

# ALABAMA BAPTIST

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## INTERESTING PARAGRAPHS

The Pastor's Union of Oak Park, Illinois, has nearly ready an interwoven harmony of the Gospels in a single narrative at a price permitting its use as a tract. A united effort of the pastors in that suburb of Chicago last Easter resulted in the wide distribution of a smaller pamphlet, which was adopted in many other communities. Copies of this new book containing 226 pages, with information concerning the plan for its use, will be sent postpaid for 14 cents. The Pastor's Union, Oak Park, Ill.

Rev. P. G. Maness has been appointed chairman of the entertainment committee to serve at the Chilton County Association. All persons coming from a distance are earnestly requested to correspond with Brother Maness. Nearest railroad stations are Lawley and Maplesville.

P. J. Corley, Joppa:—I desire to write you concerning our meeting held with Corinth church beginning Saturday, August the 12th and closing the 19th. We had to assist us our much esteemed Brother A. A. Parnell, of Berlin, who discharged his whole duty in preaching the gospel of Christ and as an evidence of the same God's children were edified and sinners were awakened. The results of our meeting was as follows: Baptisms, twelve; three by letter, and the church reconsecrated itself to Christ for the accomplishment of greater things in the vineyard of our Lord.

Please change time of meeting of Cleburne County Association from October 20 to Friday, September 22.—W. B. Crumpton.

J. W. Willis, Rock Hill, S. C.—Please change my address from Montevallo, Ala., to Rock Hill, S. C. I arrived here on Wednesday P. M. and met a large crowd at prayer meeting, and in every way have received a cordial welcome from the brethren and citizens of Rock Hill. I shall await your weekly visits with impatience, as each number will be like a letter from home. I am here in time to get my work well in hand before the meeting of our association and state convention. Of the latter I will furnish you with some notes.

Notice:—Those expecting to attend the Bibb County Baptist Association, and traveling by rail to Blocton, or to Vance, are requested to write in advance to J. H. Blake, Blocton, Ala., who will see that conveyance to the church is provided. The association convenes Wednesday after the fourth Sunday in October.

The Walker County Association, formerly known as the North River, will convene with the First Baptist Church at Carbon Hill, Ala., about sixty miles west of Birmingham on the Frisco railroad, at 10 o'clock a.m., on Wednesday, Sept. 20, 1905. The representatives of the different boards the orphan's home and the Alabama Baptist, also the presidents of our colleges, are especially invited to be with us.—G. D. O'Rear, Moderator.

C. L. Eiland, Brantley:—I have recently received for baptism eight persons into the Mt. Ida Baptist church, also three at Bells Crossing, fourteen miles south of Brantley, where a good work has been done at a mission station, at which place we expect to or-

ganize a church on the third Sunday in this month. The editor is cordially invited to attend the next session of Crenshaw County Association at Pigeon Creek church four miles west of Honorville beginning on Wednesday before the first Sabbath in November.

Rev. A. N. Varnell now receives his mail at Scottsboro.

A Baptist church was organized at Horse Creek on Sunday the 3rd. Brethren S. O. Y. Ray, of East Lake, and J. E. Wilson assisted in the organization. The church will begin at once to erect a suitable house of worship.

Rev. W. H. Webb now receives his mail at Orr, Ala.

Rev. A. N. Reeves now receives his mail at Eldridge.

The Cherokee Association will convene Oct. 10th with Shady Grove church, and we are anxious to have brethren with us who are representing our various institutions fostered and owned by the Baptists of Alabama. We are sixteen miles north-east of Gadsden on the R. & D. Ry. Those coming on the northbound get off at Slackland.

Meeting of the Mussul Shoals Association:—The 85th session of the Mussul Shoals Association will convene with the Mount Hope Baptist church on Thursday, Sept. 28th, 1905, at 11 a.m. Mount Hope is twelve miles west of Moulton, in Lawrence County on the Southern railway. The officials of our boards, the editor of the Alabama Baptist, presidents of our colleges and other brethren are invited to attend.—Jos. Shackelford, Clerk, Trinity, Ala., Sept. 6, 1905.



We congratulate Pastor C. J. Bentley and his people on the completion of the beautiful new Sylacauga Baptist Church, in which the Coosa River Association recently met.

The first services in the new Baptist Church at Piedmont, Ala., were held Sunday, September 10, 1905. Rev. J. R. Wells' morning text was "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. 16:18. Night subject, The Cigarette Habit.

Rev. Wallace Wear pastor of the Baptist church at Iuka, Miss., writes: "May God bless you in your work. The paper is like a letter from a bosom friend, it tells so many things I am anxious to know. I helped my father in a meeting at Mt. Hope, Ala., that resulted in the membership being increased forty-six and twenty-nine additional conversions. The work here continues to grow. We have just closed a meeting that is proving a great blessing to all.

On the 16th of August Mr. Eart Ellis, of Piedmont, Ala., and Miss Sarah Fall, of Senoia, Ga., were married in Atlanta, Ga., at the home of the bride's brother, the writer officiating. The groom is a very popular young business man and holds a fine position with the Boss Foundry and Machine Co., at Rock Run, Ala. The bride is an accomplished young lady, beautiful and amiable. May their future be happy and prosperous.—J. R. Wells.

New Hope Baptist church, eight miles west of Birmingham, had the most wonderful revival beginning on Saturday night before the third Sunday in August I have known here in seven years. The church received one by letter and six by experience and baptism. Rev. B. F. Parker, pastor of Powderly, Ala., was assisted by Rev. S. L. Waldrop, of Pratt City.

Sandusky Baptist church has held a one week's meeting, beginning Saturday night before the second Sunday in August. Had the pleasure of having our Bro. Longcrier of Ensley to preach three as good, plain gospel sermons as we have heard for many years. The church was wonderfully revived and two joined by experience and baptism. Rev. F. W. Franklin, the pastor, was assisted by Rev. S. L. Waldrop.

Those coming on the southbound get off at Leesburg. Brethren will do us a favor to drop us a card and we will have them met at the station with conveyances.—H. W. Roberts, Mod.

J. E. Creel, Bangor:—A glorious revival which had lasted for eleven days closed with Bangor church on the 5th inst. The preaching was done by Brethren L. H. Shuttlesworth and A. J. Creel, of Warrior. The Holy Spirit's presence was manifest from the beginning. Rev. A. B. Creel, of Warrior, aided us very much in the music during the meetings. There were four additions by baptism and five by letter with other conversions and the church greatly revived. Rev. Robt. E. Smith has been a great help to us here since locating in our town. We will soon be able to go into our new house of worship for which we praise the Lord.

Rev. M. P. Hunt has been called to the Twenty-Second and Walnut Street church, Louisville, Ky., and will accept.

The friends of Rev. Frank Barnard, of Alabama, will be pleased to hear that he has a most interesting field of labor, consisting of two churches in the northern neck of Virginia. When we asked him pointedly how he liked Virginia and his new pastoral charge, he took one word to reply—"splendidly." It is due to the young brother to say that he has made a favorable impression on those of the Virginia brethren who have met him and they hope he will go out of Virginia no more until he takes his heavenly flight.—W. E. H., in Argus.

Rev. L. O. Dawson has retired from the editorial chair of the Alabama Baptist. He served in this capacity with great credit to himself and to the brotherhood in general for a term of one year. His editorials were pointed and well received. Editor Barnett will undertake the editorial work alone. He will have to do his best to keep his paper up to the present standard, but he is fully competent.—Index.

The Island of Sakhalin, in dispute by Russia and Japan, lies near the mainland, is about 600 miles long, and in places only fifteen miles wide. It has an area of 360,000 square miles and is sparsely settled.

Dr. A. C. Cree has accepted the call to the pastorate of the Edgefield Baptist church.

Dr. J. M. Frost has been spending several days in Richmond greeting his old friends. He is looking well and is very happy in the growth and prosperity of the work of the Sunday School Board.—Religious Herald.

# THE BAPTIST PILGRIMAGE TO BUNYAN LAND

An Address Delivered Before the Baptist World Congress, on Elstow Green, July 19, 1905,  
By Rev. John Clifford, M. A., D. D.

Nothing could be more in keeping with this great gathering of the Baptists of the world than that we should visit this Elstow Green, walk by the side of the River Ouse, with its green banks, look at the "tempting stile that leads to Bypass Meadow," gaze on the "delicate plain called Ease," and catch some glimpses of the land on which grew into greatness our own John Bunyan, a man of consummate genius, heroic fidelity to righteousness, flaming zeal for God, sweet serenity of soul, and triumphant faith in the love and mercy of God revealed in Jesus Christ.

To Baptists no spot in old England is more sacred than this—not Stratford-on-Avon, with its memories of the myriad-minded poet of the spacious days of Queen Elizabeth, William Shakespeare; not the Jordans, rich in association with that noble-souled patriot-statesman, the founder of Pennsylvania, William Penn; not even Chalfont St. Giles, where that other great Puritan Baptist, the secretary of Oliver Cromwell, John Milton, sang the sublime and regal strains of "Paradise Lost" and "Paradise Regained."

For Bunyan was our Baptist faith incarnate—in his deep inwardness and heroic utterance, and still more heroic suffering, in its vehement and utter repudiation of all priestism and unreality, in its ringing emphasis on purity of conduct and in the measureless value of its ever-increasing service to mankind. Baptist ideas embodied; Baptist principles demonstrated in obedience to the King of Kings; the Baptist displayed, aggressive, patient, vocal, and victorious. Personalities are the great forces of history. They create. They re-shape the life of the world. They speak to their own day, and being dead they still speak. The arrival of a new personality is the advent of a new force, the dawn of a new epoch; and amongst the new men brought on to the stage of serious action by Puritanism, the most remarkable, all things considered, was John Bunyan, a man whose faith and fortitude, convictions and courage, devotion and devoutness, sufferings and victory, we celebrate by our gathering here this day.

Bunyan has not left us in any doubt as to the

## True Key for the Interpretation of His Life.

He places it in our hands himself, in the pathetic and soul-stirring autobiography known all over the world as "Grace Abounding to the Chief of Sinners." There we have Bunyan painted by his own hand. The title is Bunyan in a line; the man sketched in a sentence. It takes us at once to the kernel of the book, and to the beating heart of the man. By the grace of God he is what he is—"grace" revealed to a man who knew and felt more acutely than he felt anything else, that he was a sinner, that he deserved not favor, but punishment, not pardon for his sins, but condemnation, not life, but death. That is the marvel of his experience to himself, and the explanation of the man and his career to us. He, a guilty sinner, has been met, conquered, soothed, healed, re-made by the wholly unmerited favor, the undeserved and overflowing love of God. He has broken the law; his sins appal him. He feels he deserves the everlasting burnings, but God forgives him, fully, freely, and assures him that He is "able," "able" to save him from his sins.

So he comes to the Cross; and the strings that fasten his burden upon him are loosed; and the load slips away from his shoulders into the sepulchre, and he is a free man in Christ, Jesus; a miracle of forgiveness is wrought, his soul is filled with wonderings and adoring love, tears run down his cheeks, and a new song fills his mouth with thanksgiving and peace. He is reconciled to God, at peace with Him, through faith in our Lord Jesus Christ.

"Grace abounding to the chief of sinners" is a superlative classic in literature; it belongs, by the confession of the foremost witnesses, to the "literature of power"; it is also a gracious aid to the devout life, but it is more; it is the history of a soul in its search for peace, for forgiveness, for oneness with God, for real religion; it is the record, traced by a master of the spiritual life, of the rise and progress of religion in the soul; it is an offering of gratitude and affection laid at the feet of the Great Physician for the healing of a man sick unto death.



Rev. John Clifford, D. D., of England.

That is the deepest fact in this new man's experience; grace has abounded to the chief of sinners. That is the beginning of his new life. That experience of the grace of God is as determinative as it is initial. (1) No baptism in water is permissible before it or without it. Such baptism is an illusion and a snare. It is contrary to the will of Christ, to the spirit of New Testament religion and of common sense. That must be first which is first. We may not altar God's order; we must follow it: "Now," writes Bunyan, "he that believeth in Jesus Christ hath richer and better than that (of baptism in water) viz., is dead to sin and lives to God; by Him he hath the heart, power and doctrine of baptism. All then that he wanteth is but the sign, the shadow, the outward circumference thereof." The reality in the soul must take precedence of the symbol. (2) No church membership is permissible without that reality. It menaces the church's purity; confuses its witness, and hinders its progress. (3) No ministry of the Word should be undertaken without conscious discipleship to Christ; culture, genius, gifts may help, but the experience of grace is the primary qualification. Real religion is personal and inward. Effective religion is experimental. The message for all is "Ye may be born again." The qualification for baptism and for fellowship with the church of Christ is "Ye must be born again."

Although we Baptists do not agree with all that Bunyan taught, we stand firmly by these essentials. (1) The primary place he assigns to personal and individual experience of God, of His grace, of His love and power in all things appertaining to the religious life; (2) the necessity for a "regenerate" church membership, or what Bunyan calls a "converted state," of a serious quest for the deepest and highest things of the soul and of God; (3) and the out-and-out repudiation of all ceremonialism as religion, or as having any vital connection with religion. We refuse to yield an inch to the authority of the priest, the tyranny of a hierarchy and the substitution of symbols and ritual for faith and love, for doing justly, loving mercy and walking humbly with God. Here on this Green we declare our faith, renew our covenant and offer ourselves anew to our Redeeming Lord.

