

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

Established 1874.

VOL. 32 NO. 34

BIRMINGHAM, ALA., NOVEMBER 2, 1904.

PRICE, \$2.00 PER YEAR

## NOTES AND COMMENTS.

The attendance at the World's Fair has passed the fifteen million mark.

The Kansas Baptist State Convention voted to try and raise \$10,000 for State missions during the next convention year.

Midway.—I have accepted a call to the Baptist Church at Holdenville, I. T., Please change my address accordingly.—J. F. Watson.

Rev. Albion W. Knight, rector of the St. Philip's Cathedral, Atlanta, has been elected bishop of Cuba by a large vote. The election took place at Boston Tuesday.

Rev. J. R. Jester of Bainbridge, Ga., resigns to take a course in the Seminary at Louisville. He is one of the brightest men in the Georgia ministry.—Baptist and Reflector.

We had a glorious meeting of the Association, but I was too busy to do much for the Alabama Baptist. (He sent \$4.00.)—J. E. Creel, Clerk of Cullman Association.

A pastor, whose labors in evangelistic services have been greatly blessed of God, is open to correspondence with Baptist churches or pastors in Alabama or Georgia who desire aid in holding meetings. Letters addressed to A. B. C., care Editor Alabama Baptist, will be promptly forwarded.

Can the disciples of Christ remain anti-missionary? During the last year "Primitive Baptists" in the South, called "Hard Shell," and "Anti-missionary Baptists," gave \$457.65 towards the support of G. P. Bostic, missionary in China.

The first mission work in Cuba was done by a Cuban woman twenty years ago who had returned from the Gulf Coast of Mississippi where she had been converted under the ministry of J. B. Hamberlin, now of Healing Springs, Ala.—The Baptist.

Theodore Cuyler, found Mr. Moody laboring in a mission room in the city of Brooklyn. With him was a handful of plain people. Dr. Cuyler whispered to him, "Slow work this, it is not!" Mr. Moody looked at him and said, "Did you ever light a fire? I am lighting my fire."

The Twentieth Annual Convention of the Alabama Woman's Christian Temperance Union will meet in Anniston, Ala., on November 9, 10 and 11. The opening session will be at 7:30 p. m., Wednesday, November 9th. Entertainment will be provided for all delegates. A good speaker from the National W. C. T. U. will be in attendance. The railroads will give reduced rates if a sufficient number of delegates attend. Other organizations are invited to send fraternal delegates.—Mrs. Mary T. Jefferies, Pres.; Mrs. Annie K. Weisel, Cor. Sec.



## A GROWTH OF 50 PER CENT.

The Alabama Baptist is steadily winning its way into the hearts and homes of the Baptists of Alabama as is evidenced by an increase in circulation of 50 per cent since it came into my hands on January 1st, 1902. The regular edition this week is 9,100 copies which means that the paper has nearly 50,000 readers weekly. As I approach Thanksgiving Day my heart is full of gratitude to God and the faithful pastors, helpful laymen, and good women who have stood by me in my effort to build up the circulation of the paper. I want at least 10,000 paying subscribers by January 1st, 1905. It can be easily accomplished if every pastor who reads this notice will call the attention of his people to the paper on some Sunday in November and then follow it up with a little quiet canvassing.

1. You can offer it to new cash subscribers at \$2 00 from now until Jan 1, 1906. This offer is more attractive now than it will be later. Then you can take credit subscriptions at \$2 00 per year. You can send me the names and request them to forward the \$2 00 not later than Jan. 1st, 1905. If the pastors will do this 1,000 names can be easily added in the next two months.

Already arrangements have been made for a series of articles by men who are specialists in their line and new departments will be added. I hope to show my appreciation by making each issue more interesting, instructive and inspiring to every member of the family, for it is my ambition to make the Alabama Baptist carry a blessing wherever it goes. Yours in the work,

P. S. If you will help drop me a line.

*Frank Willis Barnett*

## Kind Words from Brother Crumpton.

I am Feeling Good over the Associations. Wherever I have been there has been great interest, and real enthusiasm in many places. The same is true of Associations which I have heard from, where I did not go. The editor of the Alabama Baptist has never received a heartier welcome than in this year, wherever he has gone. His agents have been the busiest men on the grounds at every Association which they have attended, and I venture the assertion they have added more names to the list of subscribers than ever in the history of the paper. That means much for the cause of missions and education. As our people read and get informed about the work, they are going to be more consecrated and more willing to extend a helping hand.

W. B. C.

The increased circulation of the Alabama Baptist means much for the Baptists of the State. The denomination is to be congratulated as well as the editor. It denotes harmony, unity and a purpose to be informed about the advancing kingdom of our Lord. Parents are becoming concerned about the religious rearing of their children.

The preachers are helping nobly. They have found that it is easier to preach to people who are informed. When people read they are more easily reached with the appeals of the gospel. The reading Baptists of Alabama are supporting the preachers, paying to missions and education and keeping up the houses of worship. Seldom have I found an uninformed Baptist who was at all liberal with his means. Heaven's blessings be on the homes where the Alabama Baptist goes! W. B. C.

## NOTES AND COMMENTS.

Rev. J. W. Haynes has moved from Mt. Fall to Talladega.

Rev. Paul Price, the evangelist, recently held a meeting at the Central Church in Nashville.

Dr. R. H. Graves, with a party of twenty, including children, sailed from San Francisco, Cal., October 1st.

Rev. T. T. Martin begins a meeting at East Church, Louisville, on November 13th. Rev. Everette Gill is the pastor.

A brief appreciation of the work of Commander Booth Tucker, of the Salvation Army, who has just been recalled from American field, appears in the Review of Reviews for November.

The revival in Twenty-sixth and Market Street Church of Louisville, in which Rev. J. E. Barnard, of Anniston, Ala., assisted Rev. R. E. Reed, resulted in twenty-seven accessions, twenty-four by baptism.—Baptist and Reflector.

The Baptist Argus says that President E. Y. Mullins is in Boston delivering a series of addresses before the Massachusetts Sunday School Convention. His classes in Systematic Theology are being taught by Pastor A. C. Cree, of Twenty-Second and Walnut Street Church.

We regret to learn that Missionary J. W. McCollum, Japan, has been quite sick at his home in Gallion, Ala., but we are rejoiced to know that he is improving. So far as we are able to judge, God has given us no more valuable missionary than the beloved McCollum.—Baptist Argus.

Several bishops of north Italy, including Cardinal Ferrari, archbishop of Milan and a close friend to the Pope, have petitioned him personally to consider whether the moment has not arrived to allow Catholics to participate in the general elections. The Pope has not yet taken a decision, but he has asked the opinion of the most authoritative cardinals.

The West End Baptist Church has selected Samuel D. Monroe to act as financial agent to solicit and collect subscriptions for the West End Church. The work has been heartily endorsed of Drs. Davidson, Dickinson and other pastors in the Birmingham District. Send in your contribution to Brother Monroe, 2025 Third Avenue, Birmingham, Ala.

Rev. J. W. Willis of Montevallo, says there are nearly 425 girls in attendance upon the Alabama Girls' Industrial School, and that almost 125 of them are Baptists. Miss Shouse, a recent addition to the faculty, comes from a famous Kentucky family of Baptists. He reports fine congregations and an overflowing Sunday school.



## A YEAR OF PASSIVE RESISTANCE.

By Rev. John Clifford, D.D.

During the year twenty-one thousand eight hundred and seventy-one summonses have been issued to coerce men and women to pay the school rate, and nine hundred and seventy-one sales have taken place. Nor is that all. Twenty-two of the freemen of England have been thrust into prison, and one of them twice, so that the one Church which is the favorite of Parliament may make proselytes to its communion in State schools, which are kept going by the money of the whole of the rate-payers!

Those figures are far from telling all; but they suggest enough to reveal some of the chief features of the last twelve months of English life. Still the question is not one of numbers, but of persons. Who are these Passive Resisters? Whence do they come? What is their record? Are they, as the politician has suggested, "pantomimic martyrs," or are they the "anarchists" of the vivid but biased imagination of the Archbishop of Canterbury; or are they lawless Free Churchmen disguising an attack upon the Anglican Church under the pretense of refusing to pay a sectarian rate? What are the facts?

Who are the Resisters?

The evidence is neither dubious in character nor slight in amount. The men and women whose goods have been sold belong to that class who are the strength of our country, who have built up its character, given permanence to its institutions, and are the best pledges to its future prosperity. They are men who "follow the gleam" of truth and freedom. In them loyalty to conscience is a passion, and devotion to liberty a religion. They are clergymen and ministers, journalists and teachers, manufacturers and magistrates, members of Parliament and candidates for Parliament, farmers and gardeners, aged women and young men. Some are Christian teachers who have given long years to the service of their country; others are aldermen whose fine social ardors have led them to devote large breadths of their lives to borough or County Council work; here is an incorruptible judge; here a lady of more than eighty summers, known from end to end of the town for her culture, her grace, her sweet serenity, and her good works; next is a magistrate indefatigable in social works, and stainless in character. It is a Primitive Methodist farmer who leads the way in Wirksworth in "taking joyfully the spoiling" of his goods, knowing that it is the future of education and of liberty England "has a better inheritance"; and the Primitives, let it never be forgotten, have held throughout the year a forward place in the army of the Resisters.

It is a mistake for Dr. Davidson to suggest to his followers that we are all Free Churchmen. Has he not heard of clergymen who have refused to pay the rate, and of Anglican laymen who have contributed to our funds? Does he not know of the Romanist who is in our ranks? Can he have failed to see the name of that veteran fighter against

intolerance, George Jacob Holyoake? No, no; it is altogether misleading to speak of these objectors to the new Coercion Acts as though they were only Free Churchmen. Free Churchmen are amongst the objectors. Of course they are; they have always been, and always will be objectors to the tyranny of the priests. But this is essentially a citizens' revolt against the intrusion of Parliament, led by the Bishops, into the realm of the conscience, and the distinctive fact is that these citizens are undeniably amongst the best assets in the nation's treasury. I heard the magistrates at Luton pathetically deplore the fate that compelled them to order "distrains" on the goods of some of the worthiest people of the town!

But, so far as I can judge, there is nothing in the experiences of the year of greater value than the strong, daring, firm loyalty and quiet heroism shown by the dwellers in the rural districts of England. At a cost unimaginable by the people of the crowded towns they have borne their witness, confronted the scorn and opposition of those who knew them best, and whom they had to face day by day, content to suffer so that they might be true. Sieyès said in a dark day, "The title served in his reason." The villages of England are proof. They have risen to their feet. They have affirmed the indefeasible rights of the human spirit.

### Things Suffered.

The year began with misrepresentation, bitterness and persecution. Magistrates did not aim to administer the law, but to "make it hot" for Resisters. They are turbulent and menacing. Passion, scorn, and pride sat in the judgment seat. Town clerks resented the intrusion of these "rebels" upon their peace, and hoped to extinguish them. County and Borough Councilors intimated that the sectarian schools were not "on the rates," though the Act was in operation, and tried to delay the uprising. The clergy led by the Bishops, taught that the ratepayers contributed nothing for "church" teaching, although they paid to the very last farthing for the "atmosphere" and all that filled it. Passive Resisters were insulted as well as mulcted of large sums. More than one hundred pounds worth of goods were taken from the Ringmer farm from 15s. Extreme distrains were frequent. Men earning a pound or so a week refused 9d., or 1s., or 1s. 6d., and found themselves robbed of 17s. or 1 pound or 30s., or even more for their fidelity of their conscience. The resisting farmer was refused the renewal of the lease of his farm. The tailor was told that he could not be trusted to make the clerical coat unless he would pay to keep up the clerical school. The gardener was dismissed from his place, though admittedly trustworthy in every way; and actually our Government came to the aid of the local tyrants and threatened a post-office official with ruin because he withheld the rate for the Government Church; and so the first year of the new Church rate is fittingly crowned by a declaration which makes it apparent

that when a man accepts office under our Government he hands over his conscience to its sacred keeping. And this is in 1904 and in Free England!—Watchman.

### L. G. BROUGHTON AND ENGLISH PERSECUTION.

London, Sept. 14.—Today has been an interesting day. Accompanied by the Rev. Albert Swift, the pastor's associate at Westminster Chapel, I attended court and witnessed the trial of about 100 "passive resisters." I am sure your many readers will be interested in the proceedings.

These "passive resisters" are men and women who refuse to comply with the new school tax Act. This Act is held by them to be a strict violation of the principle of religious liberty. It prohibits all but established churchmen from teaching in the public schools. It forces the schools to teach the creed of the established church to all pupils. It forces the teacher to throw his influence with his pupils against the free, non-conformist churches. It allows the Roman Catholics, however, the right to conduct their schools without governmental supervision or even inspection. Moreover, the government appropriates money for the Roman Catholic schools. The bill was framed by a Roman Catholic cardinal and held by him to be a victory over non-conformists.

This is the measure that is playing havoc here today. There is nothing like it. The demonstration that I witnessed today is one which I shall never forget. The court convened in the council chamber of the Campbell Green district.

Promptly at 10 o'clock a great crowd of men and women assembled at a church near by for prayer. A few moments before 11 they adjourned to the court room and all of us marched in a body. By special permission I sat with the resisters—criminals. I never enjoyed associating with criminals before. This time I would have been one of them had I lived in the district. I would rot in jail before I would pay one cent of the iniquitous tax. The court room was packed with business men, preachers and women.

Promptly at 11 the old beadle called out, "Make way for their worships, the honorable magistrates," and four stern looking old chaps marched in. After a few preliminaries the chairman of the bench said that it had been decided to allow one person to speak for the body. Just then the Rev. Mr. Stevens, of the Congregational Church, arose and gave reasons why they did not intend to pay the tax. After this the roll of offenders was called. It soon developed that each man wanted to speak for himself. There was great confusion over this. The court finally decided that the individuals would not be allowed to say anything in their behalf, except just a sentence showing their reasons for not complying with the law. The court said it had made up its mind on the whole situation and did not propose to change. "My," said I to myself, "how would we stand in a trial without being allowed to make our defense? We would just 'hust' the business, that's what we would do."

