

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 40, Number 28

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., SEPTEMBER 27, 1905.

Published Weekly. \$2.00 per Year

OUR GENERAL SECRETARIES

Interesting Paragraphs



Rev. J. M. Frost, D. D., Nashville.
Cor. Sec. Sunday School Board.

The next session of the Southern Baptist Theological Seminary will open on Monday, Oct. 2nd, at 10 a.m., in Norton Hall. It is expected that all the members of the faculty will be present with the exception of President Mullins, who will probably return before the close of the first term. The boarding department in New York Hall will be open to students on Saturday, Sept. 30th. It is important that all students should be present on the first day of the session. The introductory lecture for the session will be delivered by Prof. John R. Sampey. New students should bring with them their ordination papers or license, or at least a resolution by their home church, approving of their desire to enter the Christian ministry.—John R. Sampey, Acting President.

The Age Herald says: Twenty-seven converts of the revival meeting, that has been going on at the Baptist church at

Let me impress upon the mind and heart of every one who owes for the Alabama Baptist to pay Bro. Barnett as early as possible, for he is giving us a first-class paper, and we should pay him without delay. I should like to correspond with any church or place, wanting a pastor or preacher. They want me back in Florida, but I prefer remaining in Alabama.—D. L. James, No. 2305 31st Ave., N. Birmingham, Ala.

Have just closed a profitable meeting with my church at Eutaw. Rev. R. S. Gavin, of Bessemer, assisted me. His services were in every way most acceptable. His preaching was strong, logical, scriptural and inspiring. The memory of his visit will be most tenderly cherished by the church and community.—W. M. Blackwelder.

Last Sunday was our first service in our handsome new church. We expected



Dr. O. F. Gregory, D. D., Baltimore.
Secretary Southern Baptist Convention.

I am so anxious to keep up with Baptist affairs in Alabama that I am not at all satisfied to miss a copy of the Alabama Baptist, but I did that thing touching last week's issue, so I write you to please supply that number. I leave here (D. V.) for Newton, Ala., within the next two weeks and hope to be on the field and preach my first sermon the second Sunday in October.—H. M. Long, Newport, Ark.

Rev. R. A. J. Cumbee now receives his mail at Brundidge.

B. F. Giles, president of the Central Female College, Tuscaloosa, is in the city. Perhaps no other school combines more successfully the highest intellectual training, with that culture and refined modesty that characterizes noble women than the Central Female College of Tuscaloosa.—Age Herald.

Rev. S. O. Y. Ray will be out on the field for six weeks in the interest of the Healing Springs High School and will also represent the Alabama Baptist at a number of associations.

Don't forget that under the schedule October is the month for home missions. Write to Brother Crumpton at Montgomery for envelopes.

Dr. J. S. Dill has been appointed vice president of the Home Mission Board of Kentucky. Dr. Dill is in thorough sympathy with the work. We congratulate the board and the Kentucky Baptists on having such a leader.



Rev. R. J. Willingham, D. D., Richmond.
Corresponding Secretary Foreign Mission Board.

Jonesboro for the past week, were baptized at Moore's Springs Sunday afternoon by the pastor, the Rev. A. D. Glass. It is estimated that fully two thousand people witnessed the baptismal ceremony. Bro. Glass has done a good work at Jonesboro and is greatly beloved by his people.

Sunday morning, Sept. 11th, at eleven o'clock the Rev. A. J. Moncrief, of Brunswick, Ga., and former pastor of the church, preached the rededicatory sermon of the Baptist church. The church was crowded with a large congregation of all denominations, there being no services at any of the other churches. During Mr. Moncrief's pastorate he planned the remodeling of the church and watched with pleasure its completion. It was pleasing to him and to every member of the church that he should be present on this occasion.—Age Herald.

it to be our dedicatory service, but inasmuch as Dr. Crumpton, who was invited to deliver the sermon, could not be with us, the dedication was deferred till the third Sunday in November. Our pastor, Rev. T. O. Reese, preached at the morning service and Rev. T. W. Griffith at the night service. The house was crowded to its utmost capacity and all seemed to enjoy the services. Our pastor was called to the care of this church last February and has been preaching for us half time. Last night the church extended him a unanimous call for full time and it is understood that he will accept. Our motto henceforth shall be, "Go forward."—D. L. Watson, Geneva.

Dr. A. J. Holt has resigned the presidency of the Tennessee Female College at Fountain City, and will devote himself to the pastorate of the Third Church, Knoxville.—Baptist and Reflector.

On the 17th of Sept., 1905, married on the road to Sunday school, at the Wamble Place, Mr. A. F. Wilson and Miss Minnie Gray. The bride is ready to go to housekeeping and the groom is harvesting a good crop. Success to them.—J. L. Long.

Any readers of the Alabama Baptist wishing to send their papers, after they have read them, to some one who will read and appreciate them, may write to Rev. B. A. Loving, Persimmon, Okla., for name and address of one or more families who live out on the frontier. This is your opportunity to help sow the good seed in destitute places.

Bro. A. C. Yeargan, of Prattville, a young minister, has been doing effective work here. As a result of his labors the Autauga Baptist church was constituted Sunday, August 20th. The church was reorganized and commended to the association by the following Presbytery: Elders John R. Caldwell, A. C. Yeargan and Bro. J. N. Cook. On Sunday, September 17 our church went into a choice of officers. Bro. Yeargan was called pastor, Bro. T. P. Rogers was ordained a deacon and the writer clerk. Messengers were elected to the Unity Association.—Lem Boone.

Alabama loses one of her most distinguished pastors in the removing of Rev. J. W. Willis to Rock Hill, S. C.—Christian Index.



Rev. Lansing Burrows, D. D., Nashville.
Secy. Southern Baptist Convention.



Rev. B. D. Gray, D. D., Atlanta.
Cor. Secy. Home Board.

An Indictment of the Cigarette Habit.

(A sermon preached in the First Baptist Church of Greensboro, N. C., September 10th, 1905, by Rev. Henry W. Battle, D. D., and reported for the Alabama Baptist.)

"Tarry ye and wonder; take your pleasure and be blind; they are drunken, but not with wine; they stagger, but not with strong drink."—Isaiah 29:9. (Revised version.)

I have ever been the consistent opponent of the liquor traffic. Under a stern sense of duty, and without bitterness, I have here and elsewhere done all in my power to weaken the hold of that insatiate monster of the bodies and souls of my fellow men. For this I have no apologies to make; my attitude toward that traffic in the past will be my attitude in the future. But I see in society an evil which on account of very widespread indulgence among the most respectable classes, has escaped the arraignment and exposure it deserves. If fidelity to a high sense of duty demands of the pulpit positive and active opposition to the drink evil, I know no process of casuistry which can justify silence, from the same divinely ordained source of rebuke, correction and instruction in righteousness, in respect to an evil which certainly rivals (and in some respects even surpasses) the bar room curse in its blighting effects on body, mind and moral sense.

If I fail to make out my case and justify my indictment, then will this discussion be out of place, and I shall owe my congregation an apology; but if, on the other hand, I succeed in establishing the absolute truthfulness of my contention, I will challenge any man, or set of men, to say I did not deliver a message from God tonight.

(I.) There are two classes who may find themselves described in my text: Those who "tarry and wonder"; they look on and are amazed. That class will be in my congregation tonight. They have some general idea on the subject, but they have not taken the trouble to investigate. As I turn on the light, they will tarry and wonder—I wonder what their wonderings will amount to?

(II.) Those who "take their pleasure and are blind; they are drunken, but not with wine; they stagger, but not with strong drink."

Are there representatives of this class among the hundreds of young men here tonight?—any in danger of the terrible state thus graphically pictured in the word of God? If such there be, I beg them to hear me with the seriousness their danger demands of rational beings, and the sympathetic appreciation my earnest desire to serve their highest interests reasonably exacts from generous bosoms.

My subject is:

The Evils of the Cigarette Habit.

It is quite common place to say we are very largely creatures of habit but it is tremendously true. Habit is second nature, or, as the Duke of Wellington said, it is "ten times nature." Habits are morally good and bad, with many degrees between the two extremes.

My text speaks of "those who take pleasure and are blind." Pleasure is not a bad thing; in itself it is a good thing. Under normal conditions the sensation of pleasure would be the Creator's sign of approval. One has a right to enjoy the good things of life—whether produced directly by the creative hand of Deity or provided by the ingenuity of man—if only such enjoyment be not at the cost of one's higher good or that of his fellows bound together with him in the implied compact of society. Have pleasure—real sometimes rollicking pleasure—but do not be blind—such pleasure is too expensive in coin more precious than gold and silver!

(a) Some things which afford temporary pleasure seriously hurt the body; those things are wrong. Natural law says: "Take care of your body"; religion says: "The body is the temple of God, and whosoever defileth the temple of God him will God destroy."

(b) Some things which afford temporary pleasure seriously hurt the mind—those things are wrong, "for 'tis the mind that makes the body rich."

(c) Some things which afford temporary pleasure seriously hurt the immortal part we call the Spirit—I need not tell you those things are wrong.

The act, or series of acts going to form a habit, that impairs the marvelous tricotomy of man (body, mind and spirit) at any single point is wrong; but the act or habit that impairs it at every point is in respect to kind, the very worst sort of an evil,—though in particular its moral culpability may vary almost infinitely in degree, according to effect—governed by personality, climate, circumstances, etc. This is especially true of some phases of the subject we are considering.

I charge that the cigarette habit meets all the conditions contained in my definition of the very worst kind of a habit. This is my indictment.

Mark you, I do not arraign tobacco in other forms. I believe that I can show that it is injurious to health, and to good manners, in the great majority of cases; but my subject tonight does not involve

that. I am dealing with a far more serious evil. Nor do I arraign smoking in other forms. I do not believe that the habit of smoking pipe or cigar is an evil of such pronounced moral status as to demand attention from the pulpit,—and I never speak in this place except under the constraint of an imperative sense of duty. It would seem that in some instances such smoking has actually proved advantageous, and I can give Mr. Spurgeon credit for a very sincere and devout spirit when he declared he "smoked to the glory of God." But really there are very few Mr. Spurgeons, and I suspect any benefit derived from the habit would be found (after fairly considering all things) to be the exception rather than the rule. I am satisfied that the race, as such, would be vastly better off without tobacco than with it. I have the highest scientific authority for the assertion that the least harmful form of tobacco is snuff—but any man, who draws forth his cigar in the presence of wife or sweetheart, with a graceful "by your favor," would be horrified if she should produce a snuff-box and proceed to dip.

"Manners, my Lord, manners you know!"

The cigarette has a place and a distinction all its own, and I am after the little paper roll, with its distinctive contents, which many of our young men and boys find so comforting and convenient.

Where does it come from?

The manufactured cigarette is the product of practically a single trust. You sometimes see anti-trust tobacco; you never see anti-trust cigarettes. The details of the manufacture are, of course, kept, as far as possible, a secret by the manufacturer. We know that to the original mixture is added artificial flavorings, and it is openly charged that a very harmful drug in the form of a liquid solution is sprayed on the material with an atomizer, the quantity employed being very carefully measured. Of course this is done, if the accusation is true, for the purpose of creating an artificial relish and a diseased craving which, like the daughters of the horse leach, will cry for more.

The Philadelphia Times says:

"The representative of a very large Southern tobacco house who has made the matter a study, says that the extent to which drugs are used in 'doctoring' cigarettes is appalling; the drugs impart a sweet and pleasant flavor and have a soothing effect, that in a little while obtains a fascinating control over the smoker. The more cigarettes he smokes the more he desires to smoke, as is the case with one who uses opium. The desire grows to passion. The smoker becomes a slave to the enervating habit. To the insidious effects of the drug is attributed the success of the cigarette."

"By the use of drugs it is possible to make a very inferior quality of tobacco pleasant. Manufacturers, therefore, put these vile things on the market at a price that makes it easy for the poorest to indulge in their killing delights, and boys and youths go in swarms for them. . . . The paper coverings manufactured from filthy scrapings of rag-pickers are also a fruitful source of evil to the cigarette smoker. Vile as it is, it is bought up in great masses by agents of the manufacturers, who turn it into a dingy pulp and subject it to a bleaching process to make it presentable. The lime and other substances used in bleaching have a very harmful influence upon the membrane of the mouth and throat, and it is so cheap that a thousand cigarettes can be wrapped with it at a cost of two cents. Arsenical preparations, it is said, are used in bleaching most cigarette paper, and oil of creosote is produced naturally as a consequence of combustion. The latter has a most injurious effect on the membrane of the mouth, throat and lungs, and is said to accelerate the development of consumption."

Says Dr. L. G. Broughton, a prominent minister of Atlanta, who was first a physician in North Carolina, in the Atlanta Journal:

"The cigarette itself is steeped in alcohol and opium. I have been through the cigarette factories of South and North Carolina and elsewhere, and what I say I know to be a fact. The bleached paper in which the tobacco is wrapped is thoroughly soaked and steeped in arsenic. It is made in China, a heathen production. We cannot make it here, though we make at it, and make a more dangerous article."

But let us suppose for the purpose of our argument, that cigarettes are no longer "doctored," as they were once (a supposition I believe to be contrary to the weight of the evidence).

What are the indisputable facts?

Certainly we have, in every instance, the fierce craving after the habit has been established, which originated the popular phrase, "Cigarette Fiend."

Said a prominent citizen of this city: "Why, sir, I know men in this town who wake up at night and suffer almost the tortures of the lost until they have smoked a cigarette; men who when they hear the fire alarm, and are rushing out to fight the

flames in the dead of night, will first light a cigarette—I really believe they would light that cigarette if the flames were destroying the very roof over their heads!"

One of your leading physicians said to me but the other day:

"I was hurriedly called by a policeman to attend a young man who had fallen in convulsions on Washington street. I found him in a comatose condition. It was about day-break when, after hours of hard work, I succeeded in bringing him back to consciousness. He immediately asked for a cigarette. It was given him, and I watched the effect. Two puffs threw him into convulsions again. I brought him around all right, and in a few weeks it looked like he was going to be restored to his lost manhood; but the habit had acquired too strong a hold on him; he went back, and landed in the insane asylum,—and he is there today, if he is not dead."

There is a young man in this city for whom I have the most affectionate regard. For a long time I have known that he is in great danger from the insidious and dangerous habit. I have repeatedly plead with him to break loose from its thrall. At first he would say, with a smile, "I intend to before long." I saw him recently, and my heart ached as I recognized all too plainly on his countenance the ravages of the foe which I felt was destroying him. I then spoke with no uncertain tones of warning, and he said, but not with a smile (mark this, young men): "Doctor, I am afraid I cannot. I know all you say is true, but I haven't the moral strength to stop." I consulted his physician: "Doctor, have you seen — of late?" "Yes." "He is in a bad way, is he not?" "Yes, I think he is going to die." "Doctor, did the cigarette habit have anything to do with bringing on this desperate condition?" "Yes." I did not press the enquiry further. In my native State, Alabama, the dearest friend of my youth is a wreck. As I speak, I seem to see him again; the manly form, the noble brow, the dark eyes mirroring the soul of untarnished honor, the raven locks his beautiful mother (gone to heaven) used to caress,—but now, alas! Oh, I could shed tears of blood, if they would avail, over the poor, straitened hulk of a once glorious young manhood! The little paper roll, as it laid in his pathway, tripped his superb youth in an evil hour, then morphine and whiskey followed—and the work was done! Is there no hope? Yes, yes!

