easy. How was it with Judson when a stranger in a foreign land and without any support from his home church which he had forsaken to join the Baptist? It appears that he was so well acquainted with Jesus that the yoke was easy. The reason we don't endeavor to do more for religion is we are not well acquainted with Jesus. We have done wrong and a guilty conscience makes cowards of us. If the 150,000 Baptists in Alabama were close to Jesus and learning of Him it would be easy to close every saloon in the State in one year, but the dram-drinking church has but little to say against the great monster of strong drink. It may seem difficult to accomplish things for Christ in this wicked world, yet it is easier than to let things go as the evil one would have them go.

In conclusion we want to appeal to the unregenerate—to whom the text is really intended: You are under the heavy yoke of sin, and the devil would have you believe you are the only free people on earth, but the Bible says it shall be hard with the wicked for the reward of their hands shall be given them.

### WHY OUR ASSOCIATIONS SHOULD BE ORGANIZED BY COUNTIES.

The above is a caption of an article by Bro. P. G. Maness, which appeared in the Alabama Baptist of the 7th instant. Brother Maness says he was requested by the Chilton County Association to prepare a special article on the above subject, which article "was to be published in the Alabama Baptist and the Chilton County paper." He says further that he considers this matter of prime importance and that "it should receive no little consideration." He then gives his reasons why our Associations should be organized by counties. I wish, in this article, to say a few things by way of comment on these reasons.

The first reason given is, "It locates the work." He says there are 81 Associations in Alabama and only 14 of these can be located on a map by counties. I have not seen the minutes of these 81 Associations, but of all the minutes of Associations in Alabama that I have seen, I have never found one that did not give the names of the counties in which the churches were located. And hereby, anyone who examines a minute can tell whether the county in which the churches of an Association are, are in North Alabama or South Alabama. Perhaps it would be better for the clerks in making up their minutes, to have printed a kind of directory stating the exact location of each church, postoffice, date of its organization, etc. This would give all the information necessary to be known upon these subjects, and accomplish what our brother desires so far as location is concerned, without changing Associational lines.

The second argument of our brother is, that "It decreases the number of Associations." If this is desirable, there is another way of doing it which is suggested by our brother himself in his article, and which meets my hearty approbation. He says "two or more counties might be combined into one, and by so doing we might bring the number down to 50 Associations in the State." A number of the 81 Associations mentioned by Brother Maness are weak bodies and are doing comparatively little work for the Master. They are not able to cultivate their own territory; whereas, if they would combine with one or more Associations, though occupying different counties, one Association could be formed which could do more effective work. On this point I quote Brother Maness again: "In speaking of this combining two or more counties it will greatly strengthen the weak Association, greater inspiration will come from greater numbers, the collections will be larger, the enthusiasm will be greater." I think the brother is correct. We need fewer Associations than we have now. The way to have them is not to have Associations organized on county lines, but according to the location of the churches and the Baptist population, regardless of county lines. It may be objected, that if we have Associations formed of 50 or more churches, no one can entertain the messengers at its annual meetings. I think this is not probable, but if it is thought that entertainment of so many messengers would be burdensome to any church, the number of messengers can be limited to two from each church. This would be better than to have a little struggling body scarcely able to keep itself alive. There are some counties in Alabama where Baptists and Baptist churches are numerous. It would be well to organize county Associations in such counties, but there are other counties where our numbers are small and our churches few and weak. Good policy and wisdom would suggest that in such counties we should form as strong Associations as possible without reference to county lines.

While on this point I have this suggestion to make. Let these Associations be divided into three or four districts, and appoint in each district at least one fifth Sunday meeting during the year. At these meetings, which will be composed of messengers sent by the churches, let the time be devoted to preaching and the discussion of subjects bearing upon the work of the churches. These meetings would be very helpful when properly conducted and would serve to bring about harmonious action upon the part of the churches. These meetings could be held with the weaker churches, that might not be able to entertain the Association.

Our brother's third argument is, "It centralizes work." So far as machinery is concerned, our work is centralized already. I suppose that every Missionary Baptist Association, that is doing any work worth mentioning, has an Executive Board, or committee to whom is committed the local mission work of the Association. This

Board is generally located in some town where there is a Baptist church and members capable of attending to the duties placed upon them, or in some country locality where there is such a church. It is not necessary to have the Association bounded by county lines to have such a central body, and minutes of Associations generally contain the names of the members of this Board and where it is located. Every Association in co-operation with the State Convention and the Southern Baptist Convention through its minutes which are sent to the Secretaries and Boards of these bodies, makes known the location of this central body. What more centralization do we need than this? As to a paid corresponding secretary for each Association, I think this is one of the ideals of our brother that will never be realized, and I do not see any good reason why it should. The clerk of the Association can do all the necessary work to be done, so far as preparing the minutes, keeping statistics and giving necessary notices. He gets a small salary for this in many of our Associations. The treasurer keeps and disburses money without charge. Some Associations have missionary or evangelistic work done within their territory and pay ministers to do it.

The third proposition of our brother is, "It harmonizes the work." The idea, as I gather it from what our brother says upon this point, is about this: We have a great Southern Baptist Convention which has three great Boards. Each State Convention revolves around the big Convention, and is subject to it. So we must have the churches in each county form an Association that revolves around the State Convention. Thus we have harmony in our work. I do not think that we specially need that kind of harmony to accomplish the most good. The Associations, as they are now organized, are to a great extent moving in harmony with the larger Baptist bodies. It is true there are some Baptist Associations in the State that do not cooperate with our Baptist State Convention, and never have. Some of them take very little interest in our missionary and educational work. But this is not because they are scattered over several counties, but for other reasons, and the most potent one is that they are not missionary Baptists, though they bear the name. They are really anti-missionary, anti-nomian or "foot-washing" Baptists. The fact that an Association is composed of churches located in two or more counties, does not interfere with its cooperating with the great work of the denomination, as represented by its Boards. But I must close this already too lengthy article. I can only say to our brother's "ideals," that I would be glad indeed to see them realized, but I do not think that the realization of his fourth ideal will bring about the realization of his first, second, or third. What we need among our churches is more active, energetic work among our ministers. More zeal and heart to heart preaching. More consecration and less rivalry and ambition to fill the best pulpits, and become leaders. The

multiplication of Associations in our State has arisen, not so much from necessity, as from the ambitious spirit upon the part of some ministers to become leaders. This spirit manifested itself in the early days of Christianity, and resulted in great harm to the cause of Christ. The church of Rome today owes its existence to the ambition of some of the early Bishops of the Church of Christ at Rome to be the dictators to other churches as to faith and practice, and to centralize everything at Rome. It is well to have our work properly organized, so that it can be effective, but we must take care that we do not let the organizations become the masters instead of the servants of the churches.

Josephus Shackelford.

Trinity, Ala.

### RELIGIOUS GRAFT.

By John D. Jordan, D.D.

So much has been said, written and printed of late about "Political Graft" that it set my mind running on the subject of Religious Graft. The subject has opened up wider and become more fruitful than anticipated, so I have decided to offer a few meditations to The Union for its great army of readers.

"Graft" is here used in the figurative sense, and means to incorporate in such a thing something that was not originally intended, or that does not, from the nature of the case, belong to it. The idea comes from grafting in husbandry, where the branch of one tree is grafted to the stalk of another. The fruit always takes the nature of the graft and not of the stalk.

Few things, if any, have been so badly grafted as religion. It was one of the chief complaints of our Lord against the Hebrews of his day. They had grafted "the traditions of the fathers" into the written law until the traditions of men had, in a large measure, taken the place of the law of God.

While Christianity is the natural outgrowth, or filling full, of the law, Christianity among Gentiles is a graft. In his mercy God has admitted us on an equal footing with the Jews. The Gentile branches are grafted into the Hebrew stalk. All that is holy in our religion, all our best teachings, and much of the very best in the world, came to us through the Jews. If the roots of the olive tree were destroyed the grafted branches would die.

Christianity has found its greatest hindrance and shame in the spirit of graft, which has crept into her faith and practice. "Because of unbelief" the Jewish branches "were broken off" and "by faith" the Gentile branches are grafted in. When works, forms or ceremonies are relied upon, as a means of bringing about a vital union between the creature and the Creator, it is graft—and a graft that defeats the very end desired and puts a wall of partition between them.

The man who determines his church relations, not upon the grounds of belief, but with a view of obtaining certain personal advantages, is a grafter of the vilest sort—having denied both faith and principle. To join a certain

church to get patients, clients, a position, or increase of salary, is religious graft.

Graft stalks, a giant abroad in the field of religious finances. Here the saints have drifted from the deep sea of grace, love, cheerfulness, devotion and liberality toward our Lord onto the treacherous shoals of trade, trick, traffic, device and sometimes to gambling and the religious "hold up."

I feel sorry for the merchants and business men of our cities. The way they are approached and pulled in the name of religion and charity is a sin and a shame. Because I do business with a man in merchandise or otherwise is no reason why I should then turn upon him and hold him up for a contribution to religion when I do it. I really think the business men of our cities need to organize a protective association against religious and charity crusaders and grafters.

Suppers, dinners, bazars, and shows for the purpose of raising money, either by the church, union or society, strike me as a religious graft that proves hurtful both to giving and spirituality. My people have done these things and found me congenial company and a helpful assistant, but I am happy to say that we have outgrown them, and we find it very much better for the cause and for us. We give as unto the Lord, a free-will offering and our amounts are much larger for all purposes.

To give a supper or something else and sell tickets to Jew and Gentile, saint and sinner, just to raise a little money for Jesus and the poor, always overcasts me with a deep feeling of humiliation. "The Earth is the Lord's and the fulness thereof; the world and they that dwell therein."

Another form of religious graft is seen where sectarian or denominational schools seek to promote their interests by obtaining money from the State. Here the State and Church are brought into collusion and the doctrine of the separation of Church and State is violated. Both God and Caesar have claims upon us, but loyalty to one does not mean disloyalty to the other.—Baptist Union.

### EVANGELISM.

I desire to say a few things about this much discussed subject. In the first place about "evangelists." In Eph. 4:11, we learn that Christ "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."

We may learn something of the nature of this office by the work of those who bore this designation. In Acts 21:8 Philip is called "The Evangelist." He seems to have been a missionary to the Samaritans, and on his return was directed, by the Spirit, to preach the gospel to the Eunuch.

In II. Tim. 4:5 Paul admonished his son in the ministry, to do the work of an evangelist. Paul declares of himself (I. Cor. 9:16) "Woe, indeed, there is for me, if I should not evangelize." An evangelist is one whose business it is to preach the gospel. Conybeare and Dawson, translates I. Cor. 9:18 as follows: "What then is my wage? It

is to make the glad tidings free of cost where I carry it, that I may forego my right as an Evangelist."

Paul was an evangelist in the truest and highest sense of the term. The term, however, is sometimes misapplied to a certain or rather an uncertain class of sensational preachers, who are in the work as a profession. Some of them could not hold a pastorate six months, but they can speak in the slightest manner of God's most faithful servant, the pastor, and drag in a large number of unconverted members for the pastor and the church to deal with as best they may. It is altogether possible for an unscrupulous man, or woman, to enter the evangelistic work and be considered, by the public, eminently successful, and yet be in the gall of bitterness and in the bonds of iniquity. Let me illustrate. Sometime since I heard a minister, of some note, preach to a large congregation. At the close of the sermon he gave an opportunity for penitents. No one came forward. He then said: "You brethren and sisters are not at work, why don't you get out among these sinners and bring them into the altar." The brethren and sisters went to work. I was a stranger in the city, and as I was back in the congregation I felt sure that some one would invite me to the altar. A good (?) sister, (who I learned next day was of questionable character) came near me and eyed me closely but said nothing to me. I suppose she thought from my appearance that I was too hard a sinner to be influenced, even by a sinless saint. Yes, they went to work and dragged twelve little boys and girls to the altar. After prayer the preacher said, "Now I want every one of you boys and girls who were converted, (not one of them knew what he meant by the word converted) during the prayer, to come and give me your hand." The good (?) sister (above referred to) finally prevailed upon one little girl to go forward. Do you know what happened then? Why of course they all went and the preacher said, "God be praised." But from the newspaper report next morning, which told of the powerful sermon of the night before, which brought twelve trembling sinners to the altar, all of whom were happily converted, you would think that he meant for another to be praised. Now I do not judge this preacher. I simply relate these facts. He may have been a true Christian minister of the gospel. But who could say that the same trick could not be worked by the greatest sinner in the world?

Again, a man who has oratorical gifts, may enter the evangelistic work without a knowledge of Christ and may be eminently successful in persuading men to reformation. "Quit your meanness, be good, do good, die good and go to heaven, when you die." But the reformation is not regeneration. A lecture on reformation, however good, is not the gospel of Jesus Christ. I know of a reformed drunkard, who is exceedingly moral, but he makes no pretention to Christianity. I have profound contempt for these "hocus pocus presto change methods" as Dr. Cox calls them. We ought to condemn them. They do great harm.

demn them. They do great harm.

But in condemning these God dishonoring methods let us be careful not to condemn true evangelism, and true evangelists. I believe, with all my heart, in evangelism. I also believe in true evangelists—men called of God for this specific work. Let us not condemn all evangelists because we find some ignorant, and unscrupulous men in the work. You might as well condemn all pastors on the same ground. But let it be remembered that there can be no true evangelism without preparation. This preparation must first be that of the heart, i.e., spiritual preparation. Then there must be an intellectual preparation. A man can teach only that which he knows. A profound effect will not be produced by shallow preaching. The preacher must have clear views of the ruin of man as a sinner, under the wrath of a just and holy God, and in danger of eternal damnation. He must be able to proclaim forgiveness through Jesus Christ, in consequence of his sacrificial death on Calvary, to every repentant soul.