All but two of the number summoned had property and the collectors were ordered to sell the same and settle the claim. The two that had no property elected to go to jail and hence they were given each, seven days in prison; as one of them said: "All for 3 shillings and 3 pence," (78 cents in our money). But it is not a question of money, it is a question of principle.

After the court adjourned the crowd gathered on the street in the pouring rain. Soon a huge box was brought and the crowd sang, "Am I a Soldier of the Cross," and then don't you forget "the fur began to fly." I never heard speeches so full of ginger. They denounced the law, the conservative party, the Balfour government, and everything else that had to do with the business.

The first thing I knew they had introduced me to the audience, and I was on the stand before I hardly knew it. I confess I was in speaking trim by this time.

My address ran something on this wise: "Friends of the Old Motherland: I come before you bearing the sympathetic greetings of the only country under the canopy of heaven where absolute religious freedom exists. It may not be proper for a child to instruct its mother, but it will not be out of place for the child to come again after long wandering in pleasant paths and offer her the fruits of his journeys. I come before you, therefore, to say a word concerning the blessings of the separation of Church and State in my land, the land of the Stars and Stripes." The cries "Go on!" were interpreted to mean, "Let's have it!" and what I said for the land of the Stars and Stripes would not have made Uncle Sam mad.

Tonight I am speaking again at a mass-meeting at Beckham Rye Chapel, where Dr. Clifford, F. B. Meyer and others are to speak.

I say again, it is the red hottest fight I have seen in many a day. There is not the slightest doubt but that it will defeat the conservatives at the coming election. They can never hush this cry. I am glad I am here. I shall watch it with all interest. Almost every day scores of the best people in the land are before the courts and many of them are going to jail before they will pay this tax. It is simply the talk of London.—News and Observer.

### AN INIQUITOUS TAX.

Rev. R. W. Weaver, in Baltimore News.

Among the English preachers known and honored and loved throughout America there is no one who ranks higher than the Rev. F. B. Meyer, the successor of the celebrated Dr. Newman Hall as pastor of Christ Church Chapel London. The news has reached this country of his arrest. This man, beautiful in spirit, Christlike in life, one of the giants of modern times, is a law-breaker. The religious leaders of Baltimore are surely interested in the condition of affairs that led him to appear in the court room, a self-confessed violator of English law. Mr. Meyer held a few years ago a series of meetings in the Mount Vernon Place Methodist Episcopal Church of this city, and the meetings were attended by



Christians of every faith. Two weeks ago he, with 73 others, was brought before an English magistrate. Previous to their trial a service of prayer was led by Rev. Mr. Meyer, and from this service they were conducted to the court room. Here they were charged with violating the law by refusing to pay tax for the support of the church schools.

Speaking for himself and his friends, Mr. Meyer said:

"We object to public money being administered apart from direct public control, and we protest against so many schools being practically closed to free church teachers. But, in the main, our objection lies against the education bill, because sectarian religious teaching is maintained at public cost. The doctrines of transubstantiation, the confessional and the mass are being taught by High Anglicans and Romanists in what are now public elementary schools at public expense, 'plainly and without ambiguity,' and it is against our consciences to contribute a fraction to the support of such a system. In the provided schools no attempt is made to un-Christianize other religious people, but in the sectarian schools our chapels are characterized as scism shops, and to attend our ministry is to commit mortal sin. We render obedience to law which rests on moral sanctions, but the education bill, which was passed in Parliament by an obsequious majority, has no moral claim."

In this defense Mr. Meyer voices the sentiments of tens of thousands of Non-Conformists.

The request recently made from the pulpit of the First Baptist Church of this city by Dr. Curtis Lee Laws, asking the Archbishop of Canterbury to explain the conditions in England that have led to the arrest of so many Christian ministers was not impertinent. The request was made in a dignified, courteous way, and the Primate of the Church of England, the first of English subjects, should answer. During the week ending September 15 there were in England 1980 arrests, of whom 49 were well-known Christian ministers. The goods of these men have been seized and will be sold by the State. Two gentlemen, Rev. Mr. Bassett and Mr. Edwin Jones, were sent to jail. Scores have already been imprisoned. During this week 28 English voters were disfranchised. The English papers described this method of the government as "taxation by robbery." At this distance it appears that the English constables are taking up a collection for the purpose of enabling the Church of England to teach the children of that country the doctrines of the Church, and whenever they find a man who does not believe in these doctrines, and who is unwilling to pay the amount they levy, he is arrested, his goods seized, and sometimes he is imprisoned and disfranchised. This surely is the exercise of force in the interest of a sect.

It is incredible that members of the Episcopal Church in America should sympathize with such an iniquitous law as that which is being enforced in England today. The Episcopal Church in

America is made up of Americans, not Anglomaniacs, and however strong may be the bond uniting the two Churches, the sense of justice in American Episcopalians is the stronger; and when the facts are fully known their sympathies should go, and, I doubt not, will go out toward the Non-Conformists who are suffering for conscience sake. The minister who recently preached upon the text "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," was singularly infelicitous in the choice of his text. It is upon the principle that Christ here enunciated that the Non-Conformists are now standing. Christ separated forever Church and State. But the English Government, the Caesar of today, has donned a priestly robe, and, holding in one hand the sceptre of power and in the other the catechism of the Church, is attempting to administer both the things of Caesar and the things of God. The Non-Conformists, rendering unto the government "the things that are Caesar's," are willing to render unto the government "the things that are God's" Therefore they resist.

#### STATE MISSIONS OUR CAMPAIGN.

By Thos. M. Callaway.

Campaigns of various and sundry kinds seem to be the order of the day. There are military campaigns. Russia and Japan ere this have realized that they are engaged in a campaign that must needs be pressed to a finish. The world stands appalled at the frightful conflict, yet looks with just admiration upon the devoted, loyal, and heroic soldiery of both countries.

There are now in progress political campaigns that are being pressed with all the earnestness, energy and enthusiasm of partisan spirit. Each side hopes to win, and is leaving no stone unturned which will contribute to that result.

We hear of educational campaigns that remind one of the age of the renaissance. Now, what we want just now in Alabama is a campaign for State missions.

Everyone who heard the report of our earnest, consecrated State Missionaries at the recent Convention at Aniston, must have been deeply stirred. Let us rally to their support. Let us not forget to give to our beloved Corresponding Secretary our prayers and sympathy and hearty co-operation in every respect.

Press our Howard College campaign in November. Prosecute with renewed vigor the great campaigns of Foreign and Home Missions, but by no means neglect the campaign for missions in our own State.

A clause of Dr. Lorimer's will says: "All my just debts are to be paid and my mortal remains are to be disposed of in any way agreeable to my heirs, either by cremation or burial, at as slight an expense as consistent and decent." All his property, including contracts with publishers and life insurance policies, he leaves to his widow, "whom God may long spare and abundantly bless."—Examiner.

## Children's Corner.



### AS HORSE TO HORSE.

By Jack Little.

"I can't understand," said Dobbin, "why it is that I am compelled to work so hard while this frisky youngster to my left has nothing to do but look pretty."

Old Dobbin had been pulling a plow in the garden back of the big brown house all day, toiling up and down the rows through the hot sun, and he was very tired and very fretful. His remark was addressed to Mamie, the faithful old carriage horse, and was aimed at Frank, the sleek racer and the particular pet of the master of Wellington.

"I have behaved myself all my life, plodding along an even and harmless way, yet here I am, a regular drudge, while he is none too good to kick the shafts out of a buggy," continued Dobbin. "There is something wrong with a system which produces results like this."

"You told the whole story of your condition when you said 'plodding along,' replied Mamie, speaking kindly, but firmly. "It is not the plodding horse nor the plodding man who gets the best out of life. I, too, sometimes feel as if Frank received undeserved attentions, and am inclined to be cut by the discriminations so often shown, but I have thought it all out and Frank gets no more than he is entitled to. He has made the best of his opportunities and deserves the reward that he receives."

"I don't agree with you," replied Dobbin, with rising irritation. "He does nothing but prance about nine-tenths of the time, and when he is called upon to work it is over so soon that he scarcely feels it. What has he ever done to receive more than I? Here for years I have kept the earth in the garden loose, and through my labors the master and his family have fresh vegetables almost the year round."

"My dear old friend," said Mamie, with increasing gentleness, "Frank has made more for his master during his brief career than you and a hundred like you could produce by drawing a plow for twenty years. It is productive capacity that counts in this world. You are all right in your place and do your work well, but if the master was dependent upon you, how long could he keep the big house and provide his family with the comforts and luxuries of life? Frank, by his superb work, earned \$25,000 in purses last year—more than you or I could earn in all the days of our lives, and he is valued by the master according-

ly. In Frank the master has a great money maker and he has the good sense to care for him and prize him at his true worth.

"There are a great many men," continued Mamie, "who think just as you do. They see that they are not valued as other men are and they become angry and vindictive and rail at the world. The fault, as I have endeavored to point out in your case, is not with the world, however; it is with them. Men are valued according to their ability the world over and when you see one receiving fifty dollars a month, while another receives five hundred dollars for the same period, you may depend upon it that the latter is rendering services ten times more valuable than the former."

"But it is gross injustice," insisted Dobbin, "to give one so much more than another."

"No, indeed, it is not. If there was no distinction, if no reward waited those who achieved great things, what incentive would there be for achieving great things? If the plodder received as much of the world's goods as falls to the lot of the one who by pluck and energy and genius accomplishes great things. How soon would ambition die out and stagnation overtake us? Yours is a mistaken view. In going along your plodding way you have missed your opportunity, and opportunity, I fear, will come to you no more. But do not rail at the master, or at fate or at the world. As long as the world stands the spirit that leads to the accomplishment of great things is going to be rewarded, whether the spirit is found in man or beast."

And Dobbin was silent now, being unable to combat the wisdom of the old carriage horse or to deny the ability of Frank.—Advance.

Whitelaw Reid was once asked by a New York merchant what was the best book for him to put into the hands of his clerks for a business hand-book. He recommended "The Book of Proverbs," and the merchant went to the American Bible Society and bought a lot of them. We give here below a few samples out of that book:

A wise son maketh a glad father,  
A soft tongue breaketh the bone.  
Labor not to be rich.  
A good name is rather to be chosen than great riches.  
Buy the truth and sell it not.  
Look not upon the wine when it is red, when it sparkleth in the cup.  
A faithful witness will not lie.  
The borrower is servant to the lender.  
He that loveth pleasure shall be a poor man.  
He that soweth iniquity shall reap calamity.  
How much better it is to get wisdom than gold.  
Wise is a mocker, strong drink is raging.  
Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.  
Thine own friend, and thy father's friend, forsake not.  
There is a friend that sticketh closer than a brother.  
He that oppresseth the poor, reproacheth his Maker.



## Woman's Work.

LETTERS FROM OUR MISSIONARIES IN REPLY TO LETTERS OF GREETING FROM THE W. M. U. AT NASHVILLE.

Peitacha, China, August 1, 1904.

My Dear Miss Armstrong: Your letter in behalf of the Woman's Missionary Union is received and much appreciated. It is very kind of you to remember us each year and your messages bring us strength and courage, and we much need that while living in the interior of a heathen country so utterly cut off from all Christian fellowship.

I shall be glad, at any time I can, to comply with your request and write to you and tell you what I can about my work here. One's first year in China, as you know, is not very interesting to read about and sometimes is not very much so to one's self, when the hours for studying the language become too long and tiresome and the head begins to ache, the disposition becomes a little ruffled and one longs for a breath of fresh air and free atmosphere of the dear home land. One longs to tell the story of the gospel to the dying around, but the tongue might as well be tied. One longs to understand the poor fellow creatures around them, but alas! here, too, one is helpless. The people look at you, suspect you, some are curious, some are afraid. Often great crowds gather around you, but it is to examine your hair, your hat, your clothes, your shoes, and all you can do is to be submissive and hope for the time to come when you shall unhindered be able to gather these same people about you and tell them as your own people at home about the love of Him who has compassion on the multitudes. You see, dear sisters, this is the beginning of every missionary's life and some are patient and some are not, but how much we all need patience and love. Our first year in China, as you know, was full of experience. First the six months of study uninterrupted, then came the happy opening of our medical work in a place where we had the joy of being the first to extend the hand of healing sympathy to the suffering. They came to us in great numbers, and alas, many we could not touch, as the leper, the lunatics, the blind and deformed, but more were helped and many went away whole. Then you know all about the trials which followed, sickness, death and sorrow. I will not speak of that for I would like to forget it. Yet it was all permitted in love and perhaps He wants us to remember and teach us by it our dependence upon Him. No, it cannot be forgotten, it should not. Then came our removal again from our work to Macao where we gained strength for another year. Last fall we took up our work again. My work was composed of my house duties, my language study and medical work. I attended to all women and children who came to the dispensary and besides had many out calls to the city and sur-

rounding villages. I wish I might have you with me to some of these. When sickness is present in a village and a physician is called, on entrance the whole village comes out to meet him or her. There is no calling out "Foreign devil," there is no sneering or suspicious looks then, but the cries come "save life," "have mercy," "you have a heart." Sometimes they fall down flat on their faces. Alas they have no God in whom they can trust! The saddest of all is when we are called too late, too late to save life, too late to save the more precious soul. Oh, friends, that is awful!

This writing finds us taking our summer vacation in North China. Neither Dr. Hayes nor myself were very well last winter. Dr. Hayes has not been as well since his sickness over a year ago and this spring after closing the land deal was worn out. He is improving nicely and hopes to go back strong and ready to begin building the house which your generosity provided for and for which we are very thankful, as soon as we return to Ying-tah. I am not doing as well as I had hoped, yet I feel much better and hope to keep as well as I am now. Mrs. Williams, who lives with us, is at "Keeling," with Mr. and Mrs. Lawton. She is very brave and makes a very efficient missionary. Mr. and Mrs. Saunders are at Macao. They keep quite well, which we think is somewhat due to the fact that their work has been in the country, going from place to place among the mountains which is much healthier than to live all the time in a dirty city closely confined. We want very much to do some of that work, but cannot all get away and one's medical work keeps one pretty much in one place except for taking short trips to villages around.