"My friend, as lost, I deep deplore;
But faith says: 'One can save, restore.'
To Thee I come—I pray to Thee,
O, Christ, give back my friend to me!"

Men of Greensboro, hear what three of your leading physicians say on the subject:

Says Dr. W. T. Beall:

"The cigarette habit is especially dangerous because it is easily acquired and grows rapidly, and in smoking them the smoke is usually 'inhaled' and exhaled through the nostrils."

Says Dr. J. T. J. Battle, member of the Board of Medical Examiners of the State of North Carolina:

"Close observation has convinced me that the habit of smoking cigarettes and inhaling the fumes, which the habit invariably does, will cause structural changes in the stomach, disease in the heart, known as the 'tobacco heart'; impairment of vision; nervous irritability and even nervous exhaustion. In boys it will interfere with their natural growth, causing premature manhood and early degeneration, thereby shortening their expected longevity. The nicotine inhaled irritates the throat and lungs and thus creates an inviting field for the lodgment and propagation of the tubercular germ and many cases of consumption might be traced to the cigarette. The cigarette smoker falls an easy prey to the whiskey habit. I give it as my opinion that a child born of a life-long cigarette smoker will inherit a weakened constitution, rendering it an easy victim to infantile diseases."

Hear the wise words of our distinguished surgeon, Dr. John Wesley Long:

"The cigarette habit is especially pernicious in its effects on boys for a number of reasons:

(a) All young or growing tissue is more easily impressed with any influence than is mature tissue. The brain cells in the young are soft and plastic like the potter's clay, and any impression at this time leaves its mark. It is a common observation that while cigarettes are harmful and never helpful to adults, they are a hundredfold more hurtful to the young.

(b) Surgeons have come to dread the cigarette fiend just as they do the alcoholic, and they put them in the same class. Should a cigarette fiend have to undergo an operation he makes a poor subject, because he stands the anaesthetic badly; his powers of resistance are feeble as compared with a normal person, and his vital organs—heart, lungs, or kidneys—often fail him at the critical moment.

(c). The cigarette habit breaks down, and often destroys the ego—one's self—that peculiar quality of the man that asserts itself and sits in judgment on all his actions. The boy who smokes cigarettes is easily influenced and led astray by evil companions, either by example or suggestion, or yields easily to his own inherent evil propensities. His monitor, his safeguard, his own conscious self has been narcotized and can no longer restrain him from doing those things he knows to be wrong."

About five years ago, I discussed this subject from my pulpit at Petersburg, Va., and obtained like expressions from eminent physicians of that city. I recall one of the number most distinctly because of its concluding sentence. After presenting the case against the habit very powerfully, the distinguished physician pathetically exclaimed: "And yet I am guilty"—Only the other day that man dropped dead. The papers said: "Heart Disease"—doctor said: "Tobacco Heart."

I have the testimony of many of the greatest specialists of the world on this point, abundantly confirming the opinions of our local physicians,—but let one represent all, as our time is limited. I now quote from the official report of the then Surgeon General of the Navy, Phillip S. Wales:

"An agent that is capable of such potent evil, which through its seductive effect upon the circulation creates a thirst for alcoholic stimulation, which exerts a depressing and disturbing effect upon the nerve centers, which determines functional diseases of the heart; which impairs vision, blunts the memory and interferes with mental effort and application, ought, in my opinion, as a sanitary officer, to be rigorously interdicted."

I think I have now abundantly established my case on the first count in my indictment of the cigarette habit, namely: That it seriously injures the body.

But it may be asked why the cigarette is so much more injurious than pipe or cigar? I will tell you. Boys find it vastly cheaper and more convenient, much milder and the habit more easily acquired,—but there is a scientific reason. I presume it is generally known that, in the absence of hurtful or foreign substances, the cause of injury is nicotine, which is the active principle of the tobacco plant, and is contained in the smoke of the burning leaves. Says M. Orfila, president of the Medical Academy of Paris, of nicotine:

"It is the most subtle poison known to the chemist, except the deadly prussic acid." A single pound of tobacco contains 380 grains of nicotine, enough to kill 300 men.

Does smoking cigarettes introduce this deadly poison into the system? Dr. Pidduck says: "Leaches when applied to suck out the blood of smokers are instantly killed by it." The cigarette, by means of inhalation, deposits more nicotine in the lungs than is the case when pipe or cigar is used.

Do you see this handkerchief? (The preacher at this point held up a white handkerchief before his congregation which was seen to be stained at different places, some deep and almost black and others of a faint yellowish cast). The deep dark stains you see so distinctly here were made by the smoke of a cigarette, without inhalation, breathed once on the handkerchief; the lighter stains, so faint you must strain your eyes to see them, were made by smoke from the same cigarette after inhalation. It is the stain of nicotine, and the difference between the character of the two indicates the percentage of nicotine that remains in the lungs.

The second count in my indictment is: The cigarette habit is seriously hurtful to the mind.

That it must be profoundly injurious to the delicate mechanism of the mind, should need no argument after all that has been said. Such physical disturbances as I have described cannot occur without reacting most injuriously on the mind.

The effect of nicotine on the intellect, thus introduced into the system, is so well established that the habit is forbidden in many of our schools and colleges. It is forbidden by law in every school in Germany and France. The German government has ordered the arrest of all boys under sixteen years of age who are found smoking on the streets. No devotee of tobacco has graduated at the head of his class at Harvard College during the past fifty years. Prof. Serley, principal of the State Normal of Iowa, who has made the habit a special study during ten years of close observation, says:

"I have not met a pupil who is addicted to the habit who will go through a single day's work and have good lessons. I have never had one whose scholarship record was good, and in almost every case the deportment was below the average standard."

Surely nothing could be more reasonable than are such facts,—since the "cigarette fiend" loses the power of memory, concentration, and industry; for him they are impossible. How can he expect to succeed in any contest of mind!

But there is another, and far more serious count in my indictment:

The cigarette habit undermines the moral nature. Our eminent surgeon, Dr. Long, calls it "the ego, one's self,—that peculiar quality of the man which asserts itself and sits in judgment on all his actions."—in other words: the power to discriminate

between moral qualities—to quickly and accurately distinguish the right from the wrong, the true from the false—and the ability to carry into execution in the life such discrimination. Dr. Long calls it, "the ego, one's self"—and he is right, for this gone, all is gone!

There is a melancholy picture of such an one drawn by the master hand of the old prophet,—here it is:

"He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?" These are they who "take their pleasure and are blind; they are drunken, but not with wine; they stagger, but not with strong drink."

Dr. C. A. Clinton, of the San Francisco Board of Education, expresses himself in these strong and startling words:

"A good deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. I have watched this thing for some time, and I say calmly and deliberately that cigarette smoking is as bad as opium smoking. A cigarette fiend will lie and steal just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature."

The transition from the cigarette to the intoxicating cup is easy, natural, and, in the latter stages of the habit, exceedingly probable.

The reason for this is thus given by Dr. Mussey, professor of surgery in the Miami Medical College of Cincinnati:

"It tends to produce huskiness of the mouth which calls for some liquid. Water is too insipid, as the nerves of taste are in a half palsied state from the influence of the tobacco smoke; hence, in order to be tasted, an article of a pungent or stimulating character is resorted to, and hence the kindred habits of smoking and drinking."

To this it should be added that the stimulation of the cigarette when it begins to fail—as all artificial stimulation must—calls for another, and more powerful stimulus—and that other stimulus is usually drink.

"Tobacco," says Dr. Copeland, F. R. S., of England, "creates thirst and vital depression, to remove which alcoholic stimulants are often resorted to. Thus two of the worst habits are firmly established, to the injury of the individual, and transmitted in often increased force to his offspring when he becomes a father."

What says the business world of the habit?

I hold in my hand a long list of some of the great business firms and corporations who have declared that they will employ no one who uses cigarettes. Merchants like Wanamakers, Marshall Field, Montgomery, Ward & Co., manufacturers like Swift & Co. (packing house), Ayer's Sarsaparilla Co., Morgan & Write Tire Co.; corporations like Chicago, Rock Island & Pacific Railroad; Central of Georgia Railroad, Western Union Telegraph Co. (in messenger service), United States Weather Bureau, life insurance companies (some), United States Army positions, United States Naval schools, etc., etc. This interdiction with these great concerns, employing young men by the thousands, is not a matter of sentiment; it is a matter of business, and its logic, cold as ice, is as strong as steel. Heed it, young men!

But you insist almost indignantly, "I am no cigarette fiend and never intend to be!" There is not one, of all the number, who intended to be. What is the significance of the Keely Institute, doing its beneficent work for the reclamation of the inebriate, if it be not that men may lose their will power, and it undertakes to give the lost treasure back to them?

Inhalation comes for the cigarette smoker not at once, but by stealthy and insidious degrees until the habit holds its victim as in the tightening folds of the Anaconda. The stimulus of smoking, after a time, begins to fail, and is discovered by a single experiment (perhaps almost accidental) that the desired effect returns when the smoke, peculiarly light and pleasant, is drawn into the lungs and exhaled through the nostrils. One time, then another, and another—it is the old story; the genesis of a habit.

The most pathetic and terrible aspect of my subject is found in the fact that thousands of our boys—some of them almost babies—have acquired, and are now acquiring, this accursed habit.

Said a leading manufacturer to me today:

"I saw seven little boys marching along yesterday, and each one of them was puffing away on a cigarette with a hardihood and indifference to observation which showed conclusively that it was no new employment they were engaged in; I judge the youngest was not much over six years of age and the oldest was not over thirteen."

That was a spectacle over which the very angels of heaven might have wept! Hurt them? My God, don't it hurt them! Suppose your boy had been in that party of young criminals, what would you have said? How do you know he was not? Hurt them? If you could have secretly listened to their conversation for any considerable time, do you doubt you would have heard profanity and obscenity? Do you doubt that those boys would lie in order to hide their habit from their parents and escape punish-

ment? Do you doubt that they have lost, at the very beginning of life, their most priceless treasure, their own self-respect? Go try one of them, and see if the instincts of a little gentleman have survived. Politeness is one of the essential marks of a gentleman,—go and kindly remonstrate with a young cigarette smoker and (if he does not fear you) observe the effect as exhibited in manner and speech. Do these little fellows become cigarette fiends? Did you mark the tense features, and the unnatural glitter in the eye of that youngster who, spasmodically clutching a cigarette stump in his little hand, accosted you with the multitudinously repeated request: "Give me a match, Mister?" Oh, the infinite pity of it!—the fathomless shame of it!

When I think of how the children all over our land are being devoured by this monster, my blood boils in my veins! Somebody is more responsible for these facts than are the children.

They are young—some of them are so young—and they are ignorant of the fearful consequences of their actions. The God of nature gave them over to the mature in thought and experience to be nurtured and protected, and if these prove recreant to that sacred trust, I tell you sin black as the pitch of perdition will cling to them forever! If there is a man in this congregation who sells cigarettes to a child for the sake of the money he takes from the little palm, I tell him that little hand will yet smite him as with the might of ten thousand thunderbolts! Children are under the peculiar protection of Him who said "suffer the children to come unto me," and I solemnly warn the man who thus terribly wrongs one of these little ones to beware of His wrath, for when it is kindled it will burn to the lowest hell!

Is there, in this congregation, a parent who neglects to exercise over the child, in its plastic period and amid the temptations which assail it from so many sources in this fast age of ours, the diligent watch-care by day and night, the loving yet firm authority, Almighty God in His book, and in the very constitution of human society, requires at his hands? I tell him that God will hold him responsible! He may be more to blame than his poor narcotized boy. Now is the time for us, as parents, to do our whole duty, in the fear of God, towards our children. The time will not return:

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past:
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him never more."

Need of Workers and Means.

This is a very interesting subject as everybody needs to work for the Lord as it means hastening the kingdom of heaven. The need to work more earnestly in our homelands trying to bring lost souls to Christ, and also in foreign countries, in some places where there are many wicked and sinful people who know nothing about the word of God.

It is becoming common for churches and individuals to give the salary of a missionary, and should become more common. There are many who are giving large sums for the erection of churches and schools over in China and Japan. We all know that we must have expenses for workers at home and expenses for workers abroad, as it costs to send out thousands of letters and millions of pages of literature, to travel thousands of miles, and conduct a business for the Lord. We should all try in helping to pay the expenses of those preaching the word of God abroad, in trying to bring more lost souls to Christ. Over in Japan where the war is going on, there are many women and children who have been left in destitution and the missionaries having reached out a helping hand to those, have gained the confidence and affection of the people. In many of the other foreign countries the work of the Lord has been going on fine, but we need to work more in our own homeland in trying to bring the unsaved to Christ. Men are needed for the Lord's great army.

ADOLPHINE SCHWEINEBRATEN,
Shades Valley Baptist Church.

One hundred and one clergymen of the Church of England have recently signed and distributed a statement which they sent to all "brother clergymen of the Anglican communion" and in which they advocate the right of the new school of Higher Biblical Criticism to claim the attention and study of the English church. This manifesto is upon by High Churchmen as a determined attack on the faith of the church, especially on the subject of the Virgin birth and the resurrection of Christ.

INTERESTING NEWS FROM THE FIELD

W. J. D. Upshaw:—In July we held our meeting at Bethel church, Fort Deposit, where the Lord blessed many of our souls, we had only a few added to our number, but we believe the Lord was with his people. Those who joined the church were Miss Susie Bell, Guy Priester, Carr Buchanan, and one dear little Son Woodson, all of whom we prize very highly. May God use them for his glory. Bro. T. J. Porter, of Cairo, Ill., did a part of the preaching and did it well. Bro. Porter has many warm friends in this church and community. The Lord is praised for His goodness.

Dr. W. J. E. Cox, Mobile:—The St. Francis Street church has recently lost two of its oldest members. Brother B. F. Fitzpatrick, who was eighty-nine years of age, died in August. I regretted very much that I was absent from home at the time of his death. I felt certain when I left on my vacation that he would live until my return. Brother Fitzpatrick was for many years a deacon of our church and was much beloved by all our people. He was a man of noble character and believed in the old fashioned Gospel. His frequent and warm commendation of my sermons because, as he said, I always preached Christ, was a benediction to me. He had no patience with preachers who preached on topics foreign to the Gospel. He wanted to hear his Master magnified. He believed with all his heart in salvation by grace through faith in Christ and if a preacher said anything that savoured of a learning in any other direction he did not hesitate to express his disapproval. He was a regular attendant at the Sunday morning service up to the time of his last illness which was of brief duration. He regretted that he could not be present at the night service also but some years ago his physician forbade his going out at night. We miss his tall and familiar form. He reminded us of the old patriarchs. The Master has said to him, "Well done, good and faithful servant. Come up higher."