He should clearly understand the inability of sinners to save themselves, and the impossibility of salvation by human merit. If men are saved by works they are not saved by grace. He should also understand the sufficiency of the sufferings of Christ to save the greatest sinner on earth, and in fact to save all who come to Him. He should be able to show that a holy life is the necessary result of a holy heart, the best illustration and proof of it, the invariable consequence of it.

A preacher will not bring men to a saving faith in Christ who does not give Him his true position as Redeemer and divine Lord. He must know the doctrines of sin, ruin, faith, forgiveness, holiness. While there are men who call themselves evangelists who do not believe these doctrines, yet there are some true noble men of God in the evangelistic work who do believe them and preach them with great power. They have patience and courage and above all reliance on the divine Spirit. Let us bid them God speed.—A. J. Preston.

### The Combination Oil Cure for Cancer.

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreadful knife and burning plaster, which have hitherto been attended with such fatal results. The fact that in the last ten years over one hundred doctors have put themselves under mild treatment shows their confidence in the new method of treating these horrible diseases. Persons afflicted will do well to send for free book, giving particulars and prices of Oils. Address the home office, Dr. D. M. Eye Co., Box 462, Dallas, Texas.

### "And the Cat Came Back."

That is the story of tetter cured by other medicines; not so when Tetterine does the work. B. H. Tatter, McDonald Mills, Ga., writes, "Tetterine is the only remedy I ever sold that would cure tetter so it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had had tetter for 52 years; 2 boxes cured him sound and well." 50c a box at druggists or from J. T. Shoptine Mfr., Savannah, Ga.



DR. GEO. C. LORIMER.

THE GREAT MEN PASS.

The great men pass. We stand appalled, and say,  
 "How shall we live, when these have left our day?  
 How shall we fight when splendid leaders fall,  
 How work, when silent is their bugle call?"  
 Ah, friends, the great men pass, but greatness lives!  
 Strength for the work, the Master workman gives.  
 From heaven's high wall of jasper true and clear,  
 Rings out the clarion call; we need not fear.  
 Rings out the clarion call; we need not fear.  
 God's battles do not cease. Still in the van  
 The Captain's banner flies; the Son of Man,  
 True Son of God, and deathless, leads the way:  
 Tomorrow shall make up for yesterday.  
 The great men pass, but pass into the light,  
 Their brave feet climbing up some heavenly height.  
 We need not fear, or great, or small, if we  
 Are workers for the vast eternity.  
 —Margaret E. Sangster.

DR. LORIMER'S STRONG DOCTRINE.

How save? By schools, academies, and culture; by evolution, science, or the increase of intelligence? Not a few modern writers have answered that education and the march of progress are the instruments to be employed by Christianity, and that the intellectual development of mankind is the supreme object of its existence. But nothing of all this appears in any teachings of the Master. He never once mentions science, or the ethical power of art, or the soul-renewing grace of music; nor, indeed, colleges or universities, or anything lying purely in the domain of the natural. I do not mean to intimate that he was opposed to any of these agencies, or that Christianity ought to be indifferent to them, only that they were not so much recognized by Him as being indispensable to his peculiar mission. They are all important in

their place, and ought not to be neglected by the church, just as wholesome diet, warm clothing, wise sanitation, and sound principles of government should receive her attention, although they are neither her primary nor chief concern. It need hardly be said that there is a wide-spread movement in our day looking toward the secularization of the church. As far as this means a greater and larger interest on her part in everything that concerns the temporal well-being of humanity, it is to be commended as the legitimate outcome of her vocation; but if it is to be carried to the extreme of restricting her endeavors and her preaching to earthly things, and if, in other words, she is to cease being a religion and become a reform, and if she shall suspend all relations with eternity for the sake of restricting herself to the necessities of time, it will soon be apparent that she has fallen into error, and has sacrificed special mission and surrendered her real power over mankind. The nobler temporalities, as they may be called, are undoubtedly the fruits of her ministry in the world; but her principal work lies in the direction of man's regeneration and redemption through the effectual renewal of the Holy Ghost and the vicarious sacrifice of the Lord Jesus Christ.

DR. LORIMER'S FUNERAL.

Upon the arrival in New York of the body of Dr. George C. Lorimer, from Aix-les-Bains, France, where he died on September 8th, the remains were taken to the Madison Avenue Baptist Church, and the funeral service was held, Thursday, the 22d, at 3:30 p. m. The pulpit was banked with cut flowers and palms, and the chancel was heavily draped in black and purple. The church was filled to overflowing with a sympathizing audience. A delegation, headed by Rev. Dr. John Gordon, represented the Philadelphia Baptist Ministers' Conference. There was a delegation also from Boston, headed by Deacon Wentworth, of Tremont Temple. This delegation brought an elaborate floral piece, four feet square, composed of white carnations, roses and lillies of the valley, inscribed, "Tremont Temple Mourners." The coffin was covered with violets. The Baptist Ministers' Conference of New York attended in a body. The clerical circle in New York, known as Sigma Chi, of which Dr. Lorimer was an honored member, was also largely represented. All the ministers who took part in the service met in the vestry of the church, and under the leadership of Dr. H. M. Sanders, the former pastor of Madison Avenue Church, who had charge of the services, they marched up the center aisle, preceding the body, while Dr. Sanders recited the opening sentences of the burial services, beginning, "I am the resurrection and the life."

Rev. H. M. Fosdick, a former assistant at Madison Avenue, and now pastor at Montclair, New Jersey, announced the hymn beginning:

"Majestic sweetness sits enthroned Upon the Saviour's brow."

This hymn Dr. Lorimer expected to have sung at the opening service on his

return to his church. The invocation was offered by Dr. Edward Judson. The Scripture lesson was read by Rev. C. Woelfkin. The first address was delivered by Dr. R. S. MacArthur, pastor of Calvary Baptist Church. In this address he spoke of Dr. Lorimer as a preacher, a pastor, a lecturer and an author.

"No church, no country, no denomination," he said, "could claim the activities of such a man. His frequent visits to London and his superb preaching in some of the famous pulpits of the world made him almost as widely known in England and Scotland as in America. He literally belonged to the English speaking people around the globe. He was a cosmopolitan man, truly a citizen of the world."

"Dr. Lorimer stood in the front rank of preachers, even when Henry Ward Beecher, Charles Haddon Spurgeon and Joseph Parker were in that lofty place. He was a scholarly preacher, and the mighty Gladstone listened to him with deep interest and praised him with hearty enthusiasm. He never reached the 'dead line of fifty,' or any other age. He was a growing man to the hour of his death. His pulpit power was beautifully supplemented by his pastoral skill. The union of pulpit eloquence and pastoral tenderness enabled him to do heroic work. I can say of him, in the words of Shakespeare, whom he loved:

"He was a man, take him for all and all.  
 I shall not look upon his like again.  
 \* \* \* \* \*  
 His life was gentle, and the elements  
 So mixed in him that nature might stand up  
 And say to all the world, This was a man."

Following Dr. MacArthur's address, Dr. P. S. Henson, who succeeded Dr. Lorimer, first in Chicago, and afterward in Boston, at the Tremont Temple, also spoke, describing in some detail what Dr. Lorimer had accomplished in Chicago and Boston. In speaking of why he had accepted the call that had brought him as pastor of the Madison Avenue Baptist church, he said:

"Dr. Lorimer came here because he saw a vision of a great temple here, in this great world's centre of religion. He came among you with a vision of interesting the wealthy religious men of Greater New York in the project of erecting this mammoth temple, which was to be the 'Great Everyman's Church,' be he either rich or poor. It was to surpass in size any of the great temples he had built, and was to be the biggest monument in the line of a building that has ever been erected in the name of religion. His plans were all ready laid, money had been interested, and, now that he has passed away, I hope that in honor of him and the fulfillment of his great life those whom he interested and those who desire to perpetuate his memory will unite and carry them through."

Prayer was then made by Dr. J. E. Elder. The services were interspersed with excellent music by the Madison Avenue choir. The closing hymn, also one of Dr. Lorimer's favorites, "A

Mighty Fortress is Our God," was sung after the committal service, by Dr. Sanders. All the officiating clergymen preceded the body down the center aisle, and it was taken to the Marble Cemetery.—Ira Seay, in Baptist Commonwealth.

SEMINARY NEWS.

"As usual one of the features of the year will be several series of lectures. The first series will be given by Dr. A. H. McKinney, D.D., of New York, during the week of December 5-11. Dr. McKinney will deliver five lectures, taking as his general theme the art of teaching in the Sunday-school. Taking advantage of this opportunity, E. A. Fox, Secretary of the State Sunday school Association, is arranging to hold the State Sunday school conference at that time.

The second series of lectures will be given in March. Prof. F. W. Moore, of Vanderbilt University, will be the speaker, and his addresses will deal with the various phases of civics. The first address of the year will be that of Prof. W. J. McGlothlin, a member of the Seminary faculty, who will deliver the opening address on Monday night, October 3rd.

Although it is still a matter of some uncertainty President Mullins hopes to be able to present to a Louisville audience this winter Prof. William Sanday, of Oxford University, England. Prof. Sanday is well known among educators and those interested in educational work, and his coming would be an event of some importance to the Seminary and its supporters.

Several books are to be issued during the coming year by members of the Seminary faculty, each of the volumes being the product of great care and investigation. The subjects treated are of a religious nature, and each author writes of the subject in which he has specialized. President Mullins is now at work upon a volume to be entitled, "Why Christianity is True," and which will be issued early next spring by the Christian Culture Press, Chicago. Prof. J. R. Sampey is completing a commentary on the Book of Isaiah, which will be published by a New York firm.

"The Teaching of Jesus Concerning God the Father" is the title of a valuable volume which is the work of Prof. A. T. Robertson, and which is issued by the American Tract Society. Prof. Robertson is also publishing an historical New Testament, which will be issued soon by Fleming H. Revell, Chicago. This volume arranges the books and events in chronological order, with explanations. Prof. Robertson has been granted leave of absence from the Seminary, and will sail for England about the first of January. For eight months he will study certain subjects in the universities, and may travel for a time upon the Continent.

Dr. E. C. Dargan, of the department of homiletics, has completed a volume, "The History of Preaching," which will be given to the world this winter by a firm of New York publishers. This work of Dr. Dargan is the result of protracted research and careful study, and is regarded by those who are ap-

prised of its nature and subject matter as a valuable book.

President Mullins has accepted an invitation to deliver two addresses before the Massachusetts State Sunday school convention, to be held at Newton, near Boston, October 17 and 18. By that time the year's work at the Seminary will be fairly under way, and will permit his filling the engagement.—*Courier Journal*.

**WHAT A REFORMED DRUNKARD THINKS OF THE SUBWAY TAV-ERN.**

I have been asked if the church could fix up the saloons and make them better. What an awful condition of things, to make such an inquiry necessary!

I have passed through the dreadful shame and curse of drunkenness. I began to drink at eighteen, and at forty was a hopeless drunkard. I had earned three hundred dollars per month in this city, but have seen the day, for years, when I could not get five cents without stealing it, all because of whisky. Talk of the saloon! I have lived in them, and slept in them. I am perfectly familiar with the way they are run.

One night, while dying of delirium tremens, I got a vision, as I verily believe, from the Tender Shepherd who came to seek and to save the lost, and I conceived a great desire to escape from this place of death. I fled to the station house, and when they thought it safe they let me go, and I went to Jerry McAuley's mission. There I heard for the first time that Jesus could save a drunkard, and I knelt with a crowd of poor, hopeless souls like myself, and cried to Jesus for help. He saved me then and there, and I have loathed the cursed stuff ever since, though for years I had never known the time, asleep or awake, that I didn't want it.

I commenced to work for the lost the very next day, and for eighteen years past I have been Jerry's successor down in the old Water Street Mission under the Brooklyn Bridge. The saloon can never be made better. It is evil and only evil. It is a shame to call it the poor man's club. It is a place to buy whiskey, and hatch all sorts of devilment and crime. People go there because they want alcohol, and with that they take all else they can get. Why people should ever conceive that this curse could be dressed up in church clothes is a mystery beyond my comprehension. It is not the last drink that ruins a man, but the first.—S. H. Hadley, Jerry McAuley's Successor as Superintendent of the Old Water Street Mission, in *Sunday School Times*.

The *Courier-Journal* publishes the following: "Minneapolis, Sept. 23rd. Minneapolis is to go Bishop Potter one better. It is to have a combination church, tavern and theatre, all in one. The entrances to all will be through the same outer portal. The building is to be erected by Rev. Dr. Morrill, pastor of the People's Church. The cost is borne by a saloon-keeper named 'Toose' Rogers, who believes in Dr. Morrill. The latter says: 'If people will drink, let them drink in a righteous cause. We will give the proceeds to some worthy charity.'"

So it goes—and so evil ever goes—

from bad to worse. Bishop Potter's saloon promises to lead to all sorts of iniquity. Dr. Morrill adds a theatre. We expect to hear that Dr. Somebody has made an advance on Dr. Morrill and added a gambling den—under the plea, "If people will gamble, let them gamble in a righteous cause. We will give the proceeds to some worthy charity." Then the next thing will be to add a brothel, and have a church, a saloon, a theatre, a gambling den and a brothel, all in one. And then—the deluge.

