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NOTES AND COMMENTS.

Rev. N. S. Jones now receives his mail at New Bern, N. C.

Rev. E. G. Fenn now gets his mail at No. 1122 First street, Louisville, Kentucky.

Rev. A. W. Langley now gets his mail at East Tallasee. We are glad he is back in Alabama.

Rev. A. J. Dickinson is assisting Pastor Blackwelder in a series of meetings at the Woodlawn Baptist Church.

Rev. Joe W. Vesey, of Florence, supplied for Rev. F. H. Watkins last Sunday, October 9th, at Russellville, Ala.

Andrew Carnegie has offered a 10 per cent. premium to the employees on his estates in Scotland who will abstain from intoxicating liquors.

Mrs. Susan Watson, who recently died near Castleberry in her 67th year, had been a member of the Baptist Church for 49 years.

Wherever I found a minister from Spurgeon's College, I found a true man, true to evangelical doctrine, to the beliefs and convictions for which he stands.—Ex.

Rev. W. L. Henson preached at Shades Valley Sunday and received two for baptism at noon and baptized them in the afternoon.

The British Cabinet sustained the position of the United States, that the neutralization of China is absolutely essential to the interests of the entire world, and must be observed.

The new Baptist church in Charlottesville, Va., J. B. Turpin, pastor, will have a \$500 memorial window in honor of John A. Broadus, once pastor of this Church and under whose ministry the old house was built.—Argus.

William Marconi, inventor of wireless telegraphy, who has a fine tenor voice, is a member of the special choir of the Sistine Chapel at Rome, which is preparing to render the new oratorio, "The Universal Judgment."

Rev. and Mrs. B. L. Mitchell, of Livingston, called at the office on their way to Hollins to visit their daughter, May, and their son-in-law, Mr. W. F. Moore. They expect to engage in protracted meeting while there.

H. W. Provence will be supported by Franklin, Ky., Church in Shanghai, China, and E. W. Provence will probably go to Canton to be connected with the China Baptist Publication Society. Their names were confused on account of there being two Provences to go to China.—Argus.

The Atchinson Globe says: "The distiller rides in a steam yacht; the wholesale dealer in an automobile; the retail liquor dealer rides in a carriage; but the purchaser of the liquor is pulled around by the hair of his head by a policeman."

NOTES AND COMMENTS.

While Dr. Broughton is abroad the Baptist Tabernacle at Atlanta is being supplied by Rev. Millard A. Jenkins.

A reception was given by the B. Y. P. U. in the lecture rooms of the First Baptist Church, on Monday evening, October 10th, from eight to ten o'clock, which was greatly enjoyed by all present.

The Word and Way says: "Robert James, the father of Frank and Jesse James, baptized A. K. Reyburn, of Richmond, Mo. Deacon Reyburn says that T. M. James was a good man and that Robert James was just as good and true. He says that Robert James was an earnest and faithful man of God. He died on his way to California when his sons were small boys."

L. P. Leavell, of the Sunday School Board, has new light on the Methodist belief on baptism. He happened upon a Methodist evangelist at Tula, Miss., who put it thus: "A little piece of bread represents the body of Christ; a little sup of wine represents the blood of Christ; a little drop of water represents the baptism of Christ."—The Baptist.

At the Pike entrance of the Fair a leather-lunged newsman has spread out on the ground a collection of newspapers, from which he invites the public to "Pick 'em out, gents—any city you name." He said that daily papers from 135 cities are regularly sold, and during July those from New York City and Southern cities led in sales.

Dr. Eaton is fond of telling this story: A little boy in Kentucky swallowed a nickle. They were talking of sending for the doctor when his little brother suggested: "Send for Dr. Harvey. They say he can get money out of anybody." If Dr. Harvey got the nickle out of the boy we suppose he might be called a collector of internal revenue.—Baptist and Reflector.

The Alabama Baptist publishes the pictures of Rev. and Mrs. J. F. Ray, who recently married and are soon to go as missionaries to Japan. Brother Ray's many friends in this State will be glad to know that his wife has a remarkably sweet face and is a lady evidently of the highest character and consecration. She has had considerable training in Christian labors for her life work.—Baptist and Reflector.

Rev. Thomas Spurgeon, pastor of the Metropolitan Tabernacle, London, took a sea voyage to this country for rest and health, and spent Sunday, September 4th, in New York City. He worshiped in Calvary Church, of which Dr. R. S. MacArthur is pastor, that evening. His presence was not discovered until near the close of the service. He sailed for home the following Tuesday.—Baptist and Reflector.

NOTES AND COMMENTS.

God gives us patience and strength that we may work to build up schools that shall be as lights shining throughout the land. Behind this movement for the education of the children of our land there stands the One who said "Let there be light."—Gov. Charles B. Aycock.

A new satellite has been discovered, or, rather, rediscovered. Saturn's ninth satellite, called Phoebe, which was first noticed by Professor Pickering, of Harvard, in 1898, and has since been lost to the astronomical world, has recently been found again on some photographic negatives made at the Harvard subsidiary observatory at Arequipa, Peru.

British Weekly: "Dr. Len G. Broughton, of Atlanta, is to occupy the pulpit of Westminster Chapel during September and the first three Sundays in October. He ranks among the foremost preachers in America, and is pastor of the largest church in the Southern States—a building which is at this time being further enlarged to accommodate 5,000. He is a favorite at Northfield, where he is always to be found among the prominent speakers and preachers."

General William Booth will make a tour from Cornwall to Aberdeen in August and September. He will travel in a motor car, and will visit sixty-two villages and towns, and will make addresses at every stopping place. The General says that the object of this campaign is not demonstration, but "salvation on the spot." He says: "The forces of civilization, the discoveries of science, and the inventions of the engineer should be adapted to promote the eternal as well as the present welfare of man.—Ex.

Funeral services for United States Senator George Frisbie Hoar were held at Worcester, Mass., on Oct. 3rd. In the presence of many persons representing societies and associations of the city of Worcester, the Commonwealth of Massachusetts and the Congress of the United States, the favorite hymns of the dead statesman were sung, the nineteenth Psalm was read, and two clergymen spoke words eulogizing the man who had been their friend for many years.

At last the Czar has a son and all Russia is rejoicing. No daughter can inherit under the Salic law, and the heir of the Czar has been his brother, a sickly consumptive. The Czar and Czarina have had four children before, but they were all daughters, and the superstitious peasantry have believed it was because God's displeasure rested on the Czarina. She is the most hated woman in the empire, just as the Czar's mother is the most beloved. The boy is to be named Alexis, and he is said to be a healthy child.—Ex.

NOTES AND COMMENTS.

Rev. C. C. Winters of Waterloo, Ala., has accepted a call and moved to the Lone Star State. We regret to lose him from our State. He is a good pastor and a strong preacher.

Twelve hundred and seventy-one women were enrolled as students in the German universities last year, whereas the number this year is only 805. This decrease is due to the fact that the conditions of entrance have been made more difficult than usual. The change was made, it is said, to bring about this very result, and was aimed especially against insufficiently prepared Russian Jewesses.

Word and Way says: "Zeb Thomas when he was accepted as a ministerial student at William Jewell College, told the examining board that he was sure he would be a failure as a preacher. G. L. Block asked him why he wanted to be educated if he was sure he would fail as a preacher. Zeb said with tears in his eyes, that if he got an education he would make a more respectable failure. Zeb is now in great demand among the churches."

The temporary ministry at the First Church of this city of Rev. G. W. McDaniel, of Dallas, Texas, has been a blessing to the Church and congregation. He has made a host of warm friends, who would sincerely rejoice if he were to become a resident of historic Richmond. It is even hoped that this may not be a wildly improbable result of his visit. Virginia would surely give him a warm welcome.—Religious Herald.

About 1,000,000 messages are sent over the world's telegraph lines every twenty-four hours. According to some returns recently issued the number of telegrams dispatched in all countries in 1903 reached the enormous total of 364,848,474. Great Britain heads the list with 92,471,000 dispatches. The United States is second with 91,391,000, and France comes third. Germany, Russia, Austria, Belgium and Italy follow in order named. It is sixty years since the first telegraphic message was sent by the Morse system from Baltimore to Washington.—Word and Way.

A large audience attended the Children's Day exercises at the Dallas Avenue Baptist Church Sunday morning. A program of songs and recitations was well rendered by the little folks and praise for the success of this feature of the entertainment is due Mrs. W. H. McKenzie. Short addresses were made by Rev. R. E. Rice and Supt. R. E. Pettus on missions as fostered by the Southern Baptist Convention. The offerings turned in by the children amounted to \$27.61. Children's Day is observed every year at this Church to teach the children about the missionary and mission fields.—Daily Mercury.

DR. LORDMER'S LAST SERMON—
FAITHFULNESS.

Faithful unto death.—Rev. 2:20.

We have fallen on poetic and sentimental times, on times when preachers are expected to be melodious, and when the public ear is only open to soft sayings and sweet sounds. No community seems particularly athirst for truth, but alive to dulcet harmonies and the witchery of pleasant speech. Our pulpits are gently vocal with smooth words concerning Christian character, Christian love, the grace of faith, and the splendors of hope. For one discourse on positive duty, we have a score on privilege; and for one on the inflexibility of obligation, we have many on the pliability of belief. The sharp, stern, moral aspects of religion are retired from the forefront of discussion, and the more aesthetic features are revealed to delighted thousands. So much is said about Christian freedom, independence and enjoyment that we overlook the law of right and righteousness which enters so fully into the teachings of our Saviour.

One acquainted with Christianity would be likely to infer from the tone of modern exposition that its supreme aim is to beautify life, not to regenerate it; to adorn society, not to purify it. Even its Almighty author is presented in such a manner as to leave the impression that the ethical forms a secondary and stratum in His character that He is more emotional than upright, deciding His dealings by affectionate impulses more than by righteous convictions. We hear much of His love, His pity and sympathy, and but little of His rectitude, justice and unwavering integrity. And yet, according to the Scriptures, the God of love is primarily and pre-eminently the God of righteousness, who, though He keepeth mercy for thousands, will not clear the guilty, and who, though He pardoneth the sinner, will not do so save through the intercession of Christ, who died, as the new version has it, "the righteous for the unrighteous." Equally faulty are the prevailing sentimental views of personal religion. Conscientiousness, Principle, obedience, steadfastness in duty, are treated in the Bible as fundamental to disciples. It is of course, described as generous, loving, and sympathetic; but it is first of all devoted to the less pretentious virtues of honesty and fidelity. Hence the large place which the duty of faithfulness occupies in the Book. The Apostle Paul addresses two of his epistles respectively to "the faithful in Christ Jesus," and to the faithful brethren in Christ." He urges Timothy to commit what he had received to "faithful men;" for as he says in his letter to the Corinthians, "It is required in stewards, that a man be found," not eloquent, nor attractive, but "faithful." Nor is this qualification exclusively important in the clergy; for our Saviour points out its indispensableness in all who claim to be His followers. In the parable of the "Talents," He pronounces this approval on the servants who were even loyal to their trust: "Well, done, good and faithful servant. Thou hast been faithful over a few things, I will set thee over many

things; enter thou into the joy of thy Lord." And in the Apocalypse the living and triumphant redeemer exclaims: "Be thou faithful unto death, and I will give thee the crown of life."

It is natural for us to discriminate between different beliefs and duties, to regard some as of higher moment than others, and to ascribe to them various degrees of rank and dignity. Fidelity, however considers them all as demanding recognition and honor. When Jesus condemned the Pharisees for their scrupulous attention to the lesser matters of the law, while they neglected the weightier, He was careful to add, "these they should have done, and not have left the others undone," and the rule, impliedly, at least, is laid down that the great and the small, the essential and the non-essential, are of equal binding force. Faithful does not stand choosing between them, preferring one over the other; but with impartial love zealously embraces both.

The duties of a general office may be more important than those of a subaltern, and the responsibilities of a sea-captain may be graver than those of a sailor, and yet who will deny the obligation of the inferiors to be as loyal to their trust as the superiors? Were we for a moment to admit that the obligation diminishes in proportion with the value and dignity of the service laxity and ultimate lawlessness. Yet due, we should be encouraging general there are those among professors of religion who practically, though perhaps unintentionally, subscribe to this pernicious doctrine. They decline to unite with the church, because that step is not as vital to the soul's welfare as trusting in Christ; or they refuse to submit to the baptism Jesus appointed, as they are pleased to regard the baptism of the Spirit as all-sufficient; they neglect attendance on public worship, the service of the Lord's Supper and the gathering in the Sunday school, as these duties are not to be compared with the more important ones of private devotion, spiritual communion and family religion. We might well ask, Who gave them the right thus to discriminate? It is certainly not conferred by Divine authority, and at best it is only a usurpation which loudly proclaims either ignorance or their infidelity.

If they are correct, their large debts only should be paid, not little ones; contracts of magnitude should be kept, but not small ones; and leaders of grave commercial or political enterprises should be true to their trust, but careless when it assumes less imposing proportions. No casuist in his senses would commit himself to any such theory. It is thoroughly untenable and unsound. The law of Christ on the subject seems to provide against two extremes; against neglecting the more important for the less important; and against contemning the less important in the fancied interest of the more important; and in both directions we find the law of faithfulness being constantly violated.

There are excellent persons in every community who err in contending for the microscopically minute, and who are oblivious to everything beyond.

I remember a respectable clergyman taking me to task for preaching on the second advent of Christ, a theme of vast moment, while he had been spending weary days and hours in deciding a trifling question in Greek exegesis. I have known others to be inveterately intent against every kind of amusement, but generously charitable toward the more withering blight of evil-speaking and slander. Others there are who would exclude a fellow-member from Church on account of his failure to sympathize with some ceremony, as infant baptism or close communion, while they will tolerate among them men and women of censorious, worldly spirit who are more attached to the rubric. And yet there are others who are circumspect in outward religious observances, but whose every-day business life is beneath contempt. They delight to extol free grace and the unmatched mercy of God, and well they may, for they have not the ghost of a chance to be saved by works. They will wrangle for hours about the act of baptism, apostolic succession, or something else of the same kind, while the weightier matters of the law are totally neglected. This inconsistency we all perceive at a glance and condemn, but there is a similar, if not as serious inconsistency committed by those who feel called on to exalt the sublime verities of the Gospel by depreciating the more common-place. They deem it necessary to undervalue ordinances and ordinary duties, that the grandeur of grace may be discerned. But the great truths of God's Word do not require the humiliation of the lowlier ones. They are like noble men, whose nobility is not enhanced by degrading others. In their own solemn worth they can well afford that full justice be done their inferiors. What right have men to array as rivals what Christ has allied in fellowship? What right have they to thrust the copper out of circulation on account of the gold? What right have they to cause the feet of the mighty to tramp down the head of the weak? Faithfulness answers, "None," and with heart of loyalty to every word spoken by Christ, with brow of reverence, and with lips of truth, faithfulness accepts His mandates, choosing not between them, and without partiality acknowledges their authority and bows to their requirements.