Last Saturday morning Miss Mary Stokes, the oldest member of our church, the oldest in years and membership, passed away. She had been a member of the St. Francis Street church almost from the time of its organization, if not one of its constituent members. She had passed her ninetieth birthday before the Lord called her home. She came to Mobile when a girl only sixteen years of age and had lived here ever since. In recent years her feeble health prevented her from attending the services of the church but she was always interested in its welfare. She was familiar with the history of the church from the time of its organization and loved to talk of the early history of the church and of the people who then composed its membership. She became a Christian when seventeen years of age and was one of the Lord's faithful servants to the end of her life. Her death was the removal of one of the dear old landmarks of our church, one of the bright links that united us to the early struggles of the Mobile Baptists. She was one of the Lord's chosen ones. He has said to her, "She hath done what she could," and has taken her to be with Him forever.

Several families in our church have been sorely afflicted during the summer. There has been much sickness and several deaths. While we have had no suspicious cases of yellow fever we have had a number of cases of typhoid fever, which is regarded by many physicians, familiar with both diseases, as being worse than yellow fever. More of our people have been away this summer than during any summer since I came to Mobile and our congregations and Sunday school have been small.

J. E. Pierce, Huntsville:—The writer is glad to state that a sufficient interest has been aroused since the Bessemer State Convention of the Baptist Young People's Union to definitely announce that this convention will continue to meet separate from the State Baptist Convention. The idea now is to make the next State convention the greatest success known in the history of the organization. It is probable that the next convention will go to Anniston or Montgomery, with the chances favorable to Montgomery because this latter city has never entertained the convention. Then the fact that the young people's work in the southern portion of the State needs waking up is a potential reason why the convention should go there. Therefore let every young people's society in Alabama begin work and hustle up a good delegation for the next State convention. Time is passing rapidly and you can't begin too early. Also remember that our pledges to Howard College are long past due and should be met. Let's see if we can't liquidate our pledges during the next thirty or forty days.

Since the adjournment of Liberty Baptist Association at Mount Zion Baptist church a new interest is showing itself in all branches of church work. Our dear Dr. Crumpton started the movement to make this the greatest associational year Liberty Baptist Association has ever seen, and there is every encouraging reason to believe that it will be.

The annual revival at the First Baptist Church will begin the third Sunday in October. Rev. W. M. Murray, the pastor, will be assisted by Evangelist Malcomb McGregor, of Atlanta, who has held revivals in many parts of the United States and is said to have met with great success. A week of cottage prayer meetings will be spent prior to the beginning of the meeting.

Rev. W. M. Murray, pastor First Baptist church, is holding a week's revival meeting at Madison, and good results are reported.

Dallas Avenue Baptist church Young People's Union held their annual election of officers Sunday with the following result: W. H. McKenzie, pres.; J. M. Mash, vice pres.; Ingle Riddle, sec.; Herbert Pettus, treas. Let's all pray and be an active doer for the accomplishment of great things for the Lord during the next few months.

W. E. Bradley, Oak Grove:—We have just closed a glorious meeting here Sunday Bro. J. E. Brunson of Mobile doing most of the preaching. I saw an act the other day saying that Baptist, water and Methodist fire make good steam and I believe it for it was proved by receiving a Methodist preacher that had been preaching for years and baptized him. Now he feels like he has put on the whole armour. I am going to start on my way for Cedar Creek for the third Sunday looking and praying for another good time. The S. E. Association convenes at Shady Grove Baptist church, Jackson county, Miss., (the nearest railroad station is Lucedale, Miss., on the M. J. & K. C. R. R.) Saturday before the second Sunday in October, 1905.

R. T. Wear, Mount Hope:—I have been so busy I have failed to tell you and the dear brethren of our glorious meetings. We commenced at Town Creek church second Sunday in August. Bro. R. L. Quinn preached at 11 a. m., Bro. L. M. Wear and myself did the preaching until Tuesday, when Bro. J. O. Colley, of Tusculumbia, came and preached twice a day until Friday evening, when we closed with the church greatly revived and six additions, three by baptism and three by letter. Though the rains for the past two days interrupted with the meeting, yet we feel that great good was accomplished, for which we thank

God. Bro. Colley made a good impression upon our people by his earnest scriptural sermons, the truth of which remains still in the mind and hearts of many, who will rise up in the days to come and call him blessed. We began at Mt. Hope church on the third Sunday at 11 a. m., Bro. R. Quinn joined on Sunday night and my son Wallace on Monday night. These two young brethren did the preaching during the week, and the Holy Spirit was with us in great power. About forty-five were added to the church, twenty-six by baptism, about nineteen by letter and statement. The church was greatly revived. We have a good Sunday school and prayer meeting. The Mussel Shoals Association convenes with us on the 28th of this month. We are expecting a good attendance, and a great meeting.

R. M. Hunter, Enterprise:—For the last ten weeks I have been constantly engaged in meeting. At Damascus and Bellwood none joined. But Brockton got fifteen, Calvary twenty-four, Eba fifteen, Enterprise thirty-four.

Bro. Frank Fleming, who goes in a few days to Howard College, did some good work at Brockton and Calvary. Bro. H. F. Watkins stirred things at Eba and here. He is a preacher of great power. He seems not to be after members so much as he is after a high standard of Christian living. Those who join under his preaching are apt to be regenerated. He believes in a hell, and a hot one at that. While I was pastor at Avondale he helped me in two meetings there. And some of those sermons I have not forgotten yet.

Eba and Enterprise have not in their history had such spiritual upheavals. I offered my resignation to Enterprise church. It was accepted, and then immediately a unanimous call was extended. So here I am, I guess for at least another year. I am now having the third church completed that I have been instrumental in building within three years, while I have carried on my town work.

J. W. O'Hara, Capitol City News:—The work of the Lord in Montgomery is progressing and gives evidence of strength and vigor.

The Montgomery Association convened at Deatsville last week. The attendance was hardly up with previous years, but the spirit and work of committees was much above the average. Special mention could appropriately be made concerning several reports. Of course G. G. Miles was elected moderator. There was nothing else to do. The association was ably and efficiently served by W. R. Sawyer as clerk and Geo. W. Ellis as treasurer. Bro. Ellis' report was the most complete many present ever heard.

The churches of Montgomery are keeping up the Christian warfare. Dr. Stakely is back from his vacation and fills his pulpit and delights his audiences with his strong, helpful sermons. Brethren Jenkins at West End and Stewart and Southside are gradually winning their way into the confidence and affection of all in their communities. Clayton Street is still on the upward move. We will have Rally Day in the Sunday School on the fourth Sunday. The last two Sundays, the ordinance of baptism has been administered. There is the spirit of revival with us. The total contributions grew twenty-five per cent. this year, mission contributions ninety-three per cent.

The people of Highland Park have inaugurated a move to constitute a church. It will be at an early day, as soon as letters can be procured. The move will draw heavily upon Adams Street, but will meet a long felt need in that section of the city.

Adams Street has as yet no pastor, Dr. Gregory having taken his leave for Baltimore, where he will be located until he receives another call. Montgomery regrets his departure.

The new church edifice of the First Church assumes better shape continuously. Ere long the main structure will be completed and work will begin on the interior.

The fact that three Montgomery Association churches had all blanks filled in leads to an important and commendable endeavor for all churches and associations, viz: see to it that your church gives something for every object named on the schedule prepared by our secretary and his committee. It can be done and not be very difficult either. The way is to resolve to do it and then go at it. "I'll try" can do wonders. A statistical table is dull and prosaic when disfigured with skips and omissions, but becomes poetical and musical with the rhythm and measure of whole numbers, regular contributions and large gifts. Brother, won't you help to raise the tune?

W. C. Elder, Sterrett:—I take this method of writing a few lines on a subject which the brethren would not hear me speak upon in so strenuously calling for the question in the St. Clair Co. Baptist Association recently convened at Beulah Church, Sterrett, Ala. This was upon the question of employing a missionary for the association. We need a missionary evangelist for the following reasons: Because these churches do not get regular preaching. Because we need more of the gospel. Because our preachers need help. It will be no reflection upon them but an aid and stimulating encouragement. Because souls of men, women and children are going to hell and we wish to save them. There seems to me to be sufficient reasons. To doubt our inability to pay him is to doubt God and refuse to believe in the efficacy of prayer. We can use a missionary evangelist to a great advantage in the association. Let his work be self-supporting as far as possible. Let the people give wherever he carries on meetings as God puts it into their hearts to give and verily I believe his work will be almost if not entirely self-supporting. In this association the missionary would have a week to put in at each church in the year allowing some extra time. Trusting this will be published and that it will furnish some food for thought not only to this association but to all God's people and praying for God's greatest and richest blessings to rest upon all his people and your valuable paper, and for the redemption of the unsaved throughout the whole world inasmuch as the church's commission is to preach the gospel to every creature in the whole world in view of the fact all with Christ go to heaven and all without him to hell. No ifs and ands.—W. C. Elder.

W. T. Cobb, O'Neal:—I have just closed my pastoral year's work. Four years ago I came into this county and commenced work as pastor of one church and to try to build up some waste places. At that time there were many discouragements with which to contend. But by perseverance and effort these things are beginning to give way, and I think light is beginning to open up. For two years I have been preaching to four churches regularly. This year God has graciously blessed my work. To him be all the glory given. After a vacation of a month and a visit to Texas, on the first Sunday in August, I commenced a meeting at Mt. Pisgah which lasted from Sunday till Thursday night and notwithstanding the cold condition of the church we had good congregations and spiritual services, and four additions to the

(Continued on Page 16.)



Prince Sviatopolk-Mirski,
Ex-Russian Minister of
the Interior.

RUSSIA AND THE FREEDOM OF THE PRESS.

I was greatly interested when Prince Mirski was made minister of the interior by the czar for he is evidently a man of good intentions, loving his country and his countrymen. The thing which drew me particularly was his purpose to give freedom to the press for I well knew without a free press an imperial rescript granting religious freedom would amount to nothing. Prince Mirski when he stepped into the bloody shoes of the murdered Plehve according to one of the Russian journals, made his debut by turning to society with the word "confidence." This was a new word in the mouth of a Russian minister. It is said at first the people could hardly realize the significance of his words. Like a fly cramped in the palm of a boy's hand, it failed to use the liberty thus suddenly bestowed. But when the prison portals opened on untried prisoners, when the press began to express frank thoughts on current events, when espionage was relaxed and men saw that they could breathe freely, they resolved to accept the proffered hand and to work together with the government. Plehve had treated the bulk of educated Russians as public enemies, against whom espionage, treachery, violence, and death were permissible. Hence all the best men still living in the empire were to be found in exile or in prison. Of these Mirski recalled many, and promised to treat the rest with justice.

The Czar's "Confidence."

Mirski not only wanted the public to know that he had "confidence" in it, but was anxious for the czar to share his view and let the people know it. He made himself the go-between of the St. Petersburg strikers and the czar, and on Friday, January 20, he informed his majesty that the men would present a petition at the Winter Palace on the following Sunday. He hoped that from the mouths of his "children" the "little father" might learn something of the condition of the workingmen of Russia, and be inspired to learn more.

No direct reply was made to Mirski, but on Saturday the Czar quietly left the palace for Sarskoye Selo, and next day the rifles of his soldiers replied to the petitioners in a manner which aroused the horror of the world.

There is No Little Father.

The innocent people who had been shot like public enemies were buried like dogs. The hospital authorities refused the names of the slain, even to parents and relatives. They made a pretense of communicating the time of burial, but always interred the bodies secretly during the night. Many persons disappeared completely. On Sunday night, Father Gapon characterized the situation briefly in this letter:

Comrades, Russian Workingmen: There is no czar. Between him and the Russian nation torrents of blood have flowed today. It is high time for Russian workmen to begin without him to carry on the struggle for national freedom. You have my blessing for that fight. Tomorrow I will be among you. Today I am busy working for the cause.

(Signed)

The Czar and People at Outs.

That Nicholas II, and his people no longer understand each other is now becoming distressingly clear in Russia—is, indeed, one of the central facts of the situation there. And the practical consequences emanating from it are in sober truth alarming. Anarchy and violence have usurped the place of law and order; respect for property and for life has largely disappeared; class is turned against class,

race against race, and civil war in its worst aspects appears to have broken out in various districts simultaneously. The mutiny of the crew of the battleship Kniaz Potemkin; the revolt of the blue-jackets in Libau; the barricades in Lodz, with their hillocks of dead and dying—are symptoms which he who runs may read. The beginnings of this social avalanche can be traced to the deliberate action of mischief-making government agents.

The Press Not Free.

Prince Mirski did what he could but according to one of the leading Moscow papers despite the fact that comparative freedom has been allowed in discussing certain national questions, the legal status of the press has undergone no change. As formerly, everything is governed by the personal attitude of the officials, with this difference, that formerly this attitude was hostile, while now it is friendly. Yet what assurance have we that the latter may not again be changed to the former? Our press legislation has endowed the administration with great arbitrary power. Our press is tolerated only so far as it is convenient for the persons who at any given time happen to be at the head of affairs. Even the best-intentioned minister of the interior cannot secure for the Russian press a stable position under the existing laws. He is unable to do this, not alone because of his ignorance of his successor and of his successor's views on the subject, but also because the administrative punitive mechanism created by press-censorship relations is not confined to the jurisdiction of the ministry of the interior. While the latter alone is charged with the execution of the law, any other minister or department may decide that the publication of certain articles would be inconvenient. Moreover, any minister may propose the suspension of a periodical which in his opinion may prove detrimental to the interests of the administration. Since such suspension is usually discussed at the council of ministers, instances may occur where the suspension is decided upon contrary to the wishes of the minister of the interior. While the latter has the power to suppress any periodical, or even to suppress completely the publication of all periodicals, he has not the power to resist the pressure brought to bear by the other ministries.

The writer concludes, therefore, that it is not possible to establish for the Russian press a position of permanence and authority as based merely on the good will of one or another of the ministers. Security from the changing tendencies may be secured only by guarantees founded on basic law.

The Czar and Press.

Nicholas II. adjured the Russian press to defend the cause of truth and to help him with frank advice. Yet to publish facts about workmen's strikes, about troubles in rural districts, about most of the burning topics of the day, while every number of the organ of the zemstvos has been confiscated by the police.

Higher Critics.

It is hard for an American to understand the rigorous, repressive policy of the Russian bureaucracy and to sympathize with a people living under a rule where the press is muzzled. Frequently I hear complaint about the liberty of our unmuzzled press and the misery of living exposed to yellow journalism, but better license than lack of liberty—not only were the Russian journals censored but frequently on picking up an outside paper in St. Petersburg I would find parts of articles stamped out. The Russian censors are high critics—what they don't like they cut out.

Birmingham Association.

The fifteenth annual meeting of the W. M. U. of the Birmingham Association was held September 12th, in the Methodist church in Brighton, the opening session being called to order at 10 o'clock in the morning by the vice president, Mrs. N. A. Barrett, of East Lake.

The interesting program arranged for the occasion was carried out with few alterations.