Bishop Potter's saloon, however, is rapidly becoming a stench in the public nostrils. Dr. Carter Helm Jones, at the Baptist Ministers' Conference, told the following incident. Three young women went into Bishop Potter's saloon and in drinking became boisterous. The police were called to arrest them. As they were led away they cried out: "Don't arrest us, we got drunk on Christian whiskey." The saloon does not need reforming, it needs abolishing.—*Western Recorder*.

Baptist Church House,  
Southampton Row,  
London, W. C., Aug. 8, 1904.  
Rev. Lansing Burrows, D.D.,

My Dear Friend:  
I am instructed by the Council of the Baptist Union of Great Britain and

Ireland to send a most cordial and fraternal invitation to your organization of Baptist churches to appoint delegates and representatives to attend a Baptist World Congress to be held in London in the summer of 1905. The exact date is still under consideration, but will probably be the latter part of June. I am posting to you a copy of the "Baptist Times and Freeman" containing the resolutions, adopted by our Council. In our judgment the time is ripe for this great enterprise. Anglicans, Methodists, Presbyterians and Congregationalists have already held several world congresses, but this is the first attempt of the Baptists. We believe it will be very fruitful as an exchange of theological thought, as a school of method, and we shall learn much from one another as to our work in church, Sunday school and on the foreign field.

It will be necessary for communication to be opened up with the various Baptist organizations in America with the view of their appointing duly accredited representatives. A consultative committee for America must be formed if the invitation is accepted, and, therefore, I venture to suggest that a provisional appointment of a General Secretary for America for the purposes of the World Congress should be made in order to give some one official representative (or if preferable, two) with whom I could communicate

and who could arrange throughout the Republic. For Canada, I am sending separate invitations.

If, therefore, as soon as possible a conference could be held between representatives of your Southern Baptist Convention; with its three boards, would enable real progress to be made. For the Northern Societies, I am sending a similar letter to Dr. Mabie and Rev. J. L. Cohorn with whom you will kindly communicate; but for the South we venture to entrust the matter wholly to your hands, including all regular Baptists, both white and colored. As you will see, there is but little time to make the necessary arrangements and I should be glad to be able to present such a report to our Autumn Assembly at Bristol in the first week of October next as will encourage the representatives of our churches to believe that the Congress will be a great success.

We have placed no limit upon the number of representatives who may be appointed by any society, but shall welcome all who are supplied with the proper credentials.

With every good wish, believe me,  
Yours very faithfully,  
J. H. Shakespeare.  
(Chairmen L. A. Crandall and J. N. Prestridge, of the two committees on the Baptist World Congress, have called a joint meeting in Louisville for Nov. 9th at 9 a. m.)

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**WOMAN'S WORK**

Send all Communications for this Department to  
Mrs. B. M. Malone, East Lake, Ala.

**TO THE VICE PRESIDENTS.**

The time for the association to meet is now at hand and we would urge that wherever it is possible, a woman's meeting be held, so that our plans and objects of work may be fully presented. We have found the Alabama women so loyal and true to the cause of missions, so ready to respond to every appeal, that it is only necessary for them to know in order to go forward.

The women of Alabama are called upon to give \$5,000 for foreign and \$3,000, cash, for home missions—can we do this? Yes, if we remember whose we are and whom we serve and remember the great out-lying world with its needs and our relation to those needs. We have found that systematic and proportionate giving give the best results. An Apportionment Committee was appointed at our meeting in Anniston and the desired amount divided among the various associations of the State. We ask hearty co-operation of every Vice-president and urge that they secure the help of all the women and young people within the bounds of their association. The W. M. U. at Nashville heartily endorsed the recommendation of the boards.

The objects of the present year include those of last year; namely, the week of prayer and special effort for home missions, the completion of the Tichenor Memorial, the boxes to missionaries, the Christmas offering. In addition, the new objects presented are the chapels in Peru, Brazil and Cuba—the needs of these are urgent as no church can do efficient and permanent work without a home—and to these objects we have pledged our help.

We especially desire to enlist the young people in the great work of missions and it has been recommended that a definite work be given; namely, the support of native teachers in our schools and the taking of desks in our school at Canton. It has not altogether proved satisfactory in the past to assign certain children in schools to societies or individuals as the children sometimes leave the school, so we suggest that instead of designating scholars, to let those who desire to assume the support of a scholar be given a desk and the scholar who occupies that desk be the beneficiary of a certain society or individual. The cost of a native teacher is \$50, a desk \$15. Bring this matter before the young people and lay this work upon their hearts.

As information is necessary to the success of our work, we urge the taking of the Foreign Mission Journal, the Home Field, the various periodicals of the Sunday School Board, not forgetting the Alabama Baptist, which should be in every Baptist home in the State. Neither would we forget the needs to our own State—the disciples were to begin at Jerusalem—all Judea and then to the uttermost parts of the earth.

May the blessings of God and the

guidance of His spirit be given us all as we endeavor to carry out the plan of the coming year.

Mrs. L. F. Stratton,  
President Central Committee.

**THE WEDDING OF OUR MISSIONARIES.**

On September 7th, as the hour drew near for us to accept the invitation to the St. Francis Street Church at six o'clock to the marriage of Miss Daisy Winston Pettus, of Mobile, Ala., to Mr. J. Franklin Ray, of Chalylbeate, Miss., lowering clouds darkened the sun and poured out their rain in torrents, and ominous thunder rumbled the houses and the ground. Nevertheless the invited ones braved the inclemency and honored the missionary bride and groom with their presence. As we sat in the dear old church so hallowed with life-long memories, and in whose Sunday school and services she grew up and accepted God's love and Word, music and songs by the choir entertained us. The dark, green magnificent palms decorating the pulpit somehow suggested Japan, the isle in the ocean that is conceded to be under the most perfect vegetable cultivation of any land in the world; and our thoughts stole away to the internecine warfare in which it is engaged with the ponderous Russian nation. In Japan there is no grief nor sorrow over their dead soldiers because they fell and died for the Mikado. Now our two new missionaries are going there to join the others who teach them of One higher than the Mikado—One who giveth life and light unto all that believeth.

The ushers in evening dress seated the guests, deacon E. O. Fowlkes and Mr. Percy Pettus, a cousin to the bride, those of one aisle and Rev. A. C. Harte of the Y. M. C. A. and Deacon Gaston Robertson those of the other aisle.

Without attendants the bride came in upon the groom's arm and the four ushers preceded them up to the marriage altar. In her fleecy dress of white muslin and her veil, in the prevailing style, thrown back from her face and held in place with a spray of fresh white roses, like the beautiful bouquet of them in her hand, she never looked sweeter, nor the groom manlier in his preacher's coat. As they stood in the solemn stillness and the clear impressive voice of Dr. Cox united them for life, tears were forced back into our heart's hiding over the realization that they were going from us and from the home-land forever to bear the glad tidings of God's love to the heathen.

From the church they returned to her home instead of going straight to the train as first planned, as the bride said that she found it impossible to get married and leave for Japan all in one day.

The family, a few of the immediate relatives, Dr. Cox, the four ushers, and myself (a life-long friend of the bride's and a seven years' friend of the groom's) followed them home to a little infare. We had a merry time shunning the rain-drops under umbrellas getting out to the carriages, and out of them at the suburban home. Gifts of every variety of usefulness filled several tables in the parlor and congratulations by telegram and by letter poured in upon the happy pair and took away the human heart-ache of "good-bye for good."

Wild smiles from our Southern woods festooned the wedding table over head like a benediction of God-speed, and in an exquisite grace Mr. Harte asked our Father to be guest with us, and He was.

Lida P. Robertson.

Caixa, 361. Para, Brazil, August, 1904.

My Dear Miss Armstrong: Your very kind favor of May 13th received and was read with great pleasure. It afforded me much pleasure to receive your letter so full of cheer and consolation. I, by reading it, was encouraged and uplifted. May our Heavenly Father continue to bless all our many efforts for the cause of our Lord and Master! How many times my heart is saddened as I constantly see so much sin here! My dear sister, to me it is a beautiful sight to look into the face of one who steps out of such deep sin and finds salvation in a living Saviour. I pray for a more burning desire to see souls saved. Here is necessary long work, patience and faith.

Perhaps I can tell you a little about our work in the city of Para. The church was organized here a little more than three years ago. At this time there was no pastor living here. We came about a year and a half ago, and found the members cold and few in number. We now have over seventy members. The field is hard, the opposition is very strong, but the passage comes to us, "We shall reap if we faint not." We are ever strengthened by the sweet promises. The Lord has blessed the work here very abundantly.

We have had very good health. I rejoice with you that the Lord has so abundantly blessed the labours of all the workers and I pray that the cause at home may be greatly blessed and many souls be led to the Saviour. Your continual prayers and interest in us are helpful.

The Lord bless you in your work is my prayer. Pray for our work here in this dark land. Thanking you again for your kind favor, I am,

Yours for the work,

Mrs. J. E. Hamilton.

(This is the point where the Chapel is to be built for which the Foreign Mission Board asks contributions from the Woman's Missionary Union.)

The Broadus Memorial Church, Richmond, Va., has been organized four years, and during that time the membership has been doubled and the contributions have quadrupled. The church has a membership of \$18 and supports a missionary in China.

**THE MIRACLE OF IRRIGATION.**

Frank Willis Barnett.

During the progress of canal construction, particularly within the past ten years, individual farmers, communities of farmers, and land and irrigation companies have built numerous reservoirs in all the agricultural divisions of the State for the storage of waste waters (the floodtide of freshets and the waters of the streams during the non-irrigating season).

The irrigation canals in Colorado are constructed and owned by individuals and companies, but operated under the control of the State, and under the statutes the water belongs to the people. The "rental," therefore, is not a direct charge against the farmer for water, but for its conveyance from the natural streams to the farm.

This is a step in advance of the more comprehensive work contemplated by the United States government, as it is supposed, in its location of reservoir sites and in the pending irrigation investigations throughout the arid regions of the West. But these reservoir sites were located ten years ago, and nothing practical has been done. There is now a widespread and growing sentiment in favor of the reclamation, by the government, of the arid region of the West under the reservoir system.

The government is about to enter upon the task of irrigating the arid lands of the West, in accordance with the spirit of the recommendation of the President's message. The experiment is hazardous, and is regarded with a good deal of fear by experienced legislators, who see in it an enormous opportunity for extravagance. So many States are interested in it that it is predicted that in the end we shall have an annual log-rolling measure which will outdo the river and harbor bill in scandals. Such a measure, however, was certainly not within the contemplation of the president, nor within the meaning of the measure which has now passed both Houses of Congress. The President recommended national aid in securing control of and in impounding water now owned by private persons for irrigation purposes. He also contemplated a contribution by the States in which national expenditures are to be made. The bill which has just passed affects the States of California, Colorado, Idaho, Kansas, Montana, Nebraska, Nevada, North Dakota, Oregon, South Dakota, Utah, Washington, and Wyoming, and the Territories of Arizona, New Mexico, and Oklahoma. The fund for establishing irrigation-works is to be derived from the sale of public lands, the money appropriated from the same fund for educational purposes being reduced in amount, but not wholly withdrawn. The right to use the water is to be confined to residents and to tracts not exceeding 160 acres each.

The superior advantages of irrigation are manifold. The farmer can raise standard crops each successive year without failure and unaffected by heat or dry weather, provided he has an ample supply of water. His lands,

unlike the soils of older States, dependent upon rainfall, requires comparatively little fertilization. Ordinarily, by rotation of crops, land will hold its standard productiveness for ten years. After that fertilization becomes necessary. The sediment deposits by irrigation constitute a fertilizer of itself. The farmer has entire control of the making of his crops after germination, inasmuch as when he needs water he can supply it as the case may require. No crop is burned up by continued drouth and none destroyed by excessive moisture. The grains, grasses, fruits, and vegetables are superior in quality in not having too much or too little moisture at times when they most need it. Furthermore, by what is termed in Colorado "intensive farming," that is, the closest and most diligent cultivation, it is possible to make the soil yield a crop double that of the average general yield in farm products.

There is no question relating to the industrial development of the arid West so important or susceptible to consideration from so many points of view. In the construction of the system it employs large capital and labor, and requires the highest technical skill of the civil engineer; the appropriation and distribution of the water from the natural streams involve complicated questions of law and equity.

#### Stealing a River.

Recently there was an account in Collier's Weekly of "Stealing a River."

"Everyone who likes a Rocky Ford cantaloupe for breakfast in the autumn ought to be interested in the answer that Colorado has just filed in one of the few original actions ever brought in the Supreme Court of the United States. Kansas says that Colorado is using an undue amount of the Arkansas river for irrigation purposes. Her action is based on the same principle of riparian rights as that of a farmer against a neighbor who has diverted the current of a creek. The Arkansas is two thousand one hundred miles in length, the third longest river in America. It rises in the Rockies in Central Colorado and traverses Kansas, Oklahoma, Indian Territory, and Arkansas before it reaches the Mississippi. Government surveys make it a navigable river. So it is—in places. During the greater part of the year there is more water within fifty miles than a thousand miles of its source. For a long distance in Colorado it has a rock bottom. When it reaches Kansas it seeps into the earth and its course in summer is only a winding ribbon of sand. The Colorado farmers find growing cantaloupes and sugarbeets by irrigation extremely profitable and so would their Kansas neighbors if they had anything for their ditches.

At first Colorado thought appealing to the United States Supreme Court to stop the interior business of another State was too ridiculous for consideration. However, Kansas won in the preliminary skirmish. Colorado maintains that the waters of the Arkansas river in Kansas never come from Colorado except in a freak, and that the flow of the river is local in its origin all along its serpentine course. If it

were not touched by man in Colorado, it would not differ from its present condition. Moreover, it is the snow on Colorado's own mountains that makes the river. If you started out to divide the waters of a spectral river between two States equitably, where would the policy of Government interference in the relations between States end? asks Colorado's Attorney-General.