But Bunyan never allows us to forget that though he is exalted to "the heavenlies," by the grace of God

He Still Has His Roots in the Common Soil, belongs to the common people who mend pots and pans, and finds his sphere of work amongst and on behalf of the people. He reminds us of Shakespeare in the splendid march of his mind and the largeness of his literary gifts, yet he was a man of the common folk. He belonged to them. He sprang up amongst them, gained his experience in their midst, knew their woes and their wants, and graduated as Carlyle would phrase it, in that best university, the university of the world. He had his place amongst the rank and file of humanity, and understood them because he loved them, and wrote for them with captivating charm, and spoke to them with conquering power, because he understood them. He frankly tells us that "for his descent, it was of a low and inconsiderable generation; my father's house being of

that rank that is meanest and most despised of all the families of the land." His father was a blacksmith, and his mother a peasant woman who died before he reached the age of sixteen. When he married, it was to a woman who had "not so much household stuff as a dish or a spoon," but she was rich in faith and in gracious ministry to her husband, and with the aid of a godly woman and John Gifford the Bedford pastor, led him to the church of the people where he was taught "not to take any truth on trust as from this or that, or any other man, but to cry mightily to God that he would convince us of the reality thereof and set us down therein, by His own spirit in the Holy Word." Then he was apprenticed to, and qualified for, his life-long service of the people, with the effect, as Mark Rutherford puts it, that "for more than two hundred years he has been mainly the beloved interpreter of their religion to the common folk."

He is one of the most eminent of saints, an expert of the highest life, a master-Christian. He is a teacher and a preacher, working wonders, beyond many of his contemporaries. He is the "Poet of Puritanism," endowed with luxuriant imagination, a strong dramatic instinct, buoyant humor, and able to make the inward things of the spirit actual and living. He is the "historian of the human soul," of the fierce fight between God and Satan for the solitary beleaguered human spirit; all that battalions of wickedness led against the armies of the All-Holy for that unspeakable prize. He is all passion for union with God; warning man of Apollyon, and bidding him fight all unfeared, with his face to the foe, and a knowledge that he has no armor for his back; comforting him by urging him to pluck the key of promise from his bosom and open forthwith the gates of Doubting Castle and march into the land of the free; cheering him as he comes to the edge of the cold river of death with the vision of the Shining ones on the other side.

Hence the common people have loved him and do love him still. They called him "Bishop Bunyan," risked their liberty as they listened to the gracious words that proceeded from his mouth, as they stealthily gathered in the woods of Bedfordshire and Hertfordshire, and later on crowded at early morning the places where he preached the unsearchable riches of Christ. And since his departure, successive generations of the people have followed the inspired lead of this great heart, as he led them, with speech simple and strong, pure, and undefiled, from the City of Destruction, through the wicket gate, to the Interpreter's House, and on by the Valley of Humiliation until they have arrived in the land that is afar off and seen the King in His beauty.

Into that success also we have come. We, too, are of the people and with the people. Our message and service are for the people. Our goal is their salvation, and we seek to reach it with them and by them. Others may find their work in a special class or section of society, the cultured or the ignorant, the white or black. We cannot. I heard a great preacher of another denomination declare that their mission was to the cultured class of society. I thanked God I was not in a company with so restricted a work. We do not work for a section or a fragment. Our principles forbid it. It is to the indestructible human spirit we call, and for it we minister. Our business is with man, as man; the whole man; man in the variety of his interests and uttermost fullness of his development. Shame on us, if we become narrow in our sympathies, unsympathetic with the poor and oppressed, indifferent to the woes of the toiling masses. It would discredit our traditions. Bunyan would rise up in the judgment and condemn us.

For that we need not only Bunyan's experience of the grace of God, full and broad sympathy with man, but also his

## Invincible Passion for Righteousness.

Bunyan was a prisoner for Jesus Christ because he belonged to Jesus Christ. He must go to prison because he is Jesus Christ's bondsman. He cannot keep out. Righteousness is sovereign. It must reign, in the least as well as in the greatest things. There can be no paltering with error, no temporizing. He must obey; and he does it without fuss and without noise, simply, naturally, inevitably. He says, as if he were uttering an axiom, "Where I cannot obey actively, there I am willing to lie down and suffer what they shall do unto me." But it is said, "You ought to obey the laws of civilized communities. It is anarchy to put individual opinions and right against those of the majority." "Well," the hero simply says, "I will not dispute the point with you. You must hang me or shoot me." There was infinite comfort in that. A man is in heaven when he can say, "You may hang me or shoot me, my heart is fixed."

So bravely and cheerfully to prison he goes. In prison he stays—one year, five years, aye, ten years; and when he is told that he must abide there or cease preaching Christ, he calmly says he will stay in prison till the moss grows on his eyes, rather than silence his soul on the things which concern the salvation of men.



By many infallible proofs Bunyan belongs to the heroes of God. He is a true man; faithful to conviction, loyal to eternal fact, bravely standing for the right and the true at all hazards to himself. Great as he was in grace, and few there are amongst the saints of God who take higher rank; original as he was in genius, and, according to Lord Macaulay, he is one of the only two men produced in England in the seventeenth century who could claim that distinction, the other being John Milton; great as he is as an author, having produced one of the two works in English literature of "universal popularity"—Defoe having given us the other—he is greatest of all in the fine qualities of his character, in his unswerving allegiance to truth, his passion for righteousness, his bold and fearless hazard for what he felt to be his duty to God.

It is to that we are called today with a clarion voice. God calls us. His summons falls on our ears. His mandate is final, and must be obeyed, and as we look at John Bunyan to fire us with Bunyan's invincible passion for righteousness, and to keep us faithful and true as he was, even unto death.

There are two religions in this country today, as there were in the days of Bunyan—  
**The Religion of Archbishop Laud and the Religion of John Bunyan.**

Laud was the son of a Reading clothier, and hated to be reminded of his descent; Bunyan was the child of a blacksmith, and was too much of a man to attempt to ignore it. Laud was wily as a Jesuit, slippery as an eel, crafty and designing as a priest; Bunyan was a man of settled convictions, direct and clear speech, and pure conduct. Laud was dishonest and cruel, covetous of place and power, and to get them would cringe before the king and his satellites; Bunyan was unstained in character, manly, and gentle, dead to fame and love of power, and heedless of the fias of magistrates and judges. Laud was sacerdotal, superstitious and Papist in all except the acknowledgement of the supremacy of the Pope. Bunyan was a Puritan, a hater of sin and sins, of falsehood and greed, a man who feared God and the eternal penalties of wrong, and sought for a holy life in union with God as his chief joy.

As are the men, so are the religions. The Laudian religion is sacramental and outward, the religion of Bunyan is non-priestly, anti-priestly, and inward. That coerced the conscience of man, sought to triumph over Puritanism by the aid of the power of the magistrate, punished those who would not yield to it, slit ears, cut off noses, and flung men into prison. This glorified the grace of God, protested against the acceptance of man's authority in matters of religion, and claimed freedom for all to worship God.

Bunyan died in 1688 on Snow-hill, London. It was the

**Dawning of the Era of Liberty,**

of a truer and broader religion, and of the enthronement of righteousness. The last Stuart King gives place to William of Orange. The intolerance of the sacerdotal priesthood receives a crippling blow. Bunyan has served his generation. He has sown the Baptist "seed," and though the reaper passed from the field, the harvest is there. So for us! The day is dark and cloudy, the old Laudian spirit is abroad coercing the consciences of men by the power of the State. But the dawning of a new and better day is at hand. Go forward, followers of Bunyan, forward to witness for Christ and to save the whole world.

**HIGHEST SEAT AMONG NATIONS.**

**Dr. Hawthorne Bears Witness to Achievement of the American People.**

Sunday morning, September 3, was the beginning of Dr. J. B. Hawthorne's seventh year in the pastorate of Grove Avenue Baptist church. To a large and deeply interested congregation he delivered a sermon on the "Sovereignty of Man's Spiritual Being."

He said in part:  
"The fatalist tells us that man ever has been and ever will be a creature of circumstance, a waif on the ocean of life, the sport of winds, waves and currents over which he has no control. He tells us that every man's character, condition and destiny are determined absolutely by his environment, that the external world is his master, and even his Creator. This is a delusion and a lie, and out of the womb of hell never issued a falsehood more mischievous to the world. It is a doctrine which relieves every man of all responsibility for his character and conduct, abolishes all distinction between right and wrong, virtue and vice, innocence and guilt, and in the moral realm puts Jesus Christ and Judas Iscariot on the same pedestal. The universal acceptance of this doctrine would demonize the human race, and convert the world into a pandemonium whose discords and distresses would exceed the most frightful horrors ever conceived by the imagination of man. Let no one degrade himself; dishonor God, and curse his fellowman by giving countenance to a belief so false, so foolish and so fiendish. Man is free; he is endowed by his Creator with capacity to determine what his character, conduct and destiny shall be. He has within him faculties of self-direction, which can, if he so choose,

prevail against all exterior influences and bring him in peace to the haven whither he would be. His soul is invested with the sovereign right and power to overcome every adversary of its progress in purity and happiness. It can, if it will, bridge every chasm, and level every mountain in its pathway. It can plant and cultivate within itself all those beautiful virtues which, in harmonious combination, make the ideal man. It can throw open every window, draw aside every curtain, and let into its every chamber and recess the golden light in which un-fallen angels bathe their plumage. It can lift itself into fellowship and companionship with God, far above all principalities and powers. Where shall we find a limit to the freedom, capacity and sovereignty of this kingdom of God within us?"

**Science the Witness.**

"In support of the proposition that the soul is sovereign, I might call science to the witness stand. "It is the province of science to discover and explain the laws, forces and workings of the world." We need this knowledge, because without it we should not be able to use the world to our advantage. Out there is the broad expanse of ocean, separating community from community and nation from nation. To have intercourse with other countries and peoples we must overcome that great natural barrier and subordinate it to our purposes and interests. This science enables us to do. It has mapped the whole surface of the sea. It has located the currents, bays, inlets, shoals, hidden rocks, and established buoys, lighthouses and signals, that we may escape shipwreck, voyage with safety, and reach the 'emerald coasts of pleasure and golden lands of gain.'

"Science has discovered that great elemental force of the material world which we call electricity, and shown how it may be used as a propelling force, as an illuminating agent, and for the rapid transmission of intelligence. Science has done all this on the supposition that man is not a waif, nor a helpless slave of the outside world, nor the creature of external circumstances, but a being who can comprehend and master his environment and subdue and control all things that stand in the way of his progress.

"History is a convincing demonstration of the sovereignty of the soul. 'Savage tribes have no history. The Hottentots, Congoes, Esquimaux, Sioux and Comanches have no history. Why? Because they have neither the ability to make it nor the capacity to write it. They have never separated themselves from the blind movements of the external world.' They have never grappled, overcome and employed to their advantage the forces of the outer realm. They have never risen up and said within themselves: 'We will be no longer creatures of circumstances; we will no longer be controlled and shaped by our environments; we will direct ourselves; we will choose for ourselves whither we shall go, what we shall do, and what we shall be.' Having never attempted to guide and govern themselves, they have no more history than sine hait.

**Incomparable President.**

"Any people begin to make history when they begin to break away from bondage to circumstances, to take their lives in their own hands and to determine for themselves their pathway and their destiny.

"The history of the American people began when they began to shake off the yoke of British domination and tyranny; when the first gun of the revolution was fired, and when the iron tongue of 'Old Liberty Bell' rang out to the world the joyful proclamation that they were a free and independent nation. Governing themselves, choosing the pathways they tread, the institutions they rear, the religion they practice and the civilization they establish, what wonders they have wrought, and what a history they have made? There is no parallel to the record of their achievements. Today at the 'Council Board of Nations,' ours, by universal consent, occupies the highest seat. As an illustration of the admiration, confidence and influence we have won, I point you to the treaty of peace between Russia and Japan, recently adopted at Portsmouth, N. H. That treaty was not a possibility until this nation, represented in the person of Theodore Roosevelt, our incomparable president, stepped between the contending powers and submitted a basis of settlement just to both, and to which each could subscribe without the sacrifice of honor. That was a triumph of intellectual force, practical wisdom and moral influence unmatched by any other achievement in all the long history of national diplomacy. It has electrified the inhabitants of every land, and filled the whole world with the jubilant music of another mighty hallelujah chorus. By such triumphs this self-governing country has made history and risen to supremacy in the sisterhood of nations.

**Completes the Testimony.**

"Revelation completes the testimony of the soul's supremacy. It everywhere assumes and declares that man is no waif, not a creature of circumstances, but a being gifted with sovereign faculties, capable of self direction and of becoming the architect of his own fortunes.

"Revelation imparts to him, light and grace that he may realize these powers of self-government to his own joy and glory and to the betterment of the world in which he lives and works.

"The word of God declares the doctrine and science, history, reason and experience abundantly

verify it, that the soul is sovereign; that the will is free; that man is able to practice truth and righteousness, and that there is no power on the earth or beneath it that can corrupt and degrade him, if he wills to be pure and noble.

"We cannot over estimate the importance of this belief. Any man who rejects it is morally flabby, inert, impotent and worthless. If he believes that his life and character are destined to be shaped only by the circumstances and influences that surround him, he will make no effort at self-direction, self-preservation and self-development. He will surrender himself to every wave of temptation, and capitulate to every demon of corruption that meets him in the journey of life. 'Having no purpose or inclination to overcome evil, evil overcomes him. He sinks lower and lower until nothing is left of him, but a loathsome, stinking, helpless lump of moral putrefaction.

"The man who is fixed in the belief that his soul is not sovereign; that his will is not free, and that he is destined to be shaped solely by his environment, is a fatalist, and into him the Kingdom of God can never enter."—Richmond Dispatch.

**An Interesting Letter.**

Mokanshan, China, July 18, 1905.

REV. W. J. ELLIOTT,  
Montgomery, Ala.

Dear Brother Elliott:  
This letter is written at Mokanshan, though Shanghai is my regular address, for I am not in the city just now. I have my family in the hills, where we have come to escape the severe heat of the Shanghai summer. As I am still giving my time to the study of the language, and have not been able to take up the work among the Chinese, there was no need for me to stay in the city. So I brought my teacher up here as we all came. It has proved exceedingly fortunate, for many of missionaries say this is the hottest summer they have ever known in China. Of course it would naturally be harder on us who have not yet become acclimated.

It did not occur to me until a few days ago, after the last mail had left, that my expense fee was due the Ministerial Benefit Society this month. So I am sending you a check on the First National Bank of Ensley for the amount. This is much the most convenient way for me to remit, as I still have an account there; in fact it is about the only way to remit from Mokanshan. It will be late in reaching you, but I shall have to ask for grace, owing to my distance from Montgomery.