I fear I may weary you with a long letter, but you will pardon me. I shall be pleased to write to you from time to time and tell you what I can about our work. I greatly look forward to the time when we shall return on a furlough and I shall meet you face to face. As you know our home is in California and we have not had the pleasure of becoming well acquainted with our Southern friends, except, of course, those we knew and loved there.

Dr. Hayes joins me in kind Christian love to you and to all the dear sisters who are interested in the Lord's service.

Affectionately yours,  
Alice Johnson Hayes.

Yangtak, China.

Soochow, China, Aug. 30, 1904.

Dear Miss Armstrong: The Union's loving message from Nashville of May 13th reached me on July 1st, and should have been answered at once, but I was feeling the effects of the heat, and let this, with other things, wait until I had more energy. We live in a Chinese house, with neither porch nor yard, and feel the confinement of city life more than those who have foreign houses and compounds. We have the money for our home and Mr. McDaniel is making every effort to secure land and build. Land buying is difficult in our conservative city and we can't look to having a home for at least a year.

For several weeks Paul and I have been among the hills, where many Central China missionaries come to escape the worst of the heat and regain failing health. The mortality among the missionaries has been less since this and other places have been opened. Few stay in the cities all summer, finding that a little change and rest better fits them for work. Baby and I will go home next week.

We need and appreciate all the loving thoughts and prayers that our sisters at home bestow upon us. It helps out here when we think of all the faithful ones who are holding the rope at the other end. During these first two years we have especially felt the need of support from our home friends and I believe it will be so throughout all the years we shall be permitted to live and labor here.

We read the Journal carefully and do rejoice in all that our Southern women are doing. We know that this success has and does come through hard toil, and sometimes, real sacrifice. We are laborers together in the same noble cause of building characters for God's glory.

We trust that the Woman's Missionary Union will continue to go forward, and that we may be more worthy of the love and prayers of its members.

Yours in Christian love,

Nannie B. McDaniel,

Mrs. Chas. G. McDaniel.

Soochow, China.

Hwanghien, Chefoo, China Aug. 22, 1904.

Dear Miss Armstrong: The kind letter from the sisters of the South received a few weeks ago. My heart's thanks for these kind greetings. They come across the waters as messages of love and kindness, telling us that we are not forgotten, but lovingly remembered.

How God has blessed his work in all parts of His vineyard. We are rejoicing also. Never have the people taken so much interest in the Christian religion. We are pressing forward with renewed strength and courage. We are looking for great things this year.

What a privilege to work for the salvation of the heathen. Much Christian love to you.

Sincerely yours,

Mary T. Stephens.

Baptist Mission House,  
Abeokuta, via Lagos, W. Africa,

August 18, 1904.

Miss Annie W. Armstrong,

My Dear Sister: Your kind letter of greeting from the sisters assembled at the Convention in Nashville is just received. I see by the postmark it was mailed May 13th, but it has only just reached Abeokuta. There is a strange name on it which I cannot make out. It has evidently been to some other country. I think in addressing letters if you put "Via Lagos" on them it will insure safe delivery. These letters of greeting gladden our hearts and are a sweet inspiration to us to press forward in this glorious work to which we have been called.

In reading this letter it brought back glorious remembrances of the grand time we had at the Convention in

Savannah, but from reports of this year's Convention at Nashville, it must have been a real Pentecost. We are praying that some of the forty who gave themselves up to the work in foreign fields may feel called to the work in Africa.

We need more missionaries badly. "The harvest truly is great but the laborers are few." The prospects are brighter than ever before and men and women are more ready to listen to the gospel. Mr. Lumbley has baptized twelve converts since we returned this time, and organized a third church. One church in working independently now, having purchased their church building, and are supporting their own pastor. The other is gradually assuming their pastor's salary. At this church last Sunday five rose for prayer and two are ready for baptism. Preaching services and Sunday school are held in all the churches and during the week prayer meetings, day schools, visiting and street preaching are carried on. Sunday nights at 7 p. m. we have preaching, singing and prayer in our piazza and we have a very enjoyable time. In this way we are able to get a few heathen to hear the word, who perhaps would not enter a church. Brother and Sister Smith are at home now on a well earned furlough. Brother and Sister Strouse left for America this week on account of Mrs. Strouse's ill-health, only leaving three families in charge of the work in the Yoruba Land. May the Lord constrain some to give themselves to Africa. The field is hard and the climate is treacherous, but the joy of being privileged to work for the dear Master, and seeing souls turning from idolatry to serve the living and true God, more than makes up for the sacrifice. God has wonderfully blessed us this time out with good health and our little girl is a wonder to all here. I take this as one of the evidences that we are where the Lord wants us to be. We would ask your prayers that we may be kept faithful soldiers of the Cross of Christ and that we may be used more and more for His glory.

It is cheering to see such a grand advance in contributions thus enabling the Board to send out others to tell the glad news of salvation to those who are yet in darkness and in the shadows of death. We want to see this year a rich ingathering of sinners saved by grace. The days are fast speeding and yet there are hundreds of thousands who as yet have not heard the name of Christ. Are there not those who will come and help us in this glorious work?

With Christian love,

Mrs. Carrie G. Lumbley.

The Biblical Expositor (El Expositor Biblico) is the monthly publication for our Sunday schools in Mexico. Dr. J. G. Chastain is the editor. It has a circulation of 1,250 copies monthly. Brother Chastain writes that the subscription list for these lessons helps has been doubled in Cuba, and he also has a number of subscribers in Puerto Rico. It is his purpose soon to begin the publication of a small child's paper on the order of our Kind Words.



## Baptist Exchanges

Dr. Gifford: "The nature of the birth and not the style of the cradle, determines character. Quite as much sin comes from the avenue as the alley. Wealth, culture, physical comfort are not the Kingdom of Heaven.—Western Recorder.

The Baptist Temple of Brooklyn, N. Y., has had a remarkable history for the eleven years of Dr. Cortland Myers' ministry in the thousands of conversions. But this has been the peculiar feature. Each year the church has begun with a definite prayer for 150 for baptism and the years together have kept about this number, and this past year it has been just 150 without any plan or count until the year was over.—Zion's Advocate.

Dr. Hillis, pastor of the Plymouth Church, Brooklyn, is to begin an evangelistic campaign in Brooklyn, assisted by Rev. William J. Dawson, of London. He is to labor among the populations in the submerged districts. Dr. Hillis believes that there is a sad waning of connection on great issues or life and destiny among the people, and that it behooves the descendants of the Puritans and all who profess to be Christians to be more earnest and to endeavor to convert the indifferent and unbelievers to Biblical ideals of living.—The Baptist Commonwealth.

We hear much about planning for the fall campaign in the churches, of new committees and new societies and all the machinery of organization, but there is too little thought about and too little prayer for the increase of spirituality of individuals. When every Christian is aflame with the Spirit of Christ a poorly organized church can do much for the expansion of the kingdom of Christ, although a well organized church can do more. Organization is most desirable, but it cannot be substituted for spirituality.—The Standard.

When Mr. Edward Bok finds a little leisure from his duties as purveyor of information concerning tidies and the care of infants, he generously devotes his omniscient mind to the high problems of religion and proceeds to deal out gratuitous advice to Christian ministers. His specialty is explanation of the non-church going habit. He knows why young men do not go to church and why older men do not go, and his knowledge is as absolute and unconditioned as that of a blacksmith who sets up as an instructor in art. In his latest pronunciamento Mr. Bok informs us that ministers do not know the difference between "Churchianity and Christianity;" that their slogan is, "In order to be a Christian you must go to church"; that there is nothing wrong with a man because he elects not to go to church; that "if I go to church and my friend does not I have no right to infer that I am a Christian and he is not, or that I am a better Christian than he is."—Standard.

## Men of Note.

"Helen Keller" day, named in honor of Miss Helen Adams Keller, of Alabama, who, born deaf, dumb and blind, has acquired national fame through her educational success and the only person in whose honor the Louisiana Purchase Exposition Company has designated a special day.

Barney Oldfield, the crack automobilist, is fond of pictures, particularly of etchings. He said the other day:

"The best etching I have is one of the leaning tower of Pisa. This etching hangs over my writing desk.

"Looking up, one morning, I noticed that the picture hung crooked. I straightened it and resumed my work.

"The next day the picture was again crooked, and the next day and the next day, and the next. Finally, happening to be in the room while the maid was cleaning, I saw her deliberately take hold of the straight-hung picture and tip it to one side.

"'Maria,' I said, 'that picture of the tower—look how crooked you have hung it.'

"'I have to hang the picture crooked,' said Maria, 'to make the tower hang straight.'

When James A. Garfield was working on the tow-path, he had a marvelous escape from drowning. One black night he fell into a canal, and the boat sweeping on, no one knew of his mishap. Death seemed inevitable, when James seized a rope, and drew himself, hand over hand, upon the deck. Realizing that he had been saved by a miracle, Garfield exclaimed: "It must have been God. I could not have saved myself. He thinks my life is worth saving, and I ought not to throw it away." That deliverance changed Garfield's heart, it changed his life, and, as we know, it eventually led to his being President of the United States. As the Lord appeared to the apostle and told him that he should bear witness for Him in Rome; as to Garfield a vision was given—so God speaks to us all in His daily providence. Each one of us is being spared by His mercy for a definite purpose.—Ex.

He sometimes, but not often, spoke to me of his life as a boy. I remember, in 1890, when we were staying in Cincinnati together, his asking me one afternoon to go for a walk with him. He took me through obscure back streets and down dirty alleys until we reached a wharf on the banks of the Ohio river. He stopped at the bottom of a street which ran steeply down to the river, and pointed out a lad who was rolling a large cask of tallow from a cellar down to the wharf. He said: "I have brought you here because I wanted to show you this place. It was in this street that I worked as a boy. I was doing exactly the same work as that lad, and, if I mistake not, that is the same cellar in which I worked."—From "Reminiscences of Sir Henry Stanley, by A. J. Mounteney-Jephson," in the September Scribner's.

## Prayer Meeting.

The prayer meeting should be the most helpful meeting of the church, furnishing means for the social intermingling of the members, bringing inspiration into the lives of those who attend, and ministering to the devotional needs of the people. All members are expected to attend, and all strangers are welcome.

The prayer meeting should be the place where the Church renews its spiritual health, by waiting on God. It is not so much the place for instruction as it is for devotion. Most Christians are intelligent enough to pray for God's blessing upon themselves, the Church and the world; and if there should be, occasionally, one whose prayers are longer than necessary, or otherwise objectionable to the leader, such an one would doubtless receive in kindness a loving word from the pastor, and thenceforth pray with more brevity.—Selected.

A strictly evangelical church without a service of prayer and conference is a thing practically unheard of. Certainly a Baptist Church having no such service would be a religious curiosity. Indeed, the modern church prayer and conference meeting is much nearer the form of worship of the primitive church than is any other service held by the church. Such a time honored institution of the church must be designed to meet certain needs of the Christian life or it could not have survived the changes which have taken place in Christendom during the centuries past. But, like many of the best things in life, it has been and is still really appreciated by a comparatively small proportion of Christian people. Perhaps this is so largely because of a popular misunderstanding as to whom the prayer meeting is for. It is not especially designed for any particular class, but ought to be regarded as the meeting where all may feel the utmost freedom to attend. The testimony of those who attend and participate in a live prayer meeting, invariably is, that it is helpful to the Christian life. That being true, the prayer meeting is for any who may be burdened; any who may be in special temptation. Those who are passing through the deep waters of some sorrow will be helped by the prayer meeting. Those who feel their peculiar weakness will be strengthened by the influences found in the weekly meeting of God's people for prayer and conference. Surely any who may be anxious to find the better life will here find it. Let those who regularly attend, strive to make the prayer meeting a worthy echo of the words of the great prophet of old, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yes, come, buy wine and milk without money, and without price."—J. J. Gorham.

## Missionary News.

The British Government has given \$40,000 to the foreign mission college in China, supported by Yale University. This money was awarded by the Chinese Government for the murder of two British missionaries two years ago, and was transferred to Yale because that institution was willing to apply the gift in further missionary enterprise.

An interdenominational enterprise has been projected in New York City known as the Foreigners' Mission. It has two objects in view: It proposes to give students who contemplate entering mission work an opportunity for practical experience among the masses of the metropolis. It hopes also to bring the energy and consecration of student life to help solve the problem of the city.—Exchange.

In the United Free Church of Scotland Mission, in China, there is a Chinaman named Kan who was an idol maker, with a large business, and who has a son who has given him much trouble. One day in the preaching hall the father heard the preacher say that God was the Heavenly Father of men. At once he thought: "What if I am giving my Heavenly Father the same feeling of distress that my son is giving me?" He became an inquirer, and turned out all his stock of idols. "I have lost my business," he says; "but never mind, I have found a peaceful heart." His customers are exceedingly angry with him, because they say that all the idols they bought from him have now lost their efficacy.—Christian Work and Evangelist.

It is claimed that the Japanese government has decreed the abolition of foot-binding in the island of Formosa. A fine of \$100 will be imposed for every breach of the law, and Chinese girls under six years of age whose feet have been bound must now have their feet unbound. After that age the feet are hopelessly deformed; but young children's feet, even though already bound, may still return to their natural shape if the cruel bandages are unbound. Chinese mothers are making a great lament over the enactment.

The Baptist Missionary Magazine for May is, to a great extent, given up to "Burma, Our First Mission Field." We are reminded again of the measure of heroism not only to bring to, but to keep in such a place as Burma was ninety-one years ago. Adoniram Judson and his brave wife. A pen picture of Burma at that time is given, and a more uninviting picture is seldom brought before us. And yet Judson lived there and wrought mightily. A momentary enthusiasm, a romantic interest, might have brought many a man or woman to such a place, but it would never have kept them there. The chances which have taken place in the last fifty years or so are marked by nothing more than by the mission work which has sprung from that first attempt, from the human standpoint so utterly hopeless.—Indian Witness.