Jesus says, "He that is faithful in a very little is faithful also in much;" that is, fidelity in affairs of comparative insignificance will educate the mind up to fidelity in graver concerns. This does not preclude the possibility of men who have been careless of ordinary obligations rising under the stress of circumstances and the impulse of sublime motive to a lofty ideal of duty and to the height of self-sacrifice in its discharge. Ordinary men have suddenly become heroes, and questionable Christians have become martyrs. Youths who never felt sufficient interest in their country to attend a political meeting were ready when the war began to lay their lives upon its altars. Pilots, who were not distinguished for attention to the ordinary claims of home or society, in a grave crisis re-

mained at their post until relieved by death; and rough miners, who could not be credited with very high moral ideals, have not hesitated to go down into the mine, breathing foul gasses, for the sake of rescuing stifling comrades.

We never can tell what humanity will do under peculiar circumstances. A man the other day permitted a child to drown, because, as he said, "it was none of his business." But the way to prevent such disgraceful exhibitions of cowardice, and to fit ourselves for the graver emergencies, is to seek the moral training which comes with fidelity to little things. We may be faithful on supreme occasions even if this is neglected, but we will be if it is scrupulously cared for. The reason for believing this lies in the habit of duty doing because it is duty, which this devotion forms. A soldier who has been trained under fire, gradually acquires such firmness, and such a sense of submission to command, that he will dash onward in the face of a blazing battery, and by a similar process the sailor is educated to invade the darkness of the stormful night, and mid-air wage that battle which is to decide the safety of ship and cargo. The business man who schools himself from the beginning to regard as sacred the smallest money trusts, will at last attain to that condition where the largest cannot tempt.

In every stage of the moral life obedience prepares for obedience, and one act of rectitude opens the way for another. If the doctrine is accepted that right is right, and must be honored, to whatsoever range of duty it belongs, conscience will be cast in its mold, and every exaction will be joyfully met. The subtle connection between our deeds which accounts for this growth in fidelity also operates in the opposite direction, and explains what we have frequently seen to be true, that one sin prepares the way for another. Evil habits beget evil habits; one betrayal of confidence makes a way for a second, and the second for a third, and so on through all the dreary history of iniquity. It is the old story of the worm and the flower, the speck of corruption in the tree, the leak in the ship, the flaw in the iron, the break in the embankment, the steady progress from bad to worse, from Hades to Hell. But though moving in the direction of evil, nevertheless it illustrates the educating power of conduct.

That faithfulness to the claims of the ordinary and the unimportant prepares for faithfulness to the important and extraordinary may be inferred from the fact that in the former case there are lacking many stimulants to duty which are generally present in the latter. In fulfilling the common-place obligations of life no encouraging words of praise are heard, and one supreme act of devotion will win more plaudits than an entire career of plodding rectitude. Indeed, such characters, instead of being commended, are censured by some for their lack of spirit, and their slavish conformity to a rigid, narrow system. Frequently they are ridiculed by the reckless—and ridicule is hard to

bear, and at times, almost impossible to endure. The youth who entered on his business life with the most exact notions of duty has been swerved from rectitude by sneer and mockery when all other means had failed to move him. If he could only have seen the moral grandeur of his position, he would have been saved. But that is just what he usually does not see; and what heroes, martyrs and reformers most likely know will be seen by an applauding world when they measure strength with their powerful antagonists, and pour out their blood in sacrifice for the right, or for the truth. Some one has spoken of the nettle cares of life, and of the corroding of daily trials, and we can all of us understand from experience how difficult it is steadily to pursue the monotonous path of duty with these tormenting and wearing us away. If, under circumstances such as these, where there is neither inspiration nor sense of elevation, what the hand finds to do is done, done sternly, because it ought to be done, how easy would it be for such an one to stand undismayed and unaffected in the presence of a great crisis, and with the consciousness of an immortal award awaiting the issue, grapple with its problems and overcome its difficulties. Thus, then, fidelity in the lower ensures fidelity in the higher.

As for myself, and recalling how near I stood a few weeks ago to the end of life, my sincere ambition is when I am laid to rest, to be worthy this epitaph:

"Faithful unto death."

Greater honor this than to inscribe on this perishing stone fulsome eulogies on the dead man's eloquence or liberalism. Eloquence is only a gift, faithfulness is a virtue; liberalism is merely good-natured indifference—most common among men who find it a task to think—but faithfulness is steadfastness and loyalty.—Western Recorder.

UTAH

Frank Willis Barnett.

When God had reared the rugged walls
Round Utah's verdi vales;
Then man came on his mission and
He laid two shining rails.
O'er which in perfect palace cars,
Humanity is whirled
At sixty miles an hour through
This wonder of the world.
From frozen frigid mountains with
Their polished peaks of snow,
To fields of waving golden grain and
Meadowlands below,
Through gardens in whose presence
even
Paradise would pale,
At sixty miles an hour we
Are whirled along the rail."

Utah was first settled by a detachment of Mormons under Brigham Young, in July, 1847. A little over a half century has passed, and it now has a population of over two hundred thousand. The State derives its name from the Utah or Ute Indian tribe, and it was originally a part of upper California, but was acquired by the United States from Mexico in 1848.

Utah extends from 37 degrees to 42

degrees North latitude, and from 83 degrees to 37 degrees West longitude, and is almost an exact square, three hundred miles each way which shows that it is a big State, for it is 11,420 square miles larger than Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey and Delaware, all combined. But this gives one a poor idea of its size, and in order to approximate it let us listen to a Westerner's account of it, who says: "Lift all New England and New York bodily a mile above the level of the sea. Add five thousand feet to the height of Mount Washington, and seven thousand to that of Mount Mitchell. Throw in dozens of other peaks fully as high, all punching holes in the sky with their snowy crowns. Pile up, everywhere, hundreds on hundreds of mountains from ten to fourteen thousand feet high. Send cataracts and cascades leaping and foaming down a thousand dizzy precipice channels. Toss in, promiscuously, parks larger than whole States, and you will get some idea of Utah's size."

Utah is an immense basin four to five thousand feet above the level of the sea, surrounded by mountains, which at some points are nearly 13,000 feet high. The grandeur and loveliness of the scenery are so interwoven with its mines and meadows, fields, forests, lakes, rivers, and valleys, that the description that it is a tourist's paradise, a true holy land of sight seers and lovers of nature in her sublimest and most entrancing moods, a realm of beauty and joy forever to the artist soul, is not overdrawn.

It has been well said "Climate is not regulated by latitude. Ocean currents and altitude are potent factors in it. The snows of untold ages lie unmelted on the lofty peaks of the Cordilleras in Mexico, the Andes of South America, and the Himalayas in Hindostan. Alaska, in the latitude of Greenland, has a climate little more rigorous than that of Ohio. Washington and Oregon, in the latitude of hard-frozen Maine and blizzardly Dakota, where it is mid-winter seven months of the year, and very late in the fall the other five, bask in the sunny mildness of Virginia and Carolina; and California, on the same parallels with Nebraska, Kansas and Oklahoma, raises oranges, bananas, pine-apples, figs, lemons and pomegranates. Utah, in the latitude of Missouri, where the mercury often runs the whole length of the thermometer in twenty-four hours, enjoys a climate as balmy and as equable as the airs that breathe over Araby the Blest.

We have devoted two articles to the miracles of irrigation, and if you doubt what has been said, sit down and read what Hooper has to say about its transforming power in Utah: "Here, Isaiah's millennial rhapsody of prediction finds literal fulfillment. The wilderness and the solitary place have been made glad, and the desert does rejoice and blossom as a rose. Where no water is, Utah soil is the picture of desolation. Nothing grows but cactus, grease weed, prairie dogs and Jack-rabbits. Turn on the water and a garden blooms. You touch the water button, and God and nature do the rest—and

do it gloriously. All farming is by irrigation, and where every farmer makes his own season and controls his own rain, crop failures are unknown. There has never been one in Utah. No rain on the new mown hay, no drouth when the grain heads are filling. Water in abundance just when and where it is needed, and never and nowhere else. The soil is inexhaustible. No artificial fertilization has ever been used. Manureheaps are burned. Fields in the Salt Lake valley that have been cropped incessantly for forty years yield annually from fifty to seventy-five bushels of wheat, from six to ten tons of Lucerne clover and from five hundred to nine hundred bushels of potatoes to the acre, and everything else in proportion." And yet this is the man who, to win confidence in what he tells, says: "No properly constituted man could ever deliberately aspire to win fame as a successor to Ananias. And yet he, who sets out to tell the simplest, unsandpapered and unvarnished truths in regard to Utah, as a farmer land, foredooms himself to go galloping down the crookedest byways of public estimation, as a compeer of Sapphira's luckless spouse, and all the other puissant liars of ancient and modern days. But Utah truth is mighty, and must be told—even though he who tells it finds himself nailed by the ears to the pillory-posts of popular misjudgment, as a marvel of monumental mendacity."

And when a railroad man thus hedges before he begins to write about Utah, we fear that a preacher who sets down an unvarnished tale might be accused of tall writing, and so we are not going to speak about its wonderful mines and minerals, for we know that a bare recital of the facts would seem like an Arabian nights story. We have merely desired that in our article on Salt Lake City and in this we might stir your curiosity either to read up or better go out and see Utah.

"Rev. Frank Barnett."

A few summers ago out at Salt Lake City we picked up a daily paper and read where the Rev. Frank Barnett the Sunday before had raised five or ten thousand dollars to pay off the mortgage on one of the Baptist churches in the city, and having frequently at Associations alluded to our visit to his home, and how on account of the necessity of catching a train we could not wait for his return from the Ministers' Conference but had a pleasant interview with his wife, we take pleasure in printing the following from a recent Standard, written by Bruce Kinney, of Salt Lake, in order that the brethren may know that the Rev. Frank Barnett of Utah was no myth, but is a minister held in highest esteem for his good works:

"Some expression of appreciation should be made with reference to the most splendid work which has been accomplished by Rev. Frank Barnett at the East Side Church, Salt Lake City. He resigned to take up the work at Greely, Colo., Aug. 1. He began his work in Utah twenty years ago, as pastor at Ogden, and was afterwards general missionary, in which positions he served most acceptably. Then for a

time he was in the East, coming back as pastor of the East Side Church. In 1900 this Church reported 113 members; it now has 200. Then it had a heavy debt, which is now all paid, and many improvements have been made on the property. It is no discredit to his earlier work to say that his last work has been his best. During the convention year now closing he has seen a net increase in the membership of this Church of over 30 per cent. He leaves an absolutely united Church, which would vote unanimously to have him remain if it would avail.

"The late meeting of the Ministerial Association of Utah was a banquet given at the Wilson Hotel in Salt Lake in honor of our departing brother. All of the ministers who responded to toasts spoke in eulogistic terms of the character of Brother Barnett and the privilege which had been ours of fellowship with him. It is a rare thing that a minister's leaving a city of this size creates such profound regret, well knowing the loss that is ours and the great gain that Colorado has."

It seems a little strange that there should be two Baptist ministers by the same name in the same country, and yet unacquainted and no kin. We are glad that Rev. Frank Barnett of Utah is held in such high esteem, and hope some day to have the pleasure of having him visit us in our home.

A WISH

Mine be a cot beside the hill;
A bee-hive's hum shall soothe my ear;
A willow brook that turns a mill,
With many a fall shall linger near.

The swallow, oft, beneath my thatch
Shall twitter from her clay-built nest;
Oft shall the pilgrim lift the latch,
And share my meal, a welcome guest.

Around my ivied porch shall spring
Each fragrant flower that drinks the dew;

And Lucy, at her wheel, shall sing
In russet-gown and apron blue.

The village church among the trees,
Where first our marriage vows were given,

With merry peals shall swell the breeze

And point with taper spire to Heaven.
—S. Rogers.

HOW MUCH I OWE!

When this passing world is done;
When has sunk yon glorious sun;
When the pearly gates I gain,
Never to go out again,
Then, Lord, shall I fully know—
Not till then—how much I owe!

When I stand before the throne,
Clothed in beauty not my own;
When I see thee as thou art,
Love thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe!

When the praise of heaven I hear,
Loud as thunders to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe!

—McCheyne.

Woman's Work.

CONSECRATION.

Dedication to Him for whom we were created to serve; willingly placing our all on the altars of sacrifice; submitting ourselves to His guidance; and, in all things doing His will—this is consecration.

A sincere desire and ardent wish to perform the duties we owe to God; a thirsting for righteousness, a longing for understanding, and a plenty of faith to help us to overcome the impediments which often block the Christian pathway—this is consecration.

A consecrated woman is the embodiment of faith—that which is the substance of things hoped for, the evidence of things not seen. Of hope—that bright load-star which leads man from the cradle to the grave. Of charity—the greatest of the Christian graces, which also is love, that which makes us more like God, for "God is love."

Although a woman's kingdom was formerly her home (and she is, and will always be queen of her home) we are thankful that she has enlarged her borders, and is now reigning without limit, helping to evangelize the world in this generation. Next to the radiance which flows from the Almighty throne is the beauty of consecrated Christian lives. Letting their light so shine that others seeing their good works are constrained to glorify our Father in heaven. The reflective light, of such a life, on a brightened soul is likened unto the summer sunbeams upon the troubled sea.

The most fertile soil for our labor is the field of youth. The young are ever seeking ideals in this vast universe. Why not give them, or be to them, true examples of the Great Pattern which was given us when "God gave his only begotten Son that we might not perish, but have everlasting life?"

To attain this magnetic power one must possess these requisites—humility, self-sacrifice, brotherly love, and charity. We may not all be permitted to do great things, according to the world's thinking, but it takes the small things to confound the mighty. "A cup of water in My name," said the Saviour. Then let us be consecrated to our work, though the result be small we shall reap in due time if we faint not. We must remember that highest mountains are formed by grains of sand. Yes, little by little in our home Churches, by patient labor, the women, whose eyes are not yet open to this grand work, will realize that they too can share in the blessings we receive in leading lost souls to Christ.