This is not the first difficult question in law that we shall have as the result of irrigation, which is now becoming widespread in the West. Stealing a brook will become as serious an offense as stealing a horse. With Colorado, development is a question of water. Her population, it is held, would be reduced by one-half without the use of irrigation. When the present plans of irrigation are matured, the State will be able to support a million instead of a half million of people. But these plans virtually mean that the Platte, the Arkansas, and the Grand Rivers will be dammed and held in Colorado.

Though it makes no difference in the amount of water over the bed, every gallon taken out of the stream in Colorado, Kansas insists, does affect the underflow in the neighboring State. You have only to sink a few feet anywhere in Kansas along the banks of the dry bed to find water, the supply of which, it is said, has been continually decreasing because of the increase of irrigation in Colorado. The point that the Coloradans have missed, according to the Kansas idea, is that the water from an underflow will make sugarbeets and Rocky Ford melons grow just as surely as water from an overflow.

#### A GREAT OPPORTUNITY.

S. M. Provence.

Dr. Patrick told me in Montgomery, two days before the opening of the new session at the Judson, that he had had about three hundred applications for admission to his great college from young women who wanted to pay some part of their expenses by domestic or other work in the college. This fact I felt that the friends of the Judson and the education of women ought to know, and I asked for the privilege of making it public. It discloses a great need and suggests a great opportunity. These young women could pay a considerable part of their expenses, but not all. Their willingness to work to pay the balance shows a fine, independent spirit. Some of them may find cheaper schools, but all want the best. Now, it would not be burdensome even to a man of moderate means, provided his obligations were not too numerous, to supplement the amount one of these young women could pay, and thus make it possible for her to go to the Judson. In some cases a hundred dollars would be sufficient. But if Dr. Patrick had endowment, aid funds and scholarships enough to meet the needs of this number of young women, the power of the Judson would be doubled at once. To be sure, another dormitory would have to be built, but that would offer no difficulty. And what an inspiration it would be to all our denominational

work in Alabama to have five hundred or more students in the Judson.

The most potential single force in Christian civilization is an educated Christian woman. The addition of these three hundred young women to the trained workers in our churches would be an inestimable power. It is Christian education they want, and no doubt most of them are already members of Baptist churches. It would be too much to say that their influence is lost to our churches without the advantages they seek, but all the reasons that can be given for educating women, apply to them. Besides, the problem of a girl's education cannot be put off like that of a boy's education. There are fewer ways by which a girl can earn money, and she has fewer years in which to study. An ambitious and self-reliant young man can work and wait. A girl must go to college and get through at an earlier age than a man, as a rule, and this for obvious reasons. A loan fund of, say, five hundred dollars would be sufficient to enable one of these three hundred girls to go to the Judson for three or four years. The young lady could repay it to the college and thus keep it working, or it might be returned to the lender.

It would be interesting to know what proportion of the three hundred are daughters of pastors. Many things are suggested by this question. Few of our pastors are able to educate their children and keep out of debt. In case of a large family of girls the thing is generally impossible. And yet these are often highly endowed and ambitious girls, whose liberal education would be the very wisest use to which money could be put. For I stick to it, that an educated woman is our greatest individual asset.

I trust that money will be forthcoming for some at least of the three hundred.

#### FIELD NOTES.

Cullman:—Our meeting has just closed. It was a glorious one in which God poured out his love upon us. The church is greatly revived and had nine additions. Bro. T. V. Neal, of Tusculumbia, assisted our pastor, Bro. L. T. Reeves. Brother Neal is a noble man, worthy of all praise, and did lasting good here. We have reorganized our B. Y. P. U. with a live interest. Our pastor is a consecrated man and has won the hearts of the people, at this place, both in the church and out. God is wonderfully blessing us through him.

Lower Peach Tree:—For the last nine months we have had Rev. W. H. Dewitt to preach for us, and all who know him can rejoice with us for having such a good man. Our membership here is small, but the work still goes on. We have the best Sunday school here I have ever seen or read of. I don't mean the largest number, but the best workers. The foundation of our Sunday school is our leader, the superintendent. He is always prompt, always there, is a good man, and is loved and respected by his pupils. The same number of pupils are always there, and when one is absent, we know that he must be sick. Each one is willing to do his part and does it, and everyone seems to take the greatest interest in the Sun-

day school and loves to be there. We have a very good prayermeeting. One night we meet at the Methodist church, the next at ours. Sometimes there are not more than seven or eight present, but nevertheless we have a good service. On the 13th our Sunbeam Band reorganized, with Mrs. W. D. Stamburger, leader; Horace Adams, president; Miss Edna Wilson, secretary and treasurer; Beulah Gibson, vice-president, and Helen Shanburger, organist. The Sunbeams read with pleasure the letter from one of their old members who moved away some time since. Gertrude was a little worker here and we miss her very much. Brother Barnett, your paper is improving, and you know when the paper improves the readers do too. So you see you can help just "lots" of people.—Virginia Scott Allen.

Blocton:—We have just closed a great revival at the Third Baptist church. Seventeen additions, twelve by baptism, five by letter. Bros. S. Smitherman and T. E. Sanders assisted our pastor in the meeting. The church was greatly revived, sinners convicted of sins under the Word, mourners converted, and the most stubborn spirits gently yielded to the sweet and gentle influences of earnest prayers. May the Lord bless the Alabama Baptist and put it in every home in the State.—W. W. Crammore, Pastor; P. W. McCullough, Clerk.

#### SIXTEEN BOYS.

We saw that number at one sight. It was on the South Ensley car at night going to the city. They were going to the show. None of them were over fifteen. Well, what about it? It was this that impressed us: They were all smoking cigarettes. There were other boys who were not smoking, but we thought they would have been if they had had the stuff. There was not a female on the car. We thought that it is likely that not one of the sixteen will live to see thirty-five—they will have tobacco heart and the system will be so depleted that if attacked by disease they will have no vitality with which to combat it, and hence will fall an easy prey to death. The world is being deprived of many valuable lives on account of the useless, senseless, mind and life destroying business. It is strange to us that the newspapers which are devoting so much to cocaine would be so silent on this awful evil. It destroys the young who do not know the full extent of its awful effects upon mind and body. Push the campaign against cocaine, but say a word once in a while for the thousands of boys who are going to death by the cigarette route. We have been making some inquiry into the cocaine traffic. One leading druggist said: "I don't average more than a nickel's worth a day to white people. My sales in the drug won't average more than 25 cents a day all told." We believe the tobacco habit is bad. God only knows how much evil and discomfort come to humanity through its use. But the whiskey traffic is the king of all evils. Let the reformers "up and at 'em." Then they will get a fight on their hands that would make an interesting time.—Jones Valley Times.

# Alabama Baptist,

Established 1874 and Containing  
The Baptist Evangel,  
The Baptist Herald,  
Southern Baptist.

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REV. J. W. HAMMER, - Corresponding Editor  
REV. A. D. OLSON, - Field Editor  
JOHN T. BARNETT, - Business Manager

## FROM THE SEAT OF WAR.

We learn from reliable sources that Gen. Stoessel refuses to surrender Port Arthur though we have plainly advised him to do so. We wash our hands of the whole affair and leave him to his fate.

## THE CENTRAL UNDER FULL SAIL.

It has been the one glad message from all our schools this year—"a large opening."

The Baptists of Alabama have been and will be happy to know that the "Old Central" at Tuscaloosa is no exception to the rule.

Its capacity is limited, and will be kept so. It is hoped it may never be so enlarged as to lose its most helpful family features, but it is full of boarding pupils and has a large patronage from the town. Dr. Giles is about the happiest man in the city and with his faculty of eighteen or twenty has a glorious year before him. The return of nearly every "old girl" who did not graduate last year is perhaps as high a testimony as could be given to the efficiency of the school; their love for each other and devotion to their church is a delightful proof that here is really a Christian school—a Baptist school of the best type. The highest grade of work is being done in every department of the college, but first of all, as first of all should be everywhere, the stress is laid on the "higher life." Truly, if it be so anywhere, the Lord Jesus is President of the Central, and the consecrated men and women in control are but His agents.

Now with all the schools, State, church and private, in full swing, what a mighty work is in the hands of Alabama's teachers. Oh men and women, you of the class rooms of our State, what a glorious opportunity is yours this October day! To your hands we have committed the treasures of our homes, dearer to us than life. We are praying for you and for them—for you that the touch of your hand upon the plastic clay may leave them more like Christ in whose image we all long to be—for them that they may be wise enough to know how precious is their passing opportunity.

Great things are going on today in Alabama school houses. Careers are being mapped out, destinies are being fixed. Eternal issues are being settled. Oh Lord God of Hosts do the teachers all know and feel this? Or are they teaching merely for—bread?

## THE INDEX AND THE HOME BOARD.

The Christian Index of Atlanta, besides being on its merits one of the best papers in the country for a Baptist family, has exceptional opportunity to

be of service because of its proximity to the Home Mission Board. The Index itself recognizes this opportunity and in soliciting subscribers sometimes makes this point, and rightfully so.

No one can expect it to be the organ of the Home Board. Neither the Index nor the Board nor the people desire such a thing. But the people do expect to be in close touch with all the Board is doing, and to be in warm sympathy with all the Convention is trying to accomplish through that agency.

Foolish and sometimes sinful attacks are made on work ordered by the Convention to be done through the Board, and while we all owe it to our constituency to give them the facts, the Index has the best opportunity of all to learn the exact truth and give it to the brotherhood. Dr. Bell has only to open a door to enter Dr. Gray's office where he can get at the bottom of anything he wishes to know about the Home Board's work. The denomination is all the more fortunate for the life-long friendship of the editor and secretary will make communication between them easy and frank.

This same opportunity for service comes to the Religious Herald in its relations to the Foreign Board, to the Baptist and Reflector in its relations to the Sunday School Board, to the Western Recorder and the Argus (pay your money and take your choice!) in their relations to the seminary. Our people generally expect the columns of these papers, and especially their editorial columns, to show the warmest sympathy for these Boards (why not say committees?) of the Southern Convention.

We would not be understood as saying that they are shut off from criticism, when anything occurs that needs criticism, but they ought to be more careful about it than the rest of us, for their very proximity to headquarters give unusual weight to their words. Moreover, when criticism is made it ought to be done in such a way that the enemies of our organized work can get from it no sort of aid or comfort.

## HAY.

The hay crop meant much to him. It was all cut and ready to be housed. It was a splendid yield and was splendidly cured. Moreover rain was approaching. But he had an appointment to preach that day and therefore could not stay at home. Other men did stay and got their hay safely in the barn. The rain came and his was lost. The church to which he preached did not pay him in three years the value of the hay he lost on that one Saturday, though there were some who said he "preached for money."

This sort of thing kept up with variation till old age came when he could neither make hay nor preach. It was the same story, "old age and want." Then the men who stayed at home and saved their hay, the men who would have censured his absence from his pulpit, (though their pews were empty) these men sent a few things at irregular intervals to relieve his necessity. It is reported that they had much to say about the improvidence of preachers in failing to provide for old age. It is

greatly feared among some godly people that they felt as if the old preacher was an object of charity, and, worse still, made him feel the same way.

But a fire is going to break out some day and burn their hay to ashes while it will have no effect whatever on the sheaves the old man harvested on that rainy day. The works of some people do follow them.

By the way, are you a member of the Ministerial Benefit Society of Alabama? You ought to be. You could help the family of the man who lost his hay.

## "THE SCARS OF UNLOVE."

It has been a long time since we have read truer words than these taken from the Sunday School Times:

"Making up" may be the best part of a quarrel, but it is a sorry substitute for no quarrel at all. We like to soothe ourselves into thinking that a handsome apology and expressed penitence leave things as they were before the unloving words were spoken. They do not; every expression of unlove leaves a scar that no words or future love can entirely do away with. The strongest love of husband and wife, parent and child, is not proof against such scars; only God and the one wounded know of the suffering that may last far beyond the assurance of forgiveness spoken through smiling, tear-filled eyes."

Read those words over again and forget them never.

## EPOCHAL EVENT.

It was at the solemn hour of worship in one of Alabama's most reverent and cultured churches. The Lord had been gracious and there were new born souls awaiting baptism. The bishop having delivered an impressive sermon had retired to prepare for administering the sacred ordinance.

Then came the sexton, a good man of solemn mein, and stately step to prepare the thing they called a baptistery for immediate use. Pulpit was shoved, chairs were slid, carpets were folded back, trap doors were lifted, hinges cracked, lumber rattled. It was well, for being unable to see, the congregation had a right to bear what was going on, though things need not have been so loud, when a whisper might have been heard all over the hushed and waiting audience. Then came a tremendous splutteration. Splutteration, that's the word unless splutteration be more accurate. The solemn sexton had fallen full length over a lot of paraphernalia into the midst of the baptistery. Naturally he wanted to get out. Indeed, going in head first it was quite necessary that he should come out. So out he came, dripping, crest fallen, chagrined the most forlorn sexton that ever "fixed" a baptistery. The deacons groaned, the elect ladies were shocked, the young people giggled, the ungodly mocked and the "pedoes" saw in that sexton, as he took his moistened course down the aisle, a sight that did them good for years to come.

In that community they still talk about "the time Mr. ——— fell in the pool." It made an epoch in the town's history, tho so far as we know it has not yet occurred to that church to build the right sort of a baptistery.