We have just recently received the papers with reports from the Kansas City and St. Louis Conventions, and how we did enjoy them. Surely both must have been great occasions. I hope to hear of a great meeting of the Alabama Convention. We are always glad to hear good news from the old State. The Alabama Baptist is more interesting now than ever. I am glad to see its improvement.

With best wishes for you and your family,  
Yours fraternally,  
H. W. PROVENCE.

**Sorry to Lose Him.**

Dothan, Ala.

The Alabama Baptist,  
Birmingham, Ala.

Dear Brethren:—Following what seems to me an overwhelming call of duty I have offered my resignation to this church to take up a much more difficult work at Pine Bluff, Ark. While I feel that I am following the Lord's will in going to a field that is large with possibilities, if the proper efforts are put forth, yet it does not lessen the pain of separation from this the best church in Alabama, and the most delightful work of my ministry.

The church as a body appealed by wire to the church in Pine Bluff to release me and never would they give their consent for me to go until they were thoroughly convinced that I was following the Lord's will.

In the two and one-half years that I have served them they have twice voluntarily raised my salary and they have never failed to respond to every call that I have made upon them. In perfect harmony we have moved forward as one man in the Lord's work and richly indeed has He blessed us. About 260 have been added to the church and we have gone from almost nothing in missions to six hundred dollars this year for foreign missions and other missions in proportion. I have said that I had no envy in my entire being, but I almost envy the man whom God will send to be undershepherd of this flock. They deserve the best and I pray that they may get the best man in the world to lead them.

While they are not mine to serve but for a few weeks longer they are mine to hold with an undying affection until we all meet in the glory land. Pray with us that the Lord may send them a leader. I will let you hear from me again before I leave.

I regret to leave Alabama. The brethren have been kind to me. I pray God's blessings upon the entire brotherhood and especially the Baptist. It has a glorious mission to fill and I ask that grace, wisdom and power be given to the editor that he may make it fill its mission.

Fraternally,  
SAM H. CAMPBELL.



## INTERESTING NEWS FROM THE FIELD

**Mrs. Sallie Sneed, Centreville, Ala.**—I feel quite sure you will rejoice with us in knowing of the wonderful revival we have just held at Mt. Zion church near Centreville, Ala., Bibb County. It was the most blessed revival we have enjoyed in our church. Twenty-three new members were received, some by letter and many by conversion and baptism and the entire community helped and spiritually uplifted. Rev. Martin our pastor, was assisted by Rev. Sandoz from near Woodstock. The interest was so great one night the services were held until three o'clock in the morning. We feel we were greatly blessed and are most thankful to the giver of all good gifts. Success to the Alabama Baptist.

**J. J. Bishop, New Decatur, R. F. D. No. 2.**—We have been at work in the Master's cause for the last three weeks and the Lord has blessed us in our work. The meeting at Shoal Creek resulted in one profession and the church was wonderfully revived. Bros. J. D. McClanahan, Eves and Bishop did the preaching.

We went from Shoal Creek to New Friendship. There we had a glorious meeting. Eight additions to the church. Bros. W. E. Right, Curbow and Bishop did the preaching.

The church was baptized by the Holy Spirit and they praise God for his goodness.

We went from Friendship to Newcenter. There we saw the power of God wonderfully felt. Fifteen additions to the church, 25 conversions. The ten will join other churches. W. E. Right, Blankinship, Bishop did the preaching. The Lord has blessed his people in this part of the field.

We went from Newcenter to Antioch in Limestone county, Ala. We found the dear brothers and sisters with a very small house and the services were held under a brush arbor. My stay was short as I could not preach in the air. We hope the dear brothers and sisters will build them a house. There is plenty of means for them as Limestone is a very fertile valley lands and good people. Brethren and sisters you need a church. Open your hearts and purses and build you a house to worship. W. E. Right is pastor of Antioch.

Right and Blankinship were doing the preaching at Antioch. There was some trouble in the little church. We trust that it was settled. The department at all the churches has been wonderfully good. Christian people, please take notice. All the churches where the Sunday school has been the Lord has visited the church in conviction and conversion and reviving power. The Sunday school is the cradle that rocks the church.

The meeting at Cave Spring will commence the second Sunday. Rev. J. E. Weaver is the present pastor. We are praying that God's power will be felt at Cave Spring.

I want to say in conclusion that the Lord has been very good to us and we most love him. We do hope and pray that the dear brethren and sisters will build them a house at Antioch in Limestone county. Bro. J. F. Skelton told your scribe he would give \$50 and they want a \$400 house. Plenty of you brethren can give \$50 each, but everybody give something to help in the work and God will bless you all wonderfully.

The good people at Newcenter are going to build them a larger house of worship. They need it. Brethren, don't let your work fall through. Press your claims and the house will be built.

Praise God from whom all blessings flow, praise him all creatures here below; praise him while you have breath then you will be able to praise him in death.

**Wm. A. Parker, Sr., Albertville.**—We have held special revival meetings at all three of my churches. Bro. J. W. Dunaway, Alabama City's busy pastor, assisted me for four days at Boaz, with fine results. The meeting, however came to a close just as the church was ready to hold a meeting. Bro. Dunaway did us some most excellent preaching. The sickness among my church members greatly hindered the meeting.

At Albertville and Collinsville my son, Wm. A. Jr., did the preaching with manifest power of the Spirit of God. Quite a number professed conversion and at Albertville we baptized three and at Collinsville five. All three of these meetings grew in interest from the beginning, and I think all might have been continued longer with great profit.

I expect hereafter, always to arrange in the organization of special revival meetings so as to give to each unlimited time.

**N. D. Denson, LaFayette.**—LaFayette church has just passed through her annual protracted meeting. The church was revived and seven were added to the membership. By invitation of our pastor, Rev. R. S. Gavin, of the Bessemer church, was with us and did the preaching. His sermons were on the gospel pattern, replete with gospel truths, delivered in an inimitable style and with a fervency of spirit that carried conviction to the hearts of hearers.

I have never seen better attention given to any preacher than was accorded by our people to this consecrated man of God. Brother Gavin is a great preacher, "a workman that needeth not to be ashamed, rightly dividing the word of truth." He is worthy of any pulpit or people as a gospel preacher. In his preaching he seems to be oblivious of self, sinking out of self into Christ.

We hope again to have the pleasure of listening to him. We have selected our delegates to the Association which will meet with the church at Camphill on the third day of October. Our church is doing well under the pastoral care of Rev. I. G. Murray who recently came to us from Hop Springs, Ark. We hope to make a good showing at the Association.

**M. Briscoe, Butler.**—This message to you from a heart thrilled with joy. For sixteen months I have been fighting every inch of ground here for the Master.

The advance has been slow but steady.

I have just closed several meetings with encouraging results.

The fourth Sunday in August we held a revival meeting at Pushmataha in which we had the services of Bro. R. S. Gavin, of Bessemer. I've never met a more devout and proficient herald of the cross. There is no presumption or clamor for distinction in his messages. One doesn't see Gavin is there but only the crucified and risen Christ with His open arms of love. He holds and increases his audience from the first to the last service, by his familiarity with gospel truths that bubble forth from his great heart of love.

Ours is an agricultural district, and people were busy gathering cotton and forage, but they came and returned again and again.

The last service was the best of all the feast. Five were baptized and the church greatly revived. Very reluctantly did we part with this messenger of the truth. He left with our love, prayers and hearty commendation.

By the way, have the brethren read his tract on the Ordinance?

To me it fills a long felt want, it shows the things of Christ to us.

**A. W. Bonds, New Hope Baptist Church.**—We have just closed a most glorious revival conducted by Rev. J. F. Parker and Bro. Luke Waldrop. Two Holy Ghost men of God. The Spirit was in and with the people from start to finish.

The church revived and made happy. Everyone seemed to enjoy the meeting. The sermons were preached with power and with warnings. The Methodist people and other denominations took active part in the services, and all seemed to enjoy the blessings. Both the young and old were moved by the Spirit who had for years not manifested any interest in religion. There were thirty-two bright conversions. Seven were added to the church, six by experience and baptism and one by letter.

Oh, how our souls rejoiced as we followed those happy converts down to the baptismal water where they were buried by Bro. Parker, the pastor, symbolizing the death, burial and resurrection of our Lord and Saviour. How heartfelt it was to behold them as they emerged from a watery grave to arise and walk in newness of life. Romans 6:4. May the Holy Spirit continue to abide with those people is our prayer. That they may continue in grace, peace and fellowship and love with all men. Rev. Parker is a safe, conservative gospel preacher, and was unanimously called for our pastor for the ensuing year. Success to the old Alabama Baptist.

**H. R. Schramm.**—Meeting at Billingsley. We began our meeting at Billingsley on Friday night before the third Sunday in August and continued until the following Friday. I failed to get ministerial help so had to do my own preaching but had good help from the members. We had large congregations. On Sunday our hearts were saddened by hearing of the death of Sister Callie Pool, the wife of Brother H. M. Pool, of Bethesda church at Independence. She was a good consecrated Christian, affectionate wife and devoted mother, and a good neighbor. Bethesda and Independence community have sustained a great loss. I conducted the funeral and she was buried at Independence. I returned and preacher Saturday night. The result of the meeting was eight baptized, two under watch care and two by letter. When I got through baptizing Friday afternoon I went to Bethesda at Independence and preached Friday night until Sunday at 11 o'clock and got seven for baptism. One was remaining over from last meeting so baptized the eight Sunday afternoon and preached to the young converts that night. There have been in all fifteen added to the church in the two meetings. This is a fine church and the young people are taking hold with a vim. Some of the young men before they were baptized conducted the prayer meeting for us.

We had a fine thanksgiving service at Billingsley and made a fine offering to the orphan's home: collected \$12.50.

We had a fine protracted meeting at Harmony near Winslow. Meeting commenced on Saturday before the first Sunday in August and lasted until the following Thursday night. The church was greatly revived and the community benefited. I did all the preaching, had good help from the brethren in prayer meeting service.

Thanksgiving day was enjoyed by all and \$5.00 was contributed to the Orphans' Home as a thank offering.

Saturday before the second Sunday in August I began a meeting at Evergreen church at Huckabee, Ala., and continued with him until the following Friday, when I had to go to Billingsley. He continued until Sunday. I preached ten sermons for him during the meeting. I enjoyed my visit. It is a fine community and they know how to treat a preacher.

Bro. Upshaw has a fine church and community and they love him, but no one can help loving him for he is lovable and consecrated to his work. The church was greatly revived and one joined by experience. Young men conducted prayer meeting that had never been engaged in it before.

We had fine thanksgiving day. Many good talks and a collection for home missions \$7.37.

**R. W. Carlisle, Goodwater.**—Three of my revivals over and I am glad to announce a great spiritual uplift in all. Bro. J. M. McCord of East Lake assisted me at Macedonia and preached the word with power and a great spiritual uplift with one baptism then and two since was the result. My Poplar Springs meeting resulted in a great revival for the church, directed by the Holy Ghost, with two accessions. Our meeting at Union Springs near Talladega Springs, began Thursday night, the last day of August, and closed on Friday, Sept. 8. Bro. R. M. Cooper assisted me from Sunday till Thursday and won a very warm place in the hearts of the whole people. He preached the word with great boldness while God stretched forth His hand to save, never in my life did I ever see a people more powerfully moved upon by the Great Spirit. It pleased the Lord of the Harvest to give us twenty by experience and baptism and twenty-one by letter and otherwise (41 in all). Many of our people testified with such boldness and in such strong faith till it was said, as in the Apostles' days, they had been with Jesus.

I am glad to say that the Lord was with us from the beginning to the end. Our people are greatly revived and say such a revival has not been known in that section for many years. They are coming forward in every good work. We have more than doubled in missions this year. We hope to have several others added to the church here soon. Your humble servant and writer was chosen unanimously as pastor for another year. May the Lord be magnified for His wonderful presence among the people.

**H. R. Schramm.**—Montgomery Association was a great delight to us all. We thank the Lord for allowing us to have it for it was a profitable occasion. The editor Bro. Barnett, added much to the occasion by his powerful speeches and clinching his argument by his old jokes as he calls them, but they will do good wherever he tells them.

All of the speeches except the writer's were of the very highest order. The reports were good. The introductory sermon by Bro. E. E. Gregory, was fine and timely. The missionary sermon on Thursday by Bro. C. A. Stakely could not be beat. Many eulogies were passed on the sermon. If he could be induced to give it to the press and have it published in the Alabama Baptist and then put in tract form and scattered over the world it would do much good. I suppose some one will write up the association. I felt the last day that I was at the Southern Baptist Convention at Nashville rather than at an association.

Our church here started the endowment fund for Howard College in the Montgomery Association which I hope will be engaged in by every church in the association. We raised \$105.00 in association after adjournment \$10.00 more, and last Sunday at church \$25.00, making \$140.00 up to date. I hope we can go to \$150.00 for our church, and it is a weak church. So, if other churches will give according to their number and wealth I don't see why the Montgomery Association should not lead the association in the State in this worthy work. We took collection for denominational education Sunday at our church and got \$9.00.



**O. F. Huckaba, Smithsonia:**—I have held meetings with the two churches of which I am pastor. Beginning with Gravelly Springs church on Tuesday night after the fourth Sunday in July.

Rev. R. H. Tandy, pastor of the First Baptist church of Florence, did the preaching, to the delight of all who had the privilege of hearing him.

Bro. Tandy is a fine gospel preacher and his sermons throughout the entire meeting were soul-stirring. I desire to make special mention of those on the 13th chapter of 1st Cor. These sermons were among the best I have seen by any man.

Well, you may ask "what about the meeting?"

We had a most glorious revival of religion. The church was greatly revived. A number of souls saved, and seven additions to the church, two by restoration and five by experience and baptism.

Bro. W. J. N. Wylie, who is one of the oldest members of this church, and an old veteran preacher of the gospel, was with us, and did much good in his earnest appeals to the unsaved to turn to the Lord Jesus Christ.