A consecrated life to the service of the Lord, means to us all that is good and noble; ever reaching out a helping hand to some fallen creature regardless of what the world will say, choosing rather to emulate the Master in that He left all to do His Father's bidding than to meet the approbation of men.

Then when all of life is over, and our work on earth is done, how tran-

scendently glorious to be numbered with the saints who were consecrated in this life, and who now sit on the right hand of God, the Father. May we all give ourselves more wholly to His service, may our lives be entirely dedicated from henceforth, and may we receive souls for our hire.

Yes, when the summons comes to us "It is enough, come up higher," and we are no more, may the record of our lives be so pure and spotless that the effulgent rays will be shed down the vista of time till we shall live in the lives of others long after our souls have taken their flight to the city beyond.

Mrs. J. W. Vesey.

BIGBEE ASSOCIATION.

The Woman's Missionary Union auxiliary to the Bigbee Association met in the school building near Concord Church at 1:30 p. m., Sept. 13, 1904, and was called to order by the Vice-President, Mrs. B. L. Mitchel.

Opening devotional exercises were conducted by Mrs. Mitchel. Song, "Jesus Lover of My Soul." Scripture reading, Psalm 2. Prayer by Mrs. Herring. Mrs. Hamilton, State Organizer, spoke in reference to the work and the workers. Mrs. Mitchel made her annual report from which we learn that the women of this Association have during the past year clothed and schooled eight children at the Orphanage, sent two boxes to the frontier, and contributed for all purposes, including boxes, the sum of \$780.10. Mrs. Mitchel also spoke of her work and of the joys of service.

In response to roll call of Churches by the Secretary, reports were read from five societies and one Sunbeam band. Verbal reports were heard from ladies in four other Churches not having an organization. Mrs. Herring read an encouraging report on Foreign Missions, after which Mrs. Mitchel took pledges for Miss Willie Kelley amounting to \$41.00. She also secured the promise of boxes for the Orphanage from five additional churches. Mrs. Mitchel stated to the Union that she expected to be in the Association only a short while and that it became her painful duty to ask the ladies to elect a Vice-President to succeed her. Mrs. Hamilton regretted the thought of losing Mrs. Mitchel, and suggested that the ladies await further developments. After the distribution of literature the meeting closed with the Lord's prayer in concert.

Mrs. B. L. Mitchel, Vice-Pres.
Mrs. Phila Carden, Sec.

W. M. U. AT WETUMPKA.

In the lovely, picturesque city of Wetumpka, on the high, broad banks of the Coosa, was held the sixth annual meeting of the Woman's Missionary Union, of the Montgomery Baptist Association.

The Presbyterian church was taxed to its seating capacity for the delegates and visitors present, and the forceful evidence of the beautiful flowers and delightful music, lent additional inspiration and uplift to the assemblage.

Mrs. G. A. Smith, Prattville, Vice-

President, presided with characteristic ability. Mrs. E. W. Gay, Montgomery, impressively led the devotional exercises. Words of welcome were cordially spoken by Mrs. W. E. Lacy, Wetumpka, and responded to by the Secretary.

In her annual address, Mrs. Smith embraced the gratifying results of this year of faith, service and prosperity, in our Master's cause, renewed strength redoubled energy, and rekindled zeal, having been evidenced by the largest number of Societies enlisted, and the largest amount raised by the Union during this year—\$5,148.52.

Foreign Missions were interestingly and instructively presented by Mrs. W. J. Elliott, the beloved pastor's wife; Home Missions by Mrs. J. W. O'Hara, the wife of Clayton Street Church's new pastor, and State Missions by Miss J. L. Rives, a prominent B. Y. P. U. worker of Montgomery.

The Tichenor Memorial was forcefully presented by Mrs. J. C. Stratford, the Woman's Missionary Society of the First Church, Montgomery, through the active efforts of the officers, Mrs. M. A. Waller, president, upon suggestion of Mrs. C. A. Stakely, having raised \$110.80 for this purpose. A very strong and convincing paper on "Systematic and Proportionate Giving" was furnished by Mrs. J. A. Holmes, Wetumpka.

"Our New Missionary," Daisy Winston Pettus, her noble life, her broad intellectuality, and her earnest consecration were tenderly presented by Mrs. O. F. Gregory. The following telegram was sent to Miss Pettus at the hour of her marriage in Mobile to Rev. J. F. Ray, with whom she will sail the first of October for work in Japan. "Loving congratulations and earnest prayers for a long and happy married life, and for abundant success in the service of the King.—Mrs. O. F. Gregory, for W. M. U. of Montgomery." A telegram of Christian remembrance and God-speed was also sent to Dr. and Mrs. H. W. Provence, who have been our able co-laborers in the Lord, and who go to China.

The Societies will meet the \$1,095 apportioned them for missions in 1904.

In this home of brave men who have been honored "in tent, on field, and forum," and of true women who have ever "hallowed the home, the shrine, and altar," the visiting ladies enjoyed gracious, delightful hospitality, during the most successful, interesting session of the Union.

Mrs. T. W. Hannon.

Sept. 7, 1904.

HOME MISSIONS.

With profound gratitude to God we note the growth and expansion of the work of the Home Mission Board, the late annual report of which shows an increase in contributions of 23 per cent. above the previous year; and two new fields added to its territory—"The Isle of Pines" just south of Cuba, and so near to it that they are almost one country, and Panama the canal zone, the latest acquired territory of the United States." But it is not the purpose of this paper to discuss the different fields or phases of the work of

this Board. We will refer briefly to two or three of its recommendations to the Woman's Missionary Union.

The scarcity of the houses of worship, especially in the West and in Cuba, called into existence, through the instrumentality of the sainted Dr. I. T. Tichenor, what is known as the "Church Building Loan Fund." From an estimate by the Board we learn that \$500,000 wouldn't meet the demands of this church building department. And as a part of this permanent fund the Board last year requested our Southern Baptist women to raise \$20,000 to be known as the "Tichenor Memorial." Gratifying success has crowned our first year, but very much remains yet to be done. And we earnestly recommend that our women remember this worthy object as one to which they should contribute liberally during the year.

Another, and one of the best features of our work is our boxes to the Frontier. Eternity, alone, can tell the good that these boxes do. "They not only provide clothes for the missionary and his family, in many instances enabling him to remain on the field, thus transmuted clothes into Gospel messages, but the preparation of a box becomes the centre of interest in the Society, and the occasion of moneyed gifts to the general work." And last, but not least, it becomes a source of spiritual blessing to those who contributed. "We cannot too emphatically commend this work as the basis of interest in Home Missions."

Another, and the last feature to which we shall refer, is the "Week of Prayer and Special Offerings" which have so effectually increased the cash contributions to the Home Board. This is one of the sweetest features of our work, and has, in many instances, been the beginning of a deeper work of grace in the hearts of our women. God grant that we shall like one of old send up our prayers and our alms together, and that they shall be as sweet incense in the presence of our God. Mrs. Phila Carden, Cuba.

ALBERTVILLE ALA.

The following is the B. Y. P. U. program for Oct. 16, 1904: Subject—"The power of personal influence." Hymn; Scripture reading; Prayer; hymn; "Some personal experience as to what can be done through personal influence"—paper by Mr. Crowley; "The visit of John and Andrew to Jesus, and what come of it"—paper by Miss Oma Tokey; duett by Miss Emma Adamson and Mr. Charley Hearn; "Is anyone without influence?"—paper by Mr. Earnest Beavers; Bible readings with comments by the leader; closing hymn.

Eureka.

Eureka Springs, Ark., March 15, 1904
Dr. J. T. Shuptrine:
Enclosed find 50 cts. in stamps for a box of Teeterine. I sent for a box over a year ago. It took a place off my face that I thought was cancer. I sent for another box. It is the only remedy I ever had that did any good. Respectfully,
Mrs. W. E. Penn
Unexcelled for all skin diseases. All druggists, or postpaid from the manufacturer at 50 cts a box.
J. T. Shuptrine, Savannah, Ga.

Correspondence.

IMPORTANT NOTES FROM BRO. CRUMPTON.

Not until Nov. 10th will I be able to answer letters. Important letters are now in the office, but I must give myself wholly to the Associations. Thus far I have met with nothing in the least discouraging at any of the meetings.

Glancing at conditions in the office, I am distressed. Not much money is coming in from the Churches. The State Mission fund is, far behind. "After the Association, what?" is a question I am asking pastors. Are we to take a rest for a month or two?

I beg the pastors to take their collections at once for Yates College at Shanghai, China, and follow that as quickly as possible for Christian Education, so as to have these out of the way of our regular collections for missions. It will be extremely unfortunate for the regular mission work if we allow anything to interfere during the critical months.

Let Everybody Take Notice.

The Anti-Saloon League is against the liquor traffic in every form. A brother asks if it is designed to fight only one phase of the business. This is my answer. Let good men be present at the First Methodist Church, Birmingham, from every county in the State on the night of the 17th, and the next day. A good woman said: "I have been praying for that meeting ever since I saw the first announcement." That is right. Let the women pray for the meeting. Yes, let all pray and send a representative.

W. B. Crumpton.

A WORD TO HALTING SEMINARY STUDENTS.

I learn there are a number of students in nearly all the Southern States who have been on the point of deciding to come to the Seminary, but who especially for financial reasons have not quite made up their minds. I write to say that I have recently learned of a way to extend some special aid to those who need it from a source which I cannot now disclose. If there are brethren who are unable to plan to come on the basis of the regular amount granted, and will write me immediately, it is probable I can through the arrangement suggested enable them to carry out their plans of coming to the Seminary. Probably there are pastors who would like to take the Pastor's one year course. I would be especially glad to hear from them. Last year there were seventy or eighty married students, and there may be other married brethren whose hearts yearn for our Seminary course. I should be glad to hear from them. Please write me at once. If the student enters any time within the next few weeks, he can get practically all the course for the present session.

E. Y. Mullins.

EDITORIAL CORRESPONDENCE

Frank Willis Barnett.

The 50th annual session of the Unity Association which convened with the Church at Marbury last week was a notable one in many respects, and one of the most pleasant and stirring features were the talks on the history of the Association, for many touching references were made to the old heroes who have gone to their reward. Rev. S. M. Adams, who had been moderator for several years, owing to a pressure of business had to absent himself after the first day. Dr. W. H. Caffey, of Verbena, was elected Moderator; Rev. W. J. Ruddick, Clerk; and E. B. Deason, Treasurer. The Marbury church had been put in beautiful condition for the meeting and Pastor Lamar Jones made an ideal host. While at Marbury I took occasion to visit the Soldiers' Home at Mountain Creek, and was delighted to find that the old Confederates had such a beautiful place in which to spend their remaining days on earth. Capt. Jeff Falkner deserves the thanks of the entire State for his untiring efforts to house the men who wore the gray, and now that his health is impaired may God draw very nigh unto Him and give him a restful old age.

Two years ago after a long, hard drive in a cold rain, we reached Chapel Hill to find a few of the faithful delegates to the Alabama Baptist Association gathered together to carry on the Master's work. The reception of their benumbed editor was so warm that he soon thawed out and spent a pleasant season with them. And so it was with genuine pleasure that I made my way to Steep Creek Church on Friday last, and it warmed my heart to know that my brethren had not forgotten me. Hon. J. M. Carter was re-elected moderator; Rev. C. C. Lloyd, Clerk, and T. J. Thrower, Treasurer. Steep Creek church is situated in a beautiful grove, and oh, the joy of sitting beneath their spreading branches as I talked to the brethren of my work and their work. The Baptistery which is of cement, is just outside of the Church, and is filled with water caught from the roof. God bless the faithful workers in the Alabama Association.

At Letohatchie we were entertained by Brethren W. T. Williams and J. S. Farris, and had the pleasure of preaching in the lovely little church on Saturday night to quite a large congregation. The church building and its fittings are unusually attractive, and we trust the members will soon call a pastor who will lead them to higher and better things. At Letohatchie we got a taste of Brother Hurst's honey, and desiring more of it we secured a gallon, thanks to Brother Williams.

I went to Brewton to preach Sunday morning. Unfortunately, I was away from Birmingham and failed to get Brother Kramer's letter and telegram calling in the appointment, and so I found the Church closed. Brother M. F. Brooks, the Superintendent of the Sunday school took me in hand, and we

went to the Methodist Church and heard Brother Schofner preach in the morning. He very kindly asked me to fill his pulpit at the night service, and I had the privilege of speaking to a large congregation. Brother Kramer was in no wise to blame for the confusion, as he did all in his power to reach me. I enjoyed greatly meeting the brethren at Brewton, and was glad to get a glimpse of their beautiful church. I wish Dr. Dawson could see their new Baptistery. Brother Kramer was at New Decatur in a meeting with Dr. Curry. He has been greatly blessed as a pastor-evangelist.

FIFTH SUNDAY MEETINGS.

BIGBEE ASSOCIATION.

Following is the program of the fifth Sunday meeting of the Bigbee Association, to convene with Mt. Sterling Baptist Church October 28, 29 and 30:

Friday, 10:30 a. m.—Devotional exercises—Pastor. 11:00—Introductory sermon—Rev. M. Briscoe. 2:00 p. m.—Song and prayer service—T. B. Bennett. 2:30—The blessedness of Christian service—M. Briscoe. 3:10—How shall we as Baptists reach our people?—Rev. J. L. Carney. 3:40—The necessity of enforcing church discipline—T. B. Bennett. 7:30—Preaching by Rev. J. L. Carney.

Saturday, 9:30 a. m.—Devotional exercises—J. B. Turner. 10:20—Are church suppers sustained by the Word of God?—Rev. E. N. Langston. 11:00—Preaching—Rev. J. D. Cook. 2:00 p. m.—Devotional exercises. 3:30—Systematic giving—Rev. T. W. Tucker. 3:00—Can a church consistently retain a member in its fellowship who sells whiskey?—Rev. J. R. Larkin. 3:30—The dangers of social card playing—Rev. J. C. Cook. 4:10—Can the members of a church help their pastor preach?—Rev. J. L. Tucker. 7:30—Preaching—Rev. E. N. Langston.

Sunday, 10:00 a. m.—Devotional exercises. 11:00—Missionary sermon—Rev. T. E. Tucker.

Every one is invited to attend these services.

J. B. Turner,
J. E. Vaughan,
Committee.

MONTGOMERY NOTES.