Twenty-three churches and thirty-five societies were represented in the meeting. Reports of societies were excellent, the sum total contributed during the year being nearly \$8,000.

Mrs. A. E. Burns, wife of the earnest pastor of the Brighton Baptist church, conducted the devotional exercises, and after the organization and enrollment of delegates, the audience listened with marked attention to the beautiful address of the vice-president. It will be printed in full in these columns.

Mrs. Barrett was re-elected vice-president and Mrs. J. W. Vesey, of East Birmingham, secretary.

The following subjects were discussed during the morning session:

New Objects of Our Work—Mrs. L. F. Stratton.

A Visit to the Pier—Miss Una Gilbert.

Our Missionaries—Mrs. T. A. Hamilton.

After the benediction by Pastor Burns, the meeting adjourned to enjoy the hospitality of the good people of Brighton.

The afternoon session was opened with a devotional service conducted by Mrs. Massey, of Woodlawn.

Miss Alice Huey talked enthusiastically about the Home for the Young Women in the Training School in Louisville.

The W. M. U. in their meeting in Kansas City refused to adopt this school as a part of its work, but passed a resolution requesting the societies to investigate the matter.

The school and the home are, however, endorsed by the Southern Baptist Convention and by Baptist women of fine judgment and great experience.

The question is not as to whether the work shall be. It already is; and it is the duty of the Baptist women of the South to assist the women of Louisville in the support of this home.

Miss Huey's talk was most favorably received and fifty-three dollars was quickly pledged to the support of the home.

Other subjects discussed were:

Our Board and Officers—Mrs. A. J. Dickinson.

The Sunday School Board—Miss Alice Hale.

State Missions—Mrs. J. W. Vesey.

Our Young People—Miss Etheridge.

A committee from the association in session in the Baptist church in Brighton called in the afternoon in the interest of Howard College. Societies and individuals were urged to consider pledges for Howard College endowment fund and to report in January.

After a conference of workers and reports from special committees, the meeting adjourned and was dismissed with prayer by Miss Ward of the South-side church.

This fifteenth anniversary was among the best, if not the very best meeting ever held, and the Christian people of Brighton spared no time and trouble to make the occasion enjoyable for all who attended the association.

Much regret was expressed on account of the absence of our beloved Mrs. Malone, whose attendance was prevented by the extreme illness of her father.

Prayer for his recovery was offered during the morning session.

Time and Place of Meetings of Associations.

October.

- East Liberty, Camp Hill, Tuesday, 3.
 - Sulphur Springs, Arkadelphia Co., Tuesday, 3.
 - Columbia, Corinth, Wednesday, 4.
 - Newton, Bethel, Wednesday, 4.
 - Unity, Evergreen, Autauga Co., Wednesday, 4.
 - Weogufka, Poplar Springs, near Clanton, Wednesday, 4.
 - Alabama, Antioch, Butler Co., Friday, 6.
 - Antioch, New Hope, Choctaw Co., Friday, 6.
 - New River, Bankston, Saturday, 7.
 - Big Bear Creek, Mt. Zion, Lawrence, Saturday, 7.
 - Carey, Liberty, near Ashville, Tuesday, 10.
 - Cherokee, Corinth, Tuesday, 10.
 - Cherokee Co., Leesburg, Tuesday, 10.
 - Mobile, Daphne, Tuesday, 10.
 - Tuskegee, Mt. Pleasant, Tallapoosa Co., Wednesday, 11.
 - Chilton Co., Pleasant Grove, near Mapleville, Wednesday, 11.
 - Haw Ridge, Rocky Head, Wednesday, 11.
 - Mud Creek, Liberty, Wednesday, 11.
 - Cahaba, Fellowship, Wednesday, 11.
 - Harmony Grove, Kansas Church, Walker Co., Thursday, 12.
 - Elim, Perdido, Friday, 13.
 - Warrior River, Liberty Hill (Royal Po.) Friday, 13.
 - Arbacoocher, Central, Cleburn Co., Saturday, 14.
 - Gilliam Springs, Gilliam Church, near Arab, Saturday, 14.
 - Cullman, Hopewell, near Hanceville, Tuesday, 17.
 - Marshall, Sardis, near Boaz, Tuesday, 17.
 - Harris, Mt. Lebanon, Tuesday, 17.
 - Bessemer, Harmony (Wylam), Wednesday, 18.
 - Judson, Headland, Wednesday, 18.
 - Eufaula, Midway, Wednesday, 18.
 - Clay Co., Concord, Thursday, 19.
 - Shady Grove, Shady Grove, Franklin Co., Thursday, 19.
 - Covington, Mobley Creek, Friday, 20.
 - Escambia, Bethel near Canoe, Friday, 20.
 - Macedonia, Antioch, Saturday, 21.
 - Conecuh, Bellville, Tuesday, 24.
 - Randolph, Shiloh, Tuesday, 24.
 - Butler, Spring Hill, Wednesday, 25.
 - Bibb, Mt. Moriah, Wednesday, 25.
 - Sipsey, New Hope, Wednesday, 25.
- November.**
- Calhoun, Piedmont, Wednesday, 1.
 - Crenshaw, Pigeon Creek, Wednesday, 1.
 - Salem-Troy, Shiloh, Wednesday, 1.
 - Yellow Creek, Shiloh, Saturday, 4.
 - Pea River, New Ebenezer, near Elba, Saturday, 4.
 - Centennial, Mt. Zion, near Inverness, Tuesday, 7.
 - Geneva, Hartford, Friday, 10.

THE ALABAMA BAPTIST

WORLD-WIDE EVANGELIZATION.

By Rev. T. Claggett Skinner, of Baltimore, Md.—
Address at Mass Meeting for Foreign Missions
at the Southern Baptist Convention
Held in Kansas City, Mo.

When brought to think seriously of the project of world-wide evangelization, my mind turns instinctively to two most wonderful sayings of our Lord, sayings strikingly alike and yet different. In our Lord's high-priestly prayer He said to His Father, concerning His disciples: "As thou hast sent me into the world, so have I also sent them into the world." It is also true, that the great mission is handed down and passed on. Then, turning over three chapters in this marvelous book of John, we read what our Master said to His disciples: "As my Father hath sent me, even so send I you."

The disciples were a discouraged band. It was a day signalized by the resurrection from the dead. They were a broken fragment of a forlorn hope, a band of scared disciples, and yet the Lord came to give them a word of hope. What a vast difference between these two sayings, and yet they look very much alike. You will find in both of them the word "sent" occurs twice. The first time it is translated from one and the same word—a word which carries the idea of authority. In the second passage, after the resurrection, the original text has another word introduced, which carries with it the idea of accompaniment. Prominence would be given to the equipment of men who were to undertake the gigantic task. So he introduces this word with reference to the equipment of the men who were to undertake this work. He uses the two words, not to suggest that there is a difference between his meaning, but that there is a difference between the way in which the disciples are sent. But he does use both words in order that he may call attention to the authority of the sender and the qualification of the sent. Now, if we were to paraphrase these words they might read something like this: "As my Father hath authorized me, even so do I authorize you." "As my Father has qualified me, even so do I qualify you." The authority and qualification of Christ's representative constitute his ticket and save him from flagging energy. Do you remember that our Lord's authority was ever in question? Men said to Him: "By what authority doest thou these things?" "Who gave thee this authority?" Little did they understand that He was qualified with the authority of God; that He was God's vice-general; that He is His Father's authoritative representative. It is admitted that he spoke as one having authority. Now, our Lord knew just as men were disposed to question His authority, they would certainly question the authority of His representatives, as they did. So He authorized their mission. He called His disciples to Him and gave them authority.

Did you ever notice the beginning of the great commission? How does it go? "Go ye and disciple all nations, teaching them to observe all things," and so on. That is where we usually begin, but it is not the beginning. "All authority is given to me in heaven and on earth," recognition in both kingdoms. "Go ye, therefore, and disciple all nations." The God-given authority is upon you. So you have the authority of the sender. "Lo, I am with you always." There is the accompaniment of the sent.

Never did foreign ambassador speak with greater power and eloquence than did that little missionary that stood on the Acropolis to reason with the men of Athens concerning the unknown God. The question is, did he go there to learn the arts and sciences? Certainly not. He had come from Thessalonica, where he had not had a very pleasing life. It was not because he felt conscious of the sympathy he received from his audience. They made sport of him and repudiated his message, but that man spoke with power because he was surcharged with conviction that while he was speaking to the godless, he was the authoritative representative of the most high God.

When John Knox refused to celebrate the mass ordered by Mary, Queen of Scots, the queen sent for him, and when the dauntless reformer appeared in her presence, she said to him: "What are you in this commonwealth?" And he rose grandly to the occasion and said: "Madam, though I am neither lord, nor earl, nor baron, and though I am abject in your eyes, I am under God a power in this commonwealth." And no man to this day has ever doubted that he spoke the truth.

John Bunyan, that Baptist martyr, said: "A man who fears to go where Christ has sent him for fear of excommunication, is a traitor to Christ." And when they imprisoned him to get rid of his inspired sermons, he wrote that wonderful book, "Pilgrim's Progress," and John Bunyan in chains was more powerful than John Bunyan free. It was God's authority that was behind him and made his mission fruitful.

But think a moment of the suggestion that comes from these tasks. Think of the qualification of those who were sent. Think of the herculean task these men were sent to perform, and the same thought came to them that often comes to us: "He is sufficient for these things, even if the undertaking be great."

So also there is an equipment. They were not left powerless. Now, you remember that just after our Lord spoke His significant word to which I have referred, that is, after He had announced to them that He was to be the representative in all the world, after He said His "My Father hath sent me, so send I you," he breathed on them and said: "Receive ye the Holy Ghost." For so great an undertaking they were to have so great a qualification. The day our Lord breathed upon these disciples was like that moment in the era of the creation of the world—like that moment when the world was without form and void and when darkness brooded over the face of the deep—like that moment when God said: "Let there be light, and there was light." The created material was delivered from its blackness and took its place in the shining universe. Chaos became cosmos. The disciples were first organized thereby for the evangelization of the world; and He breathed on them, and impotency became omnipotence, and He sent them out to do their work. Christ said to them: "As my Father has qualified me; I qualify you." Did you ever think of how Christ qualified these men? If you will turn to the fourth chapter of the Gospel of Luke, you will read that Jesus returned in the power of the Holy Ghost; that being full of the Holy Ghost He went here and there. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor." As John said, the Spirit was given to Jesus without measure. Peter says that God anointed Jesus of Nazareth with the Holy Ghost and with power. That was His qualification, and He said to them: "Ye shall receive power after the Holy Ghost has come upon you." "As my Father fitted me, so fit I you for the great task that lies before you."

Still two-thirds of the world knows nothing of Jesus Christ, and a more discouraging fact than that is that a large part of Christendom needs Christianity. And so we have increased our mechanism, increased our means, increased power, and what is mechanism without power, as it is a very different thing to having the presence of the Holy Ghost and to knowing His power.

Many years ago when an engine was made in the Baldwin locomotive establishment in Philadelphia, they had no railroad running from the factory down to the main line of the Pennsylvania Railroad, so a dozen or fifteen or perhaps twenty men had to get upon the engine and, with crowbars, push it along down the street. It was a long, tedious process; and after they had accomplished it and got it on the track and put fire in the furnace and water in the boiler, they generated steam, and that great old machine went down the track just throbbing and leaping and jumping; and not only that, but it was able to pull a great load after it. I fancy almost every pastor here knows something about the crowbar Christians. I dare say he has had some experience with them. It is push, push, push. You have to push men to get them to prayer meeting. You have to push to get them to church. Push to get them anywhere, and sometimes a wholly discouraged minister of the gospel has prayed with all his soul that they might get warm and burning, purifying, energizing power of the Spirit of God in their hearts. Then they would go. They would not only go, but they would pull something after them into the kingdom of God.

Did you ever think of the going power back of the Spirit of God? Go back of Pentecost to the incarnation and we read that He was made flesh and dwelt among us and He beheld His glory as of the only begotten of God, full of grace and truth. Jesus Christ was God incarnate. As Jesus was prepared for His mission by being an incarnation of the Father, you and I are prepared for ours by being the incarnation of the Christ. "As my Father hath sent me, even so send I you." Jesus Christ was the highest and richest of all self-expressions of God to men. His own declaration was that, "He that hath seen me hath seen the Father." The highest and richest self-expression of Jesus Christ is man. "It hath pleased God to reveal Jesus Christ in me." He believed in the life of Jesus Christ. He believed in the incarnation of Jesus Christ. Brethren, when we have discovered the secret of the incarnation of Christ we have discovered the power of the missionary enterprise. Where Jesus Christ became incarnate then divinity and humanity were bound together. But think of Jesus Christ associating with publicans and sinners, harlots and thieves. He could never have come among them had He not been the Son of Man. He never could have transfigured their lives had He not been the Son of God. That moment God and man were linked together, and when you and I have helped any man to find God, it will be because there is linked in our lives the human and the divine.

I read a story not long ago about a shipwreck in the Indian Ocean. The ship was trying to make for the nearest harbor, and they would not let the survivors and the crew come ashore because they feared there was some malignant disease among them. The physician whose business it was to inspect all such vessels performed his function in this way: He got a small boat and went within one hundred yards of the vessel and looked through a binocular glass to see what was the matter on board. He went back and made a report. He need not have made his

report because he did not know what was the matter. When Jesus Christ looked out on the needs of this world, He came, and He came all the way. He left His Father's throne. Jesus Christ came nearer and nearer until He felt the fevered fetidness of diseased humanity. He felt its foul breath and its heaving pulse. He boarded the damaged craft when the black flag of despair was unfurled and the wail of a lost world went up to God. Oh! that Jesus Christ might make us an authoritative, qualified representative of His kingdom. That is a wish that best "Proclaims abroad the honors of our Saviour God, when His salvation reigns within and Christ subdues the power of sin."

The Sale of the Crozer Building.

The announcement of the sale of the American Baptist Publication Society's Crozer building (1220 Chestnut street, Philadelphia, Pa.) by the daily press and some of the denominational papers, is somewhat premature, as the sale will not be fully consummated until February 1, 1906. As, however, an agreement to sell has been entered into, and an advance payment ratifying the sale has been made, the transaction may be regarded as a fixed fact.

The reasons for making this sale will be given fully and in detail in the annual report of the board at the next anniversary of the society. At present it is perhaps sufficient to say that the weightiest of these reasons was the price offered for the property, namely: \$900,000; an advance on the cost of the lot and building of \$243,325.00.

For some time past, on account of having so much of its capital invested in the Crozer building, the board has been embarrassed in its operations from lack of available funds. When, therefore, this handsome offer for the property was made, it was deemed wise to accept it, though, of course it is hard to part with the spacious and beautiful structure, and to leave a spot so widely known and so long associated with the society's operations. The wisdom of the sale as a business proposition must be apparent to all. The publishing department of the society has not only made a gain of many thousands of dollars, but will now be in a better condition than ever to make needed enlargements, and to prosecute its varied work. The missionary and benevolent funds will, of course, remain intact, and will be re-invested in first class securities.