Bro. Wylie says this is one of the greatest revivals this church has had in a number of years.

Bro. Tandy's earnest sermons were a great blessing to the pastor and to the church as well and will long be remembered by all who heard him.

Our next meeting was held with Evergreen Baptist church, in which the writer was assisted by Revs. John Bunyan Jones, pastor of the East Florence church, and J. L. Richey.

This meeting began on Monday night after the second Sunday in August. Bro. Jones did the preaching the first week of the meeting. His sermons were earnest, pointed and full of gospel truth. Bro. Jones is an earnest, consecrated young man with a bright future before him. His earnest gospel sermons will long be remembered by all who heard him.

Bro. Richey, another of the Lord's earnest preachers, assisted in the meeting the second week. His sermons were earnest and full of gospel truth. We held this meeting in our gospel tent and it was a most glorious meeting. There were thirty-four professions and twenty-nine additions to the church, two by restoration and twenty-seven by experience and baptism. Let us praise God from whom all blessings flow.

Resolution of Thanks from Harmony Baptist church for help received from S. M. B.

Whereas: 1. Harmony Baptist church is composed of a band of willing, but financially unable members to have done the very necessary improvements in order to render their church house comfortable and endurable.

And, 2. That there is a large territory surrounding it that is dependent on it for hearing the gospel as preached by the Baptists,

And, 3. That through the efforts of the church and the community and much needed aid from the S. M. B., our desires have been reached in the ceiling and painting of the church house; therefore be it

Resolved 1st, That this church does feel under lasting obligation to all who have shown their sympathy in rendering help in this noble work.

2nd, That our hearts go out in gratitude to Bro. J. S. Carroll for his personal influence over the S. M. B., as an honored member of the same, in appropriating and securing an appropriation of pastor's salary and thus enabling the church work to be done.

3rd, That we voluntarily pledge our fidelity to the work of the S. M. B. in strengthening the stakes and lengthening the cords of the cause of our blessed Master.

4th That a copy of these resolutions be recorded in our church record on a page set apart for it only and that a copy be sent to the Alabama Baptist and Troy Messenger for publication.

Approved by church in conference on the 27th day of August, 1905.

C. L. HARRIS, Moderator.  
H. H. Curry, C. C.

**From South Florida:**—Dear Alabama Baptist. Some time since I wrote a little article for publication in your columns. So many have written asking about this country that I must beg for space to answer some of the many inquiries.

This is a nice little town with large saw mill and veneering plant that gives work to quite a number of people. The place is surrounded by fine cattle range and many fine orange groves. The chief industries are cattle raising, lumbering, orange growing and vegetable raising for Northern markets.

Schools are free all over the State. We have good schools here and nice good people as a rule. Of course one may expect a few toughs in a new country.

I have not seen any one here wanting work who could not get a job. Wages are good. Common labor, \$1.25 per day, and many get \$1.50 to \$2.50 per day.

Now as for myself and family, we have been here ten months and we like it fine and are doing well. Still I would not persuade any one to move without coming and seeing for themselves, but I consider it the best country I ever saw for any one with pluck and energy.

Fraternally,  
G. W. DAWSON, M. D.

## WHO OWNS THE WOOL?

In law and in reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep, and sold them, he could not afterwards enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are his by creation, by preservation, by redemption, by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their hands and feet by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in his hands. Whether one of us lives a day is wholly with God. How we shall die as well as when, is with God. While men live, move and have their being in God, they must allow his right to do what he will with his own.

Not only are the sheep the property of the Creator, but the goats are also. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the divine sovereignty over all men and everything. "The commandment is exceedingly broad" because the divine authority is as limitless as creation. We have made a poor study of the Bible if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

During the great Hardshell struggle, the cry which ran up and down the ranks of the disturbed Baptists was one touching rights in the wool. Hardshell are covetous professors of religion who give little or no money to God. They hate missions and missionaries because of the cost. They would put an end to all Christian missions if they could. They say: "When God wants the heathen converted, he will do it without any help from men!" This is a specimen of their random and unscriptural talk. In the great struggle above referred to, the Hardshells declared that the missionaries were out shearing the sheep. I have myself heard the cry, with a peculiar twang or sneer to give it all the opprobrium possible, just as now we hear kindred sneers. In many places the missionaries flinched under the accusation, and thus compromised the deepest and most important principle in revealed religion—God's ownership in the wool which grows on his sheep. In yielding God's rights in the wool, they threw up his rights in the sheep; for there is no conceivable way to separate these rights. If God can hold the sheep, he can hold the wool; if he can hold the wool, the sheep will not go much astray.

The greatest question in the world today is: Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle and all belong? If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle our financial relations to God on the



Rev. J. B. Gambrell, D. D. LL.D.

right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the age is over "rights in wool." It is, or ought to be a controversy both in the pulpit and among Christians in the pews of every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of his own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is, that whoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the sheep care for them, and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the great owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works, not by their dignity or their pretenses, but their work; and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them?

Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surfeited with the things of this world!—Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions, and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in financial affairs.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

The question takes on another practical turn. Where our treasure is there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil—and this to the hurt of God's people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him.

Two sisters, daughters of a wealthy father, were converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the devil's pasture the devil robbed her of money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed. As sure as we live, Christian giving is a long step toward right living.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of Scripture and human experience. Giving liberally on the right principle is the best possible education and safeguard for a family. And the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption the greatest question in the Christian world today is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torch bearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the hearts and lives of Christians and churches. If we settle God's right to the wool of his sheep, we settle the world's destiny.—Examiner.



## THE ALABAMA BAPTIST

### In the Birmingham Association.—Our Women and Children.

A year ago on the 28th of August a Sunbeam Band was organized under the leadership of Mrs. W. T. Ward at Station A, a branch of the Southside Church, Birmingham, and it has grown in numbers and in good works steadily, contributing liberally to Miss Hartwell's support, the foreign missionary of the Baptist women and children of the Birmingham District, and doing also for Howard College in gratitude for the two noble young men from Howard who have served as their pastors. Within the past few months the good women of the chapel have organized themselves into a Missionary and Aid Society and it was our good fortune to meet with them not long since. Their officers are: Mrs. B. C. Pettitt, President; Mrs. W. T. Ward, Vice-President; Mrs. Hugh C. Crane, Secretary; Mrs. Will Smith, Treasurer, and they are both consecrated and competent for the work. The society was born of the necessity for organized effort for those in the rolling mill district needing temporal aid, but it has extended its mission to those who are sitting in the shadow of death and are crying for spiritual help, and they will give one-tenth of dues to those less favored than themselves. May the most refreshing showers descend upon this vine of the Lord's own planting.

One of the marvels of the twentieth century is the new church building at

#### West End.

We had heard rumors of the buying of another lot and the planning of a church building thereupon that would be more commodious than the one already possessed but great was our surprise when our eyes beheld the imposing structure so nearly completed that services are now held there regularly. What cannot be accomplished when a people have a mind to work, and have a shepherd who is also a leader.

The Ladies Aid and Missionary Society had gathered to greet the visiting sisters and after their business meeting, which showed the women up as born financiers and gave something of an explanation as to the cause of the pay-as-you-go system working so effectually in their case, opportunity was given for the presentation of the affairs of the Kingdom, as they had been conducted at the annual meeting in Sheffield. It was a subject of deep regret that the president of the society, Mrs. L. Q. C. Kelly, had been providentially hindered from being in attendance upon the convention.

Miss Alice Huey was very interesting as she told of the home in Louisville for our young women who are there for special training along mission lines. This is one of the new objects appealing to the Woman's Missionary Union of Alabama, as a number of our dear girls are looking forward to going to Louisville this Fall for special training, and the thought comes to every mother's heart at once, "Our girls must have a home for their comfort and protection." We cannot but feel that the reason for establishing this home will only have to be presented to our women to insure its support.

To one whose eyes seek greater promise and beauty in children's work than in any other feature of the Woman's Missionary Union, it will not be surprising that the occasion fraught with deepest interest to the scribe was when two little men, already prominent in mission work, presented the work of their Sunbeam Bands at the meeting in Sheffield, Master Jno. Thad Duckett for the Florence band and Master Joe Wesley Vesey for the Sunbeams of

#### East Birmingham.

Did themselves proud, and made the heart of their Sunbeam mother to beat so loud and bound so high that she thought every one was finding out they were her boys. This Sunbeam mother has a great way of going up and down Alabama claiming the sweetest, bestest children and some of the goodest grandest women as her own, and now some one will be saying that she has begun on the boys. Well, hear her. She loves them dearly, dearly, and has high ambitions for them all, that they should be "jewels and crowned in that day" of rejoicing and "stars that shall shine forever and forever." All this is by way of introducing the readers of the Alabama Baptist to the Sunbeam Band of the East Birmingham church, and to ask a special interest in their little officers. It was very encouraging to see the meeting presided over by the young president, the minutes read by their own little secretary and the organ played by the little lady, almost too small to use the pedals of the organ. If only a stronger hand be kept upon the helm as is instanced in this case, our children easily learn to carry on the work of their societies. In accordance with the planning of the vice president of the Birmingham Association, Mrs. N. A. Barrett, a delightful meeting was held with the society at the

#### Tabernacle Baptist Church.

Where we were greeted by some whom we had learned to love at the Southside years ago for their work's sake there, and they are proving themselves just as lovable and just as efficient in their new church-home. Is there greater evidence of the root of the matter being deep down in the heart of a

Christian than that time or place makes no difference with them, they will find the work of the Lord and will do it? It chanced to be the missionary meeting upon which we happened. It was no chance, however, that the meeting was being held, for our women are learning to be systematic and regular with their appointments and the missionary meeting ordinarily claims their attention the first meeting in the month. We were glad to meet some of the sisters of the Twenty-seventh Street church, and hope to have the pleasure of joining with them soon in a similar service. There are few purer joys than those of Christian fellowship. How much of the "true heaven below" we miss when we fail to "assemble" ourselves together in our societies as well as in our churches! Some of our own Sunbeam Band are shining out at the Tabernacle also. May "God be gracious" to the children, and "make His face to shine upon them."

I would like to know if there is a pastor in Alabama "with soul so dead who never to himself hath said" "I covet a band of young people as 'helpers.'" If so and he could meet the young women at

#### East Lake

Who are banded together for the purpose of "lending a hand" wherever their pastor needs them, he would be converted from the error of his way, and no better service could be rendered him than to bid him get the pattern (we hope it has not been lost) of that organization for his church. It was a great delight to mingle with these young women, and to watch the sympathetic play of expression upon their earnest faces as the needs of the work were pointed out to them. It takes no prophet's eye to foretell the future of old Ruhama whose light was flaming in 1819, if this branch of its work is a sample of the whole. How good and grand it is, to be doing the "deathless work" of laying a foundation for generations to build upon! Fortunate "pastor", blessed "helpers!"

A year ago, early one Sunday morning, found this scribe meeting and greeting the Sunbeams of the

Park Avenue Baptist Church at North Birmingham, and what a delight it was to find among the number the little daughter of a former Sunbeam at the Southside Church, who was holding the responsible position of organist in the Sunday school, as well as an office in the Sunbeam Band. The mantle had descended from mother to daughter. How often we find "our children walking in the light." Accompanied by our association vice president we met the ladies of the church for the purpose of organizing a Missionary and Aid Society, and when the lot of president fell upon Mrs. G. B. Mitchell we felt "rejoiced and were glad" that the Lord was calling His very own to continue in the work. She loved years ago, and which by inheritance as well as by grace her children were now enjoying. The society is well manned in all of its offices and we turned our faces homewards—our hands filled with beautiful flowers and our hearts with praise.

#### Pleasant Ridge.

Through the kindness of our friend Miss Alice Huey, the pleasure was ours to meet the children first, and then the ladies of this church, and to organize the latter under the leadership of Mrs. B. B. Waldrop into a Missionary and Aid Society. The young ladies will add their names and help to the society, which will keep them in good training as they are all enthusiastic in the B. Y. P. U. work. A Sunbeam Band will be reorganized. For years Miss Alice Huey was their leader here, and she comes back home to do "whatever her hands find to do" again, and to do it well. May the true missionary spirit of their leader be caught by the eager children, who love her dearly.

MRS. T. A. HAMILTON.

#### The Gospel.

I challenge any man to show me anything better, anything more suited to man and his wants than the Gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It cannot heal—it cannot cure. It is like a physician who knows the disease, but has no remedy; while the Gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure. Education can only call out and develop what is in fallen man's heart and nature, and then lifts him up to the fullness of the statue of Christ. Education stops at the surface; the Gospel, which is the power of God unto salvation, penetrates to the center of man's necessities. It is better than morality. Morality is conformity to law. When perfect it is a star rolling on in its God-appointed orbit. But man has broken law—the star has swerved from its orbit. Morality cannot bring it back and keep it in its course. The Gospel can. It brings man back to God—makes him at one with God—gives man a new start and keeps him safe in his heavenward course. The Gospel is better than philanthropy. Philanthropy is the love of man and for man. Christianity is the love of man for God and the love of God in man. The one would better man's condition here; the other would not only save man now, but would lift him up to where he belongs—to heaven and to God.—Rev. F. A. Noble in Christian Work and Evangelist.

#### The Importance of Cities.

It was in a city, Jerusalem, that God localized His presence. Cities were the first to welcome and foster the dissemination of the gospel of Christ. From Jerusalem to Antioch, from Antioch to Ephesus and from Ephesus to Corinth and from Corinth to Rome the evangel coursed its way capturing city after city. The apostles seized the cities as magazines of storage and supply for their world wide advantage. Providence, history and revelation unite in showing God's appreciation of cities.

#### Baptists Make Baptists.

History Demonstrates the fact that it requires Baptists to make Baptists. Baptist doctrine is worthless when diluted. Churches half Baptist may get members but they will not make Baptists. We venture with absolute seriousness the statement that Baptists must consent to be more Baptist or content themselves with being less. Into the South, so long the citadel of Baptist orthodoxy and the territory of Baptist growth, liberalism and looseness are making their way. Men once strong in the faith are growing weak-kneed. Baptists cannot allow themselves counted simply as one among many, and succeed or even survive. They cannot receive Pedobaptist imports and maintain their right to exist.—Word and Way.