Dr. C. A. Stakely took a short vacation in the form of a visit to the Louisiana Purchase Exposition at St. Louis. He was only absent from his pulpit one Sunday.

Rev. J. J. Wicker, pastor First Baptist Church, Trenton, N. J. aided the pastor in a meeting at Adams St. Church for ten days, beginning September 13th. Brother Wicker is not a professional evangelist, but has remarkable gifts in that line. This is the fifth meeting in which he has assisted pastor Gregory, the second at Adams Street. Despite the great, heat and dusty streets the congregations were large and attentive. Over twenty backsliders and sinners renewed their vows to Christ as Master, or accepted Him as their Saviour; of whom four were received for baptism and others will follow. Brother Wicker believes in a practical revival that shall embrace all departments of church work

and the development of systematic beneficence.

Bro. Ira L. Jordan, formerly the well-beloved organist of Adams Street Church, and more lately a traveling salesman for a music house in Montgomery, has been licensed to preach the gospel, and left on last Monday to enter Howard College to pursue his studies preparatory to entering on his chosen work to which we believe he has called of God. He is a most excellent young man, with many lovely traits of character, and heartily commend him to the pastors and brethren near the college. He is a good musician and would be glad if he could, by the use of his talent in this line, aid in defraying the expenses of his education.

The new pastors, A. Y. Napier at Southside, and J. W. O'Hara at Clayton Street, have taken root, and are bringing forth fruit in their new fields of labor. Their praise is heard on every hand.

The plans for the building of the new edifice for the First Baptist Church are approaching completion.

The pastor of Adams Street Church has removed his residence to 218 South Decatur Street, only a block and one half from the church. Correspondents will please make note of this change.

Oct. 2, 1904. O. F. Gregory.

CONSTRUCTING A CHRISTIAN.

By Theodore L. Cuyler, D.D.

The first time I saw Cologne Cathedral—nearly half a century ago—it presented a stumpy appearance, for the towers had not been built. The next time I saw it, the scaffolds on which the builders were busy were rather a disfigurement. But a few years since when I beheld the completed towers, lifting their snow-white splendors into the sunlight, I felt that the old historic Rhine saw no such magnificent object in all its course from the Alpine mountains to the sea.

This is a bit of a parable of the way in which the Master constructs a Christian. The Bible describes true Christians as "Christ's workmanship created anew unto good works." If any sharp critic should look over a company of Church members gathered at a communion table, he might say, "Well, if these are Christ's workmanship they are very imperfect specimens, as I can testify from personal acquaintance with some of them."

Very true, but if that same critic wished to select a piano he would not go into a manufactory where its different parts were being put together; he would go into the sales room and see the finished instruments.

This world is only a workshop for the fashioning of Christian character, "Ye are Christ's building," said the great apostle; the towers were not up yet. "Not as though I had already attained, either were already perfect," was that same apostle's honest confession; the scaffolds were still standing, and the Master's work on that heart and life was still incomplete.

R. M. Inlow, Field Secretary of the Sunday-School Board of the Southern Baptist Convention, has moved from Nevada to Kansas City, Mo.

B. Y. P. U.

Rev. J. W. Vesey, of Florence, President.
 Rev. J. M. Shelburne, of East Lake, First Vice President.
 M. B. Neese, of Huntsville, Second Vice President.
 Rev. John F. Gable, of Floralla, Third Vice President.
 H. B. Wood, of East Lake, Secretary and Treasurer.

The B. Y. P. U. of the Negro Baptists of Kentucky has put a State organizer into the field.

"SERVICE" will be the key-word of the B. Y. P. U. Convention at Columbus, Miss., November 15, 16, and 17.

Texas is the land of big dimensions, big ideas, big undertakings, and big opportunities, and the B. Y. P. U. have just held their third annual B. Y. P. U. encampment at Laporte, June 21 to July 3rd. With God and such leaders as He has given us in Texas, greater and greater things are to be looked for.—M. P. Hunt.

The Oklahoma State B. Y. P. U. and Sunday School Convention held their annual meeting at Enid, June 7th to 9th, and a glorious time is reported. The continuous rains greatly reduced the attendance, but those who did go enjoyed a feast of good things. Dr. H. E. Tralle of Missouri, Rev. W. H. English, of Texas, and Rev. Carman, of Colorado, were of those from a distance who delighted and instructed the young soldiers of the Lord in the way of Christian warfare.

Young People's Societies are training schools in which the successors of the present generation of the leaders of the Church are in training. Young people are to learn here to work for Christ, to pray, to give. If they do not learn it now, they will not learn it by and by. If Joshua had not been prepared for leadership while Moses lived, he would not have been fit for it when Moses died. Even if we cannot do or give much, doing and giving what we can now is the only way we shall be made ready to do and give more when our power is more.—Sunday School Times.

Thomas Carlyle, the Scotch writer, was of a crusty temper. A story has long been going the rounds that even his mother said in his boyhood that he would prove to be a hard man to live with. We know that he loved his mother dearly as long as he lived. Many of his letters which have recently been printed are addressed to her, when he lived in London and was growing famous. He is always sending her a present—now a dress, carpet slippers, money to buy her something which she "surely must have." "I have realized my American Draft of Dollars into Pounds Sterling; I send my dear Mother five off the foreend of it: the 'kitlet ought to bring the sult cat a mouse' in such a case as that—an American mouse!"—The Classmate.

Camp Christian Endeavor on Staten Island grew out of a fresh air ex-

ursion in 1890, conducted by Staten Island Endeavorers. In 1901 an old manor house was secured which last year entertained two hundred and twenty children, Italians, Germans, Chinese, etc. Only children under twelve without other means of getting an outing are received. It costs three dollars to entertain each child for ten days and the demands of the work have altogether outgrown the present means of accommodation. A trained kindergarten is matron who seeks to give the children the best illustration possible in their brief stay of the life of a Christian home. As they come they are enrolled in the Sunshine Club and take this pledge: "I promise throughout this day to be bright, cheerful and happy; to do all I can to make others happy; and to keep bright sunshine in my heart all day." On the mantelpiece in the play-room is a "Self-Denial Bank," over which is this inscription: "I give my penny cheerfully and gladly for some one who needs it more than I do. 'God loveth a cheerful giver.'" At the close of last season five dollars and fifteen cents was found in this bank.

INCIDENTS IN JEWISH MISSION WORK.

The following incidents fresh from the gospel work among the Jews in Brooklyn, are additional proofs that, first, the word of God does not return to Him void; second, that the gospel of the Lord Jesus is the power of God unto salvation, to the Jew first; and third, morality, refinement and education cannot do for a person that which the Lord Jesus Christ can do. Therefore, all must have Him for peace and salvation.

The Word Haunted Him.

One of the first attendants at the meetings of the Brownsville mission when it was opened about ten years ago, was a young man who was the "chief of sinners." No amount of reasoning or proving from the Scriptures could convince him that Jesus was the Messiah and his Saviour. He used to take every opportunity that presented itself to argue in the meetings and to throw ridicule upon the Christian belief. His chief delight was to disturb the peace and quiet of the meetings. I had private talks and prayers with him, quoting to him passages of Scripture to show him that he was wrong, but nothing could move him. Soon after, he went back to Russia and then travelled through Finland. The word of God he had heard at the mission did not leave him, but kept arising and condemning him. At last he could stand it no longer for he had no peace of mind. He therefore began to search the Scriptures for himself and a flood of repentance came over him when he found that he had been sinning all that time against God and His Anointed. A year ago he sought out a church in Finland where he was baptized in a river into the Christian faith according to the command of his Lord and Saviour. A short time ago he returned to this city and immediately sought out the mission hall. He rose in the meeting and gave a beautiful testimony for

the Lord Jesus. He told the audience how he had scoffed at all that the missionary had said and that when he went abroad, the words he had heard haunted him and he did not have any peace of mind until he turned to his Messiah. At the special meeting we held on the Day of Atonement, (the most solemn day in the Jewish year) at the Williamsburgh mission, he also bore witness to those present to the wonderful peace he is experiencing since he has accepted Jesus as his Saviour, urging all those who had not yet come to Him, to do so at once. He also related how he had pleaded with his aged father to join him in his new-found faith. His father is a Jewish teacher and he would not allow his son's words to enter his mind. The young man has asked our prayers for the conversion of his parent.

Thus you see, dear reader, that the human mind cannot comprehend the plans of our Heavenly Father. Who would have thought nine years ago that this young man would turn his heart to God? We must continue with patience to sow the seed and our All-wise Father will take care of the harvest. This brother could do an excellent work among his unconverted brethren according to the flesh. Will you not pray that the Lord will put it into the hearts of some of His stewards to supply means with which this good work may be done.

Practical Religion.

A poor Jewish convert was about to be dispossessed by his landlord a few weeks ago because he could not pay the rent that was past due. He had searched for work but without success. The cry for bread had arisen from his children and he was at a loss what to do. Some of the other converts heard of the case, and at the close of one of the meetings, they, though being poor and needy, took up a collection among themselves which, with a dollar from our Poor Fund, made up the necessary amount. My heart was made glad by this incident, for the action of these brethren shows that the Spirit of Christ, whom they have accepted as their Saviour, truly dwells in them. It has also served to strengthen the faith of the brother whose prayers God heard and answered.

Gospel Power.

A young man who has been attending our meetings for some time, has been converted lately and has confessed the Lord Jesus Christ as his Saviour. In preaching to the Jews, we need not mention anything about drinking and its consequences of sin and misery. In the first place, they very seldom drink to excess; in the second, the subject of Jesus being the Messiah is so new and strange to them that we cannot speak on any other theme than that one. I say this so as to emphasize that this young man, during the short time that he attended the mission, never heard anything against beer saloons from our pulpit. But now that the love of God has been shed abroad in his heart, and the Holy Spirit evidently has been leading his mind, he knows from that source to differentiate between good and evil. A couple of weeks ago, he privately asked our assistant,

Mr. Kern, whether he ought to keep his engagement to marry a Jewish girl whose father maintains a beer saloon, pool room, etc. "I think," said he, "that a girl brought up in such a house cannot be godly, and I would be unequally yoked." Another illustration of the power of the gospel of the Lord Jesus Christ.

A Refined Jewess Baptized.

A highly educated young lady of refinement was baptized lately in the First E. D. Baptist Church, Brooklyn, by the Rev. Dr. Adams. She comes from a very respectable and strictly Orthodox Jewish family, who reside in Brownsville. She would not come to our meetings because of Jewish fanaticism and superstition. But she learned about the Lord Jesus Christ by private conversation. At the very outset, she had to suffer a great deal of persecution from her neighbors. They used to tell her husband that the missionaries came to see her when he was absent. Then she told her relatives and husband that according to the Old Testament, Jesus must be the Messiah. Then followed the great struggle between choosing for the Lord Jesus Christ or sticking to her relatives and husband. But the Lord gave her wisdom how to deal with them so that they were considerably calmed and quieted. A few weeks later, when I told her that she must confess the Lord Jesus Christ publicly by baptism, she asked for joint prayers for her husband's consent, as that step meant separation from her husband if done against his will. I asked the friends of our mission for intercession in her behalf, and the Lord, in answer to prayer, brought about the possibility of her being baptized and yet living in peace with her husband. In her letter which will be published in our paper, "The Chosen People," she says, "God called me as He did Samuel and I knew not His voice * * * I feel so contented and happy." We believe that this young woman could do a great work among her unconverted sisters, if the means were at hand.

The Day of Atonement.

September 19th was the Day of Atonement. We held meetings for the Jews all that day, explaining to them that according to Lev. 16th, they cannot have atonement for their sins without the blood, the high priest and the altar. Some of them took in the words asked for Bibles at the close of the meeting and became earnest inquirers, but the majority of the crowd was a mixed multitude of socialists, anarchists and indifferent ones. It was not our usual audience, for they did not know that we were going to hold special meetings on that day. We took them in from the street, where they were walking about idly instead of fasting and praying in the synagogue as the Jews do. There is a sad spiritual destitution among the Jews in America. No European Jew would desecrate the Day of Atonement, but here, the notorious anarchist, Emma Golden, had the Jewish quarter flooded on that day with circulars inviting them to a picnic. Hundreds of Jews accepted her invitation. This rapid progress of infidelity among the Jews ought to be arrested

by the gospel of the Lord Jesus Christ whose command was to preach first to the Jew. If they have no knowledge of the Lord Jesus, without whom their whole Bible is as empty as a nutshell without the meat, they are bound to become infidels. The responsibility, therefore, rests heavily upon the Church of Christ. Let us therefore double our prayers and activity for their conversion, and He will surely bless and be with us always.

Leopold Cohn.

(Mr. Cohn edits a paper called "The Chosen People" in which the progress of his work is told from month to month in an interesting manner. If you will address him at 620 A Quincy Street, Brooklyn, New York, he will gladly send you a sample copy. He also would be glad to send you some tracts for distribution among your Jewish friends.—Ed.)

REPORT ON MINISTERIAL EDUCATION.

Made at Liberty Baptist Association.

The wonderful success of the pioneer preachers of this Association was urged as an argument, for a long time, against the efforts being made to educate our young ministers. Those thus reasoning forget that the methods of the times in which our early preachers operated, do not meet the requirements of today. The country then was sparsely settled, there were few, if any, public roads, and the people, for lack of opportunity, were more illiterate than at present. Men now with the constitution, will-power and aggressiveness of Talliaferro, Kennedy, Puckett, Carmichael, coupled with a thorough college training, would be like religious cyclones, sweeping the country mightily for God and the salvation of men and women, laying low the giant sins.

An uneducated ministry today can no more cope with a well educated ministry than a man, with an old-fashioned sickle, can compete with an up-to-date self-binding harvesting machine in a thousand acre field. Is there any plausible reason why God's people, in this day and generation, should not be as wise as the children of the world? Our opinion is that our leading ministers are the leading thinkers and ripest scholars of today, but there is not a sufficiency of them.

People are not praying now as they did in other days for the Master to call and send young men forth to preach his everlasting gospel. How many licentiates have we now, or have we had during the past ten years in our Association?

Let us not, in these times of commercialism, be too unmindful of those around us, and those in other lands, but rather let us adopt the methods of our Lord and give them the gospel. He calls men and we should send them. Rom. 10, 13-15, we have these words, "For whoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

In many other places these God-called young men are longing for that preparation that precedes the going. Everybody is attracted by the preaching of the Apostle Paul. He was so plain, deep, powerful, eloquent and logical. His defense before Agrippa is the most masterly piece of oratory, and one of the finest argumentative discourses ever made by man. His power was in his consecration, observation and education. He tells us he received his instruction from Professor Gamaliel, LL. D., who "had a reputation among all people."