The society will leave the Crozer building, as intimated above, February 1, 1906. As soon as possible another site will be selected, and a building erected, at considerable less cost, which will be made the headquarters of the society, and will be an honor to the denomination. There will be no change in the methods of the society's operations. Both here and at the branches retail stores will be maintained to meet the needs of Baptists throughout the entire country. Arrangements are already being made for rented quarters near the Crozer building, which will be occupied until a new building is secured. The work of the society will, therefore, not only be unimpaired by the sale, but will be greatly advanced.

It should be added that the board is entirely and heartily unanimous in the action thus taken. A number of meetings have been held, all aspects of the case have been canvassed, and the resolution authorizing the sale was passed without a dissenting vote. We have striven in this matter to be governed, not by sentiment, but by regard to the best interests of the denomination at large. It is hoped that the action of the board in selling the Crozer building will be approved by Baptists everywhere, and that the society may continue to have the entire confidence and earnest support of the denomination in all phases of its work.

A. J. ROWLAND, General Secretary.



FAITH.

O'er the skies of life may gather
Sombre clouds of midnight hue,
But my faith looks up and whispers:
"Just behind them hides the blue."

Evil hands may sow the briar
For the thorn that on it grows,
While it pierces, stings and wounds me,
Lo! there blossoms forth a rose!

Evil tongues may prate and slander—
Whisper that no friend is true;
But a faith unshaken answers:
"There are roses 'mid the rue!"

Opelika, Ala. —Leila Mae Wilson.

"The Greatest Theological Teachers."

(A Sketch of One of Them.)

Reading in your paper of the 22nd of February, the very interesting article by my old school-mate, W. L. Pickard, started a special train of thought in my mind as to my own dear mother as one of these "Greatest Theological Teachers," and I feel to write something of her, mainly to stimulate and encourage young mothers, who are struggling with large families and perhaps are often discouraged. I am very fully persuaded that family life and influence are not valued and emphasized as they were two generations ago. I think it a very sad day for churches, families or civil communities, when anything else, Sunday school, day school, free school, church, or church school are allowed in the very least to supplant the influence of father and mother. The family is older and more important than all other institutions.

In 1835 in the upper country of North Carolina, near the foot of Blue Ridge was born to Benjamin Suttle and wife a little girl whom they named Jane Price. She was one of fifteen children born to this couple, all of whom grew up, married and raised large families. They were all brought up to hard work on the farm, though the father was wealthy and were given practically no school advantages. Jane Price, the subject of this sketch, could read and write very little. When at about fifteen she was married to S. E. Bostick, a steady farmer boy of her neighborhood, who was five years her senior. They started life together very poor, but not at all afraid of work and hardships. They were both from early life faithful members of a Baptist church and never allowed anything ordinary to prevent their filling their places at both Saturday and Sunday meetings.

In the dark days that came upon our loved country in 1862 the husband espoused the cause of the South, and in the spring of that year said good-bye to the loved young wife and six children and went to the war, leaving the wife to struggle for herself and six children. A farm was left only partially paid for but the husband rose to the rank of lieutenant and scrupulously sent home his salary in Confederate money, which she always took and paid at once on that debt. One of the earliest recollected events in the life of the writer is the separation on the muster ground. No years can ever efface the memory of the days during those stormy years, when mother would have father's letters, call all the children around her knees and with eyes filled with tears, read those letters, and emphasize the exhortations of father to us children, which often filled much of the letters. I do not remember any of the words of those letters, but they made their impress upon our minds. I also recollect how mother used to collect us about her, read out of the great family Bible and talk to us of God and our sins, our duty to repent, etc., etc.

As Bro. Pickard says, she never dreamed of those not being the very words of the Almighty God, and how thankful I am now at forty-seven that she did not so dream. As he says, too, she had us often at the cross, the empty grave, and upon the theme of the blessed return. She would then and now sooner cut off her right hand than admit a doubt about the word of God.

There were born to this dear mother and my father fifteen children, an orthodox number with several of her sisters. Eleven grew to manhood, and nine are still living and so are both mother and father, both past the "three score and ten." If they live till the 15th of next October, they will pass their 55th marriage anniversary. Of the eleven children who grew up, all joined Baptist churches. Nine of them married Baptists and one of them married a second time, also a Baptist. No one of the children has ever done anything to disgrace the parents. Three of the children are now foreign missionaries.

This, one of "the greatest of theological teachers," has been in extremely poor health for three or four years and we all feared that the leaving of the youngest son and his wife for China last summer might be the occasion of her death. She had been in a low state for several years, so that two children in China missed, oh, so much! her repeated letters. But she has since her boy left greatly improved. She writes us now often. Her last letter tells how she had in the last month or two with much joy and help read through the New Testament, Psalms, Judson's life, pieced three quilts, looked after her chickens, etc. She also tells us how she can not sleep oftentimes in the latter part of the night, and lies awake praying God to specially bless her children and their message to the poor Chinese. Who can tell how much of what seems to be the present success of our messages here—men and women are asking for baptism—is due to the prayers of her and many like her over there? We are doing naught but presenting to these lost people our mothers' crucified, risen, returning Saviour and in the simple way she presented Him to us.

I had devout teachers four years at Wake Forest College, was under Broadus, Boyce, Manley, Whittitt and Riggon three years in Louisville, but I do not hesitate Bro. Pickard's claim that the greatest, most lasting influence, most wholesome upon all my life, was that of mother and father. Dear mothers in Israel, young and old, be faithful to your children and your reward will be great.

How our dear old mother can and will rejoice in Heaven with us three children over those Chinese who have heard and believed the messages we tell them. Fraternally,
Po. Chow, China. G. P. BOSTICK.

Are You Coming to the Seminary?

My heart already leaps with anticipation as the new session of the Seminary draws near. I wonder if every young minister will come October 1st who ought to come. Do the young ministers always realize the value of the Seminary? Do the churches sufficiently appreciate what the Seminary does for the young preacher? Sometimes indeed the church may stand in the way of the young minister's future by persuading him not to come. That is a serious thing to do. Our time calls for the best men and the best equipment. Southern Baptists have provided for themselves one of the notable theological seminaries of the world. How far it will reach the ministry of the South depends very largely on the public sentiment of the churches themselves. There ought to be five hundred students at the Seminary with at least a million dollars endowment and that speedily. It will happen as soon as Southern Baptists wish it.

So writes Prof. Robertson in his latest letter from abroad on the eve of his home-coming. Let me make his words the occasion and vehicle of appeal to young men in Alabama who may just now be halting between two opinions. I have reason to know that there are not a few who are thinking of coming to the Seminary. Some are asking, "Can I go this session?" Others are debating whether they would better go to Louisville or elsewhere. Others still are flattering themselves, or being flattered by others into believing that they can get along just as they are without going to the Seminary at all. It is still a question with regard to young men as to whether they realize the value of a course at the Seminary, as it is, also, with some churches as to whether they sufficiently appreciate what the Seminary may do for even the brightest or the dull-est young preacher. Surely, as Prof. Robertson says, the times call for the best men and the best possible equipment for service. You may get along as you are for a few years, but the question is how are you going to succeed under the increasing demands to be made upon you in the long run?

If you expect to spend your life in the South, or in association with Southern churches on the foreign field, surely the Southern Baptist Theological Seminary is the place for you. If you lack means to pay your own way and need help that your brethren stand ready to give, write to B. Pressley Smith, superintendent of our students' fund, and come on. No worthy man craving such advantages as are offered here should despair of getting them. Some direct help from the fund, and some help toward self-support, will certainly be forthcoming to enable him to take a partial course at least, and "half a loaf is better than none." Make the venture of faith and heroic purpose and come. Yours in Christ,
GEO. B. EAGER.

Norton, Hall, Louisville, Ky.

When They Pray.

It is a significant fact that there are times when even the most ungodly men give practical testimony to the truth that there is a God who hears and answers prayer. A short time ago, while I was riding in a trolley car, I overheard a woman telling another person of a recent occurrence in which a trolley became unmanageable, as it was going down a long and descending grade. It went at a terrific rate of speed, causing the motorman to be greatly alarmed. The woman said that the motorman, when afterward referring to the affair, declared that never before that time had he prayed, but then he did pray that God would save him from death. Doubtless this instance is representative of many thousands of others. While they are in good health and are free from any appearance of disaster, they have no desire to pray. Indeed, they will mock at the idea of one's praying. They talk and act as though they were altogether independent of God. They profane His name and make sport of Christian people. But when great fright possesses them, and their life is in peril, then they cry unto God to spare them. Not all of such are as frank to confess the fact as was the man to who I have referred, but it is true that they do pray under such a pressure. What a contemptible way that is to treat God! I think that if I would not pray while I was free from distressing conditions, I would not insult God by asking him to deliver me when I was in the grip of some disaster.

How can we respect a man who so dislikes a neighbor that he will not speak to him while he is in a comfortable condition, but will urge him to help him when he is in deep trouble? But does God answer the prayers of those who call unto him only when they are in the midst of disaster?

Yes, the Bible gives us instances in which God did answer prayer under such circumstances, and I think that one reason for it was that he would show those persons that he was most kind to them, even when they were very unkind to him. And surely God's goodness ought to lead all sinners to repentance.

C. H. WETHERBE.

WORK AND WORSHIP.

(Mary M. Carrier.)

Lord, let me work in this great world of thine,
Whether it be thy will success to send,
Or failure, when the long day's work shall end,
I shall grow strong by working, power divine,
This blest reward, if no more, will be mine.
And let sweet worship with my labor blend,
As on my appointed task I bend,
Till earth's work and its worship I resign.

O, work and worship, like a youth and bride,
Are ye, united in one blessed whole!
Work faints without fair Worship at his side,
And Worship fails, alone, to reach her goal.
Come, I entreat, and lovingly abide
With me 'till ye have perfected my soul.

"For the Newspapers."

"Dr. J. B. Gambrell has an excellent article in a recent number of the Baptist Standard of Texas, in behalf of the newspapers. He touches up the non-paying subscribers, and says that the papers are wrong in their leniency toward those who do not pay up their subscriptions, and call it "bad education, and religious newspapers ought to educate properly." He is right about this, and the newspapers ought to open up a regular campaign on the obligations of subscribers to pay for their papers. There is no excuse for a subscriber who allows his paper to run on several years, and then have it discontinued, without paying up the past indebtedness. If the subscriber does not intend to pay, or if he is unable to pay, he should notify the editors, and have the paper discontinued before there is a debt of several years' standing."

Dr. Gambrell adds:
"Now, all this is said because we are going out on the campaign in the associations, in which we have great opportunities to educate. Why can't the papers and all the ministers and pastors educate right, and thus help the papers, and help the moral tone of the brotherhood, and amazingly help the cause for which the papers stand?"

"Of course, if this kind of a campaign gets pretty vigorous, somebody will get mad. Well, if they do, any pay up, they will feel better after getting mad, and after getting right. If a brother owes a subscription to a paper, he ought to pay it, and if he neglects it until he is dunned for it, he ought to pay up, then send an apology with a good promise to do better, or instead of the promise, pay ahead a good while, which would be better. We need a real shaking up on debt paying, any way. Why not all the papers make a campaign for a betterment of our papers? We are in for it."

"Every other part of our Baptist work is growing, and it is a good time for the pastors, the secretaries, the college presidents, and the people generally, to make a vigorous campaign in behalf of the newspapers that have done so much to help on every other department of the work. The good effects of such a campaign would soon be seen and felt everywhere. When the editors and proprietors ask for the general co-operation of the brotherhood in extending the circulation and influence of the paper, it is looked upon as a personal and not altogether unselfish appeal. It will be well for brethren not financially interested in and officially connected with the papers to inaugurate a general campaign for the religious papers.—Baptist Courier.

What We Do Not Want.

The Baptist Advance says: In another paragraph we have asked for news notes from our brethren and we repeat and emphasize that request here. Let pastors and brethren and sisters generally send brief, pointed reports right along. This will enable us to send out every week a news paper. That point is now understood.

But the present management of the Advance wishes to say and once for all that the self-advertising "evangelist," "pastor-evangelist," or any other horn-blower cannot run his syndicate matter through these columns. Already two or three of these communications have been put into the waste basket. This paper is run for the glory of God and to glorify men.

While we are on this point we may say another word. We do not want a line from anybody which anathematizes and casts aspersions upon brethren. There is enough evil and bad men in the world for all of us to fight without fighting our own brethren. The paper that calls reputable Baptist ministers names and sows suspicion and strife is not worthy to go into any Baptist home, and we should not expect to be accorded that honor if we lent ourselves to this sort of propaganda.

Now in the above we are but following the established policy of the Advance. It has come to be recognized as a clean sound organ of our people for the upbuilding of Christ's kingdom and propagation of Baptist doctrine and extension of Baptist influence. We simply mean here to reaffirm this policy.

All who wish to help foster this policy are invited to use these pages. Write often be brief, and take pains with your manuscript, so that it can go directly to the printer.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

THE MORAL DIGNITY OF BAPTISM.

Many who attended the State convention at Sheffield will remember the helpful speech of Dr. Frost, and that on motion of J. V. Dickinson the following resolution was unanimously passed:

Resolved, That we learn with great pleasure of the completion of a book on "The Moral Dignity of Baptism," by Dr. J. M. Frost, and we urge its immediate publication by our Sunday School Board, if satisfactory arrangements can be made with Dr. Frost.

It will be good news to Baptists all over the South to know that Dr. Frost has generously presented the manuscript to the board and that it will soon be issued in book form. Dr. Frost has a way of putting the brotherhood under obligations.

RUSSIA AND A FREE PRESS.

In this issue we have an article about Prince Mirksi and the Russian censorship of the press written before the news came from St. Petersburg stating that there was great probability that a rescript would be promulgated next week by Emperor Nicholas in which the second leading article in the bill of rights demanded by the reformers will make popular representation truly successful. This relates to the freedom of the press and will probably not take the form of law at this juncture, as the government wishes to submit the matter to the national assembly for consideration. It is understood, however, that an informal announcement will soon be made to the effect that the enforcement of the press laws will be relaxed during the campaign, so as to permit of ample discussion of measures and candidates. It is also understood that after January 1 next representatives of the press will be admitted to the sessions of the council of the empire, so that publicity may be given to the proceedings of the upper house of the assembly.

We hope that the Russian press may be free in fact as well as name and that the leading papers will lead in bringing about the reforms necessary to put Russia in the paths that make for lasting peace and prosperity.

LEGISLATION AGAINST THE CIGARETTE.