HARVEST SCENE IN A WHEAT FIELD.

THE LITTLE BOY IN THE HARVEST FIELD:

Out in the fields in the midsummer heat,  
The reapers were busy binding the wheat  
And the farmer looked with an anxious eye  
At the "thunder caps" in the western sky;  
"All hands must work now with a will," said he;  
"There's a storm a brewin' up there, I see."  
Then the bright-faced boy at his father's side  
To help bind the sheaves most patiently tried;  
But he could not manage the work at all,  
For those willing hands were too weak and small;  
"I can't do this," said the brave little man,  
"So I'll give it up and do what I can."  
The men are thirsty and far from the spring;  
"It will give them a lift," thought he, "to bring  
A pail of that clear, cool water that flows  
Down the mountain side where the sweet fern grows."  
And soon he was dipping his little cup  
In the mossy place where it bubbled up.  
And the joy of doing something he could  
Shone on his face as he came through the wood.  
"God bless the boy!" every man cried out,  
As he passed the pure, cold water about.  
'Twas sustaining power—they bound the grain  
Just in time to save it from drenching rain.  
Then the father said that night with a smile,  
While the mother listened with pride the while,  
"My boy, you helped harvest the field of wheat,  
Bringing water when we were parched with heat;  
Remember through life, my dear little man,  
God only bids us do what we can."  
—Selected.

TEXAS AND CEREALS.

A hint of Texas' potential influence in contributing to the world power of the United States may be had by considering that in one year she exported \$62,000,000 worth of cereals not including rice.

The Wheat Crop.

Every few years the British public has a food scare. A statistician comes up with an array of figures which show that between the production and consumption of breadstuff there is so slight a margin that a failure or a partial failure of the world's wheat crop would mean famine to the inhabitants of the British Isles, who are dependent upon the outside world for their bread. These discussions have brought out estimates of the latent power of the United States as a wheat country. Statisticians with figures as potent as those which spell famine show that should the wheat supply of India, Australia and Russia be cut off by repeated failures, the United States within twelve months would be in a position to supply the world with bread. Its northwestern part alone is adapted to the growth of this northern cereal.

There is in the State about 26,000,000 acres of land that will grow good wheat. With this acreage the total yield, based on the present average production of 14 bushels per acre, would amount to 364,000,000 bushels—one-half of the present output of the United States. And yet Texas is not a wheat State.

The United States Year book of 1900 shows that Texas already ranked fourth of all the States in the size and value of its wheat crop—about \$15,000,000. It is fair and reasonable figuring that if the remaining four-fifths of its available wheat lands were brought under cultivation the annual value of this single cereal would approximate \$75,000,000, a figure most astonishing when we know that Kansas, with its record-breaking crops and extraordinary stage of development, starts the world when its wheat sales approximate \$50,000,000 in a single year.

The Corn Crop.

Now here is a strange statement that may not be pleasing to Texans, but we print it. Although corn can be raised in every nook and corner of the State, it cannot be produced in Texas at a profit for export. While the State produces about 100,000,000 bushels annu-

ally, the yield per acre is comparatively small. Texas is not a corn country, and the sooner this is realized the better. It never can compete with the States of the corn belt; nor does it need to, and yet the annual harvests of Texas corn have, however, been of greater cash value than the wheat. In the year of the last drouth the sum total of a "failed" crop was over \$30,000,000 worth, and the last, a favorable season except for a few local washouts by flood, the corn sales of the Texas farmer aggregated about \$38,000,000. Texas now ranks seventh among the States as a corn producer.

Whittier Corn Song.

"Heap high the farmer's wintry hoard.  
Heap high the golden corn!  
No richer gift has autumn poured  
From out the lavish horn!  
"Let earth withhold her goodly root,  
Let mildew blight the rye,  
Give to the worm the orchard's fruit,  
The wheat field to the fly,  
"But let the good old corn adorn  
The hills our father's trod;  
Still let us for his golden corn  
Send up our thanks to God."

The Oat Crop.

Oats is a good crop throughout the entire wheat belt. It can be sown in February and March and harvested with the wheat in May and June. Ten years ago there were less than ten thousand acres devoted to oats in Texas. Now the oats area comprises more than one million acres and adds nearly \$9,000,000 to the net earnings of the farmer. For the same reasons that the corn crops of a decade ago were small, the oats crops were practically nothing, but now oats is one of the most profitable items, and the increase of its acreage and the commensurate advance of its price prove that the soil and the conditions warrant its continuous expansion.

Can Consume Crops.

"To state the case tersely, Texas will eventually be able to consume its own grain and garden products, while it is unlikely that any of the Northern prairie States ever will. The reasons are found in the collocation of mineral deposits, sufficient fuel and oil reservoirs, the incentive to cotton manufacturing offered by the fact that the peculiar fiber of Texas or Arkansas cotton is essential to great development in that industry, and that Texas can produce a greater variety of food supplies at less cost than almost any State. The conditions recited tend strongly to induce manufacturing growth and make agriculture profitable at the same time."

It is a well-known economic truism that the net values of food products enhance with the comparative density of tributary population, just as the relative values of cotton, wool, coal, oil, lumber and other raw materials for the manufacture of fabrics, for fuel, for building, increase with the growth of near-by cities, towns and urban communities. If, then, Texas has already flourished almost incredibly without a proportionate population to feed, clothe, house and equip, it requires no

special foresight to know that the scope of her agricultural interests will wax greater and greater with an assured access of emigration.—Frank Willis Barnett.

SAD RESIGNATION.

On the third Sunday in September, one of the most pleasant and profitable pastorates that it has ever been the privilege of Vincent Church to experience, was terminated by the resignation of Bro. O. P. Bentley.

Five years ago he was called to the pastorate of Vincent Church when he was practically unknown to us, but as the years come and went he was with each succeeding year buried more deeply in our affections. Notwithstanding we extend him a unanimous call to remain with us, he feels called to another field of labor.

At the time of Brother Bentley's coming we had sixty-three members. We have one hundred and sixty-six now, a net increase of one hundred and three. When he came among us the annual expenditure of the Church did not exceed \$175.00. Now they are more than \$400.00.

Our Church and town, yes, our community, has been wonderfully benefited by his coming to us. We thank God for his pastorate with us, and while we deplore the fact that he is to leave us, we most heartily and cheerfully commend him to any field he may go as a wise, prudent, conservative, yet firm and Godly pastor, an able preacher and helpful citizen. Our loss will be your gain.

As a token of our love and esteem, we spread a copy of this paper on our minutes, send a copy to Brother Bentley and also a copy to the Alabama Baptist for publication.

Good bye, Brother Bentley. Our prayers and best wishes attend you wherever your lot may be cast and we cherish your memory in our hearts.

Done by order of the Vincent Church in conference on this, the 15th day of October, 1904.

W. H. Kidd,

For the committee.

HOW EDITORS GET RICH.

After a good deal of study and worry we have at last "figured out" why so many editors get rich. Here is the secret of their success.

A child is born in the neighborhood; the attending physician gets \$10; the editor gives the loud-lunged youngster and the "happy parents" a send-off and gets \$0. It is christened, and the minister gets \$5 and the editor gets \$00. It grows up and marries, the editor publishes another long-winded flowery article, and tells a dozen lies about the "beautiful and accomplished" bride. The minister gets \$10 and a piece of cake, and the editor gets \$000. In the course of time one of them dies; the doctor gets from \$5 to \$100; the minister perhaps gets another \$5; the undertaker gets from \$25 to \$50; the editor publishes a notice of the death, an obituary two columns long, lodge and society resolution, a lot of poetry and a free card of thanks, and gets \$000. No wonder so many country editors get rich.—Monona Index.



**B. Y. P. U.**

Dear Brethren: It affords me great pleasure to announce through the columns of your paper that about four Sabbaths since a Baptist Young People's Union was organized in Wetumpka. It must not be inferred that any difficulty was experienced in making a beginning; on the contrary, the purpose of this letter is to commend that spirit which prompted so good an attendance upon the first meeting, which conserves the proper attitude toward the Union, and which increases the already large roll of members.

Just at this time of year during the session of the large day school with which the good people of Wetumpka for the past several years have been blest, such an organization among the Christian young people is trusted to be of untold value. There are a number of boarding students who for the first time in their lives have left father and mother and gone out to face the trials and difficulties of life alone; and to these the Union seeks to alleviate the burdens of the week with an abundant encouragement from fellow students and members of the organization, and to break the monotony of a long Sunday afternoon by encouraging a happy reflection upon things of a higher nature.

To ask the prayers of the editors of this paper and of the Christian people of this State in behalf of our Union would seem superfluous, but however that may be, God's blessing is just what we are wanting at this juncture, so that is exactly what this article purports to do. May God's blessing rest with the Baptist as a great organ for good.

Fraternally yours,

L. H. McCullough,  
President B. Y. P. U. Wetumpka.

**A YOUNG MAN'S TEMPTATION.**

John Hardin, Gadsden, Ala.

The young man is indeed the man who fights the real battles of life. 'Tis true the more elderly ones may take the lead as bread-winners, but that is only a secondary question. "To be or not to be, that is the question," falls with just as great force today as the day on which they were uttered.

"To do or not to do;" "to yield or not to yield," are the questions the young men of today must decide. The towns and cities are looking for intellectual, capable young men constantly, but just as constantly they are building and licensing places, though not really calculated to do so, are dragging to ruin and lives of uselessness thousands of young men annually. There is no remedy for these conditions. We are appealing to no one to make any effort to remove any of these places of vice; but we appeal directly to the young man. Stop your patronage, and these places will go out of business for want of custom.

No young man purposely becomes a drunkard; no young man purposely becomes a gambler; no young man purposely becomes a libertine. They are

persuaded to a start by enticements other than those naturally offered by the various degrading business places—manufactured enticements, modeled and calculated to catch. Young boys are enticed almost from "mother's knee" into these places of vice to "hear the music;" and they feel real lively and almost entranced at the bad music made by a bar-room bout, when they would not sit two minutes to hear their sister play some pretty piano piece.

I am a young man myself and I very frequently pass places that nice young men should not visit; and it is extremely strange how quick the thrill and spirit take possession of you, and with what force temptation strikes you to go in and listen to "just that one piece," when you would sit at home and read for an hour and a half while your sister played the piano, and if it evoked from you any commentation whatever, it would be, "Sis, do stop banging on that old thing, it makes me tired."

Young man, you must learn to prefer your own home circle at nights to the abodes of those not worthy your visitation; to prefer your home piano to the one run by machinery; to prefer good morals and manners to those you

will acquire if you frequent such places as mentioned above; and if you never learn these things, you have lost life's victory.

This one fight you must make single-handed. It is quite an easy matter to make a rush with the multitude, but when you come to this, and you find yourself alone, if you stand, well, then the hero stuff is in you, and the world is waiting to welcome you with applause.

The "Baptist Young People" in Toluca, Mexico, have generously sent a check for \$7.94, and Bro. Refugio Ibarra, secretary, writes, saying that they have agreed to have a special collection for foreign missions every first Sunday. This check represents the result of five collections. A good example is set by these young people in Mexico.—Foreign Mission Journal.

The true President of a B. Y. P. U. is kin to a true Sunday school Superintendent, in that he is a thinker and not a talker; a planner rather than an orator. In Sunday school the teachers are the talkers; in a B. Y. P. U. the members.—The Baptist.

**THE CHILDREN ENJOY**

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.

Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. Please to remember, the full name of the Company—CALIFORNIA FIG SYRUP CO.—is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only. For sale by all reliable druggists.

The November copy of Service shows that the subscribers can expect a first-class magazine. It is of a high order and will do good wherever it goes.

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# Alabama Baptist,

Established 1874 and Contains  
The Baptist Evangelist,  
The Baptist Herald,  
Southern Baptist.

Published Weekly at Birmingham, Ala. Office 112  
First Avenue.

REV. FRANK WILLIS BARNETT, Editor and Owner  
L. O. DAWSON, Associate Editor  
REV. J. W. HANNEB, Corresponding Editor  
REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

## THE CHURCH OF ENGLAND.

The Church of England is divided into about 14,000 parishes, although there are over 14,500 churches and chapels in which marriages may be legally solemnized. Private persons possess the right to nominate incumbents to about 8,500 of these benefices, and the patronage of the others, nearly 6,000 in number, belongs to the king, the bishops, the cathedrals, the universities of Oxford and Cambridge, and the lord chancellor of the realm. The total number of bishops and ministers employed in church service is approximately 23,000, while there are about 4,000 clergymen upon "the waiting list." The gross income of the English church from ancient endowments administered by the State is \$27,300,000; and during the past year the voluntary contributions of the members of this church for parish purposes amounted to \$29,428,000. Of the combined sum \$5,917,000 was expended upon parish schools, which by virtue of the new education act are henceforth to be under the care of the State.

Rev. Curtis Lee Laws of Baltimore, says: "In these church schools four of the six trustees must be churchmen, the principals of all schools must be churchmen and all of the teachers must subscribe to the tenets of the church in the discretion of the trustees. The religious instruction is determined by the bishops and clergy. This varies in different schools according to the will of the ecclesiastic in authority. Fully half of the clergy belong to the High-Church party, and in many of the schools controlled by them hymns are sung and prayers recited before images representing the Virgin Mary and the Christ, the crucifix is used in the worship, the host is elevated, and confession is enjoined. Let me quote two questions with their answers from a catechism used in these schools:

"Question. Are Protestant dissenters in schism?"

"Answer. Protestant dissenters are in schism, and their ministers, not being in the Apostolical succession, have no authority to teach, and cannot administer the sacrament.

"Question. By what means are sins forgiven?"

"Answer. Briefly by the sacraments of Holy Baptism and Penance."

This means that our Baptist brethren in England are being taxed to support the Episcopal parochial schools which teach their children that the Baptists are Schismatics without authority to administer the sacraments. We glory in the fact that many Baptists are refusing to pay the unjust taxes, preferring to go to jail than to passively yield. These are things Baptists ought to keep in mind while the

papers are giving so much space to the Quadrennial Convention of the Protestant Episcopal Church in the United States at Boston and the visit of the Archbishop of Canterbury who discourses so sweetly on church unity.