We ought to feel self-condemned for doing so little for the cause of ministerial education in our Association. We have not aided as we should, the yearning young ministers to enter our denominational schools preparatory to entering Howard College, which is presided over by that scholarly, Christian gentleman, Dr. A. P. Montague, who possesses so many of the striking characteristics of Boanerges and Gamaliel of the Scriptures.

It is our duty to make and pay pledges every year for ministerial education. We are proud of the many able preachers in our denomination who have been the beneficiaries of this Association. Among them that we remember with pleasure are G. A. Moring, P. T. Hale, J. M. Roden, J. F. Savelle, W. H. Pettus and H. M. Crutcher. In this connection I deem it just and fitting to further refer to the last named brother, the remembrance of whose work is fresh in our minds, and about whom the following complimentary notice appeared in last week's issue of the Mercury:

"Rev. H. M. Crutcher, one of the most active, zealous, useful and successful young ministers of the Liberty Baptist Association, died Sunday afternoon at the residence of his father, Rev. N. D. Crutcher, near Madison, after a lingering illness of several months. The interment took place yesterday afternoon at the family burying ground on the George Pike plantation. Revs. J. W. Hillard and F. M. Yeager conducted the funeral services. A large concourse of relatives and friends witnessed the last sad rites. The fragrant rose, the tiny violet, the green laurel and the pure and unspotted lilies, so lovingly laid upon his grave, spoke words of love and memory from the silent volumes of so many friends.

He had been very successful as an evangelist in this State and in Texas. Last year during the meeting of the Association at the Dallas Avenue Church, he made known his intention of going as a Foreign missionary. Rarely ever do we find a man more consecrated and fuller in love with his work. Energy of character, firmness of purpose and unswerving integrity were his chief characteristics. He was educated at the Baptist High School at Trinity and at Howard College, where he left an enviable record."

The virtues of these brethren are worthy of emulation by our aspiring young preachers, and to them we would say:

"Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know:
Be faithful to thy mission,
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward."

Fraternally submitted,
R. E. Pettus.

CHRISTIAN OR CHURCH MEMBER.

Disciples of Christ were first called Christians at Antioch. I have somewhere read that the name was given them by their enemies as a term of derision. But it was gracefully accepted and the disciples sought to make the most of it, and from a term of ridicule the name has come to be a synonym of all that is highest and best in human life.

The name suggests its own meaning for it implies relation to Christ. Webster defines a Christian as "one who believes in Jesus Christ and conforms his life to Christ's teachings." This definition covers the whole ground. It describes the attitude of mind and the conduct of the life—two essential elements. Certainly no one can be properly called a Christian who does not believe in the divinity of Christ's person and doctrines. No more can one who only holds this belief as a theory but does not personally embrace Christ and seek to put his doctrines into practice.

Christianity, then, means more than any outward relationships—even affiliation with a Christian church. We Baptists believe and teach that only Christians should be church members. But while we believe it and teach it we have not realized it. Some other Christian churches do not require even a profession of Christian experience. It is a mistake, therefore, to speak of all church members as Christians, or to presume that they are, and to treat them accordingly. There are two classes of non-Christians in the churches; viz. 1. Those whose beliefs do not accord with the doctrines of Christ; 2. Those whose lives do not conform to the teachings of Christ.

Of the first class there are not a few. The pastor who takes the trouble to investigate discovers vagaries of many kinds. There all shades of belief about Christ, and sometimes no belief at all—agnosticism—in our churches.

A few days ago I overheard a conversation between a man and two women, all members of a great Christian church. They were discussing churches and creeds. One of them spoke of a certain person who being invited to join their church had objected on the ground that she did not believe all their doctrines; to which the reply was made that no one was required or expected to believe all the doctrines except the elders. One of them finally dismissed the whole subject with the words, "It makes little difference what one believes, if they tell the truth and pay their debts that's religion enough." There is much more of this sort of stuff in the churches than we think. I dare say, in every town and city church there may be found some who do not

believe the doctrines of Christianity. Their personal characters may be above reproach but they certainly are not Christians.

Of those whose lives do not conform to Christian teachings there is a larger number still. The only standard our Lord gave by which we might judge others was, "By their fruits ye shall know them." We may safely judge that the tree is corrupt if the fruit is corrupt, for a "good tree cannot bring forth evil fruit." If the conduct is unchristian we may safely conclude that the life is unchristian.

Nor is it difficult for an honest mind to determine what Christian conduct is, or is not. The ethical teachings of Christ, embodied in the New Testament are hard to be misunderstood. One who runs cheek by jowl with the world, and holds high carnival with the flesh and the devil has no claim to recognition as a Christian.

Ian Maclaren says, "The final test of a religion is its inherent spiritual dynamic." The dynamic of Christianity is devotion to the person of Christ. Whatever else one may be he is not a Christian unless his life is dominated by an ardent faith in the doctrines of Christ and a constraining passion for his life.

In the Acropolis at Athens was a statue of Minerva which by its grace and beauty attracted much attention and elicited much admiration. One peculiar feature about the statue was an image of Phidias, the sculptor, carved in the buckler so that it could not be effaced with destroying the work of art. One looking upon the statue thought not of Minerva but Phidias whose image was there and whose skill appeared in every line and curve.

So the Christian ought to bear the image of Christ in such a way that the source of his grace and beauty of character will never be doubtful to others.

A. J. Moncrief.

Union Springs, Ala.

If you had told a Wyoming farmer, two years ago that there was a patch of Russian thistles in his meadow, he would have called all hands to exterminate them. But, since it is discovered that instead of being a noxious weed, the thistle makes a good forage for hogs, sheep and cattle, his attitude toward the plant has changed. Many farmers use Russian thistles for fuel, drying and baling them into bricks of stove size. The existing law in Wyoming requiring the destruction of Russian thistles wherever found, will be repealed.

At a meeting of the passenger representatives of the railroads of the entire country, steps were taken to organize a board of arbitration which shall have the settlement of all questions regarding passenger rates. The arbitration committee will probably be made up of one representative from each of the various passenger associations. This plan will solve one class of difficulties which heretofore seemed impossible of settlement. Thus business concerns, as well as individual states and nations, are beginning to substitute arbitration for fighting.

Alabama Baptist.

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JOSEPH T. HARRIS, Business Manager

FROM THE HOWARD.

A private note from the Howard says new men are constantly matriculating and that the total enrollment is still ahead of corresponding dates of previous years. "Every room on the new dormitory is taken and quite a number of men are in the other buildings." Dr. Montague is giving his entire time to the interior affairs of the school and that means they are to be up to date. This will leave but little opportunity to visit associations, but others can take care of the work there. Meantime let the entire brotherhood be girding on the armor for the endowment campaign. \$200,000 in Howard College would give tremendous impetus to the Baptist cause in Alabama.

WHAT DOES IT MEAN.

From almost every school in Alabama this year comes the one message—"the largest opening attendance." And the belated pupils are still swelling the numbers. What does it mean? For one thing it means that this poverty stricken, war blasted land is recovering from the awful devastation of the sixties and is more and more reaching the point where education is possible. Prosperity has come again. The South is to take her old place of power and influence in the nation.

These full schools mean that an ever increasing proportion of our people are realizing the duty of education. The bulk of population to whom education is of prime importance has increased to a wonderful extent, and the future will see yet larger and vastly more rapid growth in this direction.

It means that more school room is needed, and that yet more and more will be needed. This justifies the up-building of the Central College at Tuscaloosa. Nearly one half the white people of Alabama are in Baptist families. The Judson and the Central are both full. This too when only a fraction of that great host is educating. What are we going to do when the majority of them begin to send their children to college? What one or two or three or four schools will hold them?

If it ever entered the head of any nervous brother that the Judson and Central are or can be rivals, let him go out and thank God that we have room for as many as we now count in those two great institutions, and then let him grapple with this problem: "What are we to do with the greater crowds of next year, and the still greater crowds of the year after and the still greater —" but that is enough for one man to think about.

The Judson and Central are and will be mutual helpers in a blessed work.

THE FOURTH MAN.

When the three were cast into the furnace, they hoped for deliverance, but if deliverance came not they none the less resolved to be true to their Lord. Though He might slay yet would they trust. And what a blessing their trial became. In the hour of prosperity they had a sweet confidence in God, but never till they fell into the super-heated furnace did they see Him face to face, or hold such a blessed communion with their Lord. A few hours in the fire was a cheap price to pay for the presence of that "Fourth Man, whose form was like the Son of God." No period of their lives had been so full of joy and no moment of peril had ever found them adequately protected. Doubtless they dreaded the fire but forever after it became the chief thing for which they gave thanks to God.

Theirs, if not a universal, is by no means a solitary experience. God's children often grope in darkness when the light of prosperity is all about them. They have all the grace they need, but they cannot feel very keenly the necessity of God's presence with them then. But in the hour of trial when all personal power and human help is gone they feel the need of that Fourth Man who walked through the flames with Shadrach, Meshach and Abed-nego. And He comes, not in visible form, but in peace giving power. In the midst of fiery trials the suffering soul talks with God as if in some cool and shady place. Sometime, if not in time then at that time when time is time no more, that soul will thank God for the furnace whose fire had no power because the Fourth Man was there.

CHURCH UNION AND THUMB SCREWS.

At the great Episcopal Council at Boston, a gathering made notable by the presence of the Head Bishop of that body of Christians, they have much to say about church union. It is rather a curious fact that to many good people organic church union means more than spiritual unity. The efforts of these well meaning people are not always wise, and all their words are discounted by the apparent fact that the plea is ever more for "you to unite with me."

But aside from all that, we venture to suggest that the unity out of which union may grow can be greatly promoted by the simple device of taking the thumb screws off of Baptists and other non-conformists in England. Not the literal article of course. Our union loving Episcopal brethren were gracious enough to remove them quite a bit ago. But the good Archbishop of Canterbury very cordially approves of selling the property of Baptists to support Episcopalianism and the income of his clergy is paid in part by people who have the deepest conviction that he and his are false guides.

People whose consciences will not permit them to pay that Episcopal school tax, and who must therefore have the pleasure of seeing the sheriff sell enough of their goods to satisfy

"the rate," these people are not left in much of a mood for union.

Moreover folks generally who love fair play and who therefore condemn these measures of oppression and Christless tyranny have but little inclination to unite with a church which is guilty of it.

American Episcopalians are supposed to disapprove the use of these twentieth century thumb screws, but as yet we have heard of no council, convocation, bishop or smaller clergyman repudiating the evil done by the English church in the name of Christ.

It might not secure organic union, but it would do much to promote brotherly love and Christian unity if our Episcopal brethren could get their consent to abandon the thumb screw principle.

EXIT "UNION"—ENTER "SERVICE."

We confess to a feeling of loss in saying good-bye to the Baptist Union that for a number of years has been a regular visitor to our study. It was a helpful, stimulating paper, holding high rank among others to which we subscribed.

But the first number of "Service," the magazine taking the "Union's" place, seems to justify the wisdom of the change. In materials and mechanism it compares favorably with the "Review of Reviews," which came to us by the same mail. It is sufficient praise of its editorial department to say Dr. Geisweit is in charge. The contributed articles are from our best thinkers, and the Christian Culture Courses are presented in a better way in "Service" than in the "Union." We believe our committee made a wise change. A magazine will suit better than a weekly paper. Service will find in this editor and pastor a regular reader.

ENDOWMENT OF ATHLETICS.

President William R. Harper, writing in the current Harper's Weekly, makes out a good case for those who believe that college athletics should be endowed. One of his most cogent arguments is that, if college athletics were endowed, with the same precautions taken in reference to the expenditure of money which controls in other departments, the actual cost of athletics would be greatly reduced. "Some believe that this saving would amount to fifty per cent. of the total sum expended." When it is recalled that the amount now expended in the case of single institutions ranges from \$25,000 a year to more than \$100,000, it can easily be understood that, at all events, there is a field for the practice of economy. But Alabama Baptists haven't gotten far enough along with the endowment for Howard College to fool about what Brother Crumpton calls "side-shows." Just think of universities spending \$100,000 per year for athletics, and yet we find it hard to raise this sum for the permanent endowment of our denominational college.

JEFFERSON COUNTY'S SHAME.

The News in a strong editorial under the heading, "It is Time to Stop,"

among other things said: "In a Swiss city of 40,000 inhabitants there has been one murder in nineteen years. The murderer was promptly guillotined. In Jefferson county, Alabama, there are more murders in a year than in the whole of Great Britain with its more than 40,000,000 people. And why? When a man kills his fellow man in Great Britain the murderer is properly punished. Money, social influence and political "pull" all combined will not save him. When he contemplates killing his fellow man he knows he will be punished. In Jefferson county when a man contemplates killing his fellow man he argues that with a little money and personal influence the probabilities are that he will be given a short prison sentence at most, with great chances still in favor of his acquittal.

When the secular press takes such strong grounds it is time for the pulpit to join in and preach against the state of affairs which permits murderers to go unpunished in our midst. It is high time that the press, pulpit and bar were getting together for a campaign against lawlessness in Jefferson county.

EDITORIAL PARAGRAPHS.

There are in Tennyson's works 460 quotations from or allusions to the Bible.

"Let every man give as he is able, according to the blessing of the Lord thy God which He hath given unto thee." Deut. 16:17.

Rev. J. F. Gable who has accepted the pastorate at North Birmingham will be a great force not only in his church but in the district. We welcome him to Birmingham.

"And one shall say unto Him, what are these wounds in thine hands?" Then he shall answer, those with which I was wounded in the house of my friends." Christ "came to His own, and His own received Him not." He was crucified by His own people.

The United States spends annually for public education about \$1.35 per capita. It is said that the liquor bill of this country last year was more than \$16 per capita! And yet we sometimes hear it said we are too poor to have better schools.

Adolf Augustus Berle in Modern Interpretations of the Gospel Life has chapters on Paul the Gospel Democrat, Peter the Apostolic Ecclesiastic, Thomas the Believing Rationalist, John the Christian Philosopher, and Matthew the Publican Apostle. From these titles we know that he believes that the New Testament is essentially a modern book.