#### What it Costs.

The gross earnings of all the railroads in the United States for 1899 were \$1,249,588,724. This is an immense sum you say. Yes but it will pay the drink bill of the country just fourteen months and one day.

The capital and surplus of all the National banks on Sept. 1, 1899, was \$849,646,832, but this is not enough to pay the drink bill ten months.

The internal revenue on spirituous and fermented liquors in 1899 was \$167,928,092, but this would not pay the drink bill for two months.

What do you think of the good sense of a people who will waste that much money. Yes, waste it, and worse than waste it, for there is the great expense of courts, jails, asylums, penitentiaries, almshouses and hundreds of other expenses entailed on the government by this monster.

#### Where are the Young Christian Doctors.

Think of it. In China there is one medical missionary to every one and two-third millions of the people. In the United States the same number of people have 2,667 physicians. This statement itself ought to constitute a call to medical mission service. In this country there are hundreds of ambitious, cultured Christian young physicians who are hungering for a good practice. Dr. T. W. Ayers, of our Foreign Mission Board, prescribed for or treated thousands last year. What a tremendous field for good and for a medical practice that will satisfy the best ambitions for a young Christian physician in that land of China.—J. W. M., Religious Herald.

#### Facts About Foreign Missions.

God said, Go.

Christ said: Lo, I am with you always.

The world is open as never before.

There never have been such facilities for going.

The lives of missionaries and of native converts have been soul-inspiring.

The question is not whether the heathen will receive the gospel, but whether Christians will give it to them.

Our Christian economy needs a change. Here almost any one can hear the Gospel—one preacher to 600 people. Out yonder in China there is one ordained missionary preacher to 900,000 souls.

Southern Baptists can more easily give \$400,000 this year for foreign missions than \$100,000 a few years ago.

Our people mean to enlarge in this great world-wide work as their ever-increasing gifts of men and women and funds show.

It is the most unselfish work on earth. Nothing to look for in return from men.

Yet no work for which our Saaviour gives richer reward, His power, His presence, His blessing.

When a church makes a great advance for the work some man or woman leads.

The old standards of giving are being broken. The old bulwarks of sin in heathendom are being destroyed. God is moving here and out yonder.

Each one of us helps or hinders this great work of God.—Foreign Mission Journal.

#### Ancient Grafting.

Who can doubt the secret hid  
Under Cheop's pyramid  
Was that the contractor did  
Cheops out of several millions?  
Or that Joseph's sudden rise  
To controller of supplies  
Was a fraud of monstrous size  
On King Pharaoh's swart civilians.

—Rudyard Kipling



**"The Baptism of the Spirit."**  
(J. V. Dickinson.)

After reading in the columns of the Alabama Baptist the paper read by Bro. W. J. E. Cox at Sheffield, I wish to apologize for my reference to the paper in my address on the Need of Evangelism. I understood him to make the miraculous ceatures of Pentecost, essential to any proper use of the adjective pentecostal. This he disclaims and of course that with me is the end of the controversy.

A few words, however, with reference to the biblical terms which were under discussion at that meeting. The question raised as to the accuracy of definitions was not what I had in mind when I defended the use of such terms as "baptism of the Spirit," "manifestation of the Spirit," etc. These are not technical terms. The Bible was not written as scientific presentation of a system of theology. The Bible must not be twisted to fit systematics, but systems of theology are to be constructed in harmony with the revelation contained in the Bible.

The above and similar expressions about the Holy Spirit are figures of speech, and figurative expressions can not be properly interpreted by pure reason, nor be reduced to mathematical accuracy. Notwithstanding the loud protest of many great men, the Bible is literature and many errors have crept into our doctrinal conceptions because of a failure to study it as such. The terms "baptism of the Holy Spirit" filling in the Spirit," etc., from our point of view, were born not in a theological or doctrinal treatise, but in the telling of a simple story of God's wonderful dealings with men. This story abounds in rhetorical figures which any attempt at literal interpretation will rob of their real meaning, and greatly hinder us in proper appreciation of their richness and beauty.

Again, it is not necessary in the use of a term that it shall be absolutely accurate in all its phases. We use the words "Christ-like" and "God-like," and heavenly for instance, and we simply mean that a man is relatively or somewhat like God or Christ, or that a place or thing is in a measure like our conception of heaven. In a similar sense we mean by the use of the adjective "pentecostal" that in many or some respects an occasion is similar to pentecost—not at all that every feature of pentecost is there. One brother objects that such words, because of a recent cranky movement in religion, have come to have "a certain objectionable jingle." Take the word "holiness" and its adjective "holy." They too have come to have "a certain jingle" out of the same source, but you and I will make a sad mistake if we cease to use them because of that "jingle." The moment we do cease to use them, we give admission to their contention that we "do not preach holiness," and we cannot afford, nor do I propose to be robbed of the use of good words, because theological cranks have given them "a certain jingle." The wrong "jingle" has come out of the abundant use of the words by men who have the wrong conceptions of their meaning; the right "jingle" can only be restored by the use of the words in their proper sense by those who have the right conception of their meaning. The use of words determines their meaning.

But take some of the expressions seriatim:

1. Baptism in the Spirit. I do not conceive that Jesus had any idea of unalterably fastening upon the expressions either the entrance of the spirit into the world, or as Dr. B. H. Crumpton says, "His inauguration," or the sound from heaven and the cloven tongues, but simply the overwhelming effect on the believer. The contention of some brethren that the term baptism of the Holy Spirit is limited to two occasions is not borne out by the Scriptures. Paul in his first letter to the Corinthians says: "In one Spirit we were all baptized into one body," and in that very connection his contention is that all do not speak with tongues, all do not prophesy, but that the unfailing and universal gifts of the Spirit are faith, hope and love—i. e. the gifts by which the Holy Spirit is manifested. All were baptized in the Spirit but all were not miracle workers. If I were called on for a definition of the "Baptism of the Spirit," I should say it is a figurative expression which likens the uniting of God and man to baptism, wherein a man is immersed into water, and as water enters into and saturates or fills absorbent bodies immersed in it, so the Holy Spirit is conceived as entering and filling man. The immediate connection and application of the term, however, will give in each instance, its peculiar significance in the mind of the writer. When Jesus said to the disciples, "Ye shall be baptized in the Holy Spirit not many days hence," the thought was their entrance upon a life in the Spirit in which the Spirit should direct and control as He had hitherto directed and controlled.

When Luke recorded the occurrence, he took the other side of the same truth and said: "They were all filled with the Holy Spirit." Notice that except in the case of the disciples to whom Christ had hitherto occupied the place of the Holy Spirit as guide, comforter, teacher, etc., the term seems to be used in connection with regeneration and I infer that regeneration and the baptism of the Holy Spirit are inseparable if not indeed the same. We were so baptized into Him as to be born out of Him.

2. The "filling of the Holy Spirit" is, as I said above, only the other side of the same truth—baptism signifying our entrance into Him, and filling alluding to His entrance into and effect upon us.

3. The manifestation of the Spirit for demonstration of the Spirit alludes to His work of unmistakably revealing His presence by His gifts and works and fruits, so that we apprehend the fact of His presence through our faith and have in our experience the "communion of the Spirit."

4. "The Sealing of the Spirit" alludes to His work in adoption and in connection with, or as a part of regeneration, when we receive the Spirit of adoption whereby we cry, Abba, Father. Possibly also His work of protection is also embraced in the figure as a seal protects a letter from being opened and perused.

5. "Sanctification of the Spirit" alludes to His purifying and consecrating work, which begins in regeneration and is carried on during our whole life producing our growth in grace, in knowledge, efficiency and in holiness.

If, in our study of the Holy Spirit in His relation to the believer we constantly keep in mind first the divine personality of the Holy Spirit, and second, that as He is infinite, we are unable to comprehend Him, and if we are satisfied not to be wise above what is written, it will save us from many of the errors into which many of the strongest and best men of the age have fallen. He does not speak much of Himself. Here and there, as He blazed the path of revelation He has left His footprints—but from these we must not construct theories of our own material. He has touched with the delicate brush of the Master Artist the horizon into rosy beauty. Who can tell the golden glories which lie beyond? He is "the Holy Spirit of Promise," the earnest of our inheritance, and as we walk in the Spirit, we walk by faith and not by sight. He is the comforter and we are to drink in the words of comfort and encouragement which He has given us in the Word of the Lord which liveth and abideth forever. He is our infallible guide, "for as many as are led by the Spirit of God, they are the sons of God," and the guide-post cannot err; but men may fail to see it, or misinterpret its directions. This figure is, utterly inadequate and yet it gives some hint of the truth. His guidance is one thing, our interpretation of it quite another. But even amid the uncertainties of our feeble ability to grasp the truth and interpret His guidance, we have the assurance that what we lack He furnishes, for "the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered," and that these intercessory groanings are strong at the very point where our prayers are weak, that is, they are according to the will of God, and so He maketh all things work together for good.

**The Contrary Winds.**  
N. S. Jones, Demopolis.

"For the wind was contrary."—Matt. 14-24.  
This text is an illustration of what is occurring every day in the experience of Christ's disciples. It is as literally true that the winds are against us now as it was with the disciples upon this occasion. These men were trying to go and to do as the Master had commanded, yet in the effort to obey the elements opposed them. One of the great lessons to be learned by us in the school of Christ is that God does not often change the course of nature for man, but He changes the nature of man so that he may be able to overcome opposition. It has often been our experience that the things that seemed to be against us have fallen out for our good and the furtherance of the gospel. Nothing is clearer than the fact that becoming Christ's disciple does not exempt us from the common ills and differences of life. We can see wherein this is right, and in perfect keeping with the nature and purpose of God. If following the Master should exempt us from these things we so much dread then the motive, instead of being the means of our salvation might be the means of our damnation. When God talked with Paul about the future He did not tell him of the great suffering he was to escape by this union with Him, but how great things he should suffer. God's true children do not follow Him for the fishes and loaves or the hope of being exempt from suffering and the contrary winds of life, but because they love right and hate wrong. It is divine principle and not worldly policy that is the moving force in the heart of God's child.

There are plenty of places between where we start and the one to which we are going that will test the metal of our faith, therefore, it is folly to start till we have put on the whole armor and count it all joy to be worthy to suffer for Christ. These contrary winds are the schools of discipline. What a blessing that things are sometimes set against us, that we may set ourselves against things. No man can ever be the weaker because of effort. There is more fatigue in going down hill than up hill. If you don't believe this, climb some grand mountain peak and feel the thrill of glory that stirs your blood and soul as you stand upon its summit. It is here you feel that you have achieved something, but down there a lifeless stone could have rolled. The very consciousness of having done nothing is a weariness to the flesh. The contrary winds of persecution sent

Paul with the gospel of Jesus Christ from city to city till the seeds had been scattered to the ends of the earth. In this the devil overreached himself. There is nothing that so effectually destroys some men and their cause as to let them alone. If you can't find something to push against and something that pushes against you you must die for the very lack of development force. Martin Sutton would never have been known to the world as he is had it not been for the contrary winds of Popery. These opposing forces brought out the metal and faith of his soul and gave him a will to do or die.

Bunyan's "Pilgrim's Progress" owes its existence to the walls of Bedford jail and the opposing forces that put John Bunyan between them.

A certain amount of opposition is a great help to a man. Kites rise against and not with the wind. A bad wind is better than none. It is hard to work our passage anywhere in a dead calm. Let no man wax pale therefore, because of opposition. Opposition is what he wants and must have to be good for anything. Hardship and struggle is the native soil of manhood and self-reliance. He that cannot abide the storm without finching or quailing strips himself in the sunshine and lies down by the wayside to be overlooked and forgotten. Every man that has made the world feel and realize his presence knows that he has met these contrary winds and that in some way they have contributed most towards his achievements in life. If the world had not opposed Christ as it did the cross and Calvary would have been lost to us and I would not dare say what might have been the consequences.

I know this much: God has all power in heaven and on earth and He is able and will take care of His own. Life's problem to us is duty and obedience to God's commands whether in the face of contrary winds or not. "Whoever shall save his life shall lose it, but whosoever shall lose his life for my sake and the gospel shall save it."

"Must I be carried to the skies on flowery beds of ease  
While others fought to win the prize, and sailed through bloody seas?  
Are there no foes for me to face? Must I not stem the flood  
Is this vile world a friend to grace to help me on to God?  
Since I must fight if I would reign, increase my courage Lord,  
I'll bear the toil, endure the pain, supported by thy Word."

**Convention Pledges and Collections.**

A pledge carries with it the sacred obligation to fulfill. Primarily a pledge means something put in pawn as security, so when a brother "pledges" to do a certain thing, he gives his word, puts it in pawn as security.

But if a brother says, "I will try to raise a certain amount—\$—I will do my best," he has fulfilled his obligation when he has tried to raise the amount, though he fail. Has not the trouble arisen in our convention by confusing the brother who "pledges" with the brother who says "I'll try?" A brother says "I'll try to raise \$50.00." Is he not put down in the column of pledges, and is there any discriminating mark, showing he has only promised to try?

Is it not a timely warning to call a halt on convention pledges and collections? Are we not coming to depend more upon evanescent enthusiasm than upon systematic giving?

The object of our State Board of Missions is to study the needs of the field, and to seek provision for and supply the need.

At our convention ample time should be had for discussing the fields, and laying plans for supplying the need.

There are many needy and worthy causes in our State. Let our State Board acquaint the churches and pastors with these causes, then let each one say, "I'll do my best to help."

One cannot do more; one ought not to do less.  
THOS. M. CALLOWAY, Talladega, Ala.