## CONGRESS OF FREE THINKERS.

There were more than 5,000 delegates present at the Congress of Free Thinkers held in Rome, Italy, on September 20th, at the Roman College erected by Pope Gregory XII. The event assumed special importance, at it was the anniversary of the fall of the temporal power of the Pope and because of the recent Franco-Vatican conflict. Professor Sogia presided and delivered an address, which was warmly applauded, glorifying the triumphs of science over superstition. He hailed the fall of temporal power, condemned Catholicism as pre-historic and protested against war, ending with advocating an indissoluble alliance of nations and the universal brotherhood of the peoples.

Dr. Henry Maudsley was appointed honorary president for England; Professor Haecel, honorary president for Germany; President Berthelot for France; President Salmeron, the Spanish republican leader, for Spain, and Professor Ardigo Lombroso for Italy. These men are not merely the enemies of Catholicism, but hold all religions as useless or worn out superstitions. We regret that America sent ten delegates to the congress.

## JOHN ALEXANDER I.

It has been written that Dowie is Dowie no longer; he has discarded the Scotch patronymic and become simply John Alexander I. The "first apostle" he calls himself, explaining modestly, however, that he did not create the office himself, however well he may fill it. John Alexander's system is simple if we are to believe the secular papers for anything he wants to be, he becomes. He creates churchly offices, and then fills them. He is his own spiritual supply and demand. If he took a notion to be a reincarnation of Buddah, there is no law to stop him. And with the Atlanta Journal we only wonder at his moderation in becoming simply the first apostle; there is no good reason why he should not call himself the other eleven as well.

Dowie is just preparing his followers by easy stages for the time when he shall claim a miraculous birth; he has already denied his father. And no doubt when he does announce that he is divine he will find many believers among the people gathered about him. Dowie has become too monstrous to be amusing. He awakens only a sort of horror, for an associate Press Dispatch says: Wearing a rich robe and mitre modeled after those of an ancient Jewish high priest, John Alexander Dowie has proclaimed himself "John Alexander," first apostle of the Christian Catholic church. The announcement was made in the tabernacle at Zion City, where 7,000 people had assembled.

Dr. Dowie referred to the robes in assuming the office. After quoting Scripture in support of the claim he had made to the title of first apostle, he said:

"I did not create the office. It was created by the Lord. I did not create it any more than I designed these robes. If you are in doubt as to my authority to wear them, you will find it in the 28th chapter of Exodus, the



pattern given by God to Moses, when the high priesthood was established."

Dr. Dowie wore a long garment of heavy white satin, lined with white silk. Over this was a purple satin robe, fringed with gilt, of knee length. The embroidered coat, the richest feature of the costume, was of white satin embroidered with geometrical patterns in purple and gold the colors of the church.

The girdle was there with historical accuracy, but on the breast plate instead of the 12 jewels prescribed by the Jewish ritual, was embroidered a scarlet cross, edged with gold, Dowie's head-dress consisted of a white silk mitre or turban, ornamented with two purple bands. White silk hose and white canvass shoes completed the costume.

"The office of first apostle is perpetual," said Dowie, after he had read several long passages from Scripture. "It should have been continued. Successors to the original 12 were chosen to the number of nine to fill vacancies caused by martyrdom or death. My assumption of the first apostleship is the final step in the organization of the church as planned by Jesus Christ."

**THE ANTI-SALOON LEAGUE.**

Read elsewhere the call of brethren Wasson and Crumpton who hope to get the Christian people of Alabama aroused to the necessity of organizing to fight "the Saloon Evil." We hope every friend of temperance in Alabama will heed the call to be present in Birmingham on October 17th at 7:30 p. m. at the First Methodist Church, cor. of 19th street and 6th avenue, to assist in the organization. We believe the time has come for action. It is time to quit talking about reforming the saloon. What is needed is a crusade to abolish it.

**EDITORIAL PARAGRAPHS.**

Ancient chronology frequently presents difficulties which are useless to try and reason away, but some day the spade of the excavator will turn up the facts and then we shall know.

Oliver Wendell Holmes said, "To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail, and not drift or lie at anchor."

The readers of the Convention Teacher hail with delight certain changes in paper and mechanical make-up which makes the magazine very much more attractive. We congratulate Drs. Frost and Van Ness.

Let us pray for reinforcements—native and foreign—men and women of prayer and purpose, constrained by the love of Christ, of good judgment and humility, who cannot but speak the things they have seen and heard.

Let us pray for greater faith in God; for the establishment everywhere of Christian homes, for the upbuilding of true churches, for the sending out of converted men and women to preach the Gospel to every creature.

Let us pray for the churches, that every member may have the mind of Christ regarding foreign missions, abounding in the grace of giving, and

yielding prompt obedience to the command of our risen Lord.

Rev. W. A. Hobson, after spending some time in Alabama with friends and relatives, has returned to Jacksonville to take up his work as pastor of the First Baptist Church. Dr. Hobson has hosts of friends in Alabama. We will miss his visits to our office.

The mere announcement that the Georgia Baptist Association will meet at 10 a. m. Tuesday, October 11th, with the Beaverdam church, 9 miles westward from Washington, brings to our mind many pleasant memories. May God's blessings rest upon the meeting.

Two of the largest Guarantee Companies of the United States have issued a circular announcing that they will cancel the bond of any employee holding his place under one of their guarantees who is found to gamble.

The marriage of Rev. B. P. Roach, of Tennessee, and Miss Laureola Lloyd, of Birmingham, Ala., at the Southside Baptist Church on Tuesday, Sept. 27th, was an event of great interest to the friends of the contracting parties as well as to the Baptists of Alabama, as Brother and Sister Roach have given themselves to one another to work together for Christ in far away China. May God's blessings follow them.

It is said that Charles Lamb and some friends were speaking of what they would do if some of the world's greatest teachers and heroes were to enter the room, and one asked: "What if Christ were to enter?" Lamb altered his tone, saying: "If Shakespeare were to enter, we would all rise and greet him with greatest veneration, but if Christ were to enter, we should all kneel." At the name of Jesus every knee should bow.

Matthew Arnold said of the German critics that their criticism, both negative and constructive, appeared to him to be often extremely fanciful and untrustworthy, but that in collecting, editing and illustrating the original documents for the history of Christianity, they performed for the benefit of learning an honorable and extremely useful labor. This seems to be quite a sound view to take of a great deal of work now being done by the higher critics of all countries.

Since the death of Sir Henry M. Stanley, on May 10th, perhaps nothing that has appeared in print so well summarizes the work accomplished in Africa since Stanley's explorations began as does the article in the Review of Reviews for June by Mr. Cyrus C. Adams, the geographical expert. The remarkable changes of the past thirty years in the map of Africa are clearly set forth, and the world's debt to the intrepid explorer is geographically described.

Senator Chauncey Depew said: "I remember being in the Executive Mansion at one time and in Mr. Lincoln's office when a telegram was handed to him which gave the information that a brigadier-general, through foolishness of an extreme sort, had been captured down in Virginia. In his command was a long train of pack-wagons and mules. Mr. Lincoln read the dispatch. Then he took up his pen and said: 'With

that pen I can make another brigadier-general in a minute, but I cannot replace those mules!'"

**EDITORIAL TRIP NOTES.**

Frank Willis Barnett.

We had the pleasure of attending the Clarke County Baptist Association which met with Midway Church. The moderator, clerk and pastors received us with great kindness, and the brethren gave us a fine subscription list. The Association is on the up grade in all of its work.

We were entertained at Thomasville by Brother and Sister Bettes, two whole-souled Baptists, who are enthusiastic workers in their church and Association.

We had the privilege of preaching to the saints at Thomasville on last Wednesday evening and enjoyed the hospitality of Brother and Sister Yates in the beautiful new parsonage. They are greatly beloved by their people.

We made our first trip to Scottsboro and had the pleasure of driving with Brother Mouldin over one of the finest country roads in Alabama to the Tennessee river, where we were ferried across, and thence to the top of Sand mountain where we got a glorious view, and hastening on to Mt. Zion Church we found the Tennessee River Baptist Association in session with Brother R. L. Butler as moderator and Rev. W. W. Howard as clerk. It was our first visit to the Association and the Brethren made our hearts glad by the way they spoke of the Alabama Baptist and the manner in which they subscribed at the noon recess. We expect big things from this Association.

The Calhoun Association, which met with Harmony Church at Choccolocco was well attended and the work was ably presented. We had the pleasure of driving into Oxford with Brother D. G. Cooper, the moderator, who is one of our strong laymen who never shirk any duty put upon him by his church or Association.

We attended the Muscle Shoals Association at Hartselle and had the privilege of seeing the brethren. We were glad to greet Brethren Shackelford, David and Wear as old heroes and to know that their hands were being upheld by a number of the younger brethren.

We have heard a number of fine introductory sermons at the various Associations which we have attended this season, and some of the speeches have been of a high order. We believe the Baptists of Alabama are beginning to wake up.

It does our heart good to see the dear old men of God at the Associations and to hear their wise counsel and to know that they are inspiring the young men to make the most of themselves as ministers of the Word.

There is a spirit abroad at the Associations calling for an educated ministry and the preachers who have not had the best school advantages are the ones who are anxious that the young men who are now entering the ministry shall take time to prepare themselves for service in the Master's work. The Ten-

nessee River Association caught the spirit and pledged over \$100 to the Howard College fund.

We have a noble band of young men at work in North Alabama who are bringing things to pass by their zeal and consecration, for by their good sense and tact they have won the confidence of the older brethren who are backing them up with their prayers and sympathy.

We have heard no acrimonious debates at the Associations. We have seen brethren differ, but they have not descended to personalities but have kept to the subject. Debates are not harmful if carried on in the proper spirit, and may be useful in bringing out the truth.

The spirit of missions is growing everywhere. It is heard in the prayers, sermons and speeches, and also in the collections.

Many brethren are doing noble work for the State Board of Missions by representing it at the Associations which Brother Crumpton fails to reach, for always there are those who speak on State, Home and Foreign Missions.

We have had many good friends to speak a good word for the Alabama Baptist where we had no representative—the moderator, clerk or some pastor volunteering to receive subscriptions. Last year dear old Brother David, of Hartselle, sent us in \$29.00 in cash that he got at the Muscle Shoals Association. The paper is growing in the affection of the people and we are deeply grateful.

**RECEIPTS OF FOREIGN MISSION BOARD**

by States from May 1st, 1904, to Oct. 1st, 1904.

Virginia, \$7,064.15; South Carolina, \$5,575.03; Kentucky, \$5,075.56; Georgia, \$4,213.39; Tennessee, \$3,257.36; Missouri, \$2,820.20; North Carolina, \$2,719.84; Alabama, \$2,076.36; Mississippi, \$1,707.59; Texas, \$1,669.47; Louisiana, \$720.17; Maryland, \$591.78; Florida, \$486.26; District of Columbia, \$339.09; Indian Territory, \$136.08; Oklahoma, \$119.19; Arkansas, \$114.21; Other Sources, \$282.94; Total, \$39,028.67.

On Sept. 15th the Foreign Mission Journal shows that the Board had incurred an indebtedness of \$33,501.27. The expenses have been quite heavy sending out so many new missionaries. Church and Association Treasurers can assist much by sending forward such funds as they have on hand for Foreign Missions.

**THE ANTI-SALOON LEAGUE.**

A call is made for this meeting Oct. 17th and 18th. I hope the Baptists will be well represented. It is a meeting of great importance. Place of meeting First Methodist Church, Birmingham. W. B. Crumpton.

**WORLD'S FAIR RATES.**

Less than half rates to St. Louis and return, via Mobile and Ohio Railroad, will be in effect Sundays to Thursdays, inclusive, or five days of each week, up to November 30th. For full information inquire of M. and O. R. R. Agents.

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### IN MANILLA.

By Edward A. Marshall, Special Commissioner of the Moody Bible Institute.

Arriving in Hong Kong, after an eventful journey down the coast of China, I found a steamer just ready to embark for Manilla, and immediately went on board. They told us that the trip would require forty hours, but it took us three days—and terrible days they were. We had scarcely lost sight of Hong Kong when the China Sea began to display its well known characteristics.

Whether it has in any way influenced the disposition of the native sons of the land after which it is named, may be questioned, but there is no question when it comes to the comparison of their treatment of the "foreigner." We were not five miles from land before the waves discovered, pursued and embraced us with all the madness and cruelty described in the historic days of 1900 in North China. These strong waves lashed up our ship one side and down the other until nearly everyone on board was so overcome with such oriental rudeness that they went below to their cabins and declined to come up again for two days. Our ship was helpless in the hands of the "movement," and tossed like a cork upon the water. Half a dozen of us gathered our steamer chairs in the middle of the deck where the motion was least felt from the plunging of the ship, but we were soon found out and one lurch of the vessel sent us, chairs and all, down the deck like a rocket into the open railing, with parts of us hanging out over the sea just above the turbulent waters.

In this part of the world the wind blows six months from one direction and then six months from the other. The northeast monsoon had just begun and the wind seemed glad to get turned about where it could whistle from a new direction for a change.

The weather was chilly when we left Hong Kong and continued so until we passed under the lee of the island of Luzon on the third day. We were sheltered there from the monsoon winds, and were in apparently a different zone. The weather suddenly changed. Woolen steamer rugs and shawls were thrown aside. It was too warm for them. Soon the men took off their coats,—then their vests. It was getting hot. Everyone scratched for a place where there was a breeze. "Boy" "Boy," "bring me some ice water," was heard from all parts of the deck. The "Purser" a courteous Japanese gentleman, came and presented each of the discomfited passengers with a beautifully decorated fan, with the compliments of the ship company. During the forenoon a delightful breeze came skipping over the bow of the ship, giving us a greeting from the balmy winter in the tropics.