It has been said that spiritual meditation is a lost art. We read more than we pray, and we pray more than we meditate. We need to harken unto the words of the Psalmist who said: "I will meditate also of all thy work, and talk of thy doings." Most are dumb Christians "like the rivers that flow into the Arctic Ocean—frozen over at the mouth."

There are a great many Lincoln stories, but the following from Success pleased us greatly: On Lincoln's lips,

the words that often came were these,—"The common people." To those who lived with him and talked with him, especially during the Civil War, it seemed as if he could never cease thinking of those who were just human beings, unlettered, unknown, inglorious. A congressman from a western district approached him during his term as president, and apologized for presenting a petition from his constituents, because they were very common people.

"Well," said Lincoln, pleasantly, "God must love the common people. He's made so many of em."

We have received from the Publishing house of the M. E. Church, South, Nashville, Tenn., a copy of "Great Revivals and the Great Republic," by Warren A. Candler, D. D., LL. D. Bishop Candler says the volume is a study of American history, from a standpoint which has been generally overlooked by writers upon both the secular and religious history of the United States. And it has been prepared with a view of doing good to both church and State, by the promotion of a pious patriotism and the stimulation of a patriotic piety. It contains much of interest.

Oddly enough, we can know more about the really ancient Oriental books, and hence about Oriental history generally, than we shall ever be able to find out about more recent people. As Dr. Henry Smith Williams explains in Harper's for May, in writing of "The Primitive Book," the Babylonian and Assyrian books consisted of clay tablets, prisms, and cylinders baked by the sun or in an oven into a most imperishable hardness, so that they have come down to us exactly as they left the hands of the ancients. But the later Greeks and Romans preserved their records on materials—papyrus or parchment—which have not endured the test of time. Dr. Williams records many valuable and surprising facts about early books and book-makers.

In the series he is now writing for Everybody's Magazine, Mr. Lawson promises to strip the disguise from Wall Street. He will describe The Thing in all its hideousness, so that he who runs may understand, and understanding—run. If these articles accomplish nothing else; if they but bring home to the people the utter hopelessness of the effort to get rich and stay rich in Wall Street; if they burn to our souls the absolute certainty of the wreck and misery that must follow speculation; if they will have justified themselves. But if these articles make future Amalgamated deals and Steel Trust steals impossible, by telling the people how they are blindfolded and led to slaughter, they will deserve to rank as the greatest and worthiest feature ever run by any magazine.

Matthew Arnold writing in 1882 said, "Compared with Prof Clifford, Messrs. Moody and Sankey are masters of the philosophy of history. Men are not mistaken in thinking that Christianity has done them good, in loving it, in wishing to listen to those who will talk

to them about what they love, and will talk of it with admiration and gratitude, not contempt and hatred."

Willis J. Abbott truly says: "Few people who have not been able to attend one of the great conventions at which the delegates thus elected gather to select a presidential candidate, can appreciate how wonderfully dramatic and enthusiastic they are. If a nomination is made, the scene is possibly equaled nowhere else, in the world. Men of standing, politically and financially, great men in the nation, acted like children, dancing with banners, seized horns and trombones, attempting to play tunes upon them." We can never forget the tumultuous scenes enacted at the Democratic Convention at St. Louis. It was our first national convention and it certainly impressed us.

THE AMERICAN ANTI-SALOON LEAGUE CONVENTION.

The annual convention of the American Anti-Saloon League is to be held in Columbus, Ohio, November 16th to 18th, inclusive. Delegates are being appointed throughout the entire country, and the indications are that this will be the greatest gathering ever assembled under the auspices of the Anti-Saloon League movement. The program for this meeting contains the names of a number of men of more than national reputation. The Convention proper is to be preceded by a week's conference of leading temperance workers from all parts of the country. The Anti-Saloon League does not seek membership in the unit of individuals, but in the unit of organizations. Its object is to bind together all the Christian and reform organizations now in existence for a united attack upon the saloon system. This Conference is a "School of Methods," in which the best plans of work are brought forth and discussed with a view to aggressive, united action. All persons engaged in the work of saloon suppression are invited to be present and participated in this Conference. It opens on Wednesday, November 9th, and will continue up to the opening of the Convention on the morning of November 16th.

KIND WORDS.

The honey blossom that the little bee sips is not more sweet than a kind word from a loving, gentle, and benevolent heart. Flowers gladden us for a day and then are gone; the green luxuriance of summer fields, spangled here and there by the delicate violet, the unobtrusive, little innocence, or the self-conceited water lilly with others of various hues, together with the lovely foliage of the woodland, pass away; the music of the little birds cease as the stern winter stretches forth his icy hand; the gentle influence of music, beauty and the glories of summer soon die, yet the influence of a kind word is eternal as time, as warming to the heart as the sun's rays to the chilled earth, and as pure as the heart of man when he first awoke in the Garden of Eden. Who can tell how many feet has been turned from the path of vice and sin, how many a wanderer

brought back to God, how many souls redeemed, how many disconsolate hearts quickened, and how many faint and weary souls revived by a kind and loving word.

Kind words, says one of our distinguished authors, are the keys that unlock the gates of paradise and let the light of heaven into our souls. Reader, dost thou not remember when weary and disconsolate, perhaps you had just consigned one of your much loved friends to the silent tomb—a friend whispered kind, sympathizing words into your ear and pointed you to a happier shore, did it not bind up that wounded heart and cheer your drooping spirit? Was it not a comforter in your distress? Were you ever away from the home circle without one near to sympathize with you in your trials? If so you have felt the need of kind friends and of gentle words.

Mrs. W. M. Powell, Uniontown, Ala.

Don't forget to attend the Anti-Saloon League at the First Methodist Church in Birmingham on Oct. 17, and 18. The wine and Spirit Gazette says, "The Anti-Saloon League has accomplished more than any other organization formed in a similar time." It is an organization feared by the saloon power.

ORDINATION OF PROF. O. M. BREWER.

After the close of the Unity Association whose sessions were held with the church at Marbury, Oct. 5, 6, 1904, the Bozeman Church set apart Prof. O. M. Brewer to the full work of the gospel ministry, assisted by a presbytery of Baptist ministers consisting of Dr. O. F. Gregory and A. S. Napier, of Montgomery; Geo. E. Brewer, of Dothan; W. J. D. Upshaw, of Goodwater; H. R. Schramm, of Deatsville; and Lamar Jones, pastor of Bozeman. The examination as to conversion, call, and doctrine was conducted by Gregory and Napier; the sermon was preached by Geo. E. Brewer; the ordination prayer by Jones; the presentation of Bible and charge by Upshaw, and the charge to the church by Schramm. The services were very impressive, and many eyes were wet with tears of sympathy and gladness. A large congregation witnessed the scene, and after the ordination the hand of welcome and fellowship was heartily extended by the ministry, and then by the congregation. The noble and liberal hearted Dr. H. Marbury represented the church in the ceremony. Prof. Brewer is the youngest child of Geo. E. Brewer, now State Chaplain of Convicts, and is twenty-six years old. The mantle of the father, who is seventy-two years old, has fallen upon his baby boy.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

Francis Ridley Havergal's admirers, whose name is legion, will read with interest the following from her pen:

I attend church on rainy Sundays because—

1. God has blessed the Lord's Day and hallowed it, making no exceptions for rainy days.

2. I expect my minister to be there. I should be surprised if he should stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason for blaming myself unless I sustain him by my prayer and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon, which would have done me great good.

5. My presence is more needful on Sundays when there are fewer than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers, I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings, such weather will show me on what foundations my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they must still undergo God's scrutiny, and they must be well grounded to bear that.

LEND A HAND.

Lend a hand to the tempted.

Lend a hand to souls in the shadow.

Lend a hand to the student at school.

Lend a hand to those who are often misjudged.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to those whose lives are narrow and cramped.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to young people whose homes are cold and repelling.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand; a hand filled with mercy and help.—The Silver Cross.

In The Youth's Companion for September 15th is an illustrated article describing the several varieties of hickory trees. It is by Annie Oakes Huntington, who will contribute to later issues of the paper other articles on some of our common trees, especially those which, like the black birch or the slippery-elm, have special interest for the small boy.

Up to the times

BUYERS OF JEWELRY

For gifts are shopping at Ruth's. They are buying today and here from the finest, newest line of Rings, Chains, Lockets, Chatelaine Watches, Belt Pins, Book Marks and many other articles for my lady's dressing table.

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tickets, are good to go or return via
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the West at one fare plus \$2.00 for the
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Sunday Schools.

A gentleman in California has given the sum of \$25,000 to the Sunday School Union for work among the colored people.

Rochester, N. Y., leads in Bible classes for men. There are more than forty of these classes in this city, with an aggregate enrollment of over 3,000.

At the Kentucky Sunday School Convention recently held at Henderson, over 400 delegates, mostly teachers, representing forty-seven counties, were enrolled.

At the New York State Sunday School Association annual meeting, in June, the subject of "Teacher Training" was considered under four heads: "Spiritual, Intellectual, Physical, and Common Sense Equipment," each being discussed by an expert.

It will be a glad day in the history of Sunday school work when the regular expenses of the Sunday school are met by the Church, and the offerings of the Sunday school are used more generally for missionary and benevolent purposes.—J. L. Harbour, in The Baptist Teacher.

I do not think that a man's ministry in a district begins to tell until the end of ten years; that is, until the children he has taken hold of as little fellows begin to reach young manhood and womanhood. So if I were asked how to reach a neighborhood, I would say, get hold of the young—the children.—W. S. Rainsford.

The announcement has been made of the plan of the International Sunday School Lessons for the years 1906 to 1912. Beginning with January, 1906, "The Words and Works of Jesus from Matthew, Mark and Luke," run through the entire year to December 31st. Then for the second year, 1907, we have January to December—"Stories of the Patriarchs and Judges, from Genesis to Samuel."

We ought to have a careful oversight of the teaching in our Bible Schools, and no one ought ever to be allowed to teach in any church or denomination unless in harmony with the teachings of the church in which they are teachers. Our work is first to make better Christians; second, to make better Baptists, Methodists, Presbyterians, etc., and no school or Church ought ever to use in its schools the periodicals of any but its own denominational house. There are some who use outside papers for the sake of saving a few pennies here and there. I don't think the pastor ought ever to have a regular class. He ought to have a free hand and sit in this class and that class and hear what is being taught by the teachers.—Hugh Cook.

THE GUILLELESS EGYPTIAN.

That first donkey ride will never be forgotten. A chance acquaintance who had just "done" the river had told us when we arrived at Sakharah to be sure and pick out Fair Rosalie as the best donkey in the place, but of course when the time came we were only too thankful to find ourselves safely on any donkeys at all, in the midst of the screeching bedlam. We ambled along, and the donkey-boy—a grinning, blue-night-gowned youth—began to air his three words of English for our benefit, so that finally we made bold to ask him the name of our steeds. Picture our surprise when the answer came, "prompt as rhyme," "He Fair Rosalie!" Proud was no word for it. At the greatness thrust upon him the fortunate rider sat up very straight and stiff, waiting for a chance to parade his luck, when a neighbor at table—a stocky youth from "the States,"—hove alongside, and sang out, "I say, I've got a peach of a donkey,—her name's Fair Rosalie,—ain't she a corker?" We were aghast, almost personally insulted, by his silly mistake, but, after all, he was more to be pitied than snubbed, and—he had pushed on ahead, while in his place a puffing, blowing little Englishman in check riding-breeches pressed hard for the right of way. "Aw—by Jove—jolly fools these Arabs," he drawled in a voice of serious objection. "Boy says my donkey's named Fair Rosalie—beastly amusing, because—er—can't be, you know!" and he too was lost in the crowd. Were we going mad, or—no; quite in another direction, for before he knew it Fair Rosalie's rider found himself prone in the dust beside Fair Rosalie, while the donkey-boy explained that he had only twisted her tail to make her go faster, and a white-haired Princeton professor in gold-rimmed spectacles bent over the sufferer and asked if he were hurt. The unfortunate one mounted and went on, but the professor still hovered protectively alongside, his mild voice murmuring: "I have been greatly interested in studying the poetic strain which one finds so prominently exemplified in the Eastern races, and in these people of Egypt is seems curiously interwoven with the most apparently material side of their existence. Could there be anything more charming, for instance, than the name its master has bestowed on this pretty little steed of mine—Fair Rosalie?" G. S. H. and R. de P. Tytus, in Harper's Magazine for October.

Because of a report received by the British Government from one of its consuls in Mexico, to the effect that the foot and mouth disease has broken out among the Mexican cattle, United States Secretary of Agriculture Wilson has directed Inspector Shaw of the Bureau of Animal Industry to make a thorough investigation. Pending Dr. Shaw's report all live stock from Mexico has been interdicted. This is done as a protection to American cattle.

An English railroad company has been awarded \$115,000 damages against a union of railroad employees. The company complained of malicious molestation, picketing, intimidation, etc., during the strike in 1900.



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LITTLE WEATHER-WISE.

Rosy little Dimplecheeks
Came panting in from play,
Tired out and sleepy, too,
'Twas such a scorching day.
On my knee she dozed awhile,
Then said, as she looked up,
"Folks called winter weather raw;
I think this must be cooked."
—George Cooper.

"THE LIE WOULD STICK."

"Would you tell a lie for ten cents?" asked a school teacher of her class of boys.
"No, ma'am!" was the indignant response.
"Would you tell a lie for a dollar?"
"No, ma'am."
"Would you tell a lie for ten dollars?"
This staggered some of them; but one voice rang out still, with a note of decision, "No, ma'am!"
"Well, Willie," said the teacher, "why would you not tell a lie for ten dollars?"
"Because, after you had spent the money and used the things, the lie would stick."—The Picture World.

CATS.

The Manx cat, of the Isle of Man, has six instead of five claws on each foot, and no tail.
An animal called the wild cat, in North America, is a kind of lynx. The wild cat lives in wooded parts of Europe, but not in this country.
The cat is called by some people sly and treacherous; but it is more often good-tempered, loving, and easily managed.
The cat loves warm, comfortable places, and will sit for hours in a comfortable place purring with delight, with half-shut eyes. They are very careful not to wet either their feet or fur. The fur has no oil at the roots, and is, therefore, easily wet.—The Picture World.

A BOY'S CONFESSION.