I am just up from a spell of fever and able to mope about a little. Couldn't go to the convention at Sheffield, but you gave me the next best thing. The glowing spiritual account in the Baptist and then the great meeting in London. Want to thank you for the personal favor that you conferred on me not only through these special numbers but every week, for the spiritual and intellectual lift you give me through the columns of "The Alabama Baptist" every wee. May God bless you in the great work that you are doing, and His rich blessings rest upon your home.—J. R. G. White.

An exchange says: The many who have heard him say that the Fifth Avenue Baptist church of Rome has a second Talmage in Rev. H. W. Fancher, the young pastor recently called to that church. Mr. Fancher has already won the love and confidence of his congregation, and complimentary sayings of his sermons and pastoral efficiency are being spoken on all sides. We are glad to know that one of our Howard College boys is so well liked. May the Lord richly bless Brother Fancher's work.



FRANK WILLIS BARNETT,  
Editor and Proprietor.

## EDITORIAL

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

### Grace.

Salvation by grace excludes all ground of boasting on the part of the saved. Paul seems to be boastful when he says that he labored more abundantly than all the apostles, but he adds, as if he feared some one would consider him boastful, "Yet not I, but the grace of God which was with me." It is as if he had said, "I do not attribute it to myself. I would not boast of it. The fact is plain and undeniable that I have so labored. But I would not attribute it to myself. I would not be proud or vain. I would remember that all my disposition to labor, and all my ability, and all my success, are to be traced to the mere favour and mercy of God."

If one has been self-denying, laborious, and the instrument of good, he can not be insensible to the fact, and it would be foolish affection to pretend ignorance of it. But he may feel that it is all owing to the mercy of God, and the effect will be to produce humility and gratitude, not pride and self-complacency.

### NATIONS NOT ON SPEAKING TERMS.

Frequently people fall out with one another and do not speak as they pass by, and sometimes relatives are not on speaking terms and we have even served a church where some of the members sat on opposite sides to avoid speaking, all of which is wrong, but we know that some world nations as well as individuals are not on speaking terms it seems that this thing of refusing to speak is getting serious. At present Japan and Turkey are diplomatically silent but no doubt after the peace conference is over the Japs will talk loud enough to wake up Sultan Abdul Hamid II. But we are glad to learn that certain of the powers "won't know" Serbia as a punishment for the fearful massacre in 1903 of King Alexander and Queen Draga. Britain is the most aloof of these powers, and for nearly two years has had no diplomatic intercourse with King Peter. In 1888, President Cleveland "cut" England dead in the same fashion by dismissing Lord Sackville, her ambassador, for having written a letter commenting on a political question.

Individuals as well as nations ought not to quit speaking to one another save for very serious offenses and then there ought always to be some one willing to bring them together for what Lawson calls "a set down" so they can talk it out. If you are not on speaking terms with some one the next time you meet speak and see if you are not spoken to. If you know some who are at outs see if you can't bring them together.

### CENSORS AND CRITICS.

The current Life publishes reduced cuts of two pages from one of its numbers that went into Russia and was censored. The censor's ink is very black indeed and is spread darkly over each paragraph or picture in which Russia is mentioned.

While waiting to be served in a cafe in Moscow we picked up an American paper to read but found that the government censor had blotted out about one-third of the news. Now comes Dr. Charles Augustus Briggs formerly a Presbyterian but now an Episcopalian, who, according to the Western Recorder, has magnanimously suggested a way in which these old fogies who wish an infallible Bible "from coverlid to coverlid" can get one. Dr. Briggs suggests that wherever Moses or Stephen or Paul or Christ has made a mistake that some "great modern scholar" erase the error and put in the place the correct word or name or date. Let the higher critics have their way with their additions and subtractions and our Bible criticised by them would resemble a censored book in Russia. It is time to remember the warnings of John who said:

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

### GODLY SORROW.

There are sorrows of the world such as remorse, anxiety, wounded pride, and numerous other worries, but they have no place in God's battle—they are not preserved by him as precious in his sight, for they only plunge us deeper in misery and grow bitter and more bitter still until they harden our hearts, and embitter our spirits. Time may indeed mitigate their severity, but this is only a negative good. They are not noble and glorious griefs, they only declare that man is weak and vile and selfish. Nor are these sorrows brightened by the humiliating recollection that they were brought upon us by our own folly. There are certain counterfeits in the world

that look much like Godly sorrow, that are thoroughly selfish and utterly useless towards bringing salvation.

It is not fear of God's judgments. The devils tremble, but they do not repent. Pharaoh was sorry and asked Moses to pray for him, but he would not let the people go. Balaam said I have sinned, but he was double minded and did not forsake his sin. So many in this day acknowledge their transgressions, they are liberal to the poor and to the church, but they will not forsake their sin, come out on the Lord's side and take Christ's yoke upon them. Saul repented, but like Balaam, he did not forsake his sin.

But there is a grief—a noble sorrow, that hath exceeding great reward. Sorrow over our misdoings and ingratitude. Sorrow frank and hearty that acknowledges the truth of God's indictment against us—the justice of that sentence which pronounces death to the transgressor. An unselfish sorrow that grieves bitterly in the ingratitude we have shown our best friend—the Lord who loved us even unto death, whose laws we have trampled upon though meant only for our good—whose great salvation we have despised and rejected, though He laid aside his crown to obtain it for us.

Godly sorrow frankly owns the guilt, is not displeased when the arrow is driven home. Job said, I have sinned, what shall I do unto thee, oh thou preserver of men?

David, I have sinned against the Lord. Mnasseh, bound in fetters by the King of Babylon, besought the Lord in his affliction, and humbled himself greatly before God. Judas said I have betrayed the Innocent blood. Paul felt this sorrow when Christ asked him why persecutest thou me? Peter felt it when he went out and wept bitterly. Oh, the bitterness of that sorrow which hath no defense to make which cries guilty, guilty, and without a shadow of reason. I have hated and despised Him, whose only offense was that he loved me!

There are many shades and phases of sorrow for sin, but none that God pities and blesses save that which goeth so far as to forsake sin. How can God pity when there is no broken heart. The Prodigal shewed his sincerity by the request he made and by his return. He did not sit off and sulk and curse his fate, but he went back and determined he would only seek a servant's place. This was to own most fully the enormity of his sin.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

### Help This Good Woman.

We have had considerable experience as a traveler and know how to save ourselves on the road, but the trips to the association frequently taxes our utmost strength because we have to go in such a rush and catch late night trains and early morning ones and then frequently ride long distances in the country through dust or rain and then have the fatigue of soliciting and the strain of taking part in the speaking, until we wonder how Brother Crumpton has stood it so long, but we confess that our wonder is turned into amazement at the way Mrs. Hamilton covers the territory and remains fresh and goes smilingly at her work. We met her at one association last Fall where she had ridden 17 miles to speak to the women and children at noon and then rode back 17 miles to the station and caught a late night train to get to another appointment, when we had gotten off the same train with her that morning at 4 o'clock having spent the night in a day coach. And now that she is at her work again let us all do our best to help this competent, faithful and consecrated woman in her glorious mission of furthering the Master's kingdom.

### TAINTED TEACHING.

As a great deal has been said about the wickedness of accepting for religious uses such money as is called "tainted," it seems to be proper to inquire about such religious teaching as is corrupt in its character and consequences. There is reason for believing that some of those ministers who have been discharging much thunder at the people who have accepted tainted money, are teaching doctrines which are thoroughly tainted with world poison. Their teachings are doing a vast deal to undermine the faith of their hearers in the inspiration and divine authenticity of the Bible. Thousands of young people are being morally contaminated by such teachings. They are being told that they have no reason to believe that they will, if they die unsaved, suffer eternally as a consequence. They are exhorted to not be afraid of God, for he is too kind and merciful and forgiving to hurt them a particle. Those preachers who profess to have a heavy abhorrence for tainted money are delighted in telling their hearers that God is so all-loving that he will finally save everybody. Do they suppose that their

cry against money which has been wrongly obtained, and which is used for Christian purposes, can atone for their teaching damnable doctrines? They are fools if they suppose so. The truth is, they are doing worse to corrupt the souls of their hearers than the acceptance of wrongly secured money is harming people. It is time that such men got free from tainted teaching.

## Editorial Paragraphs.

Severe trials often come from special blessings.

Some church members take a vacation from religion when they take their vacation from work.

The Pharisees overlooked real merit, and prided themselves on a regular succession from Abraham.

We hope all read Brother Crumpton's wise remarks on the "Gospel of the Face" in his missionary number.

The life of Jesus of Nazareth was a new thing in the history of the world and he has been honored, loved and served as no ancient diety has ever been honored, loved or served.

If Christians but half understood the blessed privilege that has been conferred on them by being made helpers of God and would only use their privilege the sheep would all soon be fed.

If you drink your neighbor knows it.  
If you gamble your neighbor knows it.  
If you are dishonest your neighbor knows it.  
If you are licentious your neighbor knows it.

Carlyle found that instead of really laughing most men "only sniff and titter and snigger from the throat outwards, or at least produce some whiffing, husky cacination, as if they were laughing through wool," and he added, with needless uncharity, "of none such comes good."

The pharisees delighted in questions, and controversy, seeking every occasion they could to entangle our Saviour in his talk. And yet they were so ignorant and unlearned in Gospel simplicity that they received no benefit from his explanations. Repeatedly he quoted their own scriptures to them, but to no avail.

"Let them be rebuked and convinced by the testimony of the Scriptures or by the clearest arguments; otherwise I cannot and will not recant; for it is neither safe nor expedient to act against conscience. Here I take my stand! I can do no otherwise so help me God! Amen!"—Luther before the Diet at Worms, April, 1521.

If you do not believe in the crucified Christ you are no Christian for when you reject Christ and him crucified, your religion is gone. It will not entitle you to be called a Christian, merely because you believe that Jesus was a good man, or because you subscribe to the sermon on the Mount, or are in sympathy with the beautitudes.

Carlyle observes that as hero means "sincere man" there is no reason why every one of us should not be a hero. If he had known that twenty thousand persons had already applied for a share of the Carnegie hero fund some one says he would have been consoled. Hear Byron sing:  
"I want a hero; an uncommon want,  
When every year and month brings forth a new one."

We congratulate Dr. E. E. Folk, editor of the Baptist and Reflector, on getting out one of the neatest and newsiest papers in the South. The issue of August was particularly interesting and the make-up was unusually attractive. Dr. Folk always rings a clear note on temperance and as usual gave much space editorially showing the evils of the saloon. We pray God's blessings on his fight against the Whisky traffic.

Andrew D. White, at one time minister to Russia, says the Russian peasantry are already taxed beyond endurance, and now are thrown upon their shoulders a vast volume of new taxes—not to be expended within the empire, but to pay new creditors in France, Germany, England, and possibly the United States. Bankruptcy seems looming up at the end of the perspective. Jean de Bloch the Russian whose writings led Nicholas II to call The Hague Peace Conference, demonstrated that a great war in Europe would bankrupt every nation concerned in it, and it looks much as if his prophecy is now coming true.



## Editorial Trip Notes.

Rushing as I am compelled to from association to association it is impossible for me to remain through an entire session and therefore my reports must necessarily be fragmentary.

Sam Broadus made my short visit to Decatur most pleasant by showing us his new home and carrying me all over the old and the new towns. He is already taking root in Decatur, being an active church worker and a member of the school board.

I had a few minutes' talk with Dr. Curry and learned that Evangelist Culpepper was carrying on a meeting in New Decatur, which carried me back to the time when I reported his meeting in Birmingham twelve or thirteen years ago when on the staff of the Birmingham News.

I was at the Montgomery Association at Deatsville. G. G. Miles, moderator, and W. R. Sawyer, clerk; both active laymen of Montgomery. Rev. E. E. George, of Prattville, preached the introductory and Dr. C. A. Stakely the missionary sermon. The discussions were spirited and the association is in fine shape.

I had the pleasure of spending a day at the Shelby Association at Montevallo. Rev. T. M. Nelson, moderator, Rev. C. W. O'Hara, clerk. The association proposes to do some aggressive work during the coming associational year. I had the privilege of meeting some preachers at this association whom I had not met before.

The Montevallo church is beautifully frescoed and comfortably seated. The denomination needs a strong man at this point. I regret that I was unable to accept the invitation of Dr. F. M. Peterson, president of the Alabama Girls' Industrial School at Montevallo, to be present at the opening on last Thursday to speak to the young ladies.

A capable moderator and an efficient clerk is the joy of any association. Many of the associations are well officered and business is rapidly dispatched in a business-like way, but sometimes the patience of the brethren is severely taxed by being compelled to sit under a moderator who does not understand how to carry out the program on time.

I feel grateful for the extreme courtesy of the moderators and also wish to express my thanks to the preachers for their kind words. Never before were so many kindnesses showered upon me and the complimentary speeches about the Alabama Baptist have made me want to work harder and spend more to make it better serve our Baptist cause in Alabama.

For nearly a month I have been rushing from association to association during the week days and preaching on Sundays, spending just enough time in the office between trains to open the mail and make up the forms of the paper. Unlike my brilliant friend Masters of the Religious Press, I have yet to learn the art of writing my trip notes on the train, and consequently am way behind.

I went to the Colbert Association at Oakolona. A. J. Ivie, moderator and Rev. O. E. Comstock, clerk. The association was held in a tent pitched in a beautiful oak grove. I heard Brother Enoch Windes preach a most excellent missionary sermon. It is the purpose of the association to elect an associational missionary. The brethren are alive to the needs of the situation and propose to make strenuous efforts to meet it by putting a strong man in the field.

I ran up against a quarantine officer who did his duty courteously yet firmly. I boarded the train for Decatur and was quietly napping when some one roused me and asked my destination. I replied Decatur. "Then show me your health certificate," said he. "Health certificate?" I answered, "Why I am from Birmingham," and then I showed him my railroad transportation. I happened to have three kinds—annual mileage and trip passes with my name on each, but he kept calling for a health certificate, which I had not. After a conversation which lasted for miles I finally got him to agree to go to the American Hotel and wake up the proprietor who knew me. It was after midnight—I rapped, the door opened and Mr. Brown said, "Why hello, Bro. Barnett." The quarantine officer being satisfied that my name was Barnett and that I lived in Birmingham, took me in the office and made me swear to a lot of things. If I had just had an old copy of the Alabama Baptist with my picture in it I might have gotten through without waking up Bro. Brown who knows. After I got off at Decatur I got a health certificate. Decatur does the fair thing by furnishing them free.