As we approached the land for which America had paid so many precious lives, there was a wave of patriotism swept through the halls, and brought forth a simultaneous call for the national songs of the "homeland." "The Star Spangled Banner" never sounded so sweetly before and "America" seem-

ed to be a song from another and a purer world. We had just come from Japan, Korea, Russia and China, the lands of slaves, and were then in sight of the shores of the islands where the United States is trying to break the shackles, and do the work of emancipation. As the words "the land of the free and the home of the brave" rang out on the mellow tropical air there seemed to be volumes of thanksgivings with them from every singer of the song. More than one hidden tear of gratitude for American freedom forced its way unabashed past its prison doors as the thought and memories of that "native land" passed through the mind. "The Star Spangled Banner, Oh, long may it wave."

We entered Manilla's immense harbor of 700 square miles about noon. Coming from the unsightly squalor of China, Manilla presented quite a picturesque appearance; which is due, however, to the gracious faithfulness of the United States. More has been accomplished during the past year of American guidance than during two centuries of Spanish autocracy and priestly rule. Yet the work of establishing a civilized independent government is the work of more than the present generation. The difficulties to be struggled against are terrible, but the results already gained are indicative that the battle can be won.

There are perhaps 8,000,000 people scattered among the 1400 islands of the Philippine group. It is estimated that there are from thirty to fifty dialects in the fifty or more tribes. Religiously—Some of the tribes are Catholics and some are idolatrous heathen, having never given admission to the priests. A few which were Catholics have become bitter against catholicism and have opened their hearts to the Protestant missionaries. This is true also with some who have refused admission to the priests.

There are now about 75 missionaries and colporters in the Philippines in all the various denominations. This is a small force of workers to combat the obstacles to be overcome, but the work already accomplished speaks well for the overworked representatives of the churches of America. They toil on in the face of the bitter and malignant opposition of the priests, the bigotry of the native peoples, the wicked daring of the savage tribes, the base treachery of the Spanish disposition, the sarcasm of thousands of resident Americans who hate God and trample underfoot the poor, the shamefully backslidden people who were professing Christians in the United States but who have belied their profession in the most appalling ways.

Then again, out of the ten thousand Americans in Manilla, only a little over three hundred are willing to openly confess themselves as Christians. Numbers have utterly forsaken their faith and live in the most open indifference and worldliness. They have come to make money, but alas when they get it they add sin to sin by spending it in the most prodigal manner, while those for whom Christ gave His life are dying in despair.

(Continued on page 14)



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Rev. J. W. BURTON,  
L. E. of the M. E. Church, South.  
Send for catalogue X, stating power requirements.

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A rare chance to dress your feet for a small amount of money.

I also make by special order all styles of fine shoes to order. I keep leather and findings. My repair department best in city.

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Session opens September 22. Courses of instruction lead to degrees of B. A., B. S., M. A. and Bachelor of Law. Special advantages to scientific students. For catalogue and information, address President F. W. BOA WRIGHT, Richmond, Va.

**ALLEN'S LUNG BALSAM**  
CURES DEEP SEATED COUGHS

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Women's Shoes



Made by Southern Girls and Boys  
The equal of any \$2.50 shoe on the market  
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Prices the cheapest quality the best. Every article exactly as represented. Diamonds, Watches, Jewelry, Spectacles, Silverware, etc. By permission we refer to the management of this paper. If desired, will furnish the names of satisfied customers in any Southern State. Write for Catalogue and enclose five cents in stamps to cover postage. We also issue a special Catalogue of Medals and Badges for Schools and Societies. Address THE F. D. JOHNSON JEWELRY COMPANY, No. 1 Maiden Lane, New York.

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

TO MY MOTHER.

The months and the years have passed by in their flight, Duties and cares have claimed each day and each night; In the passage of time your birthday has come; Fond mem'ry flies back to "the old folks at home."

My father is there, strong and gentle and kind, Ever glad to give peace to sad heart and mind; Blessed servant of God, the race he had run, And now he's "remembered for what he has done."

The sister, sweet woman, who loved us so well, Who in the old home when summer twilight fell, Sang tenderly songs that were touching or gay, Has gone to "The Land that is fairer than day."

Then you, loved mother, in the old home there, Lived a life, stainless and unselfish, and fair, From all winning love, whose end none would e'er know, When you stood by "the throne that is whiter than snow."

'Twas sweet to behold you in th' years of your old, Brave, cheerful and kindly, in reverence held, To future days looking, calm, free from all strife, Hope fixed on th' Christ, "resurrection and life."

The old home's deserted, and silence reigns there, Where were songs and laughter and joys that were rare, But you, sainted mother, in th' home that's above Share His "sovereign, eternal, unchangeable love."

And so some day I too, redeemed by grace, Hope in Heaven's light to see my Savior's face, Where God from eyes, tear-dimmed, all tears shall wipe away, "Where Sabbaths have no end," where "shines eternal day."

—A. P. M.

ALABAMA MINISTERS' BENEFIT SOCIETY.

Dear Brethren: Allow me to call your attention again to the claims of the Alabama Baptist Ministerial Benefit Society upon you, and ask your assistance.

If you are not a member allow me to urge you to become one so that the Society may aid your family, or the family of a brother preacher in case of death. If you are already a member make a special effort to increase our membership. We need your help. The responsibility is largely yours. We are going to ask the following brethren to represent us in their Associations:

John T. Bealle, Tuscaloosa Association; A. E. Burns, Bibb County; J. Henry Bush, Eufaula; P. V. Bomar, Ca-

haba; C. J. Bentley, Coosa River; W. G. Curry, Muscle Shoals; J. W. Dunaway, Clark County; W. T. Foster, Harris; J. B. Ferguson, Sipsey; W. S. Griffin, Calhoun; J. L. Gregory, East Liberty; C. C. Heard, Central; J. E. Holley, Elim; J. A. Jenkins, Tennessee River; D. P. Lee, Pine Barren; J. G. Lowery, Bethel; I. N. Langston, Bigbee; S. P. Lindsey, Conecuh; A. B. Metcalf, Butler; A. B. Moore, Randolph; P. L. Moseley, Haw Ridge; J. I. McCollum, North River; W. J. Nash, Warrior; H. M. Nipper, Marshall; C. J. Pike, St. Clair; S. O. Y. Ray, Birmingham; H. E. Rice, Liberty North; E. M. Stewart, Columbia; H. H. Shell, Mobile; J. M. Solley, Etawah; I. L. Taylor, Escambia; W. A. Windham, Antioch; Isaac Windsor, Chilton County; F. H. Watkins, Colbert; Joe W. Vesey, Lauderdale; J. F. Avery, Shelby.

For further information or for blank applications address  
W. J. Elliott, Secy-Treas.,  
Montgomery, Ala.

MINERAL SPRINGS ASSOCIATION.

The twelfth annual session of this Association was held October 16th-18th with Mt. Olive church in the western part of Jefferson county. It was the best session they have had in many years. They are alive on all lines of missions and progress. It is in the midst of extensive mining interests. This is a rapidly developing section, where the L. and N. Railway have recently extended their mineral road. It is not affected by the present strike yet. There is much destitution and need of mission work. There are several new villages without a church of any kind. At Banner mine, one of the largest openings in the State, where they are preparing for two thousand miners, there is no religious work yet. While their own churches were well represented and reported progress and lifted collections for the Orphan's Home and missions, yet there was not a single representative of any outside body present. Even the Alabama Baptist man failed to put in his pleasant face. But they will be there the next time sure. Rev. G. W. Redd was elected delegate to the Southern Baptist Convention and they raised the money to pay his way. Why don't they all do that?  
Walter S. Brown.

ALABAMA PASTORS IN SAVANNAH.

I returned from my vacation on the 24th. Most of my time was spent in the mountains of Tennessee at Tate Springs, where I met many of the elect from Alabama. During my absence my pulpit was supplied for seven Sundays by two Alabama pastors. Their preaching was able and spiritual, and greatly appreciated. Their praises are upon all lips. They are natives of Georgia of whom the old State feels justly proud. Their names are Rev. Samuel H. Campbell, of Dothan, and Rev. A. J. Moncrief, of Union Springs. They have the church's praise and the pastor's gratitude for their faithful and efficient service. May Heaven bless the Alabama Baptist and its editor.  
John D. Jordan.

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Why don't you?  
**COLLIER DRUG CO.**  
The Bk. Cut-Rate Drug Store.  
2012 FIRST AVENUE.



Through Sleeping and Dining Cars between  
Montgomery and St. Louis,  
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P. S. HAY, S. E. P. A.,  
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Before Treatment. After Treatment (With False Nose.)  
With Soothing, Balm Penetrating Oils. Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all other Pain and Woman Diseases.  
Cancer of the nose, eye, lip, ear, neck, breast, womb, in fact, all internal or external organs or tissues cured without knife or burning plaster, but with soothing aromatic oil.  
Cut this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address  
DE. R. E. WOODWARD,  
602 Main St., Little Rock, Ark.

**PARKER'S HAIR BALSAM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its Youthful Color. Cures scalp diseases & dandruff. 50c and \$1.00 at Druggists.

**Dropsy** CURED Gives Quick Relief.  
Removes all swelling in 8 to 30 days; effects a permanent cure in 30 to 60 days. Total treatment given free. Nothing is better.  
Write Dr. H. H. Fegen's Sons, Specialists, Box 7, Atlanta, Ga.

For Over Sixty Years  
Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the achy, swollen, sore, aches, cures with a colic, and is the best remedy for diarrhoea. 25 cents a bottle.

**A REMEDY FOR EPILEPSY.**

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information.  
 Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Some what over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire. REV. E. B. IRMAKER, City Missionary and Editor of Our Visitor, #43 Olive St., St. Paul, Minn.

**Mortgage Sale.**

By virtue of a power of sale contained in a certain mortgage executed by M. E. Collier and her husband E. N. Collier, on the 7th day of Oct. 1908, recorded in Vol. 236 Record of Deeds, page 184 in office of the Probate Court of Jefferson county, Ala., the undersigned will sell the following described real estate: Lot No. 2 in block No. 4, in S. E. 1/4 of the S. E. 1/4 of Section 33, Township 16, Range 4, West; also lot 3 in block No. 4 of the S. E. 1/4 of the S. E. 1/4, Section 33, township 16, Range 4, West, the mineral in said land not conveyed, at auction, to the highest bidder, for cash in front of the court house door in Jefferson county, State of Alabama, on the 3rd day of November, 1904, default having been made in the payment of note secured by said mortgage.  
 J. N. STATUM, Mortgagee.  
 B. J. F. Knight and S. L. Weaver, Attorneys for J. N. Statum.

**Notice of administration.**

State of Alabama, Jefferson County.  
 L. P. Jones, deceased. Estate of  
 Letters of administration upon the estate of said deceased, having been granted to the undersigned on the 24th day of September, 1904, by the Honorable J. P. Stiles, Judge of the Probate Court of Jefferson county. Notice is hereby given, that all persons having claims against said estate, will be required to present the same within the time allowed by law, or that the same will be barred.  
 O. M. TRUSS, Administrator.

**Xmas Music and Supplies**  
**SEND 10 CTS.** For our full range Parker containing two beautiful Christmas Services and our new Cantata, also our 28 page 4-stanza giving Illustrations and full details of 27 Xmas Cards, Booklets, Calendars, C. Boy Boxes and numerous Xmas Novelties, besides our full line of Sunday School supplies.  
 MacCollis & Co. Inc., 215 Dock St., Phila. Pa.

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Select Boarding and Day School for girls and young ladies. Specialists in all branches of study. Catalogue and full information cheerfully furnished on application.

**\$11.00** to Oklahoma and Indian Territory.  
**\$13.50** to Texas, via the Queen & Crescent Route (Alabama Gr. Southern.) Tickets on sale Sept. 20th, Oct. 4th and 18th. For particulars address  
 A. B. FREEMAN, T. P. A.,  
 1925 First Ave., Birmingham, Ala.

**CENTRAL OF GEORGIA RAILWAY.**

Arrival and departure of trains at Birmingham, Ala., effective January 1, 1904.  
**DEPARTURES.**  
 For Columbus, Macon, Americus, and Albany..... \*6:40 a. m.  
 For Columbus, Macon, Albany Augusta and Savannah..... \*6:00 p. m.  
**ARRIVALS.**  
 From Albany, Macon and Columbus..... \*2:45 p. m.  
 From Savannah, Augusta, Albany, Macon and Columbus..... \*12:20 p. m.  
 \*Daily.  
 Vestibuled drawing room buffet sleeping cars between Birmingham and Savannah via Columbus and Macon on trains leaving Birmingham at 4:50 p. m. and arriving Birmingham at 12:30 p. m.  
 For further information write or apply to E. H. Hall, T. P. A., 1925 First Avenue; R. W. Lockett, D. T. A., Birmingham, Ala.

**THE SEMINARY AND OUR YOUNG PREACHERS.**

There are a number of young ministers in Alabama who ought to attend the Seminary this session. These young brethren are no doubt thinking of the matter, and are anxious to have the benefit of the Seminary course, but they need encouragement.