Several States have waged war or are waging war against the cigarette evil and as a sample of what one state has done we give the sweeping measure on the statute books of Wisconsin:

"Any person who shall, by himself, his servant or agent, or as the servant or agent of any other person, directly or indirectly, or upon any pretence, by any device, manufacture, sell, offer for sale, keep for sale, give away or otherwise dispose of or bring into this state for the purpose of selling, offering for sale, giving away or otherwise disposing of, any cigarettes, cigarette paper or cigarette wrappers, or any substitute therefore, or for the purpose of being filled with tobacco for smoking; or who shall own, keep, or be in any way concerned, employed in owning or keeping any such cigarettes, cigarette paper, cigarette wrappers or substitute therefor; or who shall authorize or permit the same to be done with the intent to violate any provision of this section, shall be guilty of a misdemeanor, and upon conviction thereof shall be punished, for the first offense, by a fine of not less than \$5 nor more than \$50, or by imprisonment in the county jail not exceeding thirty days, and for the second and each subsequent offense by a fine of not less than \$100 nor more than \$500, or by imprisonment in the county jail not less than thirty days nor more than six months; that one-half of the fine recovered shall go to the complaining witness; provided, that the provision hereof shall not apply to the sales of jobbers or manufacturers doing an interstate business with customers outside the state."

And to show that the cigarette law is no dead letter in Indiana we give the following from the N. Y. Tribune:

Passengers on the New York Central's fast Chicago trains have expressed surprise at the thoroughness of the observance of Indiana's new freak cigarette law on these trains. It is impossible to buy a cigarette on trains which run through the state.

The Twentieth Century Limited makes one stop in Indiana, at Elkhart. Here a New Yorker experimented with the law the other day. After vainly trying to buy a package of cigarettes on the train, he found a passenger who had a supply. When the train stopped at Elkhart he got off, strutted up and down the platform puffing vigorously to see if he would be arrested. He had begun to think that the law did not amount to much after all, when a Hoosier sidled up to him.

"Gee whiz, but that cigarette smells good," said the Indian. "I ain't had a puff for six weeks. If you don't mind I'll just walk alongside of you till the train starts and get some of the smoke second hand."

"Have a cigarette," said the New Yorker.

Don't you let anyone see you give it to me," whispered the Hoosier. "They'd run us in, both of us; you for givin' and me for takin' Say, partner, would you mind dropping that cigarette on the platform, careless like. It's the only way around the law."

The cigarette fiend, like the whisky drinker, takes pleasure in evading the law when the desire for a smoke or drink seizes them. We have only called attention here to the legal status of the cigarette in certain states, but elsewhere we print a strong sermon against the cigarette evil preached by Dr. Henry W. Battle.

PASTORLESS CHURCHES AND CHURCHLESS PREACHERS.

While there seems to be a difference of opinion as to the cause of churches being without pastors and pastors without churches, the fact stares us in the face that some of our strongest pulpits are at present vacant. We call to mind Opelika, Ozark, Dothan, Montevallo, Pratt City, Fayette, Wylam, Adams Street, and we know that Rev. W. T. Davis, of Carbon Hill, will soon go to Scottsboro, and Rev. J. E. Barnes to a field in Central Alabama. We also know of several country fields that are vacant, one in Lauderdale, one in country surrounding Inverness, and then there is Cherokee and Leighton, not to mention Cartersville, Ackersville, Rock West and many unknown to us.

We recently read in the Mississippi Baptist an editorial on "Poor Churches and College Preachers" which may shed some light on the situation:

"In writing up a meeting which was held at a certain church, which article appeared recently in the Mississippi Baptist, a good brother said that this church is without a pastor. It is too poor to pay a big salary, and the preachers along that line of railroad would not preach to it. He then added I don't know what will become of our poor churches when all our pastors become college preachers, or words to that effect. We count this brother among our best friends, and we do not think he meant all that his statement really asserts. We do not think he is opposed to education, for he recently told us that his contemplated move this fall into another locality is for the purpose of giving his children better school advantages.

But there are people who believe in educating their children, but they oppose an educated ministry. And these very people will buy organs for their homes, but they oppose organs in the churches. If such is not pure, unadulterated inconsistency, then we plead ignorance.

People are educating their children, which is right. Almost every community has a good school of six or eight months duration. Our high schools and colleges are crowded with students. This is as it should be. The rural districts as well as the towns, are rapidly progressing along educational lines. This being true our young preachers are forced to seek an education. And if an education is a curse to a preacher it is a curse to everybody else.

Yes, every preacher should have an education. If possible, he should have a college education. In talking upon this subject recently a good old brother preacher said that when he was a young man the masses of people in the country were uneducated, and a preacher with a limited literary education could meet the demands; but now the times have changed and the young preacher that attempts to go through without literary qualifications will be set aside. Of course, a college education does not make a preacher, nor does ignorance make a preacher. We believe in a divine call to the ministry, and we also believe in adding knowledge to that call. It is true that some "college preachers" are not what they ought to be; but the same can be said of some preachers who are more noted for ignorance than anything else.

Another great trouble with a number of us preachers is, we are woefully ignorant of the Bible. We don't care to educate ourselves, nor will we rob our temporal affairs of much time in order to study God's Word. Shame upon us. Just as long as such preachers exist, just that long will there be "poor churches." In an address to his ministerial students, Spurgeon said:

"What God will have to say to these servants who do their own work well and His work badly I will not attempt to foreshadow. Some preachers make the Lord's work secondary to their own work. Such preachers, as a rule, are good men, but they have lost sight of the Master's will. Such conduct will not go without chastisement. If it is necessary, God puts such men 'on the shelf.' Brother, beware. As to the 'poor churches,' they are, generally speaking, poor because of poor preaching, and poor, weak faith on their part. Careless and indifferent

churches need not expect God's blessings. God rewards faithfulness, and he punishes unfaithfulness. We don't believe that God will allow a true, consecrated church to remain pastorless, nor a faithful preacher to remain churchless."

JOINING THE CHURCH.

The only idea some people seem to have about personal religion is that they must join the church. They have gotten this impression from some churches and preachers who profess to believe in regeneration but whose attitude toward the unconverted contradicts their profession. As an illustration of this we wish to relate several cases that have come under our observation.

A young lady who was attending a meeting at a Baptist church was a member of another church but was deeply convicted of sin. The pastor and the visiting minister had a conversation with her. She informed them that when she united with the church she was given no instruction about the plan of salvation. She said that nothing was said to her about repentance or faith, she was simply told to join the church. The plan of salvation was presented to her at the time we refer to and she made a profession of faith in Christ as her personal Saviour.

A professional man approached a prominent business man of a certain city in Alabama and told him that he had united with several organizations in the city and that he thought it would be well to unite with some church. He asked the business man what church he thought the most influential in the city. He did not hesitate to say that his purpose was to unite with the church that would most likely bring him practice in his profession.

A gentleman whose wife was a member of a certain church, was a profane, godless fellow. His wife was greatly concerned about him because he had never been christened. He finally told her bishop that he cared nothing about it but if he would christen him he had no objection, and the bishop proceeded to christen him on that statement, and the wife was satisfied.

A good woman, who was inclined to be an agnostic, but of good social standing, moved into an Alabama city. She was soon visited by some ladies of a fashionable church who did not urge her to become a Christian but informed her that if she joined their church it would give her social standing in the city. In telling us about it she said that their statement was repulsive to her.

When it is remembered that such instances as these we have mentioned might be multiplied many times, is it any wonder that many sensible unconverted people stand aloof from Christianity?

Editorial Paragraphs.

We have no reports yet of the openings at Howard and the Judson but expect to hear good things from Dr. Montague and Patrick for next issue.

When we hear of terrible shipwreck of faiths and purity in our own little circle it is unwise to boast that although all may fail thee, "Oh Christ, yet will not I."

If the young men who have given themselves to Christ were only half as anxious to be known as his disciples as the average young fellow is to be looked upon as a clubman we would have many witnesses for Christ.

If you want to win the friendship of a young society man; the quickest way to do it is to let him believe that you think he is a very fast fellow. He may be at heart really not so bad but he wants to be thought wicked.

The London Christian World says: In the days of Mr. Spurgeon's prime it was said that the average Baptist felt himself an inch taller when at the Metropolitan Tabernacle. In the vast congregation there assembled he saw the triumph of his principles.

At the same time that Christ was in the hall of the high priests uttering his great confession that He was the Son of God, Peter, who had been so bold as to say Thou art the Christ, the Son of the living God, was in the court of the same building pouring out denial after denial.

Suppose when we celebrate the Lord's Supper He should bodily appear in our midst and say: "One of you shall betray me," I am afraid that we would be moved to indignation even at the suggestion of such a thing and instead of anxiously asking "Lord is it I?" we would be pointing at some other member and asking "Lord is it he?"

Religion enlightens the understanding as well as warms and refreshes the heart. The wisest of men has not erred in pronouncing the "fear of the Lord the beginning of wisdom." Our Saviour concurs—"fools and blind" are the names he gives to those who understand not religion.

We regret to state that Rev. J. W. Dickinson, pastor of churches in Greene and Tuscaloosa counties and known as one of our most useful and consecrated men, died at Knoxville on Sept. 14. His remains were carried to Grove Hill and buried in the family cemetery. A more extended notice will appear later.

The Romans were ideal warriors, and their god Janus was represented by a figure with two faces, the one looking backwards, the other forwards. Janus had a temple, which was opened at the beginning of every war, and was closed only when there was no war. Our word January is taken from his name, and so is janitor. January (god of the opening year) Janitor, the keeper of the door.

It has been said by people who make a study of faces that the mouth is the most expressive feature—even more so than the eyes—and to prove this there is a game played in which a mask is first placed over the face only showing the eyes, and then every one tries to recognize the owner of them. After this is done the mask is changed and only the mouth is visible, and always more people are known from their mouths than from their eyes.

Phillips Brooks, in one of his greatest sermons, deals with the irreligious man who makes excuse for himself with the plea that his life is too busy to attend to religion, and asks, "What room is there in such a crowded life as mine?" The preacher replies: "This is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said that he had no room for his soul."

Rev. Dr. J. C. Hiden is visiting his son, Dr. J. H. Hiden, in Accanac County, Virginia. He recently supplied the pulpits of two of the ministers of that section, and was greeted by large and appreciative audiences. The friends of Dr. Hiden in Alabama will be glad to learn that he has been completely restored to health and is preaching with his former vigor. He will spend some time in Virginia before returning to Birmingham to make an extended visit to his daughter, Mrs. Edward Wilkinson.

Masson, in his Life of Milton, in speaking of that congregation, meeting near Newgate, says: "This obscure congregation seems to have been the depository for all England of the absolute principle of liberty of conscience expressed in the Amsterdam Confession, as distinct from the more stunted principle advocated by the general body of Independents. * * * It was, in short, from this little dingy meeting-house somewhere in old London that there flashed out first in England the absolute doctrine of religious liberty."

It has been well said that there are three great classes of book purchasers: First, the man who buys books because he wants them, and intends to read them, and does. Second, the man who buys books because he thinks he wants them, who believes that he is going to read them, but never does. Third, the man who buys books simply as furniture, ordering so many running feet of poetry, fiction and encyclopedias because he sees that other people have books in their homes and it seems to be the thing.

Admiral Sir E. R. Fremantle, G. C. B. points out that by some curious psychological turn public attention has always been engrossed with the decisive results obtained in battles on shore.—Tours, Hastings, Waterloo, and Sedan,—while in reality the more decisive battles in the history of the world have been those on sea. The admiral mentions Actium, Lepanto, the defeat of the Armada, Trafalgar, and Navarino. The battle of the Sea of Japan, he declares, has been a victory more complete than Trafalgar. It is not only a victory,—it is a conquest.

Could not some of our churches justly be charged with a species of "graft" or with encouraging "graft"? asks the Religious Herald. Do not some churches utilize for their own aggrandizement energy that ought to go to the service of humanity and the furthering of the cause of righteousness in the earth? It is at least a misdirection of effort, a misappropriation of funds that have been put in our hands for the spread of the truth and alleviating the condition of mankind. If we are to condemn the world for the sin of graft, we must cease as individual Christians and as churches, appropriating to our own ends the talents, time and means that God has given us to be used in the spreading of His truth throughout the world.

The brilliant success that attended the World's Sunday School Convention in Jerusalem last year, with the evangelistic meetings held in more or less close connection with it, has led to the selection of Rome for the next World's Convention. No choice could give more widespread satisfaction. Unless some unfavorable conditions arise there will be such an impress made upon Rome and all Italy as well, by that convention, as will not be paralleled by anything in the past. No city in the world, save only Jerusalem, is so inviting, and no other city is so attractive to lovers of God's word from almost every point of view.

Cardinal Newman observed: "The true gentleman carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast; all clashing of opinion, all collision of feeling, his great concern being to make every one at his ease and at home. He guards against unreasonable allusions or topics which may irritate. He never speaks of himself except when compelled, never defends himself by a mere retort; he is scrupulous in imputing motives to those who interfere with him, and intercepts everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments."

Frederic Harrison points out that "the great majority of the wars of the last fifty years have been waged between nations of different faiths—namely, by Christian nations against non-Christian. Almost every war undertaken since the Crimean War, either by Russia or by England, has been against a non-Christian people—Mussulman, Buddhist, Polytheist, or Fetishist—Afghans, Zulus, Ashantis, Burmans, Circassians, Chinese or Japanese. In the last forty years the only war waged by France against a Christian power was in 1870—against Protestants. The only instance of war between nations of the same creed in forty-five years was the Prusso-Danish war of 1864." He overlooked our Civil war.

Editorial Trip Notes.

I do not know the significance of the weather vane on the First church at Carbon Hill. It represents a fish.

I had the pleasure of being entertained at the Anderson House and greatly enjoyed the fare, pleasant company and the beautiful flowers in the yard and on the porch.

Dr. Montague did well in calling attention to the fact that the Walker County Association had for its moderator and clerk two business men. Active laymen are needed at the associations.

Some of the brethren were greatly amused because I made a round of the stores looking for sugar cane. I was reared in South Alabama and have never gotten over my love for cane.

Carbon Hill is a growing, progressive town. Whoever follows Brother Davis, who soon goes to Scottsboro, will find that the members of the First church have greatly beautified the interior.

I am beginning to look for familiar faces at the associations (hundreds of the preachers I know) but there are many good men and women whose presence brightens my visits and makes me feel that I am truly among friends.

I congratulate Dr. Montague and the Walker County Association on the enthusiastic showing for Howard College. With Brother J. H. Moore of Jasper, as a leader in the association to help raise an endowment for the college something is bound to happen.

I am greatly encouraged by the kind words I hear publicly and privately about the continued improvement in the Alabama Baptist, and hope that those in arrears will make an effort to pay up at the associations and give me the means to add some new features which I have in mind to brighten and strengthen the paper.

I had the pleasure of attending the Walker County Association at Carbon Hill. G. D. O'Rear, Moderator, and J. S. Watts, clerk. We were present Thursday and Friday and the spirit of the meeting was fine. Brether O'Rear gives every one who desires an opportunity to speak. The minutes of last year showed that Brother Watts is an efficient clerk. These brethren were unanimously re-elected.

Recently at an associational meeting a young lady came up to me and said please give me a copy of the Alabama Baptist. I said it is not taken in your home, and she answered, "It used to be, but papa had it stopped although he is plenty able to pay for it and I miss it so much." I felt sorry for her and sorrier for a father who would deny a daughter the pleasure of reading the paper because he was too stingy to pay for it.