Rev. F. H. Farrington, formerly of Brighton, but now of Louisville, was shaking hands with his many friends at the Birmingham Association.

I had the pleasure of driving out from Tusculumbia to Oakolona with Judge A. L. Moody, who gave me a graphic description of the time when yellow fever raged at Tusculumbia.

I had the pleasure of being entertained at Deatsville by my old friend, Henry Schramm in the new parsonage which stands as a monument to him and the good women of Deatsville.

I ran out and took a peep at the Birmingham Association at Brighton, Judge J. P. Stiles, moderator, and P. M. McNeil, clerk. Rev. D. A. Sumrall, D. D., of Shreveport, preached a strong missionary sermon.

I visited the Coosa Valley Association at Sylacauga. Rev. O. P. Bentley, moderator, and Rev. T. M. Calloway, clerk. The association was well attended and the speeches on missions, Howard College and ministerial education were most helpful.

I certainly enjoyed the singing at the St. Clair Association. Dr. Montague was also enthusiastic in his praise of the way in which the old time songs were sung. More attention should be given to the selection of songs for singing is a part of the worship.

"Dinner on the ground." This is a phrase to conjure with and always draws a crowd. I have been going to associations for four seasons but I have never ceased to wonder at the lavish hospitality of the churches and communities entertaining the associations.

I did not get to hear the report of Rev. S. O. Y. Ray, the superintendent of missions in the Birmingham Association but was told that it was a most gratifying one. I did get to hear him state the needs of the Adamsville church and saw him raise a fine collection.

I was at the St. Clair Association at Sterrett. Rev. I. W. Inzer, moderator, James M. Garrett, clerk. Brother Crumpton preached the missionary sermon at the morning hour and Dr. A. P. Montague preached at the night service. There was a great crowd present on Sunday.

It is a great pleasure to visit the associations and mingle with the brethren. I greatly enjoy being with my friends and hearing them tell of their work. There are hundreds of consecrated noble and loveable preachers in Alabama. I have learned to lean on them and mighty few of them have let me drop.

I have spent a great deal of time in chasing people at associations urging upon them the necessity of taking the Alabama Baptist, but am pleased to state that more men and women have voluntarily come to me to subscribe during this campaign than ever before showing that the paper is growing in the affections of the Baptists of Alabama.

At the Montgomery Association a gentleman walked up and handed me \$2.00 saying I want to subscribe for the Alabama Baptist. After having sufficiently recovered to ask him his name, he replied "Peach." I then asked where do you live, and he answered "Jeff Davis, Ala." I then asked who is your pastor? and he said "Charlie Stakely." I then said: "Brother, I hope your variety of peaches will take root all over Alabama."

We had the pleasure of preaching the dedication sermon at Brighton on the 3rd inst. Pastor Burns and his people have wrought nobly. The church is really a credit to the Birmingham district. It was generally regretted that brethren Farrington and Barkley, the former pastors, were unable to be present. The Brighton saints can be counted upon. Their entertainment of the Birmingham Association was all that could be desired.

An editor has varied experiences. One sister at an association said the paper was not worth 25 cents a year as it was all filled with advertisements; another came up and told me that one article she had read was worth more than the \$2.00 she had paid for the paper. I hear some unpleasant things but I hear much that encourages me. It is all in the day's work. I don't mind honest criticism. I want my readers to feel free to tell me when something can be bettered.

I congratulate Brother Crumpton on the way in which the brethren are taking hold of the plan submitted by the committee on co-operation. They deserve the thanks of the brotherhood for the intelligent manner in which they performed their task with the schedule, the apportionment table, the cards showing what the collection are for each month, and the pledge cards and envelopes. Every Baptist church member in Alabama ought to be enlisted in systematic giving.

### To the Friends of Howard College:

It gives me genuine pleasure to state that the work of securing \$75,000, in order to secure the \$25,000 promised by the General Education Board, has begun happily and successfully. While we have been engaged in the work only three weeks, over one-tenth has already been obtained, and this with no trouble whatever. Our people are coming nobly and generously to the aid of the college. What we do must be done quickly, if we would make sure of the aid of our Northern friends.

1. We must have the \$75,000 pledged and secured by bonds by December 31, 1906.

2. Friends may arrange to make payments in three or five years, as they shall prefer, the first payment being due in November or December, 1906.

3. We must average \$4,500 a month for seventeen months, beginning last August, in order to make up the \$75,000.

Let us pray that God will lead some brethren with large means in our State to give \$10,000 each. What a glorious incentive this would be! There may be some who can give \$5,000 each, \$1,000 a year for five years. Such gifts will stir the hearts of our people as they have never been stirred for Christian education. Let us ask God, and with believing hearts, that He will lead men to do these great things for our college, for Baptist learning.

I have consulted Brethren W. J. E. Cox, J. W. Minor, and H. C. Reynolds, of the endowment committee appointed by the last convention, and they approve the following plan: That we secure from among our people who cannot give \$5,000 or \$10,000

10 who will give \$1,000 each.....	\$10,000
30 who will give 500 each.....	15,000
40 who will give 250 each.....	10,000
50 who will give 200 each.....	10,000
150 who will give 100 each.....	15,000
300 who will give 50 each.....	15,000
	\$75,000

Of course there will be many who will wish to help and who will be unable to give \$50 (\$10 a year for five years). We shall welcome all gifts, however small; but the larger gifts endow colleges. Brethren, if ever you desire to help Howard College, if ever you expect to do anything for Christian education, you will have to make sacrifices; and now is the time. If you wish to put \$100 or \$5,000 where it will do untold good, write me to send you a bond, and write now. Gifts made between this time and Christmas will help far more than those made later. The time to help is at the beginning of great enterprises. Then both the assurance of money to some and the moral support give cheer, encouragement, and strength for the work.

I do beg you not to wait for us to come to you, but to let us hear from you and that right early.

September 3, 05. A. P. MONTAGUE.

### A Word to Brother James.

While on my vacation an article appeared in the Alabama Baptist by Brother D. L. James on "Pastorless Churches and Churchless Preachers." At the conclusion of his communication Brother James asks, "What's the matter with Bro. Cox's muzzle loader?" The gun has been loaded, Bro. James, but I have seen nothing to shoot at and I do not like to waste ammunition by shooting at nothing. You first called attention to the numerous churches in Alabama that were without pastors and the numerous ordained preachers who were without churches and seemed to lay most of the blame for this state of things on the churches. I stated that I believed the reason for it was that we had ordained too many men to the ministry who were lacking in the qualifications which Paul, in his letter to Timothy, said a bishop should have, especially the qualification of aptness to teach. I have seen nothing to justify a change of opinion. I believe that a man who has the New Testament qualifications of a bishop will not be long out of a pastorate unless he is hindered by physical infirmities.

In your communication which appeared in August you speak of "God-made preachers" and "man-made preachers." May I ask who is a God-made preacher? Last month I was in Virginia and met an old, uneducated friend who was full of wild vagaries and he had much to say about the God-made and the man-made preacher. What he meant by the terms was that the man-made preacher was the college-bred preacher who got his doctrines out of books and that the God-made preacher was the uneducated preacher who was taught by the Spirit what to preach. Now, I do not think that this is your position and yet your language lays you open to this charge. You can not mean this because you state that you have "been to school, all the way from the log cabin to the highest university." This, I am sure, very few preachers in Alabama can say. You say, "there is too much lacking of spirit among the preachers and churches. Members and finances are counted and commented on to the exclusion of the spiritual matters." I am surprised at this statement and think you have brought a grave charge against both the preachers and the churches. Don't you think that baptisms and the giving of money to spread abroad the name of Christ may be included in "spiritual matters?" If not, what do you mean by "spiritual matters?" Can you name a preacher or a church that comments on other matters to the exclusion of the spiritual matters?—W. J. E. Cox.



Field Notes.

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THE BEST PLACE TO BUY Fine Singing Canaries, Talking Parrots, Gold Fish, Cages, Aquariums, etc., is Louis Ruhe's Birdstore.

A. C. Swindall, Some Meetings.—Let me say a few things, please, about the meetings in my field. Macedonia is in Shelby near Vincent. Here we had a real good meeting. Brother Brasher who lives at Vincent and is a worthy man, and Brother Clifton, a member of my church, and a real good man, both did splendid preaching.

J. A. Engles, Bethel.—Our meeting commenced Saturday before second Sunday in August, and the Lord surely was with us. We had forty conversions with twenty additions, with more to follow.

A. A. Hutto.—Dear Editor. I had expected and planned to make a visit to Texas to see my father, mother and brothers and sister during the month of August, but the yellow fever conditions hindered. Therefore I took my vacation assisting in some meetings in this county.

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with the latest electrical appliances and each department is under the supervision of tailors of experience and skill; who devote their time, energy and talent to the production of these two skirts. Do not pay \$10 or \$12 for your new skirts, we will please you better for \$5.50 or \$7.50. Write us at once for samples and catalogue of the newest and prettiest models to be seen. No charge for samples or catalogue.

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**BELLS**

Steel Alloy Church and School Bells. Send for catalogue. The C. S. BELL CO., Hillsboro, O.

ing was a very precious one. The pastor is a strong man and deeply pious and consecrated.

I am now at home again and while not rested yet considerably stronger for my work. Oh how I long to see deep spirituality and soul rousing power in the churches all the year. Dr. Curry has returned to his work in New Decatur after his vacation in South Alabama.

J. W. Willis Montevallo:—My brief stay in the metropolis of Florida has been a season of unbroken pleasure. At all times the brethren have been cordial and both in their church and in their homes have extended to me open hands and generous hearts. Bro. Hobson has done a truly marvelous work in the First church. It is strong in membership, wealth and spiritual life. They have the finest house of worship in the city, a magnificent choir and great congregations at all services. The city of Jacksonville is one of great beauty and its rise out of the ashes of ruin to its present state in four years' time is one of the marvels of this age. There seems to be an impulse of progress and a spirit of hopefulness among Baptists throughout the state.

Over at Tallahassee Prof. A. A. Murphree, an Alabama boy from Etowah County, is making a great school of the Florida Female College and incidentally, a great reputation for himself. People ought to come to Jacksonville to get cool; the Atlantic breezes are refreshing and bracing four-fifths of the day, and the surf at Pablo Beach, the finest on the Eastern coast.

**A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.**

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, foul breath, hawking 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 Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

**A Cure for Tobacco Habit.**

Mrs. M. Vine, of 104 State Street, Des Moines, Iowa, has discovered a harmless remedy for tobacco habit. Her husband was cured in ten days after using tobacco over thirty years. All desire for its use is gone. Can be filled by any druggist. Mrs. Vine will gladly send prescription free to anyone inclosing self-addressed envelope.

**NOTICE OF FINAL SETTLEMENT.**

The State of Alabama, } Jefferson County. }

Probate Court, 8th day of September, 1905. Estate of Jesse M. Reynolds, deceased. This day came A. L. Reynolds, administrator of the estate of Jesse M. Reynolds, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 5th day of October, 1905, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same, if they think proper.

9-13-05

S. E. GREENE, Judge of Probate.

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Low Rates via Atlantic Coast Line to Richmond, Va.

Grand Fountain United Order of True Reformers, Sept. 5th to 12th.

The Atlantic Coast Line will sell on Sept. 3rd to 6th round trip tickets to Richmond, Va., from all stations at one first-class fare plus 25c, with limit Sept. 14th.

Farmers' National Congress, Richmond, Va., Sept. 12th to 22nd. The Atlantic Coast Line will sell Sept. 10th, 11th and 12th round trip tickets to Richmond, Va., with final limit Sept. 25th at one fare plus 25c. Side trip tickets from Richmond to Washington, D. C., and all points south of Richmond at the rate of one fare plus 25c. Tickets sold Sept. 15th and 16th with final limit Sept. 23rd.

Special low rates to Philadelphia—Grand Lodge I. O. O. F., Sept. 16th to 23rd.

The Atlantic Coast Line will sell on Sept. 13th, 14th and 15th round trip tickets to Philadelphia at one first-class fare plus \$1.25 with final limit Sept. 25th, with privilege of extension to Oct. 5th by deposit of ticket with joint agent and payment of fee of \$1.00. For further information address T. J. Bottoms T. P. A., Thomasville, Ga.; T. C. White, D. P. A., Savannah, Ga.; W. J. Craig, G. P. A., Wilmington, N. C.; J. C. Lord, T. P. A., Montgomery, Ala.



### FILLING PAPA'S PLACE.

"I know you're happy, mamma dear," Says Tom, with sober face, "That I can ask the blessing now, And sit in papa's place."

He folds his dimpled, baby hands,  
And bows his little head,  
And says, "We thank thee, Lord, for tea."

Now, mamma, grace is said.  
—Lucia Bell Cook, in Child's Gem.

### The Dog's Compass.

A friend writes: an interesting account of a dog brought from Plymouth, Mass., to Cambridge, Mass., some forty miles. He was kept tied up two days and then untied, and started for his home in Plymouth, where he arrived safely. This is one of thousands of similar cases, in some of which the dog has traveled up the Mississippi River from New Orleans to a Northwestern State. What sort of a compass dogs carry has never yet been ascertained.

### Cookin' Things.

When my mother's cookin' things  
You bet I never wait  
To put away my ball er gun—  
I drop 'em where they are, an' run,  
For fear I'll be too late.  
The most excitin' kind o' game,  
Eer toy, er story-book,  
I let 'em go, an' never mind,  
The very minute that I find  
My mother's goin' to cook.

When my mother's cookin' things—  
Pr'aps it's pies to bake,  
Er doughnuts bobbin' up an' down  
In boilin' grease till they are brown,  
Er pr'aps it's johnny-cake—  
Whatever kind o' thing it is,  
I always like to hook  
The biggest piece o' dough I can,  
An' bake it in a patty-pan,  
When me an' mother cook.  
—Burgess Johnson, in Harper's.