**Importance of the Course.**

It is hardly necessary in this advanced age to argue the importance of special training for the ministry. If special training is necessary to the highest success in other pursuits of life, it is none the less important in the Pastor's calling. An educated membership calls for an educated ministry. Other things being equal, the man who has the best preparation will succeed best. If some men have succeeded without the Seminary it is no argument against the value of such training. There are exceptions to all rules, and besides conditions are constantly changing. These same men could not succeed so well in the next generation as they did in the past, and who can say they would not have done even better work if they had had better training? Our Seminary is well equipped both for the comfort and instruction of the students, and it would be a cause for regret, for any young minister to fail to have the advantages offered. Every man owes it to himself to make the most of his opportunities, and especially should he do so who feels that God has called him to the highest service.

"What shall I do Lord," was the cry of Paul in the light of his divine call, and it has been the supreme question with many another young man smitten with the heavenly vision. The young Saul had enjoyed the best school advantages of his day, but he was not ready to enter immediately upon his life work as a preacher, so the Lord took him aside for a season. The field was white unto the harvest and the laborers few, but Paul would do more for his Master in the long run by waiting a while. Moses was forty years in training at the Egyptian Court, but he had need of special training in the mountains of Midian before beginning his life work. Our Lord himself spent thirty years in waiting and preparation for three years of service.

Young brethren you ought to go to the Seminary, and what OUGHT to be done CAN be done. There may be difficulties in the way, but difficulties are often only opportunities in disguise. A decision to do, and a determination not to give up until it is done, will accomplish almost anything. The danger is in putting off from time to time what ought to be done now, and finally giving it up altogether.

**Who Ought To Go?**

1. Young men who have just finished their College course.
  2. Those who left College some years ago, intending to go to the Seminary, but for one reason or another have failed to do so. With many such young ministers it is now or never.
  3. Those who find it impossible to complete the College course.
- The Seminary does not encourage young men to give up their work in College to go to the Seminary, but oc-

asionally a student is forced to stop short of graduation. In such cases the student need not give up the idea of going to the Seminary, for while there are advantages in having taken a full College course before going to the Seminary, it is not essential.

4. Those who have no College training, but feel called of God to preach the gospel. The Seminary has provided a pastor's course especially suited to the needs of these brethren, and they would be greatly aided in their work by taking advantage of it.

5. Some pastors who have already entered upon their work, but who are burdened with a desire to do better work than they are able to do without special training would find the pastor's course a great blessing.

All who are thinking of attending the Seminary should write to the President, Dr. E. Y. Mullins, Louisville, Ky. Jacksonville, Fla. W. A. Hobson.

Mrs. Mary E. Butt died in Birmingham, Ala., September 6th, 1904, from a stroke of apoplexy, which terminated fatally with little suffering, at the home of her daughter, Mrs. T. R. McCarty.

Mrs. Butt was nearly seventy-three years of age, having been born Oct. 1st, 1851, in Elbert county, Georgia.

Her maiden name was Mary Emmeline Moss. The deceased was thrice married, first in 1848 to Rev. A. T. N. Vandiver, a Baptist minister, to whom she bore Hon. W. F. Vandiver, of Montgomery, whose father died while he was only a child. She afterwards married Dr. J. E. Henderson. Three children, Mr. R. M. Henderson and Mrs. M. L. Thornton, of Montgomery, and Mrs. T. R. McCarty, of Birmingham, were the fruit of this union. In 1876, several years after the death of Dr. Henderson, she married Dr. R. L. Butt, who died in Midway, Bullock county, on the 18th of December, 1901. Since that time Mrs. Butt had resided in Montgomery.

Her church membership was faithfully maintained in the Baptist church at Midway, for nearly half a century.

Her remains were deposited at Oakwood cemetery, Montgomery, September 7th, the procession moving from the Union depot, Rev. A. F. Dix and Dr. Chas. A. Stakely officiating.

A life such as the facts here stated suggest must have been filled with opportunity for the development of Christian character, and the exercise of Christian activities. Only the possession of the new life in Christ Jesus was necessary as the mainspring of her action, in heart and mind and hand to render her earthly life a fitting antecedent to the perfect life beyond. That gift of God was hers and became the ruler of her emotion, thought, and act. Under such influence and amid such environment she became such a neighbor, church member, wife and mother as endeared her to all while living, and rendered her gathering to her fathers, mature in years and ripe in the riches of His grace, peculiarly precious in the sight of her Lord, for such is the death of his saints. Her many friends join her children to venerate her memory, and feel that the noblest monument they can erect thereto is to adhere to her faith and emulate her virtues.

**LIBERTY MILLS**



Produces Daily 4,000 Barrels of...  
**PURE, SOFT WHEAT FLOUR**  
 And there is  
**HEALTH AND STRENGTH IN EVERY POUND.**  
 ASK YOUR GROCER.  
**Liberty Mills, Nashville, Tenn.**

**NOTICE.**  
 I want every man and woman in the United States interested, either for themselves or friends, in the cure of the Opium and Whisky habits to have one of my books on these diseases. Address Dr. E. M. Woolley, Atlanta, Ga., Box 389, and one will be sent you free.

**XANTHINE HAIR RESTORATIVE.**

Everybody that is anybody is now using

**XANTHINE**

You don't know what first-class hair is until you have tried it.  
 It secures nature. Not a dye. The same for any color hair, but absolutely NEVER FAILS to restore ORIGINAL color to gray hair. Stops itching almost instantly; prevents dandruff; puts the hair in elegant condition every way.  
 Circulars gladly sent showing highest testimonials. Price \$1 a bottle. Express prepaid on orders sent direct to us.  
 Address XANTHINE CO., Richmond, Va.



**Solid Gold Wedding and Engagement Rings.**  
 All our plain rings are made in our own factory. Your order by mail will have the same careful attention as if you purchased in person. No additional charge for engraving. Complete illustrated catalogue mailed upon request.  
**The B. H. Stief Jewelry Co., NASHVILLE, TENN.**  
 Please mention this advertisement.

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**PIONEER P. B. CO.,**  
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 NEW HOLIDAY BOOKS,  
 NEW RED LETTER BIBLES,  
 AND TESTAMENTS, FAMILY BIBLES, Teacher's Bibles and Standard Subscription Books. Highest commissions to Agents. Credit given. Address  
**D. E. Luther Publishing Co., Atlanta, Ga.**

### Dr. DeWitt's Eclectic Cure.

To those who have Dr. DeWitt's Eclectic cure, the directions are as follows:

#### For Toothache.

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

#### Sore Throat.

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

#### For Chills.

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

#### Cure for Whiskey.

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

For ordinary diseases, follow the directions.

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

#### Drinking Water Harmless.

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

#### See This.

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

Mrs. Rody Williams.

A cure for Asiatic Cholera, and for all Stomach and Bowel derangements. A marvelous Relief and sovereign cure for Muscular Rheumatism, many pains and facial neuralgia.

Sovereign remedy for Cramp Colic, Cholera Morbus and Cholera.

Price, 25, 50 and \$1 per bottle.

### THE W. J. PARKER CO.,

Sole Mfg. and Propr., No. 7 S. Howard Street, BALTIMORE, MD., U. S.

California and Northwest. From Sept. 15 to Oct. 15, 1904.

Cheap One-Way and Round-Trip tickets on various dates to Texas, Oklahoma, N. W. Mexico and Indian Territory.

Through tickets from all points. Write me. J. VAN RENSSLAER Gen. Agt. Southern Pacific and Union Pacific Railroad Companies, 13 Peachtree St., Atlanta, Ga.

G. W. ELY, T. P. A., R. O. BEAN, T. P. A.

#### Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 22nd day of September, 1904. Estate of H. T. Sharp, deceased.

This day came S. O. Sharp, Administrator of the estate of H. T. Sharp, deceased and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 21st day of October, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

J. P. Stiles, Judge of Probate.

#### Administrator's Notice.

Estate of Martha L. Taylor, deceased, Probate Court:

Leters of Administration of said deceased having been granted to the undersigned on the 29th day of August, 1904, by the Hon. J. P. Stiles, Judge of the Probate Court of Jefferson County, notice is hereby given that all persons having claims against said estate are hereby required to present the same within the time allowed by law or the same will be barred.

John B. MARTIN, Administrator.

#### Porter's Cancer Cure.

Sure cure for Cancers, old sores and burns. Sent to any address postpaid on receipt of price, 25c and 50c per box.

Address D. E. WEATHERLY, Pine Hill, Ala.

### TO ORGANIZE ANTI-SALOON LEAGUE.

To safeguard all the interests of society, industrial, civic, and religious, it is an imperative duty of every good citizen to aid in the attempt to restrain, restrict, and prohibit, as far as possible, the traffic in intoxicating liquors, known as "The Saloon Evil."

To effect a systematic, aggressive, permanent campaign against the saloon the friends of the temperance cause in Alabama are hereby called to meet in Birmingham, Alabama, Oct. 17th, 7:30 p. m., to organize a state Anti-saloon League. The league is omnipartisan and interdenominational. There has but one aim, to suppress the "Saloon Evil."

Churches, Sunday Schools, young people's societies, educational institutions, and temperance societies are urged to send representatives. Any friend of the temperance cause will be welcome and is urged to come.

This call is issued by authority of Dr. P. A. Baker and Dr. G. W. Young, respectively Supt. and asst. Supt. of the Anti-Saloon League of America.

Signed, S. E. Wasson, Pastor, First M. E. Church South, Florence, Alabama.

W. B. Crumpton, D. D.,

Sec. and Tr. Baptist State Board of Missions.

Sept. 1, 1904.

The Southeastern Passenger Association has granted a rate of one and one-third fare for round trip on the usual certificate plan for those attending the Anti-Saloon League in Birmingham October 17th and 18th. This covers all the roads in Alabama. The meeting will be held at the First Methodist Church, Corner of 19th street and 6th avenue.

### 21,245 UNIQUE

21,245 Sunday School Superintendents and workers were asked by us to name the most practical songs used by them. The result is the most UNIQUE and INCOMPARABLY the best collection of songs for Sunday-Schools and praise services ever issued.

THE VOICE OF PRAISE beautifully bound in full cloth (Vellum de Luxe), \$25 a hundred; 32c singly by mail. Send for free descriptive pamphlet, or for complete returnable sample. We pay the postage.

1018-20 Arch St. Phila. Hall Mack Co., 156 Fifth Ave., N. Y.

### Fine Wood Flooring

Parquet Floors & Specialties. Moore's Floor Wax. Moore's Patent Resin. See also FREE illustrated CATALOGUE. E. B. MOORE & CO. 76 Wabash Ave., Chicago.

For 10 Cents and the names of 10 of your friends, you can have "ADVANCE", a bright, up-to-date Magazine sent to your address for one year. The regular price is 50 cents.

We make this liberal offer that we may get the readers of the Alabama Baptist in every community to read the "ADVANCE" and in this way introduce it into every part of the state.

This offer will only last a few weeks so write for sample copy and subscription blanks today.

ADVANCE PUBLISHING CO. Birmingham, Ala.

Mention this paper—it is a good paper—(Ed.)

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Wholesale Field Seeds, Eggs, Country Produce, Fruits, Vegetables, Feed, etc.

Write for price list corrected daily. We buy your produce and sell you ours.

### 65 VALUABLE PREMIUMS WITH CHEEK & NEAL'S PORO RICO COFFEE

Makes a good cup of Coffee. The best and strongest popular priced package Coffee sold. You not only get good Coffee, but your choice of 65 Valuable Premiums is given for the signature found on each package. Put up by CHEEK & NEAL COFFEE CO., Nashville, Tenn.

See large Premium List in every package. Save the Signatures.



BABY EASE—the world's best baby medicine—is a prompt, safe, sure and harmless remedy for all sorts of stomach and bowel troubles of babies and children. Keep it always on hand—you can rely upon it. At all good drug stores, 25c. Manufactured by BABY EASE CO., Macon, Ga.

### WHAT IS BAILEY'S BLACK HAW COMPOUND?

It is nothing more or less than a prescription of an eminent physician formulated after having spent twenty-five years in the study of female diseases and actual practice.

BLACK HAW COMPOUND is unquestionably the most effective remedy for the correction of many ills of women known to medical science. If you take other preparations without being benefited, take Bailey's Black Haw Compound and get relief. Call on your druggist and if he doesn't keep it, ask him to get it for you, if he refuses, write us. Price \$1.00.

BLACK HAW MEDICINE COMPANY, P. O. Box 115, Dayton, Tenn. THE BEST MEDICINE.

Dayton, Tenn., April 11, 1904.

Black Haw Medicine Co., Dayton, Tenn.

Gentlemen:—Black Haw Compound is the best medicine I ever used.

Yours truly, Mrs. Agnes Traweck.

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## IN MANILLA.

(Continued from page 10)

If these lines fall under the observation of any whose Christian friends live in this far away city will you not write them at once and ask them concerning the condition of their spiritual life. Ask them why they despise the people whom God included in His love. Ask them why they laugh at the weakness of those for whom Jesus died, and are proud and hold themselves aloof from helping them. Tell them to beware of selling these dying heathen, and their own souls too, for a mess of pottage. Tell them not to withhold the atoning blood of Jesus from these unsaved millions lest in the day of wrath it shall, in turn, fail to shelter them.

It is a heart rending sight to see these multitudes groaning in their misery and in their woe and in their sin while those who have seen the Light, veil it with their own wickedness and add to the gloom of this awful night of darkness in the Philippines. America came to bless and not to curse, and how some of her Christian citizens can take the advance in leading this poor people into new ways of despising God and demoralizing themselves, and greatly accelerating their already rapid march for the grave and hell, is a question which might instinctively be discussed with abated breath. All of the stronger denominations have begun work on the islands. Territory has been apportioned to each so that there is a splendid prospect for unity and comity.