A young New Yorker, who started life as a telegraph messenger and finished at twenty-one years in the lock-up, charged with swindling, has made this confession: "The trouble with me was that I didn't learn anything when I was growing up. All of a sudden I found out that I was a married man and didn't know a thing. Then I went looking for easy money."
He married at nineteen, then left the messenger service to run a passenger elevator, but could not hold the place. He had no talent that was worth even a day laborer's pay, and could not support a wife. So he took to "grafting," and was soon detected and put in prison. The young man now sees the plain moral of his life. It stares him in the face. He did not improve his mind. His body grew and his needs increased, but his mental powers remained those of a boy. His marriage at nineteen years, when yet without ability to earn more than a boy's wages, shows that he had still but the wisdom of a boy. Almost a man, he was lacking in the intelligence suitable to his age. His experience is a lesson to youth. Remember that the path of ignorance leads to the jail.—Mobile Register.

A MILLION FOR A CAMPAIGN.

"How much does it all cost?" echoed one of the ablest and wildest of campaign managers who ever elected his man; when I asked him the question six weeks ago," says Lindsay Denison in "The Fight for the Doubtful State," Everybody's magazine for October. "Well, I should say—here he scratched his chin meditatively and squinted out of the corner of his eye at me as though wondering just how low he could put the figure and be believed. "I should say that the party which started out with a prospect of having less than a million dollars might as well go out of business before it began. It isn't as it was in the days when I was a State chairman and my wife was my secretary, and none of the speakers was paid anything and all of them travelled on passes, and I carried the State for \$836—and it was a doubtful State, too."
But how much more than a million could you spend on a National campaign to advantage?
He leaned back in his chair and roared for pure joy.—Everybody's Magazine.

TO EUROPE A LA CARTE.

The Hamburg-American Steamship Company has ordered a 35,000 ton steamer, which will carry 14,000 tons of freight, 1,200 cabin passengers, and 2,368 steerage passengers. What is most interesting about this new Anak of the sea, is the restaurant. Many passengers complain of the food furnished by the steamship company. The sea-sick think that they have trouble enough without having to pay for food which they cannot eat. The dainty prefer, or believe that they would prefer, to order their own meals instead of submitting to the prescribed bill of fare. Tickets for this "liner" will be sold "with food" or "without food." The passenger can choose the American plan or the European plan, according to his purse and fancy. The steamship people are becoming altogether too accommodating. In providing new luxuries and extras and diminishing the number of things to grumble at, they are interfering with that very small class of ocean travellers who can't be happy unless they "kick" at all times.—From "With the Procession," in Everybody's Magazine for October.

LONG DISTANCE CHESS.

Thousands of devotees play chess by correspondence, and there is now a game going on between a man in Canton, O., and another in Warsaw, Russia, that will take several years to complete, each move being sent by postal-card from one player to the other. Cable matches are of frequent occurrence, and many persons will remember the international game that took place some years ago between a team made up of members of Congress and one composed of members of the House of Commons. During that contest, one move was cabled across the Atlantic and a reply received in forty seconds. And now that wireless telegraphy has become a feature of ocean crossing there are few days when some big liner is not exchanging a series of "moves" with a sister ship.—The Race for Chess Championship, Everybody's Magazine for October.

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CENTRAL OF GEORGIA RAILWAY.

Arrival and departure of trains at Birmingham, Ala., effective July 31, 1904.
DEPARTURES.
For Columbus, Macon, Americus, and Albany..... *8:40 a m
For Columbus, Macon, Albany, Augusta and Savannah..... *4:00 p m
ARRIVALS.
From Albany, Americus and Columbus..... *8:45 p m
From Savannah, Augusta, Albany, Macon and Columbus..... *12:55 p m
*Daily.
Vestibuled drawing room buffet sleeping cars between Birmingham and Savannah via Columbus and Macon on trains leaving Birmingham at 4:00 p. m. and arriving Birmingham 12:45 p. m. For further information write or apply to E. H. Fell, T. P. A., 1921 First Avenue; R. W. Luckett, D. T. A., Birmingham, Ala.

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. 1898, recorded in Vol. 238 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.
By 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 decedent, having been granted to the undersigned on the 24th day of September, 1904, by the Honorable J. F. 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.

OBITUARIES.

My loved ones in the home land
Are waiting me to come,
Where neither death nor sorrow
Invades their holy home.

O dear, dear native country!
O rest and peace above!
Christ brings us to the home land
Of his eternal love!

—H. R. Haweis.

RESOLUTIONS OF RESPECT.

Whereas, Our Heavenly Father in His providence has deemed it best to remove from our earthly home our beloved Sister Wilkes to His house not made with hands, eternal in the Heavens.

Resolved, First, That the Church has lost one of its loved members; and while we bow in humble submission to the merciful will of God, we deeply deplore her loss.

Second, That the community has lost a noble Christian character. She was ill several long months, yet was a patient sufferer, and perfectly resigned to death.

Third, That we extend the family our deep sympathy, and pray that the spirit that guided her life may also comfort and direct her husband and children.—Dr. W. W. Thrower, Mrs. Ella Ellsworth, Miss Della Cassol, T. J. Thrower, Committee.

RESOLUTIONS OF RESPECT.

Whereas, God in His providence has removed from our midst our beloved Sister, Mollie Bedgood.

Resolved, First, That we as a Church feel with deepest sorrow the loss sustained by her death.

Second, That hers was a noble, Christian life. She never spoke wrongfully of any one, and lived for others to the sacrifice of her own health.

Third, That we bow in humble submission to God's will and thank Him for the assured hope that our dear Sister is enjoying the sweet reward for having kept the faith and won the victory.

Fourth, That we extend to the broken-hearted mother and other members of the family our heart-felt sympathy in their sad bereavement. She never murmured or complained beneath the chastening rod, but in the hours of grief or pain she leaned upon her God.

Fifth, That a copy of these resolutions be sent to the family.—Dr. W. W. Thrower, Mr. T. J. Thrower, Mrs. Ella Ellsworth, Miss Della Cassol, Committee.

ADAMS.—Alfred Y. Adams was born near Lower Peach Tree, Wilcox county, June 21, 1876, and after a lingering illness of several weeks departed to be with Christ on his 28th birthday, June 21st, 1904, at Grove Hill, Ala. At an early age he yielded up his heart and life to his Saviour, and since that time he has lived a consecrated member of the Baptist Church. He was the worthy son of a noble parentage, his father, Rev. Huyer Adams, having been one of the pioneer Baptist preachers of this section. Alfred was a model

young man, his friendship for his pastor, his devotion to his Church, and above all his love for God and child-like faith in Him made him a favorite among his associates. He leaves a widowed mother, several brothers, and a host of friends to mourn his loss. May God comfort them all in this bitter bereavement. His Pastor.

PARKMAN.—Mrs. Isabella Parkman, nee Tillman, was born Aug. 1st, 1834, in Edgfield, N. C. Moved to Meriweather county, Georgia, in childhood. Was married to G. W. L. Parkman in 1854, and died at the home of her daughter, Mrs. Perry Walker, on Sept. 1st, 1904, at Highnote, Ala. Her life was a beautiful example of Christian living. She was devoted to her family, her Church and her God, and her presence everywhere diffused sunshine and love. Hers was indeed a noble Christian spirit. She searched the Scriptures daily and trusted fully in the promises found therein. She loved the house of God and was faithful to attend all services there when it was possible for her to do so. She leaves five children and five grandchildren to mourn her loss. Be faithful, dear children, to the teachings of your sainted mother, and you will meet her again in the Home beyond where parting is no more. Her pastor, W. P. Stewart.

Whereas, God in His great power and wisdom did on the 11th day of September, 1904, remove from our Church and Sunday school by death our dear Sister, Ida James. Be it therefore

Resolved, That we deeply feel this great loss to us, for she was ever faithful to duty, always ready for every good work. While we mourn for her, it is not like those who have no hope of the resurrection, for in the bye and bye we hope to meet again, so now we humbly submit to God's will.

Second, That we extend to her bereaved husband, children, aged father, mother, brothers and sisters, our sincere sympathy, and pray God's richest blessing on them.

By order of the Church,
J. R. Hanks, Church Clerk.

On August the 19th the death angel visited Mt. Zion Church and took one of our best members in the person of Sister Salley Tanton. The bereaved father, brothers and sisters, the Church, have sustained a great loss in the death of this dear Sister, but we feel that our loss is her eternal gain, and the blessed memory of such an exemplary life, as with the peace that God alone can give will be sufficient to comfort the bereaved family in their affliction. The writer conducted the funeral.—Jas. A. Keel.

On August 9th, 1904, the sweet spirit of Sister Cressy Partridge, the wife of Mr. Wesley Partridge, winged its flight from earth to heaven. She had been a member of Jackson's Gap Church eight years. She was about 20 years old. Just think of one so young living and working for Christ so long. While we feel our loss so much we know she

is living and basking in the sweet smiles of a blessed Christ, faraway from all sorrow. It is sad to part, but not as if it were forever. May God help the husband and sisters to live so as to meet her in heaven. The writer conducted the funeral.—Jas. A. Keel.

RESOLUTIONS

on the death of Henry B. Kimbrough, who died July 14, 1904, aged 58 years, as adopted by the Park Avenue Baptist Church, at North Birmingham:

Whereas, As Almighty God in His allwise providence has seen fit to call from among us our dearly beloved Brother, Henry B. Kimbrough, who has been one among us since our organization and who also was one of our beloved deacons, who was ever ready to sacrifice for the cause of Christ and the Church, and who was a patient sufferer for so long, but now at rest in the Heavenly beyond, where we trust and pray we all may meet him with many others in due time, there to sing hosannahs to the King. Now therefore be it

Resolved, By the Park Avenue Baptist Church of North Birmingham, Ala., that it has lost one of its most consecrated members and his family their strongest support, and the community at large a staunch and substantial friend, and that our sincere sympathy goes out to his family in their bereavement.

Resolved, Further, That these resolutions be spread on the minutes of the Church and a copy be presented to the bereaved wife of the deceased.—G. B. Mitchell, H. T. Dorman, Committee.

MRS. M. E. ABBOTT.—Whereas, Death has invaded our ranks and borne from our midst one of our brightest and best members, whose Christian and Godly life was a benediction in the home Church and our Society, therefore be it

Resolved, That in the death of that "Mother in Israel" our much beloved Sister, M. E. Abbott, on August 26th, 1904, our Woman's Aid and Mission Society of the Fountain Heights Baptist Church, met an inexpressible loss, that we feel very deeply, as she was so bright, cheerful and helpful. A model in the home and in the Church, for her Lord. Her presence will always be missed in our gatherings, and in the work for the cause we all love.

Resolved, Second, That a copy of these resolutions be spread upon our minutes, and a copy sent to the Alabama Baptist, as a testimonial of the high esteem of the absent one.

Mrs. C. A. Moffett, Ch'm of Com.
Mrs. Walter S. Brown, President.
Mrs. F. C. Brooks, Secretary.

DID ENDORSE THE BOARD.

There seems to be an erroneous impression prevailing in some directions to the effect that the (Negro) National Baptist Convention, at its recent meeting held at Austin, Texas, declined to endorse, or rather deferred putting into operation, the enlarged plans of co-operation which had been arranged between the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention, and which

had been approved by the Southern Baptist Convention at Nashville. The impression that the action of the Convention at Austin was such as to defer the operation of this enlarged work, for at least twelve months, was perhaps created from inaccurate Associated Press dispatches, and upon information derived from that source some of our denominational papers have been led to the conclusion that the plan has been defeated.

We deem it proper to advise that these reports are not only inaccurate, but on the contrary the plan of work as agreed to by the Boards of the two Conventions, and approved by the Southern Baptist Convention at Nashville, was most heartily approved by the National Baptist Convention at Austin.

Referring to the action of the National Convention, Dr. R. H. Boyd, Corresponding Secretary of the Home Mission Board of that Convention, in a letter under date of Sept. 27th writes as follows:

"The Board's action was unanimously endorsed—that is to say, the opposition found themselves so hopelessly in the minority that they did not vote at all, and this made it unanimous so far as the vote was concerned."

"To our surprise such men as C. S. Morris of New York, Geo. W. Lee of Washington, Mitchell of Kansas City, and Anderson of California, Johnson of Pennsylvania, and Smith of Maine and a host of other leading men of the North and West were wild in their enthusiasm in encouraging this move."

Dr. Boyd's letter indicates very plainly that the whole trend of sentiment among the Negroes at their Convention was in favor of this co-operative plan under the belief that it had for its object the better understanding and a better relation of the two races in the South, and the opinion was clearly expressed that its operation would result in a better understanding between the two Baptist families than had existed since the war.—Our Home Field.

Painless and Potent—Cancer at Corner of Left Eye Cured in Two Months.

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

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

With best wishes for your success, I am
Most truly yours,

D. G. Harvard, Arredondo, Fla.

There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for Cancers is soothing and balmy, safe and sure. Write for free book to the Originator's office, Dr. D. M. Bye Co., box 482, Dallas, Texas.

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Field Notes.

Eufaula Baptist Association.—The Eufaula Association convenes Oct. 19, 1904, with Ramah Baptist Church, five miles north of Comer, Ala. Those intending to go by rail should notify H.B. Florence, Harris, Ala., W. W. Vaughn, or R. R. Gary of Vaughn, Ala., stating what trains they will arrive on and they will be met at Comer, Ala., with conveyances. When convenient it would be better to go direct to Ramah by private conveyance. We hope to have a great meeting and would be glad all the churches would send messengers. "Ye Editors," Bro. Crumpton and Mrs. Hamilton are cordially invited to attend.—J. Henry Bush, pastor.

A Great Day at Florence.—Sunday, Oct. 2, a typical autumn day, a day long to be remembered by East Florence Baptists. Our church building which was erected several years ago but unfinished has just been completed and dedicated to God free of debt by our deacons and trustees assuming the remainder unprovided for by giving their personal note for the amount. Bro. W. S. Brown of Fountain Heights Church, Birmingham, and former pastor of the First Church at Florence, who begun the work here as a mission ten years ago, was with us and preached the dedicatory sermon, which was strong, scholarly and helpful. Our protracted meeting followed, the pastor being assisted by Rev. C. W. Mathison of Decatur, Ala. We praise God for the past blessings and look encouragingly forward to the future. Sorry the editor could not be with us on the occasion.—Jeo W. Vessey, Florence, Ala.