I reckon I will have to own up, for I know Bro. Crumpton will tell it on me. Friday morning I rose at daybreak and hurried to the depot and went to Morriss to attend the Mineral Springs Association. I got off and didn't see any buggies or visitors and went over to a store and asked a gentleman if he could tell me where the association met, but he could not, but told me to go down a few doors and there was a Baptist who might enlighten me. I went but the store was closed. Just then a wagon filled with cotton drove up and I said, "Brother, can you tell me where the Mineral Springs Association meets," and he replied, "She has done met, ain't you the editor of the Alabama Baptist?" I owned up that I was, to be told that I was one week behind. I got my information out of the Alabama Baptist and I expect to hold the editor responsible. Please look over the list of associations for October and if there are any corrections send them in at once.

Brother Edens, the friend who told me I was too late, said that he had attended the meeting of the Mineral Springs Association and that it was a wonderfully spiritual gathering and related one affecting story about the conversion of an old couple who were received into the church. I wish I could have been present as I remember with pleasure the great courtesy shown me several years ago when I first visited the association.

October and Home Missions.

October is suggested by our State convention as the month for Home Missions. Let every loyal Baptist in Alabama remember this and let every church in our state do her best in this great work. At the Southern Baptist Convention it was declared that "If we fail at home, we sink into impotency the world over." It is not only true that we are living "in a grand and awful time," but we are also living in the greatest country on the globe—great in its territory, great in its material resources, great in its people, great in its possibilities. The South is coming to be the greatest section of the United States, and the mission of the Home Board is to this fair Southland of ours.

This is a time of enlargement. Alabama Baptists propose to raise \$200,000 this year for home missions. Now is the time to begin. Let us not fall short but go beyond this amount.

I have just learned that Alabama heads the list in subscriptions to Our Home Field. Let us remain at the head, and at the same time go to the front in our contributions.

THOS. M. CALLOWAY,
Vice President Home Board for Alabama.

Brother Crumpton in Trouble.

Brother Barnett:—As you know I have been going day and night, when I was able, attending associations. I keep in touch with the office in Montgomery and am distressed to learn from my clerk, that very little money is coming in. Even the regulars have grown irregular. Can it be the discussion of the "schedule" has discouraged everything? I expect some inconvenience and suffering right at the start, if all the churches adopt the scheme suggested by the committee on co-operation, but they have not all adopted it and all will not, for some time to come. While the brethren have the matter under advisement, the old plan of monthly mission collections ought to go right along.

Our missionaries have not been settled with in two months; a note in bank falls due Oct. 4th. What are we to do, brethren? I must not stop. I must not stop. The associations go right on to November 12th. I need help at once—on the wing.

W. B. CRUMPTON.

To the Board of Ministerial Education.

On the editorial page of the Alabama Baptist of the 6th inst. you say that "the Board of Ministerial Education would be glad to correspond with any Baptist minister who desires to study, either at Howard College or at the Seminary, next year." Does this mean that our Board of Ministerial Education would not be glad to correspond with any Baptist minister who may desire to study at any of the various other schools in the State, for example, the University of Auburn? Does it further mean that the board will not give any financial assistance to a Baptist minister at any school in the State except the Howard?—Fraternally, Robison Brown, Tuscaloosa.

The Standard sincerely hopes that our denominational papers will have frank, thoroughgoing consideration in all of our associational meetings. There can be no doubt but that what we read tremendously affects our lives, the well-being of our churches, and the cause of Jesus Christ in general. A wide dissemination of good literature means the development of religious characters, the growth of our churches in mission and educational work.

Some figures have just been collected and published, upon good authority which ought to make all public-spirited Americans blush with shame. In New Haven, Conn., one of the country's most prominent seats of learning, there are school teachers getting only \$300 a year, while the lowest pay given street sweepers is \$530.

No man can die of Fever who uses Johnson's Tonic even half way right.

In 20 years no grave was dug or shroud was made for a victim of Fever whose faith was pinned to Johnson's Chill and Fever Tonic.

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IS CANCER INCREASING?

We hear of so many cases of Cancer nowadays that it seems reasonable to suppose the disease is increasing rapidly. This is true to a certain extent, but it must be borne in mind that we at the present day have a rapidly increasing population, better facilities for communication, and therefore may learn of more people suffering. There is undoubtedly an hereditary predisposition to the disease. Dr. L. T. Leach, the able Cancer specialist of 416 Main street, Dallas, Tex., says if people in whose family Cancer develops would just use his blood treatment, Cancerol, the disease would be largely prevented and eventually stamped out. He has treated and cured many bad cases of cancer and in nearly every situation of the body. Cancerol has stood the test and seems to meet all the requirements of a specific.

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well that before he was twenty-two his name was known to all the world.

He can "make his mark" so well that it will open his career. Palmerston, England's great statesman, was admired in school for his brilliant work, and wrote letters home in English, French and Italian that are models of composition today.

He can enter a great university before he is thirteen. William Pitt did it.

Somebody's Birthday.

This is somebody's birthday,
Just as sure as fate;
Some little boy is six years old,
Some little girl is eight,
Some little boy is three today,
Some little girl thirteen,
Some little twins are exactly two—
Two apiece, I mean.

Some one is eating his birthday cake
And laughing over the plums;
Some one is counting her birthday dolls
On all her fingers and thumbs.
Some one is bouncing her birthday ball,
Or winding his birthday watch,
Some one is not too wise or tall
For birthday butter-scotch.

Think of the beautiful birthday books,
Think of the birthday cheer,
Think of the birthday happiness
Every day in the year!
Every day in the year, my dear,
Every day we're alive,
Some happy child is one or two,
Or three, or four or five.
—Ethelwyn Wetherald.

Indian Children at Play.

Yes, Indian children like to play just as much as you do. It is an error to think they are grave and silent, as some writers represent them. You should see them at their games! Their noise and enjoyment quite rivals yours.

One of their games is quite like our "tag," while another has as much running in it as "prisoner's base." One of their games is called "Gudel-pha," and is played with sticks marked red on one side and black on the other. They are tossed upon a stone, when they fly apart. Then the little player bends quickly over them to see which color is upward. If the red side is up, it counts five for each stick; if the black, nothing. The squaws, too, play it, and, I am sorry to tell you, they often turn this innocent game into a gambling one.

The Indian children have several games that are played with a ball, but I have never seen the ball thrown from one to the other, or bounced. They kick it with their toes. Sometimes they play their ball games alone, and I have seen one little girl keep her ball going from the point of her toe straight up into the air and then back to the toe again, and so on for several minutes without a single miss being made.—The Little Worker.



An Easy Rider.

The Best Proof of a Man's Strength

is his power to control himself. You respect the man that saves his money, on a big or little income, for his strength is proven by his power to control himself.

For every dollar in our foolish scale of living there is some imaginary want, and every dollar earned can be spent in a dozen ways, if the owner is weak enough to yield to passing fancies. So every dollar saved means that the man has been able to say NO. Young men will do well to think over this.

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"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world today. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

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SUNBEAMS

Patsburg, Ala., Aug. 26, 1905.
Mrs. T. A. Hamilton,

Birmingham, Ala.
Dear Mrs. Hamilton:—We are very anxious to organize a Sunbeam Society at this place. We have never had one so we write for information, for a program. Please give me the last program. Respectfully,
MRS. WINNIE AVANT,
Patsburg, Ala.

Verbena, Ala., Sept. 1, 1905.
Mrs. T. A. Hamilton,

Birmingham, Ala.
Dear Mrs. Hamilton:—Please send me the Sunbeam program for September and literature. I would like to know to whom I must send money and dues collected, and how often. We have a real interesting society of about ten members, several being honorary members. As I told you, I am very ignorant about the work, but am trying to learn, so any help you can give me will be greatly appreciated. Yours sincerely,
MRS. R. W. SOLOMON.

Louisville, Ala.

Dear Mrs. Hamilton:—Our motto is "Growing up for Jesus." We study missions each month. All enjoy that day best. We take "Our Juniors," which is a great help to us. Have large "Asiatic" map and black-board to aid us. Mr. Green baptized nine of the Sunbeams last month. Several others are interested. We are at work, loved work and our Father is blessing abundantly.

I would like some mite boxes. We take a special offering for missions second Sunday this month.

We have several dollars in our treasury and have paid out more for equipment. Will you advise us as to distribution?

Come and see our band of "Sunbeams" and loyal progressive women societies. Hope to meet you at association. We join you heartily in prayer and work for Our Master's cause. Yours,
MRS. J. M. GREEN.

Columbia, Ala., Aug. 21, 1905.

My Dear Sister:—Your letter of 18th inst received, also the literature for which accept thanks. We have organized a mission band here with about thirty members from 5 years to 16. We are studying "China for Juniors" now. The girls of the band have made a quilt to send in missionary box this fall. They are very enthusiastic workers, and we hope to accomplish something for the Master. I would be glad to receive about ten or fifteen copies each of Catechism on Foreign and Home work. Could also use a supply of fishes and star cards for the smaller children. If these are not furnished gratis, please advise me. What about mite boxes or missionary barrels? Where is the little paper called "The Sunbeam" published? Would be glad to hear from you. Sincerely,
MRS. C. N. JAMES.

Myrtlewood, Ala., Aug. 29, 1905.

My Dear Mrs. Hamilton:—The Sunbeams have taken so much real interest in their work I feel that it is indeed

a pleasure to have charge of such a band. Have just had their public exercises and many came to see what the Sunbeams were doing so well they each acted their part everyone wondered why they had not organized long before this. I sent five dollars to Mrs. Barrett which we wished to go on Miss Kelley's salary. I believe she is the treasurer.

Mrs. Hamilton, I would be so glad if you would suggest some new ways we might raise money. Miss Kelly's card took well. They were all eager to "stick" the star and we have tried the egg plan. Any new ideas would be so much appreciated. Something to help me keep up the interest both large and small.

Thanking you for the great help you have been to me in the past.

Very sincerely,
LOUISE M.

Phoenix, Ala., Sept. 1, 1905.
Mrs. T. A. Hamilton,

Birmingham, Ala.
Dear Mrs. Hamilton:—Find enclosed \$5.00 sent by the Sunbeams of the First Baptist church of Phoenix City, to Miss Willie Kelley. Our society is progressing nicely. We meet every Sunday. Please send us some fishes. I find that they are quite an attraction to children. Very respectfully,
MISS TILLIE RUTLEDGE.

Vaughn, Ala., Sept. 3, 1905.
Mrs. T. A. Hamilton,

Birmingham, Ala.
Dear Mrs. Hamilton:—We have now thirteen regular members. I am one of the Sunbeams and trying to help as a leader too. I've never tried to do such a responsible work before, therefore know very little about how to take hold.

We have no literature now at all for the Sunbeams. If you have any on hand, would be very glad to have a few programs.

The Sunbeams have had an ice cream supper and some little children programs, where we have raised about twelve dollars, which has been used for the orphans, missions and some on our pastor's salary.

We would be glad to have you with us some time.

Thanking you for your kindness, I am,
Your friend,
EMMA G. GARY.

My Dear Mrs. Hamilton:—We have organized a splendid little missionary society for the young members of our church and also for the children that are not members. We organized about one month ago and on the second Sunday of this month we had Miss F. F. Turner, of Selma, to visit us and she did the children, especially, so much good. She made a splendid talk to them and gave us some fine suggestions. In full we, children and all, fell in love with her and think she is a good vice-president. We are now going to work to do some good for our dear Saviour.

Miss Turner selected a sweet name for us, I think, "Missionary Jewels," and since she left we have elected one of the members treasurer as I was both secretary and treasurer. We

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.

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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, 1906, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 25th day of August, 1906.
JOHN S. GILLESPIE,
Clerk and Register.

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Milk Crust, Tetter, Ringworm, and Scalded Head, and Every Form of Torturing, Disfiguring Humors from Infancy to Age.

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Of Distressing Humour.

Captain W. S. Graham, 1321 Eoff St., Wheeling, W. Va., writing under date of June 14, '04, says: "I am so grateful I want to thank God that a friend recommended Cuticura Soap and Ointment to me. I suffered for a long time with sores on my face and back. Some doctors said I had blood poison, and others that I had barbers' itch. None of them did me any good, but they all took my money. My friends tell me my skin now looks as clear as a baby's, and I tell them Cuticura Soap and Ointment did it."

Cuticura Soap, Ointment, and Pills are sold throughout the world. Putter Drug & Ch. Co., Boston, Sole Proprietors. Send for "How to Cure Every Humour."

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. 774, 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), in "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. 84, 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.

have all of our officers and twenty members, which, I think, does well for our little country church. We also had Mrs. S. J. Catts from Pleasant Hill (our pastor's wife) with us. She is such a good Christian worker. So, now we want you to pray for us and I hope you will hear from us often. With love and best wishes from

MRS. E. L. WHATLEY,
Sept. 18, 1905. Tyler, Ala.

Hoke's Bluff, Ala., Aug. 15, 1905.
Mrs. T. A. Hamilton,
Birmingham, Ala.

Enclosed you will find report of our Sunbeam Band to Oct. 1st, 1905. Will also send P. O. money order to amount of \$2.00. Please forward same to the Orphans' Home.

I am sorry to leave Hoke's Bluff but I hope the good sisters will keep up the Sunbeams. I want you to write to them occasionally to encourage them. I tell you it helps for us to get a nice letter from a good friend to the cause—it's cheering.

With best wishes and a heart full of love for you, I will close. Your warm friend,
M. J. BOYD,

Laurel Hill, W. F. Martin:—We have just closed a few days' meeting with the New Providence church, commencing Friday and continuing until today. Five accessions and others to follow. Church greatly revived. Congregations large and attentive.

This is quite an important part of the field and should be won for Christ.

Bro. I. Spence, missionary for the Zion Association, helped us in the meeting, and did some good preaching. Bro. Spence is a sound, logical preacher and should be kept in the work, as our observation is that the churches in this county are sadly crying for the fundamental principles of the Baptist doctrines (which of course is Bible doctrines) and Bro. Spence is able and willing to defend this doctrine. We are much grieved to learn some of our Baptist churches are practicing a rule foreign from the Baptist principles, that is receiving members from the Hardshells and Methodist societies upon their so-called baptism. Brethren, these things should not be so, and permit me to say, fifteen years ago a church in the Zion Association to have practiced such would not have had a voice in the Association. I know whereof I speak, having been a member for a number of years of this body and several times its moderator up to fifteen years ago. Now a member of the Graves Association of Florida, and we do not practice such here. Now, are we wrong? "He that is not for us is against us." Is the Hardshell Society a Scriptural church? Is the Methodist Society a Scriptural church? If so, why not all compromise and come together as one body in Christ? Is it not a fact that hundreds of the Baptist people both men and women were put to the stake and burned because they would not denounce some of the principles of the Baptist church?

Have I taken up a new idea in my old age and departed from the doctrines and principles of what I have always considered sacred? Will some one advise me.