## BRO. COX'S STATEMENT.

The statement of Brother Cox in the Alabama Baptist brought cheer to us all. The policy of the endowment committee to work much and say little is wise, and the statement of the chairman that satisfactory progress is being made will hearten us all. There are things at Howard College of such immense value that many rich institutions would give half their endowments if they could secure similar blessings. Money cannot buy them. They belong to the spirit and atmosphere of the school.

But there are things needed at the Howard which money can bring and Alabama Baptists must not be slow in giving the cash.

There is one thing of which our people have not thought much that gives encouragement and is no small factor in the life of our church schools. It is the fact that for a variety of reasons a dollar in the hands of the average denominational school "will go much further" than a similar amount in a State school. This has no little to do in the case. Stand by the committee. We will not grow impatient during the time of quiet work, and will be ready to shout when we are called. Meantime send in that \$6,000.00.

## SIX THOUSAND IN NOVEMBER.

Pending the endowment of Howard College, the Alabama Baptist State Convention is pledged to address itself to the task of raising six thousand dollars annually for the great institution's enlargement and better work. This, in the Convention's words, was to be undertaken "with a determination that would preclude the possibility of failure." The month of November is set for this work. It is no small undertaking. Are we ready for it this first week in the month? The larger part of this was pledged at Anniston. Are those pledges being paid? Are earnest efforts being put forth to raise the money now? Do we mean business in our educational work? Are we ready to pay the cost? Heaven grant that all these questions may be answered—"Yes!"

## REAL PRAYER NOT ALWAYS AN "AGONY."

It is a mistake to imagine that prayer must be agonizing to be real. Many a blessed saint has been disheartened because of a lack of feeling in prayer. The emotions are not stirred. There is no thrill. This is distressing to many who deem intense feeling an absolute prerequisite to prevailing prayer. As a matter of fact our Master makes no such requirements. Such a state of mind cannot always be experienced. If it were the normal condition of prayer we could not endure to pray much. Sincerity, honesty, truth—this must be ever present. We must have

faith. We must be willing to submit the whole case to the wisdom, will and love of our Father. If these are in our prayers God will never fail to hear and answer whether we feel much or little. Our Lord lived in an atmosphere of prayer. He was always in the praying spirit, and His seasons of talk with the Father were frequent. Now and then he was in "an agony." We confess to a feeling of awe when we read of such occasions. But these were not the petitions He usually made. Much of His praying was not petition at all and was like the easy talk of friend to friend. Yet the Master said that the Father always heard Him; heard Him not only when the bloody sweat was pouring from His brow, but on every other occasion regardless of intensity of emotion.

Let us pray with the assurance that God hears us. Just so we are sincere in what we say. The Lord does not hear because we weep, but because Christ died.

## INVISIBILISTICISM.

We are all agreed on one point, viz: An invisible baptistry is a low down thing. It is the peaky low down-ness of the concern that makes it invisible. Now what is low down is mean, and a mean thing is a sinful thing.

Isn't it a pity to think that any Baptist church would keep in its house of worship a low down, mean, sinful thing? There may be a hitch or so in this logic, but the point is clear. Lift up that baptistry!

We may not be at one on the question of the invisible church, but we can agree on the proposition that the invisible baptistry is a nuisance.

## THE CALL FROM ALABAMA.

A certain man came to an Alabama town we know to invest his money. He brought his wife along. She was from environments where every ideal was different from those of the community into which she went. She demoralized the social life of the place. Another family came to live. They were good people, but brought a strange religion. We know other places of which these are typical into which people are pouring from the four quarters of the earth. Nine times out of ten they bring notions, ideals, customs, religions, and non-religions far other than those with which our staid and quiet brethren have been surrounded. The brethren feel and are helpless in the presence of such difficulties unless they are led by a strong, progressive man. The churches that rise to meet the incoming tide are greatly strengthened and are in turn unspeakable blessings to the new comers. But alas for the community whose church cannot meet the emergency! The State Board is set to solve this problem. Send your money to Brother Crumpton and your prayers to God.

## PETER'S BAPTISTICISM.

Peter did not know of the word to be coined by one of his brethren in the distant days, but that he believed in the thing meant by Baptisticism is certain. In his first letter (chapter three, verse

fifteen) he urges that we shall be ready to tell about our religion, but that it shall be done in a becoming spirit. Many a loyal soul has told "why I am a Baptist" and by an unlovely manner has repelled rather than attracted. Men were not able to answer the argument, but neither would they accept the truth because of antagonisms aroused in their hearts by the pugilistic preacher. You may pulverize ice with a club axe, but it is ice still. The thing needed to convert it into water is warmth. You may overwhelm your opponent with logic, but if you wish to win him you must add genuine love. We fear some of the brethren overlook the latter part of Peter's injunction. If we understand Brethren Peter and Prestridge aright Baptisticism means speaking the whole truth, but doing it with meekness. It is logic plus love.

## WHAT'S IN A NAME?

It may sound foolish to say so, but it is even a fact that if some well meaning, but not well informed, brethren could be made to know that our various boards are simply committees appointed to take charge of certain work, very much of their opposition would vanish. It does vanish when the explanation is made. We confess to a preference on this account to a change of name from "Foreign Mission Board" to "Foreign Mission Committee." And so for the other Mission Boards. After all a name that needs no explanation is worth while.

## EDITORIAL PARAGRAPHS.

The Rt. Hon. John Morley and the Rt. Hon. James Bryce are now on a visit to this country. Both are widely known as statesmen and historians.

Never was there so much money spent in the erection of new church edifices and all the apparatus of a modern church as was given last year by the church members of this country.

The Standard Oil Company, through its attorney, has issued a statement to the effect that it is not interested in any business not directly and necessarily related to the petroleum trade. It is denied that the company is taking any part in politics.

Dr. A. P. Montague, whose series on "Men seen in Washington" proved so interesting, will soon begin another series that promises to be highly instructive and entertaining. Dr. Montague has the happy faculty of being able to make his reminiscences real to his readers.

To Correspondents: Do not use abbreviations; write proper names with extra carefulness; do not write with pencil if ink can be had; do not use pale ink if you can get black; write only on one side of the sheet; do not put matter intended for the editor and business items on the same sheet; in obituaries leave out irrelevant matter poetry, and prayers; avoid personalities; condense.

Prince Sviatopolk-Mirsky, the successor of Plehve, in Russia, has said concerning the Jews: "I am not an enemy of the Jews, yet if we should



give them equal rights with the Greek-Orthodox Russians they would soon attain too much importance." For the time being, he expects to treat them with great consideration, and will especially endeavor to improve the condition of the Jewish masses, for "the best results may be obtained by good treatment."

There is an illuminating and graphic article in the November Review of Reviews on the commercial and economic development of Northwestern Canada by Mr. Theodore Macfarlane Knappen, under the title "Western Canada in 1904." The whole remarkable development of the wheat-growing farmstead region between Manitoba and the Pacific coast is vividly recounted, and the questions raised by the railroads, irrigation, and American immigration are presented. The article is copiously illustrated from photographs.

An exchange says: "For the purpose of illustrating the difficulties of evidence, Professor von Liszt, of Berlin, arranged with two of his pupils to pretend a quarrel, consisting of hot words, a walking-stick, and a pistol loaded with blank cartridges. The quarrel came off in the presence of twenty other young men, 'highly educated,' who were not in the secret. No two of the twenty agreed exactly as to the cause of the quarrel. Eight different answers were given to the question: Who began the quarrel? And yet people read history!

The Baptist cause is prospering at Bessemer. Since Pastor R. S. Grvin came to them six months ago, between sixty and seventy members have been received; and a large per cent. of them have been by baptism. Last Sabbath six were received, one for baptism. Large congregations are in attendance upon all the services, and the Sunday school is the best within the history of the church. The first Sunday in November was observed as "Rally Day" by the Sunday school, and at night the B. Y. P. U. had a general rally, and public meeting. Everything considered, perhaps there is not a Baptist church in the State that is doing better work now than the Bessemer.

The inauguration of the underground system of Rapid Transit, known as the Subway, in New York, marks a new era for that city. The system comprises twenty-six miles of road, nearly all of which is beneath the surface, in the greater part not far under ground, while some portions in the upper part of the city are from fifty to a hundred feet deeper. In a few places in crossing valleys the tracks are upon elevated steel viaducts. Some idea of the increased capacity for travel may be formed from the fact that express trains can be run at the rate of a mile a minute, which will be equivalent to the multiplication many times of the capacity of the elevated roads.

We were greatly touched by the following from the Foreign Mission Journal: "A missionary recently passing through Richmond told of the anguish of his children when he had to leave them to go back to his work in the foreign land. The children stay here to

escape the physical and moral evils in that land of sin. He did not tell of his own heart anguish, yet we saw him wiping the tears from his eyes. Oh, people who stay in the home land, God wants this work done! Has He not called you to go! If not, then He has called you to help the faithful, consecrated workers who have gone."

Brother Crumpton, who was elected President of the Anti-Saloon League of Alabama, was not present at the late meeting in this city. He did not hear of the honor conferred for a week after the meeting adjourned. He is heart and soul for the League; but will not be able to give it any of his time before the last of November. At an early day the date will be fixed for a meeting of the trustees. We may count on the President and every member to do all they can to inaugurate a vigorous campaign in the State. The President asks every enemy of the liquor traffic in Alabama to address him at Montgomery, giving the names of parties in every section who may be relied on to help. He asks for short communications, he hasn't time to read long letters or addresses.

Sydney Brooks in an article on "Why the Londoner likes London," tells of a man who, comparing London with New York, thought that London contained a far greater number of interesting people, especially people who have "done things." "For instance," he said, "I found in my club smoking-room yesterday a man who had just returned from a forty minutes' private talk with the Czar, another who was just back from Macedonia, two officers invalided home from Somaliland, an ex-governor of the Malay States, one or two Anglo-Indian officials, and a man who had been in Lhasa. You might have gone over the United States with a rake without finding men with such a variety of interesting experiences."

The twenty-first course of lectures on The Thomas Museum Lectureship will be given November the 3rd, 4th and 5th at Richmond College by Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. His theme will be "Some Fundamental Conceptions of Science." Professor Royce is a native of California. He was born in 1855, was educated at the University of California and at the Johns Hopkins University, receiving his doctor's degree at the latter institution in 1878. For the next four years he was an instructor in the University of California. Since 1882 he has taught in Harvard University, where he is now Professor of the History of Philosophy. Professor Royce is also widely known and esteemed as a lecturer. He has lectured at the leading American universities, and has often addressed educational associations and learned societies.

**THE ANNUAL MEETING OF THE STATE BOARD OF MISSIONS**

Is called to meet in Montgomery at noon of Tuesday, November 29th.  
G. G. Miles, Pres.  
W. B. Crumpton, Cor. Sec.



Rev. Augustus Young Napier was born near La Fayette, Ga., March 2, 1873. His father, N. C. Napier, was for twenty years editor of the Messenger, published at La Fayette, Ga. He died in 1902. His mother, Julia Sharp Napier, is living at La Fayette. Bro. Napier was educated at La Fayette Academy and at Mercer University, from which he graduated in 1896. He was the anniversary orator of the Ciceroian Literary Society. In 1896-1897 he was engaged in business, and in 1897-1898 he taught in the Waynesboro, Ga., public schools. He was licensed to preach by the Waynesboro Baptist Church in 1898, and spent a few months of that year in the Theological Seminary at Louisville, Ky. In the summer of that year he was a quartermaster's clerk in the Spanish-American army. He re-entered the Seminary in the fall of 1898, took the full course, and graduated in 1901, with the degree of Master of Theology. During the last year of his course he was editor in chief of the Seminary Magazine. While pursuing his studies he was for some time pastor at Beechland, Ky., and Parden, Ind. He was ordained at Beechland in the fall of 1899. Since his graduation he has been pastor at Auburn, Ala. (three years), and at Southside Church, Montgomery, Ala. Brother Napier has long had the purpose of becoming a foreign missionary under consideration. He was appointed for work in China October 11, 1904.

**RESIGNS HIS PASTORATE.**

Brother Napier in resigning as pastor of the Southside Baptist Church, Montgomery, to take effect November 21st, in order that he may leave for Central China early in December said: My beloved brethren and sisters in Christ:

In my acceptance of your gracious call you were informed that I had under consideration the duty of my working on the foreign field and you were notified that if I should decide to volunteer, and should receive appointment you must at once permit me to go.

After prolonged and prayerful consideration, about a month ago a decision was reached that it was my duty to offer, and my services were tendered our Foreign Mission Board. On October 11 the Board appointed me to work in the interest of Central China and it desires me to sail early in December. Nothing but a clear vision of the

helpless condition of my fellow-man in heathen lands, and of his infinite and constant crying need together with a profound conviction that my Lord desires me to carry to man's helplessness, the power of God, and to humanity's dire necessity the provision of the Gospel would lead me to sever the relationship so pleasantly begun, and so happily continued through my very short pastorate until today, a relationship already entwined to you with many acts of kindness, and encircled with many cords of love.

Pleasant and hopeful as it is and reluctant as I am to give you up, my duty is plain. The duty of each is clear, yours cheerfully to bid me Godspeed, mine obediently to go. I ask therefore that you accept my resignation as pastor to take effect November 21, 1904.

The Advertiser says: "Mr. Napier's announcement was heard with deep regret by the congregation. He came to the pastorate of the church the first of last July. He has been a zealous pastor and has endeared himself to the congregation. The congregation feels that they should not stand between Mr. Napier and his chosen field."

Rev. A. Y. Napier, the consecrated and gifted young preacher who goes to the foreign field, closes a letter to us as follows: "I rejoice to have spent three and a half happy years in Alabama. It is a great personal loss to give up my brethren and friends in the State." Brother Napier, by his earnest devotion to his work and by his Christian deportment, leaves behind him in Alabama many friends who will follow him with their prayers as he goes about the Master's work in the heart of China.