### It Was a Kind Act.

Frank Traffrey, the popular Omaha conductor, performed a deed recently which the recording angel noted down to his credit. While on his southern trip, about two miles above Northrup, he saw a colt a short distance from the track cast in a barb wire fence. It had ceased its struggles from exhaustion, and was in a most frightful predicament. On reaching Northrup the humane instincts of the conductor prompted him to suggest to the train crew that they reverse the engine and run back to the relief of the helpless animal. This was agreed to, and, first obtaining tools from a blacksmith shop, the relief train started out, and performed the deed that saved the life of one of man's best friends. When a whole train of cars will come to aid a poor dumb beast it shows that human sympathy is very much alive.—Fairmount (Minn.) Sentinel.

### One of the Jewels.

"Why Minnie," said I, "what a great girl you have become, to be sure! How old are you?"

"Six years old last March, Ma'am," said Minnie.

"And where is little Allie, She was a baby in long clothes when I went away," I said.

"Oh, ma'am," replied Minnie, earnestly, "she is 'one of the jewels.'"

"One of the jewels," I asked, "whose jewels?"

"When He cometh," said Minnie, looking steadfastly into the blue sky. "Don't you know, ma'am, 'When He cometh?'"

"No," I answered wonderingly.

"I will sing it to you," said she, simply.

And in her sweet child's voice she sang these words, to a wonderfully plaintive air:

"When He cometh, when He cometh,  
To make up His jewels,  
All His jewels, precious jewels,  
His loved and His own.

"Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for His crown.

"Little children, little children,  
Who love their Redeemer,  
Are the jewels, precious jewels,  
His loved and His own.

"Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for His crown."

"So you see, ma'am," continued Minnie, "Allie is 'one of the jewels.'"

—Little Messenger.

### The Cash Boy's Advice.

In a New York department store, recently, a head cash boy was overheard by the floorwalker talking to a new recruit, a boy from the tenements, who was decidedly grimy-looking, though he had an intelligent, willing face.

"See here," the older boy was saying, "don't you show up like this for work, or you'll never get along. I know it's not your fault; you aren't used to being clean, but you'll have to be, if you want to get on. Your clothes are dirty, your collar is dirty, and your face and hands look as if they hadn't been washed for a week. Now, you go home tonight and brush and clean your clothes and use a little hot water and soap on yourself. It'll make you feel better; and if you keep it up, the first thing you know your whole family may be keeping themselves clean."

It was friendly counsel. The head cash boy evidently "knew how it was himself," for his clothes were shabby and his face thin. But he was shiningly clean, his necktie neatly tied, his shoes well blacked. The self-respect that comes from cleanliness was his. Better still, he wanted to pass it along to the new recruit, and so improve his chances. The floorwalker smiled at the little sermon; but he decided to help the speaker to promotion when the next opening occurred. For the business chances of a clean boy are two to one compared with those of a grimy one; and when to a clean body he adds a clean and helpful soul, every one will give him a hand on the way up.

Even outward cleanliness, as the cash boy knew, "makes you feel better" and look better, too. The cleanliness of the soul has the same pleasant effect, and the same influence upon others. It is important to keep one's collar clean; it is immeasurably more important to keep one's mind clean. The cash boy's counsel, taken morally as well as physically, will help any lad who follows it.—Forward.

Lady—What is it, little boy?

Boy—I come to claim de reward you offered for de return of yer canary.

Lady—But that is a cat.

Boy—Yes, but the canary is inside de cat.—Chicago News.

Nothing gives a woman such a youthful appearance as a light, graceful manner of walking.

How can any woman walk gracefully in an uncomfortable shoe? While the

### COLLEGE WOMAN'S WALKING SHOE

is a dainty, modest, stylish shoe, it is 'Par Excellence' a comfortable shoe.

It combines the beauty of a new shoe with the comfort of an old one.

It is a shoe in keeping with Southern character.

Made in various styles—Pat. Colt, Vici, with or without tip, narrow toe or wide.

Always ask for Craddock-Terry Shoe.



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Send packages to us by express or registered mail.

**C. A. Ruth & Son**  
JEWELERS  
15 Dexter Ave. Montgomery, Ala.

### ORDER OF PUBLICATION.

The State of Alabama, }  
Jefferson County, }

City Court of Birmingham, in Chancery.

At Rules Before the Clerk and Register, in Vacation.

Mary J. Green, Complainant, vs. Joseph L. Green, Defendant.

In this cause, it being made to appear to the clerk and register of this court, in vacation, by the affidavit of L. J. Haley, solicitor for and agent of complainant, that the defendant, Joseph L. Green, is a non-resident of the state of Alabama, and is residing at Chicago, in the state of Illinois; and further, that in the belief of said affiant, the defendant is over the age of twenty-one years.

It is therefore ordered that publication be made in The Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Joseph L. Green, to answer, plead or demur to the bill of complaint in this cause by the 5th day of October, 1905, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 28th day of August, 1905.

JOHN B. GILLESPIE,  
Clerk and Register.



# ECZEMA ON LITTLE GIRL

Sleepless Nights for Mother and Awful Suffering of Child.

## CURED BY CUTICURA

Had Given up All Hope of Ever Making Any Cure.

Mrs. I. B. Jones, Addington, Ind. T., writes: "My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies and spent so much money, deriving no benefit, I had given up all hope of making any cure. As a last resort I was persuaded to try Cuticura, and to my great delight a marked change was manifested from the first application. I gave the child a bath with Cuticura Soap, using a soft piece of muslin cloth. This I did twice a day, each time following with Cuticura Ointment, and at the same time gave the Resolvent, according to directions. One box of Ointment and two bottles of the Resolvent, together with the Soap, effected a permanent cure. I submit this for publication, hoping it will assist other sufferers in curing themselves."

## COMPLETE TREATMENT

Consisting of Cuticura Soap Ointment and Pills.

The first step in the treatment of chronic Eczema is to remove the scales and crusts and soften the skin, by warm baths with Cuticura Soap. Dry carefully and apply Cuticura Ointment, lightly at first, and where advisable spread it on pieces of soft cloth and bind in place. Take the Resolvent Pills, or liquid, in medium doses. Do not use cold water in bathing, and avoid cold, raw winds.

Sold throughout the world. Cuticura Resolvent, 25c. (in form of Chocolate Coated Pills, 25c. per vial of 20), Ointment, 50c. Soap, 25c. (with 1/2 lb. Cuticura). Cuticura Resolvent, 25c. per vial of 20, Ointment, 50c. Soap, 25c. (with 1/2 lb. Cuticura). Send for "How to Cure Eczema."

### MORTGAGE SALE.

UNDER and by virtue of a power of sale contained in a certain mortgage executed by Rebecca Warren and Charlie Warren, her husband, to the Edwards-Reagar Loan & Investment Company, which said mortgage is duly recorded in the office of the Judge of probate of Jefferson county, Alabama, in volume No. 54, record of deeds, page No. 135, and which said mortgage, together with the indebtedness secured thereby, has been duly sold, transferred and assigned to the undersigned, George T. Reaves, and whereas default has been made in the payment of the indebtedness secured thereby and the entire amount is due and unpaid, now therefore I, George T. Reaves, assignee of said mortgage, will, on to-wit, Saturday, the 21st day of October, 1905, during the legal hours of sale, at the court house door of said Jefferson county, Alabama, offer for sale to the highest bidder, for cash, the following described real estate to satisfy said mortgage, viz:

Lots numbers fourteen (14) and fifteen (15), 1/4 "J. D. Kirkpatrick's survey," in the southwest quarter of section number twenty, township number seventeen, range number two, west, as shown and designated in the duly recorded plat thereof in volume No. 4, page No. 64, map book, in the office of the Judge of probate, Jefferson county, Alabama, and situated in Jefferson county, Alabama.

GEORGE T. REAVES, Assignee of said Mortgage.  
D. J. PONCELLER, Attorney for Assignee. 9-13-05

### Additional Subscribers to the Howard College Endowment Fund:

Rev. T. V. Neal	250
Joe Melton	50
Howard C. Montague	50
Capt. H. C. Reynolds	100
Judge A. P. Longshore	150
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J. F. Averyt	50
John M. Fancher	50
Spright Dowell	25
C. L. Meroney	25
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J. W. Minor	500
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Judge L. C. Wadkins	25
Mrs. T. J. Duncan	25
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Joe Lambert	75
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Wm. N. Nichols	500
W. J. Miller	250
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Paul Ray	500
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Rev. J. M. Roden	100
W. K. Thomas	100
S. W. Compton	100
Rev. W. H. DeWitt	25
Rev. W. E. Vice	10
Rev. Richard Hall	50
H. C. Thomas	50
J. R. Walker	25
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Walter Sandlin	25
Miss E. Irene Lambert	25
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G. Maness	25
John Thomas	50
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Miss Elizabeth Autrey	25
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J. W. Moore	50
Robert Dyke	100
W. C. Elder	50
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W. H. Johnson	25
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J. B. Skinner	25
— Goddard	25

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### MORTGAGE FORECLOSURE SALE NOTICE.

DEFAULT having been made in the payment of the debt secured by mortgage executed to E. N. Cullom, on the 23d day of August, 1905, by R. H. Carter and wife, Sallie Jordan Carter, and recorded in office of the probate judge of Jefferson county, Alabama, in volume 268, on pages 289 of the record of deeds and mortgages therein, and the said mortgage, together with all the indebtedness described therein, and secured thereby, having been duly and legally transferred and assigned to the undersigned, George A. Davis, I, the said George A. Davis, as transferee and assignee of the said mortgage and debt, will sell under the power in said mortgage on Monday, the 23d day of October, 1905, at the court house door in the city of Birmingham, Jefferson county, state of Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated in Jefferson county and state of Alabama, to-wit:

Begin at the northeast corner of the southwest quarter of the southeast quarter of the southwest quarter of section 1, township 15, south range 3 west, thence south along eastern line of said tract 2 1/2 feet, thence due west 197 feet to place of commencement, thence due south and parallel with eastern line of said tract 150 feet, thence due west 61 feet, thence due north 150 feet, thence due east 61 feet to place of commencement, forming a lot 61x150 feet in the city of Birmingham, Ala.

Default having been made in the payment of the debt secured by said mortgage, said sale is for the purpose of paying the debt secured thereby, together with the costs and attorney's fee for foreclosing same. GEORGE A. DAVIS, Transferee and Assignee of said Mortgage and Debt. W. T. HILL, Attorney. 9-20-05

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**The Family Physician.**

Reading President Roosevelt's speech to the doctors reminds me of a purpose I have had in mind for a long while to say something about the family physician.

He holds a place in the confidence of the family occupied by no one else, not even the preacher. Every member of the family has the greatest confidence in his skill and trusts him implicitly. What he says goes, in the home and many times in the community. The boys cherish him as their ideal. They long to ride like him, to talk like him, to look like him and their ambition would be crowned to own a horse as good as the doctor's.

What a comfort to have him about if one of the family is threatened! What a man the doctor should be! How honest, how truthful, how faithful, how beautiful in conduct and character!

As a public benefactor: he has no equal. He makes a liberal contribution for the support of his pastor and makes no charge for practice in his home. If he were paid for his services to the poor and destitute, he would be a very rich man in a little while; but he goes to such calls at the midnight hour, often through cold and wet, knowing he can expect nothing for his services.

The ideal physician should have, in addition to all his other qualifications, a Christian character. I have known many such. What a treasure they are both in the family and the church! What of the other sort? Imagine the doctor with a foul mouth, an unclean life, nerves unstrung and mind beclouded with ruinous drugs in a nice home surrounded by a troop of innocent, unsuspecting children, and anxious parents looking on, while he tries to diagnose a case of serious illness. "From such good Lord deliver us!"

All my life I have been acquainted with doctors addicted to drink. The harm they do by their example and their practice can never be known. I fear drunkenness among doctors is on the increase. It seems to me I hear of more drinking among physicians, as I travel. May it not be the State Medical Association is a missionary for evil along this line. I was shocked when I read the program for the meeting of that association in this city in the spring, to see that the first afternoon was given to a beer drinking entertainment, tendered by the brewery.

I know some Christian physicians in attendance, who deplored it, but something of that sort, I understand, is provided by the local society of physicians each year. Young physicians, especially those who are a little inclined to the drink habit, are greatly weakened in their good resolutions by an occasion like that. Men of great reputation for their skill, giving their indorsement to the beer-drinking habit, make a great mistake. Loving their profession, they should use their influence against everything that tends to dissipation among the doctors.—W. B. Crumpton, Montgomery, Ala.

**Railroad Rates Worth Looking Over.**

Round trip convention rates on various dates until September 28th, with final limit 90 days, to California and Lewis and Clark Exposition, Portland, Oregon. Send two cent stamp for illustrated booklet, which is a complete guide to Portland, the Exposition and the Northwest.

Round trip summer rates to Colorado and Utah until September 30th, final limit October 31st.

Round trip colonist rates to Louisiana, Texas, Oklahoma and Indian Territory, each first and third Tuesday.

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You will never get well and strong, bright, happy, hearty and free from pain, until you build up your constitution with a nerve refreshing, blood-making tonic, like

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It is a pure, harmless, medicinal tonic, made from vegetable ingredients, which relieve female pain and distress, such as headache, backache, bowel ache, dizziness, chills, scanty or profuse menstruation, dragging down pains, etc.

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Why pay two prices for all kinds of nursery stock to cover agents' profits and bad debts, when we, by employing no agents and making no bad debts—selling for cash direct to the people at lowest wholesale rates—will save you half. Twenty-one years experience. 1,000,000 high class fruit trees, 50,000,000 strawberry plants. Special bargains in peach trees. Safe and cheap delivery anywhere in U. S. Catalogue free. Valuable book on fruit growing free to buyers.

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ADDRESS ED. H. LOVE, MANAGER 122 PEACHTREE STREET, ATLANTA, GA.

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