Rehoboth Church.—We have just closed a gracious meeting at old Rehoboth Church, near Lawley, conducted by Bro. A. J. Preston. The meeting began on Monday when only a handful were present. The crowds gradually increased until by Friday night there was a great throng of people present. Although it was the busiest time of the year, people quit their work to attend the services, crowding our large house day and night. People attended for ten miles around. There was no sensation whatever. It was a simple presentation of the gospel. There were thirteen accessions by letter and baptism. It is estimated that 800 people witnessed the baptizing. All true preaching or evangelism has three elements, viz: the intellectual, the emotional and the practical. Jesus emphasized and appealed to all three of these. He appealed to mens' common sense, appealed to their hearts and emphasized strict obedience. Brother Preston combines in his preaching the three elements in an admirable way. When these three elements are combined in the proper proportion we have doctrinal preaching and this is the only kind of preaching worthy the name. All real evangelism must center around the doctrine of the atonement. P. G. Maness.

East Liberty Association.—I have just returned from the meeting of East Liberty Association, which convened Tuesday morning with Rock Springs

Church, Chambers county, and adjourned Thursday at noon. No association that I have attended since leaving that "mother association," the Georgia, has made a deeper or more favorable impression than the Liberty. In the absence of Bro. C. J. Bentley, the appointee, Bro. O. J. Burden, alternate, preached the introductory sermon. Bro. J. L. Gregory was chosen moderator and Bro. W. C. Bledsoe secretary, both being re-elected. Dr. Crumpton was present to represent the missionary interest in general, and made a splendid speech to the report on State, Home and Foreign Missions, and preached one night. Brother Hamner enthusiastically represented the Alabama Baptist and Bro. W. B. Nichols looked after the interests of the orphanage. The regret was expressed by many that Howard and Judson didn't have official representatives present. This was my first opportunity to attend an Alabama association, and to get acquainted personally with some of the leaders in the great work of our denomination; and, while the impressions made were, on the whole, very favorable, still there are some deficiencies to be supplied and faults to be corrected. One deficiency which is so manifested is the lack, not only in this section, but nearly all over Alabama, of denominational preparatory schools. The writer offered an amendment to the report on education, recommending that steps be taken to unite with other associations, if necessary, to establish a denominational high school; but the brethren, being afraid of a "new thing," even though good, quickly tabled the proposed amendment and that without discussion or the expression of a desire to make investigation along this line of our needs. Knowing that Dr Crumpton sees the great need of these schools and being sure that Drs. Montague and Patrick realize how they are handicapped by this deficiency in their efforts to secure students, I would be glad to see articles from them regarding the situation.

The ladies heard a fearfully discouraging discussion of the "nomenclature" in their work; but we bid them God-speed and urge them to pay no attention to such discouraging remarks. Many defenders were on their feet to speak for the women, and more were anxious "to be heard." Such discussions were good for the dark ages. The Association adjourned to meet with Camp Hill Church next October; but Camp Hill or any church and community would be forced to hustle to beat Rock Springs in taking care of the Association. Now, Brother Barnett, here's for progress, for supplying deficiencies, for correcting faults, for "lengthening the stakes," and moving onward and upward in Alabama.—L. S. Barrett.

American Baptists had only one educational institution in 1800—Brown University, Providence, R. I., a small affair, with an income of less than \$8,000 a year. In 1900 the income of Baptist educational institutions was \$3,480,000; value of buildings and endowments, \$45,000,000.

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MEN AND MATTERS.

I wish to write a little of some men and matters.

Our Association (Bethlehem, Monroe county) has had a most delightful session, at Philadelphia, Tunnel Springs. It was royally entertained, as is usual with those people. Representation was moderate on account of rapid opening of cotton and also the fear of price declension, which to me is an impossibility, unless the law of "supply and demand," like some others, becomes effete. The congregations were overwhelming and seemingly interested. Bro. B. J. Skinner, pastor of the church, was very sad, having recently lost a noble wife, and now grieved over the exceeding illness of some of his children.

Moderator Linsley (a second time so since his church withdrawal from us, because we needed him and he suited us), Bro. W. G. Curry, the beloved of past days, Brother Ramsey, of Pine Apple and former moderator of Pine Barren Association, Brother Kilpatrick, Brother Roley, myself and—what shall I say!—Brother Gross, bishop of Selma Baptist church, whose superior cannot be found, in every particular of which I was apprised, and will be corroborated by all who have learned the man. I never saw him before, but love him now as I did Cleveland, Renfroe, Henderson and some others of former years. This is no flattery.

Well, as to the Field Editor Hamner, poor fellow! I was sorry for him. He actually became too unwell to preach for us, by the heavy draught upon his time and nerves, receiving subscribers to The Alabama Baptist. Pardon me. I never wait until one is dead or removed from his place of usefulness to say what in truth is good of him. You surely have one "right man in the right place." I have not seen the other at work. Hamner is the most discreet man I ever saw to say and do as much as he does. Let the brotherhood support the already improved, and yet improving, denominational organ. Let Barnett be a household name in every Baptist family, whose pluck, indomitable energy, financial skill and unconquerable enterprise should commend him to every one. The paper cannot be published for less money than the subscription price.

I would love to say something of my visit to Brewton last Sunday week, my old field, and Kramer's present field. Such a reception of their old pastor! How delightful to be remembered in love! Kramer is one man who cultivates in his church a fond remembrance of predecessors. One would think he cultivates his church could he visit them. He has some of the best backers in the church a man ever had. The Lovelaces, M. F. Brooks, John Rabb, and too many others to mention, and now Prof. Black, widely known in Marion and in other places, to head his music department—what a God-send to Brewton! But I must stop.

B. H. Crumpton.

P. S. You made me say tired saints at Benton in my last, instead of true and tried.

B. H. C.

THE COCAINE EVIL.

There is one practical aspect of the Southern negro problem which, amid the flood of discussion of that topic has not received the attention it merits, and is only beginning to be agitated in the public press. We refer to the cocaine habit, which has been increasing among the negroes to an alarming extent, and is responsible for a large part of the crime and degradation of the race.

In nearly all the cities of the South this evil exists, and its growth in recent years has been alarming, but as yet there has been but little done to stop it. As long as the sale of the drug is unrestricted, the cocaine fiends will increase and moral perverts and dangerous criminals will be the inevitable result. The negro's racial temperament and tendencies render him an easy prey to the dope habit, and also make him a peculiarly dangerous subject for its indulgence. Every moral weakness, every criminal instinct of his savage blood is increased by this habit, which blurs the conscience, feeds the passion and undermines the intellect.

Few people have any idea of the extent of the cocaine habit among negroes in Nashville. The druggists could speak on the subject, and the record of their dope sales would account largely for much of the police record in Nashville.

The sale of this dangerous drug can be restricted by law, and this much protection the city of Nashville should give its people. The evil touches not only the black race, of which it is making criminals and imbeciles, but the whole community, white and black, whose peace and civilization are thereby endangered.—Nashville News.

RESTRICT COCAINE SALE.

It is time that something was done to restrict the sale of cocaine in Birmingham. Other cities have prohibited the sale of cocaine in small quantities except upon prescription of a licensed physician and Birmingham should follow an example so altogether in line with good morals. There are few if any druggists who will object to a restraining measure that will operate upon all alike, but even if there were opposition the sale should nevertheless be restricted, for the cocaine habit is degrading and vicious.

Unfortunately there is no State law in Alabama against the sale of cocaine. The city, however, has authority under its police powers to regulate the sale of this or any other character-wrecking and health-destroying drug.

The city council will do the right thing and will be commended therefor if it shall quickly pass an ordinance against the unrestricted sale of cocaine.—The News.

A notable wedding, the first ever solemnized in the synagogue of the Jewish Theological Seminary of America, New York, took place Tuesday. The Rev. Dr. Joseph S. Hertz, of Johannesburg, South Africa, the first graduate of the Seminary, was married to Miss Rose Freed of that city.

Money in the Country.

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

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

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Field Notes.

Goodwater.—The summer meetings in which it was my good pleasure to assist other pastors. First, I very greatly enjoyed a meeting of unusual power at Wilsonville with Bro. O. P. Bentley, the much beloved pastor. The Lord gave us a glorious victory in the addition of 16 to the church, 14 of whom were baptized. The Church was greatly revived also. Brother Bentley and his people furnished us with the best music that it has been my pleasure to listen to in quite a while, which was conducive of the best results. Wilsonville Church is one of the best village churches that I know. They are liberal givers to all of our organized work. They have their pastor twice a month, and are speaking of calling him for three Sundays in each month for the ensuing year. May God continue to bless them. I next assisted the Stanton pastor, Brother Winsor, at his church in the lovely little town of Stanton, where the Lord added six souls by experience and baptism, and others by letter and restoration. In this sweet meeting we witnessed some of the happiest conversions that I ever remember. This meeting was a blessing, both to the Church and community. The pastor and people are beautifully united in the Lord's great work. Then, by a special providence, the Lord allowed me to fall in with dear Brother Mitchell at Antioch Church, Bibb county, where he had already begun one of the sweetest meetings of the season. There the Lord poured out His Spirit upon the people in glorious profusion, and added to the great old Church 33 by experience and baptism, and two by letter. This Church is one of the strongest churches in the county any where. They speak of having their pastor for half of his time next year. The Lord has united these people and their pastor strongly in the work. This Church has ordained 10 preachers since the war between the States. Also, it was with great joy that I preached with Bro. J. M. McCord a few days at New Prospect Church near East Lake, where we had a real sweet meeting with five additions by baptism and several by letter and one by restoration. This is a strong country Church and thoroughly worked up, by one of the best pastors and preachers in the State—Bro. J. M. McCord. The Lord is richly blessing his labors in that community. Both in the homes and the pulpit his life and work are a power for good. I have richly enjoyed the Lord's work this year, for there is nothing sweeter to my soul than to see sinners coming home to Christ by faith. God bless the Alabama Baptist. It is growing in favor with the brotherhood everywhere.—W. J. D. Upshaw.

Titus.—Have just closed a gracious meeting at Canaan Church at Mt. Creek near the old Soldier's Home. The power of the Holy Spirit was wonderfully manifested. There were 20 additions to the church. Those good people are pushing to the front. They have a fine evergreen Sabbath school.

I had the pleasure of visiting the old Confederate soldiers at their Home and found some of them who are Baptists in their old age seemingly strong in the faith. I called on Bro. A. J. Brooks, superintendent of the Home, and think he is the right man in the right place.—J. C. Thomas, Pastor.

The Escambia Association will convene with Little Escambia Baptist Church two miles north of Flomaton, beginning on Friday before the fourth Sunday in October at 10:00 a. m., and we would like to have every Church in the county to send messengers to this Association. There will be conveyance to meet the trains at Flomaton Friday and Saturday. Will be glad to have as many visitors as will come.—L. F. Knowles, clerk.

OUR ADVANCE.

(Cut out for future reference.)
To give some idea of the advance made in our work, we present, with gratitude to God, the following table:

1898—Missionaries, 76; native helpers, 117; churches, 102; baptisms, 701; membership, 4,700; contributions, \$124,249.69.

1899—Missionaries, 82; native helpers, 128; churches, 100; baptisms, 845; membership, 5,347; contributions, \$109,267.43.

1900—Missionaries, 94; native helpers, 133; churches, 113; baptisms, 1,341; membership, 6,537; contributions, \$140,102.30.

1901—Missionaries, 102; native helpers, 171; churches, 127; baptisms, 1,009; membership, 6,773; contributions, \$156,083.33.

1902—Missionaries, 115; native helpers, 171; churches, 139; baptisms, 1,439; membership, 7,821; contributions, \$173,439.49.

1903—Missionaries, 127; native helpers, 192; churches, 157; baptisms, 1,790; membership, 8,880; contributions, \$218,512.62.

1904—Missionaries, 138; native helpers, 215; churches, 180; baptisms, 2,076; membership, 9,969; contributions, \$247,629.62.

At the Convention in 1890, we had a force of foreign and native workers of 193, and that year we rejoiced in 701 baptisms. We now have a force of 353 and praise God for 2,076 baptisms for the year.

OUR MISSIONS.

We have missions in China, Africa, Japan, Italy, Mexico, Brazil and Argentina. For the names of the work-meeting, which was held with the Foreign Mission Journal, which gives also letters from our workers and facts as to the work in general. The table below gives figures which show the number of workers, etc., in the various countries:

China—churches, 31; missionaries—male, 27; female, 38; ordained native helpers, 13; unordained native helpers—male, 57; female, 25; baptisms, 570; membership, 3,740.

Africa—churches, 9; missionaries—male, 4; female, 4; ordained native helpers, 2; unordained native helpers—male, 14; female, 2; baptisms, 175; membership, 629.

Italy—churches, 27; missionaries—

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"For some A. I. M. is worth its weight in gold."
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(Blood Poison.) By the use of A. I. M. I was cured in a few weeks. J. P. Winward, Branchville, S. C.

P. H. Haltiwanger, Pres., Columbia, S. C.

male, 2; female, 1; ordained native helpers, 18; unordained native helpers—male, 6; female, 0; baptisms, 70; membership, 599.

Mexico—churches, 46; missionaries—male, 10; female, 11; ordained native helpers 16; unordained native helpers—male 7; female, 0; baptisms, 144; membership, 1,185.

Brazil—churches, 60; missionaries—male, 11; female, 13; ordained native helpers, 18; unordained native helpers—male, 24; female, 3; baptisms, 1,038; membership, 3,641.

Japan—churches, 7; missionaries—male, 6; female, 6; ordained native helpers, 1; unordained native helpers—male, 7; female, 2; baptisms, 64; membership, 125.

Argentina—missionaries—male, 3; female, 2.
Total churches, 180.
Total missionaries—male, 63; female, 75.
Total ordained native helpers, 68.
Total unordained native helpers—male, 115; female, 32.
Total baptisms, 2,076.
Total membership, 9,969.—Baptist Recorder.

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.

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.

Sept. 1, 1904.

MAKING A RELIGION.

A story is told of Lapaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed."

"What is it? What is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried; then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.—Ex.

Please change my address from Demopolis, Ala., to Mullins, South Carolina. We are among a noble people and right royally do they treat their pastor and his family. The outlook here is very encouraging. Success to yourself and the Baptist.—W. L. R. Cahall.

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But a more successful sale than this you'll never know. It had to be a success. We started out with that intention, and put prices down to a point that we knew would prove effective. We never do things by halves. We don't have to. We are the largest piano manufacturers in the world and are offering you OUR OWN products—Catch the idea?

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

Through tickets from all points. Write me. J. VAN RENNELAER, 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. C. Sharp, Administratrix 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.

\$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

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