**THE PROHIBITION TICKET.**

By request of the Chairman of the State Executive Committee of the Prohibition Party of Alabama, we publish below a list of the electoral ticket and congressional candidates in order that our readers may know who compose this ticket:

For President: Silas C. Swallow; for Vice-president: George W. Carroll; for Presidential Electors: Adam Horn, W. T. Daniel, W. L. Hoskeld, R. O. Simpson, J. M. Commander, J. W. Ballenger, J. W. Lawley, O. E. O. P. Treadaway, J. W. Shore, J. W. Comstock, Sr., D. H. McNeal; for Congress, Third District: C. J. Hammitt; for Congress, Fifth District: J. B. Caldwell.

(We regret that Brother Albritton's article on the Prohibition Party reached us too late to get in this week. A small amount of space is reserved until Monday noon for short news items.—Ed.)

Dr. Gordon B. Moore, the lately elected professor of history and political economy in the South Carolina College, reached Columbus yesterday morning and is stopping with Dr. W. C. Lindsey on Blanding Street. He will be followed by Mrs. Moore, who is expected here today. Dr. Moore is well known all over the State, and will be quite an addition to the already able faculty at the college.—The State.



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### REPORT ON ORPHANAGE.

Our orphanage has been in existence now little more than eleven years, and has grown from three small children in a dilapidated rented house, to more than two hundred and forty children, in all that have found shelter under the roof of the Home, and the property has grown from nothing to eighty acres of land, lying on Main Street in Evergreen and running back half a mile, about thirty five acres of which is in cultivation, and about the same amount in woods and pasture, while the remaining ten is in grounds about the premises. On this ground stands four substantial brick buildings, while one of the best barns in the county near by shelters a growing herd of cattle so necessary to provide the better support of the large family of young children within the Home. At a conservative valuation this property is worth about thirty thousand dollars. There is no debt on it. It is significant to note that of the one hundred and four children in the orphanage at present there are more than seventy of them who are not yet twelve years old. This indicates that the family is not, and cannot be self-sustaining. We must expect always to help feed these poor children. They are a great blessing to us if we will take up our duty with them, and find the blessing God has for us in helping to support them till they can take care of themselves. It is interesting to note from what part of the country they came. Thirty-six counties have sent representatives there as follows:

Autauga four, Baldwin five, Barbour fourteen, Bibb six, Butler seven, Calhoun ten, Chambers one, Conecuh seven, Covington nine, Crenshaw one, Dallas four, Elmore six, Escambia fifteen, Fayette three, Geneva one, Hale three, Henry four, Jackson four, Jefferson thirty-one, Lamar three, Lee ten, Limestone one, Madison one, Marengo four, Mobile, two, Monroe four, Montgomery eleven, Morgan three, Pike two, Russell four, Shelby four, Talladega fourteen, Tuscaloosa twenty-two, Walker six. It is thus seen that they come from every part of the state. They are taught to do various kinds of useful work. They all attend Sunday school and church. About sixty of them have been baptized. Ten have united with the church this year. They are taught in the ordinary branches of an education, and some of them have made a gratifying progress. They have no income except the free-will offerings of those who are willing to help them. It takes more than twenty dollars a day for their regular support besides what they make on the place. Your committee commend this work to you, and urge that all our churches take regular offering for the children, and send to Jno. W. Stewart at Evergreen, Ala.—In Orphans Call.

In order to comply with a legal technicality, Frank Duncan, the alleged safe robber, who is charged with the murder of Policeman G. W. Kirkley, was re-sentenced in the Criminal court before a jury after he had been legally identified as the same Frank Duncan who escaped from jail here in January, 1902, while under sentence of death.

### TENNESSEE BAPTIST CONVENTION.

The Tennessee Baptist Convention met recently. Here is the financial summary: "The report of Corresponding Secretary W. C. Golden justly created great enthusiasm. Brother Golden said: 'Last year we gave twenty-nine per cent. more to God for missions and benevolence and He gave us 50 per cent. more saved ones.' Last year the Convention resolved to undertake to raise \$50,000 and the figures ran to \$53,615. We gathered the following items from the report of Treasurer W. M. Woodcock: Ministerial Relief, \$1,870.83; Ministerial Education, \$1,767.74; Orphans' Home, \$4,064.76; Home Missions, \$11,069.82; Foreign Missions, \$15,736.86; total, \$53,615. The total increase amounts to \$12,644.11. This is an excellent report indeed and the Baptist Argus congratulates Secretary Golden, the Baptist and Reflector and the Baptists of Tennessee. Here are some other figures from the same report: Missionaries and colporters, 97; regular stations, 204; irregular stations 741; sermons and addresses, 9,383; churches organized, 23; members of same, 537; conversions, 2,492; baptisms, 1,106; by letter, 769; total received, 2,412; houses built, 9; repaired, 46, at a cost of \$12,410.22; Sunday schools organized, 111, and enrolled in same 4,169; Sunday school addresses, 999; Sunday school institutes held, 120; colporters, 28; pages of tracts distributed, 151,384; Bibles and Testaments sold, 3,196; donated, 548; other books sold, 4,544; visits made, 24,659; families found without Bibles, 1,040."—Biblical Recorder.

### DOES YOUR LABEL CONDEMN YOU?

We had supposed that our wise and business-like brethren of the press, at the North, did not suffer as we mere easy-going Southerners do, by reason of subscribers taking their papers for a long time and not paying for them. We had supposed that they collected closely and did not lose thousands of dollars. But it seems that subscriber nature is the same all over the country, and that, North and South, some Christians are found whose consciences are not well trained, since these do not lash them for taking and reading their denominational papers for several years, and then failing to pay for them. Even up in Chicago, the Standard utters this plaint: "In an article in the Texas Baptist Standard Dr. J. B. Gambrell, in discussing the matter of denominational papers, says: 'The strongest objection to the success of a denominationally owned paper is the deadheadism in the denomination. So many would want to ride free. This can be averted to a degree, but not entirely.' We do not see, however, that such a fault is necessarily confined to a denominationally owned paper. How many schemes the good brethren try to float upon the free publicity afforded by the papers owned by individuals. But worse yet are the free subscriptions, at least that is what they amount to. Plenty of nice, good, honest people—ministers, deacons and godly

women not a few—allow their subscriptions to remain unpaid so long that the sum total of the amount represents many thousands of dollars. Their 'dead-headism' is of the worst kind, because they receive something valuable from the publishers each week and forget to pay for it. Moral: Look at your address label."—Christian Index.



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

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The Big Cut-Rate Drug Store.

2012 FIRST AVENUE.

For Over Sixty Years

Mrs. WOODROW'S HOOPING SYRUP has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures colic, and is the best remedy for diarrhoea. 25 cents a bottle.

**Field Notes.**

Bodine, Ala.: Marshall County Baptist Association met with Whitesville Church, at Whitesville, on Friday, Oct. 21st. A large number of messengers and members of the 32 churches composing the body were in attendance. Rev. W. A. Parker, of Albertville, was elected to preside over the body. He makes an ideal Moderator, dispatching the work of the Master with courtesy and earnestness. P. F. Parker was re-elected Secretary-Treasurer. The reports from the churches and various committees showed much progress along all lines of work. A spirit of love and Christian unity prevailed and much zeal and enthusiasm in spreading the Gospel was manifested. Rev. W. B. Crumpton, our beloved Secretary of the State Board was present and added much to the meeting by his earnest, eloquent and fervent appeals to the membership to push our Master's work along all lines. Rev. A. D. Glass, the gifted field editor of the Alabama Baptist, was a most welcome visitor and electrified and enthused all by his soul-stirring talks. The Baptist Orphanage at Evergreen was ably presented by Rev. W. A. Parker and others. Friday night was given to Rev. I. N. Yohannan, a native of Persia, who has recently completed a course at the Southern Baptist Theological Seminary at Louisville. This brother will return to his native land as soon as the Foreign Board can open a mission in that country. He stirred the hearts of the congregation when he told of the superstition and ignorance that prevailed among the ten million inhabitants of Persia who are groping in worse than Egyptian darkness. The hospitality of the people of Whitesville was unbounded. The meeting adjourned at noon Sunday to meet with Sardis Church Tuesday before the fourth Sunday in October, 1905.—P. F. Parker, Secretary-Treasurer.

Prattville: Owing to financial depression among my people, caused by shutting down the cotton mills here, the Church one year ago released me for one-fourth of my time. This, they found, put us at a great disadvantage. So on last Sabbath the Church renewed their call for full time, and I have agreed to remain here at least one more year. I regret to give up Bethesda Church, which I have served only one year. There are no better people in Alabama than the Bethesda saints. They take monthly collections for missions, and never fail to make a liberal offering. Last Sunday the collection was for Foreign Missions, and amounted to \$10.85. This is liberal for a poor country church, especially since they are under the burden of building a new meeting house. They are building a nice house down in the village of Independence. This will, I believe, greatly enlarge the usefulness and efficiency of the church.—A. J. Preston.

**STATE MISSIONS.**

As I read through your valuable paper what the Baptists of Alabama are

doing I feel proud of our folks. But when I read through other papers that more is being done for State Missions in some other States than in Alabama I must confess I feel somewhat humiliated. Then when I think of our resources, and our great leader in the person of W. B. Crumpton, and our mighty host of Baptists in Alabama I take courage and say under God we will force our way to the front, and soon I expect to see Alabama in the front rank in State Missions. Brethren, we have the means, we have the numbers, shall we have the will and energy to meet as God's elect the great responsibilities that devolve upon us? Only lift up your eyes and look at the new enterprises, new towns, new railroads, springing up almost daily in our State, also the great influx of people every day into our State. Brethren, may these things inspire us with greater energies than ever before, and let us make this Conventional year and the next Associational year the greatest in the history of our denomination for State Missions. May the Holy Spirit inspire us to make the effort.

R. A. J. Cumbee.

**WHAT SHALL WE DO WITH THE BOYS?**

"Too much cannot be said against the practice of sending boys to the penitentiary," to quote from Evan Nicholson, once chaplain of the Alabama penitentiary.

Think it over before you send two 14-year old boys to the penitentiary. Admit that they need to be punished, that they are a menace to our women walking the streets; that they will contaminate other boys with whom they come in contact. Think well of the punishment you inflict. He goes to the penitentiary. He is shorn and clothed in the stripes, sits down to eat his first meal under guard, with many who are but little better than the swine. He is locked up for the night with perhaps a hundred criminals, wicked, profane, vile.

What will be the result of two years enforced companionship with brutes like this? He goes in comparatively innocent. He comes out with his young life blighted, contaminated by two years' association with the worst of criminals, conversant with all manner of thievery, graduated in crimes that he had not so much as heard of before his incarceration.

He is turned loose a thousand times worse in every way than when he was put in. Then alas, the evil seed will be sown broadcast, and much of it will fall in fallow ground and bring forth a terrible harvest.

Try the cowhide laid on well by a parent who has perhaps neglected to chasten his son betimes. Try the reform schools. Try everything before you send them to the penitentiary.

Mrs. D. B. F.

That wireless telegraphy can now be used to print the Morse alphabet on tape is the claim of Stephen Dudley Field, a nephew of Cyrus W. Field, who laid the first Atlantic cable.

If thine enemy hunger feed him; if he thirst give him drink.—The American Boy.

**LADIES**

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



**Solid Gold Wedding and Engagement Rings.**

All our plain rings are made in our own factory. Your order by mail will have the same careful attention as if you purchased in person. No additional charge for engraving. Complete illustrated catalogue mailed upon request.

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15 days to St. Louis and return... \$17.50  
30 days to St. Louis and return... \$20.00  
Season Ticket (limited December 15) ... \$24.00

10 day coach tickets, sold every day in the week except Fridays and Saturdays ... \$12.00  
All round trip tickets, except 10 day tickets are good to go or return via Mammoth Cave.

Mobile, Ala., and return \$5.55. Account Alabama United Confederate Veterans tickets will be sold to Mobile and return November 14th and 15th, limited November 18th.

Home-ek-rs Tickets to the West and Northwest at rate of one fare plus \$2.00 for the round trip will be sold the first and third Tuesdays in each month, limited 21 days.

For information and rates to any part of the country, North, South, East and West, call on or write to

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**Fine Wood Flooring**

Parquet Floors & Specialties, Moore's Floor Wax, Moore's Patent Rests, See for FREE Illustrated CAT. LOGUE, E. B. MOORE & Co., 76 Wabash Ave., Chicago.



**Mortgagee's Sale.**

Under and by virtue of a certain mortgage executed on, to-wit, the 10th day of December, 1902, by J. D. Sample, which said mortgage is recorded in Volume 323 on Page 185, Record of Mortgages, in the Probate Court of Jefferson County, Alabama, and payable to the undersigned, the indebtedness secured by said mortgage being past due, I will, by virtue of the power of sale contained in said mortgage offer for sale at public outcry at the court house door of Jefferson County, Alabama, between the legal hours of sale on the 1st day of December, 1904, the following described real estate, to-wit: Lot nineteen (19) in Block two-(2) in Hall's addition to the city of Birmingham, Alabama, as shown by map made by Arthur O. Wilson and R. B. Benson, Civil Engineers, and recorded in the office of the Judge of Probate of said county and State in map book (1) page —, described as follows: Fifty-six (56) feet on Third Street, and running back of uniform width one hundred and forty (140) feet to an alley, between Second and Third Streets in Section Nine, Township 18, Range 8 west, situated in Jefferson County, Alabama.

John L. Sims, Jr., B. M. Allen, Attorney for Mortgagee, Mortgagee.



SOME NOTES FROM BROTHER CRUMPTON.

I am now at the Butler County Association, at the famous old Butler Springs. On the 10th of November I will be back in the office after attending thirty Associations,—more than I ever attended in any one season before.

Many of my correspondents have reason to complain of me. They have written urgent letters about important matters and no reply has reached them. I beg their pardon one and all. It could not be helped. The Association period is of too much importance to be neglected.

I am wondering how many of the pastors heeded the suggestion to take their collections for the

Yates College at Shanghai, China, at once and get it out of the way. Some few have, and I have the money; but I fear most of them have not. Remember it was the understanding that this was not to interfere in any way with the mission collections.