The work being done by the Y. M. C. A. is especially valuable. The Association is manned with a force of three strong spiritually minded workers who throw their lives into the work of saving men. Their work is mostly among the soldiers.

Rev. J. Eugene Snook is preparing to have a steam launch with which he can visit members of towns along the Languna de Bay. It is impossible to reach them in any other way as there is no railroad, and no hotels in the towns to stay in, when once they have been reached. He plans to live in the launch and preach in the town during the day.

The American Bible Society is also engaged in a telling work. They have eleven colporters. Seven of them are Americans, one Chinese, and four Filipinos. Last year they sold 75,000 copies of the Scriptures and expect the sales this year will reach 100,000. They have the Bible translated into four of the new dialects of the islands, which with the old ones already on hand, make them able to give the Word of God to people speaking seven of the different tongues.

One of the most interesting sights in Manilla is the visit on Sunday to the different places of worship. The Presbyterian and Methodist churches have rented two theatre pavillions until their church buildings are completed. These pavillions have been the resort of the people for a whole life time and in them they feel perfectly at home. In these places they have watched the theatricles and cock-fights since they were little children, so they consider themselves at liberty to do about as they please when they are here. As a result it was quite

a common thing to see a few curls of smoke ascending from different sections of the pavillion before the service began. Some of the men and women were smoking cigarettes. Of course, when the meeting began these things were laid aside. The singing was splendid. It was thrilling to see the hundreds which had gathered, sing the good old gospel songs about the "Cross" with a new light in its meaning which they had never known before. The attention to the words of the speaker was excellent, and the truth seemed to take hold. How vividly these scenes brought to mind the campaign which Mr. Moody conducted during the World's Fair when the theatres of Chicago were engaged for the meetings, and thousands of all classes mingled together with the common object—to hear the Word of God.

The churches of America have the greatest advantage in the work in the Philippines in the respect that the islands are under the control of the Americans. In other respects, however, this is detrimental because the character of many of the resident Americans is such that it fails to bring credit to Christianity. It is hoped that this dash of wickedness will soon settle down into an orderly civilization and a moral consistent living.

With the education of the native children, the hold of the priests will naturally weaken, and the superstition of the people will give way to an intelligent faith. But the battle will be long and hard. Therefore let the churches in the homeland not be carried away with any spurt of evangelization or rush of the children into school and, therefrom, draw the conclusion that the work in the Philippines is about completed. Let the Christians give, and then give again, more and more, in a steady stream. With every gift let there be an abundance of faithful, earnest prayer, and let there be much prayer also between the times of giving. Let men and women who are sent of God, come in numbers to relieve the over-worked forces and to establish new stations in this land of midnight darkness. Let then, one and all, come to preach Christ and not to openly denounce or antagonize the Friars or their religion. Let them come to "live Christ" for that is the most powerful argument to overthrow the long existing confidence in a religion which has granted to Padre and Friar the untrameled right to commit any act, even murder, and which has given the false promise of forgiveness of sins to those who pay their homage and dues to the church, even though their unregenerated hearts be as dark as the pall of death.

After a long and painful illness, Mr. J. R. Latham, a prominent citizen of Madison county, died last week. Brother Latham was 77 years old and was known and highly esteemed all over the county. He resided in Madison county about thirty years and was for eighteen years superintendent of the Sunday School at Rice's Chapel. He is survived by a widow and nine children. Rev. H. E. Rice conducted the funeral services from Rice's Chapel.

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## Field Notes.

**Ordination.**—Bro. J. H. Mackey was set apart to the office of bishop, or as a minister of the gospel, on Sep. 17, 1904, at the Rocky Ridge Church, in Washington county, Ala. The ordaining presbytery was composed of the pastor, W. E. Fail, and J. B. Hamberlin from the Healing Springs Church, and E. M. Chase from the Citronelle Church. The candidate was, of course, examined thoroughly as to his Christian experience, call to the ministry, and views of Christian doctrine. He had also been freely exercising his gifts as a preacher for several months in an acceptable manner. He expects to pursue his literary studies at the Healing Springs Academy for the next session.—J. B. Hamberlin.

**Mt. Creek, Ala.**—I wish to give the brethren a sketch of my work during this associational year. I have traveled 200 miles, helped in four revival meetings, made two Sunday school lectures, attended quite a number of burial services, helped in three ordination services, baptized seven converts, and received \$3.00 as a compensation. I believe God has blessed my labor, and may His blessings rest upon you and the paper. Hope to see you at the Association at Bozeman or Marbury.—J. L. Long.

**Some Good Meetings.**—I have closed my series of meetings on my field. I held the first meeting with Mt. Mariah. Dr. J. L. Thompson of Ft. Man, did the preaching. Dr. Thompson is a strong preacher and a sweet-spirited, Christian gentleman, and we all love him for the work's sake. This service was a great spiritual uplift to the church and community. Five were added to the church by baptism.

We had a great meeting at Forest Home. I received sixteen members—nine for baptism. The Lord was with us, to Him be all the praise. I did all the preaching except two sermons that were preached by Dr. D. W. Ramsey of Pine Apple.

We had a good meeting at Butler Springs, received thirteen members—nine for baptism. The church at Butler Springs is in a growing condition. The new church will soon be complete and the membership have determined better things for God. The Association meets with us. Brethren, come to see us.

I was with Brother Byrd at Mt. Pisga, and the Lord greatly blessed us there. I stayed only two days and baptized six for him. Brother Byrd is an earnest, faithful servant of God. May the Lord prosper him in his field. We are getting along nicely with our mission collections. We are among some of the best people in the world, and we are happy.—G. W. Lovell.

**Bigbee Association.**—The Bigbee Baptist Association met with the Concord Church, Yantley Creek, on September 13th. Yantley is an ideal place for an associational meeting. The church is surrounded by a grove, the building is large enough

to accommodate the crowd, and being freshly painted presented a very inviting appearance as we drove up on Tuesday morning.

Bro. I. N. Langston preached the introductory sermon, and sounded the note of advance in the Master's work which the Association was quick to take up. Letters were read from nineteen churches. They showed that more had been contributed for missions and benevolence than ever before in the history of the body.

Being sixteen miles from the railroad we had fewer visiting brethren than usual. Brother Crumpton, and Brother Stewart from the orphanage were greatly missed.

Our home pastors gave us splendid speeches on all the subjects that came before the Association, and held the large crowds during the three days' session. Brother Barnett of the Alabama Baptist, and Prof. John C. Dawson of Howard College, and Bro. J. D. Cook of Meridian, assisted in our deliberations, and will long be remembered for their entertaining speeches and good advice. We had dinner on the grounds and the abundance and variety it would be hard to beat anywhere. Even the brother who "got left" and walked the sixteen miles said he felt amply repaid for his journey by the elegant dinners that were served him. The ladies held their meeting in the school house just across the road from the church. The Vice-president, Mrs. B. L. Mitchell, conducted the meeting, and Mrs. Hamilton, the State organizer, gave them a fine talk on the work in general. Brother Mitchell preached the missionary sermon to a packed house, after which Miss Minnie Smith of Eutaw, sang with much feeling, "I'll go where you want me to go, dear Lord." A new feature of our meetings was the doctrinal sermon on the last day preached by Bro. J. E. Herring. Amid the congratulations showered on the preacher one brother remarked, "we love to hear preached what we believe," and all Baptists believe "we are buried with Christ in baptism." Next year we go to Shorts and hope for a fine meeting.—A delegate.

**Some Meetings.**—It has been the privilege of the writer to aid in some real good, soul uplifting meetings the last two months. The first was at

### Mineral Springs

near McShan. Here I met pastor G. W. Kerr on the fifth Sunday in July, and preached twice a day for five days, and despite the rains that fell almost every day, we had a good attendance at each service. The attention was inspiring and the interest marked throughout, but just in the midst of the rising tide of spiritual interest and feeling we had to close. While the seed sown will doubtless bear fruit, there was but one addition to the church, and that by letter. This church is a small body, containing some of the best people in the county, and in Brother Kerr, they have one of the best pastors in the Association, and a most companionable yoke fellow.

Embracing the fourth Sunday in August I assisted Eld. O. P. Godfrey at

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### Bethlehem

where we had a meeting of great power, because of the presence and help of the Holy Spirit, which was wonderfully manifested. For several days the word of life was held forth—the people heard, and six were added to the church—four by baptism and two by letter. This church has nearly 100 members—embracing some excellent material—and might become one of the strongest churches in the Union Association. At

### Unity

on the second Sunday in September I again went to the help of Brother Kerr, who ministers to this church also. Here we labored five or six days. The Spirit helped us mightily again, and as some of the visible results of the meeting—four were baptized—one added by letter and one restored. Could the meeting have been continued a few days longer, both here and at Mineral Springs, perchance several others might have come into the kingdom. Brother Kerr has a strong hold upon the confidence and affections of his people at Unity—which, by the way, is one of the best and most active country churches in these parts.

At each of these churches the visiting preacher was remembered in a substantial way. Unto our God be the praise evermore.

H. M. Long.

### UNION ASSOCIATION.

This body of Baptists met in its sixty-ninth annual session on September 6th, with the church at Reform, and continued three days, transacting much important business.

The organization was effected by the re-election of W. G. Robertson, Moderator, and the election of J. M. Hodo Clerk and Treasurer.

The introductory sermon was preached by Eld. J. W. Dickinson, and evinced much thought and care in preparation, and the speaker was very deliberate in his delivery.

The reports on the different subjects that came before the body, were, in the main, good, but the one on "Temperance" by Eld. J. W. Dickinson, was about the best presented to the Association, and it was one of the best on that subject, that this writer ever heard or read—and they are many. Indeed, it was so good that the Association voted to have it published in the Alabama Baptist, and, while on account of its

length, it was suggested that it be condensed for the minutes, yet it was finally decided that it thus be printed in full.

The discussions were generally to the point, and doubtless will bear fruit that will inure to the profit of our common cause. The Association took advanced ground touching contributions to missions, etc., and authorized the Executive Committee to secure a suitable man as soon as practicable, to serve as missionary evangelist within the bounds of the body. A good salary will be paid to the right kind of a man.

Among the visitors were Elds. M. M. Wood of Fayette, J. R. Magill of Northport, J. E. Herring of Sumterville and A. T. Camp of Columbus, Miss. These brethren entered heartily into the discussions, and added much to the interest of the proceedings. Brother Wood was on hand in the interest of State Missions, vice-Secretary Crumpton, who had to be elsewhere—and he gave us an inspiring talk on that subject. Brother Magill preached us a good sermon during the session, which was much enjoyed.

The Baptist hustler, Eld. J. W. Hamner, was also with us the first day, and judging from the smiles that continually wreathed his countenance, he did a good work for the paper.

Upon the whole, the entire session was one of unity, harmony and good feeling, and the hospitality of the Reform people was par excellence. The next session is to be with the church at Stansel in September, 1905.

Carrollton, Ala. H. M. Long.

**Knoxville.**—The meetings with Forest and Grant's Creek churches were genuine revivals. Great quickening of the spiritual life of each of these churches. There were thirty-one additions to the same. Twenty-four by baptism and six by letter at Grant's Creek church. Brethren Kerr, of Reform, and Magill, of Northport, helped me in these meetings. They are faithful, fearless and forceful preachers of "the old, old story."—J. W. Dickinson.

**Pinson.**—Salem church is in better condition spiritually than it has been for years. We had a precious meeting in August. Brother Bamber helped our beloved pastor, and six precious souls followed Christ in baptism. D. R.

## SHIRT WAIST SUITS---SPECIAL SALE

Birmingham bears a charm—and Saks has a lucky star. The business reports from throughout the country are gloomy and depressing. The season has been disastrous. There is a general slump in the East and West. But here in Birmingham and at Saks, business is brisk, buoyant and sustained. Thanks! Losses have fallen heaviest on the manufacturers. There is wail and woe in the camps and they are seeking relief by selling at sacrifices. That's how these pretty shirt waist suits got here and are to be sold at such marvelous prices. Just 200—a mere handful—but such values! And such charming styles. A chance to save:—

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**AT 5.50** Of French Chambray. No other fabric is near so appropriate for summer wear. It washes like Lonsdale—never fades. Stock collar with a big Windsor tie tacked on with pearl buttons. Tab at top of sleeves, making the shoulders very military. The front is muchly trimmed in tucks and stitched on straps. Stitched bands over seams of skirt. Navy with white hairlines. A serviceable, never-show-dirt color.

**AT 6.95** Linen Etamine—real Irish fibre. Flaked. The waist is blousy—full as you please. Double rows of white hand-made medallions over front. Stock collar with a single large pearl button at front. Straps over shoulders; full wide sleeves. Plain wide flaring skirt; stitched bands over hips. Sky blue, China blue and Champagne.

**AT 7.95** Of Linen and rather elaborate in style. Double rows of fagotting over shoulders; double rows of fagotting and tucks down front. Sleeves are slender from shoulders to elbow and then there is a bulge in pouch style—trimmed with fagotting. Skirt is very full—fagotting and insertion at hips. Flare bottom, pleated seams.

**AT 9.95** White Linen—all white. The stitching is done in red silk. The effect is novel and quite stylish. Stock collar with tabs. There are stoles at the front that are decorated in richly colored octagon shaped medallions. Straps at shoulders ending in medallions. Pleated back. The skirt is decidedly colonial. Stitched bands at hips; much fullness at bottom.

**AT 10.95** Of Cotton Etamine. White voke—thickly tucked. Bertha effect—edged in double row of insertion and finished with a ruffle. Blouse waist; very full sleeves. Skirt is colonial—three rows of heavy insertion go all 'round. An eminently stylish garment.

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