Our time is valuable now. It is getting short. If any special collection is allowed to take place of regular collections it will be a calamity. Remember, too, that while the Yates College fund swells the foreign mission collections from Alabama, we want it to be over and above the \$22,500 we are asked for from the State.

The Anniston Pledges.

I have letters from brethren at Anniston and Athens, saying that subscriptions pledged at the Convention for those churches have not been paid. Brethren, this ought not so to be. These were small pledges for special objects and ought to have been redeemed in a few weeks after the close of the Convention.

Pledges for Christian education in Howard College ought to be paid in November. That is Howard College month. The president of the college is a regular "stem-winder" when it comes to writing letters. We will never hear the last of it if we do not get rid of these obligations in that month. He is right. The college needs the money and we ought to pay our pledges promptly.

W. B. C.

S. S. Convention.—Following is the program of the Jefferson County Sunday School Convention, to be held at the First M. E. Church, South, Birmingham, Thursday, November 10, 1904:

Morning Session.—10:00 a. m.—Devotional Services. How to Begin Right. Rev. C. B. Riddick, D. D., Birmingham, Ala. 10:30 a. m.—Our Past Year's Work. The President's Address; The Secretary's Address; the Report of the Treasurer; Reports of the District Presidents. 11:30 a. m.—"A Reasonable Year's Work." (30 minutes) Joseph Carthel; General Discussion; Enrollment of Delegates; Appointment of Committees; Recess.

Afternoon Session.—2:30 p. m.—Devotional Services. "The Help We Need." Rev. L. D. Steele, Birmingham, Ala. 2:45 p. m.—Looking for Absent Scholars; the Superintendent's Part (10 minutes) B. B. Comer, Birmingham, Ala.; the Teacher's Part (10 min-

utes) Mr. A. W. Clark, Bessemer, Ala.; the Scholar's Part (10 minutes) Mrs. O. C. Cowan, Ensley, Ala.; the Pastor's Part (10 minutes) Rev. J. A. Hendrix, Pratt City, Ala.; General Discussion. 3:45 p. m.—Pledges for State and County Work; selecting next place of meeting. 4:00 p. m.—Teachers' Training. Teachers' Meeting, (15 minutes) E. N. Hamill, Birmingham, Ala.; Supply Teachers Class (15 minutes) J. M. Dewberry, Birmingham, Ala.; Training Class (15 minutes) T. V. B. Moor, East Lake, Ala.; the Teachers' Association (15 minutes) J. B. Gibson, Woodlawn, Ala. 5:00 p. m.—Primary Department, Miss Alice Hale, Birmingham, Ala.

Night Session.—7:45 p. m.—Song Service. T. H. Johnston, Birmingham, Ala. 8:00 p. m.—World's Sunday School Convention, Joseph Carthel. 8:35 p. m.—How to Win and Hold a Man (30 minutes) J. S. Bridges, Birmingham, Ala.; Unfinished Business; New Business; Adjournment. Note—In general discussions the speeches are limited to 5 minutes. All delegates are invited to take part.

Notasulga.—I take this method of expressing profound gratitude to the church and friends at Elvin, Macon county, for the present of a high-grade buggy. After fourteen years of pleasant union with us I thought to close my work with them, but they thought different, and after rejecting my resignation they surprised the pastor by the above named present, and that in addition to paying in full my salary each year.—W. G. Gregory.

By invitation we ran down to Birmingham, Ala., last Tuesday and spoke that night on Temperance in the First Methodist Church. The Anti-Saloon League of Alabama was organized the morning before. Dr. W. B. Crumpton was elected President and Rev. S. E. Wasson of Florence, Ala., Vice-president. Rev. Frank Willis Barnett, editor of the Alabama Baptist, was chairman of the meeting. Brother Barnett gave us the cheering information that the Alabama Baptist was never so prosperous. It was a pleasure to take a meal in the home of Brother J. B. Weddworth, a prominent business man of Birmingham. We were glad also to meet Brethren J. V. Dickinson of Jasper, J. M. Shelburne of East Lake, and others.—Baptist and Reflector.

Evangelist M. F. Ham closed his engagement at Walnut St. Church Friday night, after three weeks' faithful service. There were in all forty-two additions. Prominent members who had never led in prayer, now do so freely and the church received a decided impulse toward more spiritual living. Bro. Wm. D. Wakefield gave up a good position with the Fidelity Trust Co., and went with Brother Ham as a gospel singer. They went to Lebanon, Tenn. Thence they will probably go to Waco, Texas, to Joplin, Mo., and then to Florida. They have a great many calls. Bro. Wakefield is a consecrated young man, and he has a fine voice.—Western Recorder.

AUTUMN.

Fair Autumn comes with varying charms,

Brings bounteous blessing in her arms,  
And drops her treasures with a smile  
That lures us on for many a mile,  
Her lavish gifts, with heart unsealed,  
She grants to seekers in wood and field—

'Mid perfumes sweet that rise and fall  
Like incense pure, in sacred hall.

Besides the road the fragrant mint  
Uplifts its blossoms of purple tint;  
And just above its lowly bed  
The wild rose rears her berries red.  
We hear the ripening walnuts fall,  
And list to the crickets' cheerful call,  
While rustling leaves from forest trees  
Drop gently down with every breeze.

The corn puts on its robe of gold,  
The asters, purple and white, unfold;  
The milk-wood, too, when light winds  
Toss

Fling far and near, its silky floss,  
The sumac bushes on the hill  
Wear royal robes; and by the rill  
The stately, gorgeous, golden-rod  
Unites with these in praise to God.

—Mabel Butts Gorrell.

OLD-FASHIONED ROSES.

They ain't no style about 'em,  
And they're sort o' pale and faded;  
Yit the doorway here without 'em  
Would be lonesome, and shaded  
With a good 'ral blacker shadder

Than mornin'-glories makes,  
And the sunshine would look sadder  
For their good old-fashion' sakes.

I like 'em 'cause they kind o'  
Sort o' make a feller like 'em;  
And I tell you, when I find a  
Bunch out whur the sun kin strike  
'em,

It allus sets me thinkin'  
O' the ones 'at used to grow,  
And peek in thro' the chinkin'  
O' the cabin, don't you know.

And then I think o' mother,  
And how she used to love 'em,  
When they wazn't any other,  
'Less she found 'em up above 'em!  
And her eyes, afore she shut 'em,  
Whispered with a smile, and said  
We must pick a bunch and put 'em  
In her hand when she wuz dead.

But, as I wuz a-sayin',  
They ain't no style about 'em  
Very gaudy or displayin',  
But I wouldn't be without 'em,  
'Cause I'm happier in these posies,  
And the hollyhaws and sich,  
Then a humin' bird 'at noses  
In the roses of the rich.

—James Whitcomb Riley.

TALK HAPPINESS.

Talk happiness!  
Not now and then, but every  
Blessed day,  
And let your life reflect, at least,  
The half of what  
You say.  
There's no room here for him  
Who whines as on his  
Way he goes.  
Remember, son, the world is  
Sad enough without  
Your woes.

Talk happiness every chance  
You get—and  
Talk it good and strong!  
Look for it in  
The byways as you grimly  
Pass along;  
Perhaps it is a stranger now  
Whose visit never  
Comes;  
But talk it! Soon you'll find  
That you and happiness  
Are chums.

—Unknown.

It is announced that Rev. W. P. Throgmorton, D.D., has received a unanimous call to Marion, Illinois. This is a growing city of seven thousand people, with a good church. Dr. Throgmorton has had a remarkable successful pastorate of eight years at Du Quoin.

For:  
**your pastor** For the holidays or any other days  
Illustrated Scriptures, the latest and most attractive and practical novelty for every day use on the cover—most useful, \$6.00 to \$12.00. *Five-Festivals Lessons.* \$4.00.

**your teacher**  
Teachers' Aids, of many kinds, 25 cts. to \$2.00.

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Spellers, plays, debates, dictionaries, translations, and schoolbooks of all the publishers.

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Complete alphabetical catalogue of the school books of all the publishers—second-hand as well as new—enabling a marked reduction in the expense for schoolbooks. This catalogue mailed free if you mention this ad.

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Is a prompt and effective cure for tetter, ring worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sun burn, insect bites and all forms of cutaneous eruptions. Why suffer from this annoying disease, when a 50 cent box of Tetterine will relieve you?  
Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga.

WE WANT TO SEND YOU

Free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine.) Every reader of the Alabama Baptist will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver, and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, 116 Roy, N. Y., and they will send you return mail a trial bottle and booklet. Sold by druggists everywhere.

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PURE WINTER WHEAT FLOUR.

When you'd a'er saye his flour is as good as Henry Clay. It's fer to ask for the

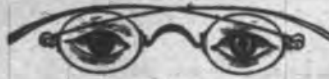
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Brand. They'n a'ere sure t' be pleased.  
"Just as good" is never an old story a the 'gig' Henry Clay Brand. Pure Winter Wheat. Super mill. Full weight—It's Henry Clay. Made only by

**Lexington Roller Mills.**

**GINSENG** \$25.00 60 lbs. from half acre. Easily grown. To order or Farm, locate and send for sale. Send 40 for postage and get booklet & R. telling all about it. McDOWELL GINSENG GARDEN, Joplin, Mo.





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But if yours are weak or wrong in any way, you may be sure of the correct treatment here and of proper glasses.

**EXAMINATION IS FREE.**

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THE LARGEST SALE OF ANYONE  
GRAND IN THE UNITED STATES  
**Sauers**  
FLAVORING EXTRACTS

BEST BY TEST AT YOUR GROCER,  
10c. and 25c.

**I WILL SHOP FOR YOU**

to your entire satisfaction. My milliners and modistes are the best. My prices are reasonable. I make a specialty of traveling suits and wedding dresses. Write for samples and estimates. Mrs. Charles Ellison, Louisville Ky.

**XANTHINE HAIR RESTORATIVE.**

Discovered by Prof Hertz; a noted German Chemist.

Never fails to restore the natural color to any gray hair. Prevents dandruff and promotes growth. Price \$1.00 per bottle.

Try the Xanthine Dyspepsia Tablets, and you will find them superior to anything you have ever used. Price 5 cts per box. We pay charges on all orders addressed to:

**XANTHINE COMPANY,**  
RICHMOND, VA.

Write for circulars.

**Mortgage Sale.**

By virtue of the power of sale contained in a certain mortgage executed by Julius S. Williams and his wife Georgia Williams to David Wheeler, recorded in Vol. 349, Record of Deeds page 23, in the office of the Probate Court of Jefferson County, State of Alabama, I, David Wheeler, the undersigned mortgagee will sell at auction on the 12th day of November, 1904, to the highest bidder, for cash, in front of the court house door, Birmingham, Jefferson County, Ala., the following described real estate, situated in Jefferson County, Alabama: Lot No. Seven (7), in Block No. One (1) of the Pleasant Valley Land and Manufacturing Company, as now surveyed and laid off, situated in the N. E. 1/4 of the S. E. 1/4 of Section 19, Township 18, Range 3 west, said lot fronting 50 feet on First Avenue and running back 120 feet to an alley, and conveyed to Julius Williams by J. H. Riley and wife Carrie. Said sale made to satisfy the note secured by said mortgage, default having been made in the payment of said note.

David Wheeler,  
Mortgagee.

Per John F. Knight,  
Attorney.

**ROSE TOBACCO CURE.**

A guaranteed cure for tobacco habit in all forms. Has been on the market for 25 years. Will cure any man or woman in United States. Price \$1.00 per box. Order of ROSE DRUG CO., Watts Building, Birmingham, Ala.

**PARKER'S HAIR BALSAM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 25c. and \$1.00 at Drug Store.

**HOME TALKS**

**POOR GIRLS.**

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them and they have been taught to despise labor and to depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. Every daughter should learn to earn her own living, the rich as well as the poor. The wheel of fortune turns swiftly around; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do girls should learn to work. No reform is more imperative than this.—London Gentlewoman.

**THE PRIVILEGE OF BEING KIND**

This, then, is the other caution that one would whisper in the ears: take every chance you can possibly get to be kind, because, some day, there may be no more chances.

But just kindness seems such a small and unimportant thing! If we were bidden to die for the people we love, how gladly we would offer up our lives;—it would be part of the dance. But we are not asked to die for them, only to live for them; only to do the hundred small things that every day offers us; only to be ready with truth, and courage, and tenderness, and service. There can be no doubt about it—any one who has stood by an open grave will say so—there can be no possible doubt, that only memories of opportunities embraced, of duties done, or, rather, of privileges accepted, only such memories will comfort us when the price is paid. To have to look back upon quarrelling, or selfishness, or even upon the more negative pain of mere leaving undone that which we might have done, is enough to poison life. No wonder that those who are acquainted with Grief cry out to us—"Oh, be kind, be kind, be kind!"—Margaret Deland, in Harper's Bazar.

**IN THEORY AND PRACTICE.**

"They talk about woman being unpractical!" she exclaimed, "but they ought not to." "What has set you thinking about that?" inquired the neighbor, at whose gate she had stopped. "My husband. He's been talking about the rise in wheat. He's explained all about the purchase and sale of millions of bushels of wheat, and billions of barrels of flour, and the law of supply, but when it comes to remembering to stop at the baker's to tell him to send around a 4-cent loaf of bread, he's no more to be depended on than a baby."—Washington Star.

Julia Marlowe, a distinguished and successful American actress is quoted

as having said recently: "Always it is easy for us, looking back on our life decisions in the light of our experience, to realize how much wiser, saner decisions we might have made. Could I have an opportunity once more to define my purposes and give direction to my ambitions the issue of the matter would be something very different from what it has been. It would have nothing to do with the stage. I am far from deprecating art as a thankless or an unkind mistress. She spurs us on to a measure of achievement in spite of ourselves sometimes and her rewards are sweet. But she denies us the one thing in life that I have come to believe is best worth while, a strong personal influence exerted within a small circle, benefiting a few, and these few supremely. And so, if I had the great decision to make again—and knew what I know—it would be for those things which should cast my life in more peaceful walks and surround me with a family and a few intimate friends. I would have been worth more to the world than I am now because the influence I might have exerted would have won what is finer and sweeter than a line in the book—the gratitude of a few true hearts." This is as true as it is striking, and coming from a person like Julia Marlowe we hope it will have great weight with the young ladies of our land in giving them a greater appreciation of their God-given mission as makers of the home.—Ex.

**AN IMPERATIVE DUTY IN HOME LIFE.**

No matter if you live in a city and have electric and gas lights, you still desire to have a clear, brilliant light from a well-kept lamp to read by. And it is imperative to keep them in a healthy condition. Poor lights mean poor health. Several have written asking me the best way to clean a lamp. And while there are so many theories about cleaning them, it is imperative to have thorough cleanliness in lamps, as they suffer for want of attention like the human body. They need cleaning and filling every morning if used daily. One should use the best of head-light oil, as cheap oils are unsafe and send out disagreeable odors. Some think twice a week often enough, but an excellent method is to clean them first thing in the morning. Collect them together and have all the necessary things to clean with, and make a nice hot suds of rain-water and Pearline; plunge the wicks and burners into the suds and leave for a few seconds, then remove and wipe dry. This makes it burn clearly. Then wash the chimney in same suds and polish with tissue paper until it is as clear as a crystal. A good clear light to read by will save oculist's bill, to say nothing of the comfort it gives. Try this method. Jane.

**What Will Cure a Bad Catarrh.**

A Noted Doctor of Atlanta is Curing This Disease by a New Home Treatment. Sends it Free to Any One Without Expecting Payment.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, full breath, hacking and spitting, stopped up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to the Dr. Blosser Company 43 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

**NOTICE.**

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

**21,245 UNIQUE**

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

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

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

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

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Via Union Pacific. Millions have been spent in the improvement of this line, and all human ingenuity has been adopted to protect its patrons against accident. The line is renowned for its fast trains and the general superiority of its service and equipment. Fastest time, shortest line, smoothest track. Tourist sleepers a specialty. Inquire of J. H. LORNER, 28 Olive St., St. Louis, Mo.

**THE Keeley Cure**

A SAFE, SURE AND PERMANENT CURE FOR ALCOHOL, OPIUM AND ALL DRUG HABITS. TOBACCO USING AND NEURASTHENIA. Sold by Druggists and Dealers. Write for circular to KEELY INSTITUTE, BIRMINGHAM, ALA.



**Preachers' Corner.**

To stretch my hand and touch him,  
 Though he be far away;  
 To raise my eyes and see him  
 Through darkness as through day;  
 To lift my voice and call him—  
 This is to pray! —Selected.

We read of a prominent Southern lawyer who had just repented of his wild ways and joined the church, was called upon in a religious meeting to pray. He started off very well, but did not know how to stop. After asking the Divine blessing on everything he could think of, he finally, with a determined effort, ended with these words: "Yours truly, P. Q. Mason."

**MINISTERS' BOYS.**

Are you the son of a minister, or are some of your boy friends ministers' sons? It is common saying that ministers' sons turn out badly. Well, don't you believe it. There is a noted French scientist who has studied into this subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's great men. Here, for instance, are some of the names: Agassiz, Hallam, Jonathan Edwards, Whatley, Parkham, Bancroft; the Wesleys, Beechers, and Spurgeons; Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, Fitz-Greene Halleck; Morse, the inventor; Justices Field and Brewer, Senator Dolliver, and others.—American Boy.

**HOW THE BISHOP WAS CURED.**

A writer in the current Harper's Weekly reports an amusing new anecdote which Bishop Potter tells on himself. "When one has lived for years in America without any special title in ordinary conversation," says the Bishop, "it is not easy to become accustomed to being hailed as 'my lord' whenever any service is rendered. During my various trips to Europe I found it impossible to go anywhere or do anything without being 'lorded' right and left. At least I was in a fair way of becoming spoiled, when a little occurrence mercifully delivered me. I had reached home, after a run abroad, and while descending the gang-plank met a friend, an old vestryman of mine. He was hurrying on board to receive his wife and daughters. Pausing midway up the plank, he grasped my hand and shouted: "Why, hello, Bish! How are you?"

**"SUPPLY ETHICS."**

I have been a constant reader of the Reflector and the Baptist and Reflector for more than twenty years. I always enjoy it. It is always interesting. A very interesting dis-

cussion appeared a few weeks ago on the subject of "Supply Ethics"—or words to that effect.

I hoped more would be said. More ought to be said on the subject through the papers and in associational meetings and State Convention or somewhere till some general understanding is arrived. This writer has had some experience in supply work—not always satisfactory, for sometimes the remunerations were "over the left."

I remember one time a suburban church needed a supply for one Sunday, morning and evening, and the writer's services were arranged for, and after some extra expense by way of clothing, he gave to a very fine audience two of his very best sermons which were heartily received by all present, especially the good deacons. The preacher was out just seven dollars and five cents for this delightful experience. I have supplied for pastors while on their vacation who expressed themselves as being very thankful for my services.

In another State a pastor was "jockeying" with another church for the position of bishop. They were anxious for him and I supplied for him three times. He drew his salary—twenty dollars—and received twenty-five or thirty dollars where he preached and he gave me one dollar. At another time a brother, who is now on his way to China, supplied for the same pastor while he held a meeting with another pastor.—He got sixty-five dollars for the meeting, drew his salary at home and paid his supply one dollar.

I have supplied for a great many preachers and less than ten per cent. of them have made a show of fairness.

Some pastors seem to feel that the honor of "standing in their shoes" is sufficient compensation for time and railroad fare. I should like to hear others speak out on this subject. If preachers and churches will not do the fair thing how can they insist on fairness? Who is to blame? Let's have a reckoning.—A Preacher, in Baptist and Reflector.

**IF YOU ARE WELL-BRED.**

- You will be kind.
- You will not use slang.
- You will try to make others happy.
- You will not be self-conscious.
- You will never indulge in ill-natured gossip.
- You will never forget the respect due to age.
- You will not boast of your achievements.
- You will think of others before you think of yourself.
- You will be scrupulous in your regard of others.
- You will not measure your civility by people's bank accounts.
- You will not forget engagements, promises or obligations of any kind.
- In conversation you will not be argumentative or contradictory.
- You will never make fun of the peculiarities or idiosyncrasies of others. —Selected.

**Money in the Country.**

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

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

**BIRMINGHAM TRUST AND SAVINGS COMPANY.**

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To introduce our Bailey's Black Haw Compound into every home where this paper goes, we will send absolutely free, a regular one dollar (\$1.00) bottle of Black Haw Compound, the best woman's medicine known to medical science. If you suffer with painful or suppressed menstruation, flooding, leucorrhoea or whites, change of life or any other female trouble, you cannot afford to miss this opportunity. You may never see this offer again.

Cut out the coupon below and forward to us with 50 cents, stamps or silver, to pay express charges and cost of wrapping and we will send you a one dollar bottle.

**Please Read the Convincing Letters Below.**

Black Haw Medicine Co., Dayton, Tenn. Flint, Tex., Aug. 13, 1904.  
 Gentlemen:—My wife used one bottle of your Black Haw Compound and it has been worth its weight in gold. Yours truly, G. A. BOYD.

Black Haw Medicine Co., Dayton, Tenn. McKelvia Tenn., July 2, 1904.  
 Gentlemen:—I cannot speak too highly of your Black Haw Compound. I think it is the best medicine women can use. Yours truly, MRS. EMMA CARTER.

Black Haw Medicine Co., Dayton, Tenn. Del Rio, Tenn., Aug. 5, 1904.  
 Gentlemen:—I have used one bottle of your Bailey's Black Haw Compound and part of another. It has done me more good than all the other medicines I have taken. I am past forty years of age and during my monthly period the flow lasted from eight to ten days and was so excessive I was rendered helpless, and they gave me up to die. I thank you for your wonderful medicine.  
 Yours very truly, MRS. HANNAH BULLINGTON.

**Black Haw Medicine Co.,**  
 Box 1-5, DAYTON, TENN.

Gentlemen:—I have never used your Black Haw Compound, but will give it a trial, and if benefited will recommend it to my friends. Enclosed find 50 cents to pay express charges.

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**Sunday Schools.**

In the programs on Rally Day at Eutaw Place Sunday school on the 9th inst., was printed a creed, which reads: "We believe in the Sunday school because in the brief period of little over a hundred years it has accomplished more for the religious teaching and training of childhood and youth than had been accomplished in all the previous centuries; because the text-book of the Sunday schools is the Bible, and the object of Sunday school teaching includes the helpful study of all branches of knowledge, and welcomes all advance in every department of education."

The International Lesson Committee and the Sunday School Editorial Association are co-operating in the utmost harmony. The suggestions made by the latter body in its late meeting at Richmond have been, in the main, adopted by the Lesson Committee. The six-year scheme of lessons previously announced has been remodeled along the lines recommended by the editors, the new arrangement being as follows:

1906. One year. Words and Works of Jesus (Synoptic Gospels; Harmony).

1907. One year. Stories of the Patriarchs and Judges (Genesis to Samuel).

1908. Six months (January to June). The Witness of John to Jesus; or, The Teaching of Jesus as recorded by John.

1908. Six months (July to December). The United Kingdom (Saul, David and Solomon).

1909. One year. Exposition of the Early Church (Acts and Epistles).

1910. One year. Kings and Prophets of Judah and Israel; or, Glory, Decline, and Restoration of Israel (Kings to Malachi).

1911. One year. The Gospel of the Kingdom as recorded by Matthew.

It will be observed that only in 1908 is there an alternation from the New Testament to the Old. The change is in obedience to the growing desire that a cycle of history shall be completed before turning to another portion of the Scripture.—The Pilgrim Teacher.

"We need a little more warmth in our Sunday school exercises. Not the incubator kind that is manufactured for the occasion, but the kind that cometh down from above. We are such creatures of habit that we soon become formalists, and when good habits make us mere machines they are as bad as bad habits. We must get out of the habit of doing things from force of habit."—Selected.

The up-to-date Sunday school of today is a vast machine; but the machine is a means, not an end. Every bit of machinery and every particle of organization exists and works together to produce a given result. This result may be summed up in two words, "Christian character." Teaching God's Word and training in a life of service based on this teaching is the real work of the Sunday school in producing Christian character.—Kentucky S. S. Herald.

**WE WILL PRINT YOUR MINUTES**

We have the oldest, largest and most complete plant in the state and make a specialty of printing Booklets, Constitutions and By-Laws and for Fraternal and Religious Associations.

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**Just for Fun.**



NOT SO FUNNY!

Pat—"Oi had a funny dream last noight; Oi dreamt yez left me."  
She—"Funny dream was it, an' how do yez mean that?"



SAID THE ELEPHANT TO THE MONK.

Jumbo—"Look out, Monk, you'll get hoop bit!"



JUST ELECTION TALK.

Boy—"Father, do political speakers believe all they say on the stump!"  
Father—"Yes, I guess they do, son; someone has to believe them, I guess."

Friendly Old Lady (to little girl sitting on porch beside dog). "Ah, my dear, your dog is a setter, isn't he?"  
Little girl. "Oh no, ma'am; he gets up an' plays around sometimes."—Harper's Weekly.

**Dr. DeWitt's Eclectic Cure.**

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

**For Toothache.**

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

**Sore Throat.**

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

**For Chills.**

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

**Cure for Whiskey.**

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

For ordinary diseases, follow the directions.

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

**Drinking Water Harmless.**

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

**See This.**

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

A cure for Asiatic Cholera, and for all Stomach and Bowel derangements. A Marvelous Relief and sovereign cure for Muscular Rheumatism, many pains and facial neuralgia.  
Sovereign remedy for Cramp Colic, Cholera Morbus and Cholera.

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Order now; giving belt measure and front length or send for samples. You be the judge; if not satisfactory, return it.

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off any longer, let's have a real good piano in your home before another day is passed. The Mathushek is one of "time tried" old makes—one that will be just as you thought it twenty-five years from today. They are not "assemblers" of different parts purchased here and there. There is no better piano value made—ask to see the new Fall ones.

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Business flourishes! We think we are getting the "biggest bill" of the ready-made trade.

We state these facts not in a bragging way, but in order to convince you that it is safe for you to repose confidence in a store that is selling and fitting better than any other women.

Make comparisons, however, and look around; that is the quickest, simplest method of finding out.

We advise and insist on such a course, because it is the easiest way for you to discover superiority of the Saks Tailored Suits.

Prices are lowest, styles are prettiest—and here are instances to prove.

Of Tan Covert—close form fitting coat, collarless, button front, black and green cloth; patch pocket and belt at back. Simple skirt, tailored plainly, welted seams. The value is \$12.50. The price is... **9.95**

Of Cassimere—a simple pepper and salt effect, in black and white, blue and white and brown and white. One of the hard finished, an weaves that wears splendidly; tourist coat, double breasted, long wide lapels, collar and cuffs black and red cloth; patch pocket and belt at back. Simple skirt, tailored plainly, welted seams. The value, by comparison, is \$20.00. Our price... **16.75**

This one is of Cheviot—another of the heavy roughish man weaves. Black—beautifully black. The cloth is one that workmen delight in—because it holds itself easy and with grace to tailor made effects. Double breasted coat, collarless, silk braid at neck and down front. Large sleeves—big enough to "sweep in," turn back cuffs bound in silk braid. Hip length, tight fitting sack, flap pockets. Blue braid ornaments at hips and wide full pleats all the way down. A conservative estimate of the value is \$20.00. Our price... **16.75**

Of Arambo Venetian—an old friend in a new guise. This suit is strictly tailor-made—almost severely so. Long "swaggy" tourist coat with the usual left and right pleats at the back. Stitched down collar trimmed in cord, small buttons and stitched taffeta. Straps begin at shoulders and extend down the front. Silk covered buttons. Turn back cuffs trimmed in braid and buttons. Skirt has stripes and wide kilts at the bottom. Coat lined with Taffeta. Brown, blue and black. Price... **37.50**

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