P. S. At the close of the meeting I was unanimously called by the church to supply this pulpit for another year.

Rev. A. C. Dixon, D. D., of Boston; the well known Baptist pulpit orator and evangelist, attended the Bible Conference in Atlanta, and very much enjoyed the soul-stirring songs in the Revival Special.

Especially was he fascinated with the Welch song, "Diadem," as he witnessed it thrill the large audience. Dr. Dixon valued Revival Special so highly that he ordered one thousand copies for Tremont Temple, Boston.

"Diadem," and 174 other singable songs in Revival Special for only 15c or \$12.00 a hundred, and money refunded if they fail to give satisfaction. Order of Charlie D. Tillman, Atlanta, Ga.



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Skirt for
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Equally good values in Waists, Tailored Suits and Skirts. Send for catalogue.

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The principal thing in loaning or investing money: Ample Security. In our 50 Coupon investment bond, ALL legal requirements have been met, by depositing with state Depository a sufficient sum of money to fully cover ALL liabilities. Executive officers of Co. also bonded to secure faithful handling of Company's funds, \$1,500,000 written past 5 years, \$1,000,000 paid investors. Correspondence solicited.

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OF

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We move Oct. 1st in new stores built for the purpose of a modern Furniture Store. New Stores are Nos. 1911 and 1913 3rd Avenue.

The August Sale ends today. The Moving Sale continues till Oct. 1st and to make you buy before we move we will continue the double reduction cut prices given during the August Sale. Buy now. Delays are dangerous. They create disappointments. We hold purchases until Oct. 1st. Deliver free anywhere in Alabama. Special arrangements of terms on large purchases. Remember our advice BUY NOW. We repeat—BUY NOW—Do it today.

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After October 1st—1911-1913 Third Avenue

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Dr. J. Newton Hathaway, of Atlanta, Ga., the South's Most Reliable Specialist, is able, by his great system of home treatment, to place in the home of every sufferer, the service of an expert specialist, and too, without great cost. Dr. Hathaway has cured thousands of people throughout this country whom he has never seen, and if you suffer from Nervous Debility, Kidney Disease, Stricture, Varicocele, Heart

Trouble, Rheumatism, Women's Diseases, or any disease of a chronic or lingering nature, sit right down and write him just how you suffer. He will counsel and advise you—advice based on over 25 years of experience—free of charge, for which your home doctor would charge you anywhere from \$1.00 to \$25. He has been established in Atlanta for years and years, and his reputation as an honest, conscientious physician and a skillful specialist is unequalled. Each individual case is given special attention, and if you are curable, this great specialist can be depended upon to cure you. Have no hesitancy in writing him. The address is J. Newton Hathaway, M. D., 96 Inman Bldg., Atlanta, Ga.

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Readers of the Baptist, do you contemplate having any monumental work done? If so, write us for designs and prices.

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use **LOTUS FLOWER** for Headaches and painful **MENSTRUATION.**

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SAFE, PERMANENT, SURE CURE
ALCOHOL, OPIUM, DRUG HABITS
TOBACCO, URING, NEURASTHENIA
KEELEY INST BIRMINGHAM, ALA.

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Its graduates enter Junior Class of any College in the south. Literary, Musical, Educational. Healthful town. No saloon. Strong religious influences. A Select School for Select People. No cigarette smokers admitted. Dormitory for girls. 182 boarding students last session. Write

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W. M. Nalls.....	\$ 25
J. H. Cooper.....	25
L. C. Cobb.....	25
Rev. U. R. Adams.....	25
Rev. C. O. Livingood.....	25
W. A. Goss.....	25
J. E. Wood.....	25
B. T. Cowart.....	50
Mrs. B. T. Cowart.....	25
P. M. McNeill.....	25
J. W. Reese.....	25
Rev. L. H. Shuttleworth.....	25
G. V. Mitchell.....	100
W. F. Jones.....	50
C. H. Smith.....	25
B. B. Waldrop.....	25
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Mrs. L. C. DeWitt.....	25
B. Sudduth.....	25
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J. Y. Radford.....	25
C. C. Walker.....	200
P. C. Rattliff.....	500
J. B. Gibson.....	500
E. Brewer.....	250
Rev. F. H. Farrington.....	150
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Rev. Austin Crouch.....	150
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Rev. J. M. McCord.....	50
Rev. W. M. Olive.....	50
Rev. J. F. Gable.....	50
Rev. E. G. Fenn.....	50
S. P. Fowlkes.....	50

Amount subscribed to date (Sept. 17 1905.).....\$18,910

The following brethren have been reported as giving, but their initials had not been obtained: Henry Pickard, John A. Pearson, W. C. Hancock, E. F. Oakley.

Clarke County Association.
Order of Business.

Meet with Grove Hill Baptist Church Tuesday September 26, 1905, 10 a.m. Devotional services by C. H. Morgan.

12:20. Read reports from churches; enroll messengers and elect officers. Adopt program.

11. Introductory sermon, Wm. Kerridge; alternate, S. A. Adams.

1:30 p.m. Devotional service—W. B. Harrel.

1:45. Religious Literature—J. R. Cowan, R. J. Rodgers, L. A. Larimore, Frank Willis Barnett.

2:45. Aged and Infirm Ministers—R. K. Benson, Wm. Kerridge, B. J. Coate.

3:30. Bible and Colportage—C. W. Burge, F. M. Dunaway, J. A. Caine.

7:45. Sermon.

9 a.m. Devotional service—J. H. Fendley.

9:20. Executive Committee report.

9:30. Report on State Missions—M. Creighton, C. H. Morgan, Jas. J. Dixon.

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25c. - 50c. ALL DRUGGISTS

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VARIETY OF STAIRS, BELT POWER, BELT DRIVES
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Affords splendid Hospital Facilities, abundant Clinical Material, and Superior Laboratory Equipment.
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MACBETH'S chimney; my name on it if it is genuine.

My Index explains all these things fully and interestingly; tells how to care for lamps. It's free—let me send it to you. Address

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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, 1900, by R. H. Carter and wife, Sallie Jordan Carter, and recorded in office of the probate judge of Jefferson county, Alabama, in volume 260, on page 287 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, 1900, 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 18, south range 3 west, thence south along eastern line of said tract 25 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. 9-20-31

Report on Home Missions—J. Walter Fleming, A. W. Ethridge, L. A. Williamson.

Foreign Missions—G. L. Yates, J. V. Stringer, A. J. Pace. Missionary Sermon—W. B. Crumpton.

1:30 p.m. Devotional service—W. A. Tharpe.

Orphans' Home—J. W. Mathews, S. A. Adams, T. B. Gwin.

2:45. Report on Education—J. B. Doyle, J. W. Gibson, T. L. Head.

3:45. Report on Digest of Letters—Clayton Foscoe, N. A. Molton, F. Blackwell.

7:45. Sermon.

Third Day.

9 a.m. Devotional service—A. W. Ethridge.

9:20. Call and correct roll.

9:30. Treasurer's report.

9:30. Report on Nominations, documents and requests.

10. Report on Temperance—Isaac Grant, W. A. Tharp, J. D. Payne.

11. Report on Sunday Schools—J. B. Cleveland, J. W. Nichols, G. P. Crenshaw.

1:30. Report on Woman's Work—Mesdames W. A. Carter, L. E. McLeod, Miss Maud Dickinson.

2:00. Report of Finance Committee.

Attend to all unfinished business and adjourn.

Chairmen of committees will see that their reports are written with ink on one side only of paper, and have them ready when called for.

Note—Pastors and church clerks are requested to send as early as possible the names of messengers to W. Z. Rodgers, Grove Hill, Ala., chairman of committee on entertainment, so that homes may be provided for all.

J. H. CREIGHTON,
C. A. COATE,
W. B. KENNEDY,
Committee.

A Thrilling Fact.

"Suppose," said the wise orator—"though 'tis a thought stupendous—Suppose a baby one year old, with arms of the tremendous Length of ninety-three odd million miles.

Should, in a freak of fun, Reach up and touch the sun? That child would be

253 Years old, I'm told, Before it learned Its hand was burned!"

—Jane Ellis Joy, in January St. Nicholas.

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MORTGAGE FORECLOSURE SALE NOTICE.

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GEORGE A. DAVIS, Transferee and Assignee of said Mortgage and Debt. W. T. HILL, Attorney. 9-20-31

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The "Monitor" and the "Lapland" Refrigerators are the best. We guarantee them.



Lawn Swings, Lawn Seats, Hammocks, Porch Sets, Porch Rockers, Hall Furniture and Library Goods.

Go-Cart—Reclining folding Go-cart, rubber tire, steel running gear, rattan body, like picture, with parasol and cushion, \$10.

Refrigerators—The "Monitor" and the "Lapland" are the best.

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Scaly eruptions, scald head, milk crust and all forms of eczema of head or face, yield quickly to the magical influence of Heiskell's Ointment. This ointment allays itching and burning sensations, cools the skin, cures the irritated surfaces.

HEISKELL'S OINTMENT

Has half a century of cures back of it. It has been proven in the most obstinate cases. Used with HEISKELL'S MEDICINAL SOAP its healing power is actually astounding. HEISKELL'S BLOOD AND LIVER PILLS should be taken to clean up the liver and make the blood pure. Ointment, 50c, Soap 25c, Pills 25c.

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Homeseekers Round Trip Rates to all Points Southwest.

On sale first and third Tuesday of each month. Low one-way colonist rates to California and the Northwest on sale daily Sept. 15th to Oct. 31st. Write for information and literature.

J. N. Cornatzer, A. G. P. A.,
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J. W. Gann, C. P. A.,
Birmingham, Ala.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County, Edgar L. Adler vs. Chas. A. Schaeffer and Peter Howard.—In Chancery; At Birmingham, Ala., Fifth District, Northwestern Chancery Division of Alabama. In this cause it being made to appear to the register by affidavit of August Beners, solicitor for complainant, that the defendants, Chas. A. Schaeffer and Peter Howard, are non-residents of Alabama, and that their place of residence is unknown; and further that, in the belief of said affiant, the defendants are of the age of twenty-one years, it is therefore ordered by the register that publication be made in The Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week, for four consecutive weeks, requiring the said Chas. A. Schaeffer and the said Peter Howard to answer or demur to the bill of complaint in this cause within thirty days after the 28th day of October, 1905, or a decree pro confesso may be taken against them, the said Chas. A. Schaeffer and the said Peter Howard.

Done at office, this 22d day of September, 1905.
J. W. ALTMAN, Register.
9-27-05.

MORTGAGE SALE.

UNDER and by virtue of a power of sale contained in a certain mortgage, executed to the undersigned by R. E. Simmons, on the 15th day of May, 1905, and recorded in book No. 336, records of deeds, page 69, on the 12th day of August, 1905, in the office of the probate judge of Jefferson county, Alabama, I will proceed to sell, on the 6th day of October, 1905, at the court house door of Jefferson county, within the hours of legal sale, the following real estate, to-wit: Lots number twenty-nine and thirty, in block number two hundred and twenty-three (223), according to the North Birmingham Land Company's survey of North Birmingham, Ala.

G. B. MITCHELL, Mortgagee.
By T. T. JONES, Attorney.

Excursion Rates via Central of Georgia R. R. to Atlanta, Ga.

Account Georgia State Fair October 9-21, 1905. Rates for individuals, one first class fare plus 75c which includes admission to fair grounds. Half rates for children of five and under twelve years of age. Minimum rates \$1.00 for adults and 50c for children.

For military companies and brass bands in uniform, twenty or more on one ticket, one cent per mile per capita in each direction.

Tickets sold from points in Georgia October 8 to 20 inclusive, except that no tickets will be sold for trains arriving in Atlanta on Sundays.

From points outside of Georgia tickets will be sold October 9th and 10th, 1905, only. Final limit of all tickets October 23, 1905. For further information apply to your nearest ticket agent.

(Continued from Page 4.)

church, Rev. N. D. Crutcher assisted in the preaching. From here I went to Lax, the Second Sunday at which place Brother Culpepper, of Huntsville, helped me in the preaching here. God gave us a glorious victory in that the church was greatly revived and built up in the faith, and fifteen added to the church. This church is less than a year old and now has a good house of worship and 34 members. From there I went to New Hope, another young church only about three years old. At this point I had no ministerial help at all, and although worn down this little band of workers stood nobly by me and more earnest and faithful prayers were never offered up to God for a tired pastor than these Saints offered, and notwithstanding some of our best workers were providentially hindered from being with us regular, God gave us the strength to preach twice a day for a week. The congregations were immense, and here we had another glorious victory, and seven additions to this church. From there I went to Temperance Oak. Here we held services from Sunday night till Thursday morning. The services were strictly spiritual and great good was accomplished and one added to the church. Then I went to New Zion in Madison county and held three services and had two additions to that church, and although tired and worn down I rejoice and can say that "The Lord hath done great things for us whereof we are glad." We hope to do greater things for God the next year. Brethren, the marching orders of my people is the language of Moses to the Israelites "Go forward." Their invitation to the world is the language of Moses to his father-in-law, "Come thou with us and we will do the good, for the Lord hath spoken good concerning Israel." So the Lord has so blessed this field this year that I feel that if we were all assembled together I would want us to stand with hearts and hands lifted toward Heaven and sing:

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

M. Briscoe, An Ordination:—On Saturday, September 17, the church of Hopewell, Choctaw County, set apart H. T. Vaughan to the full work of the ministry. The Presbytery consisted of Brethren H. B. Woodward, of Jefferson City, Tenn.; J. E. Vaughan, and the writer. Brother Woodward preached the ordination sermon from Phil. 1:21, a spiritual and scholarly effort. Brother Vaughan immediately left for Howard to resume his studies. He has a brother, B. S. Vaughan, who is also a minister at Howard. These are noble, Godly boys. Their vacation has been spent here in zealous service for the Master. God, too, has wonderfully blessed their labors.

Any church in touch of East Lake needing a pastor or preaching would

do well to communicate with either of these boys.

Brother B. S. receives no ministerial aid this year and shall need all the help available from this source. I will have five ministerial students at Howard next year from my field. God be praised.

John E. Barnard, Cartersville, Ga.—Our letter from the Cartersville Baptist church to the Middle Cherokee Association shows the associational year ending September 1st to be the greatest year in all the history of the church. Since last associational meeting we have received 135 members; collected and paid out for all purposes more than \$12,500.00, or an average of more than \$1,000.00 per month. Most of our members are poor, none of them are rich. While we are poor in this world's goods we have been led by the Lord to be rich in liberality. I have held six protracted meetings thus far this year, one in Cartersville, one in Little Rock, Ark., the others in Barnesville, East Point and Macon, Ga. I have two others this fall, Louisville, Ky., and Birmingham. In these six meetings more than 450 souls were saved. They voluntarily made public professions. No signing of cards, no saying "I will do better," etc., but a complete surrender to Jesus Christ. In one of the meetings at Cartersville, Rev. Geo. C. Cates, of Louisville, Ky., was with me and did the preaching and other faithful work. In this meeting there were 120 conversions.

Our church at Cartersville is now better prepared for great things in advancing the Master's kingdom than ever before. To our God be all the glory for every advancement made in his cause. I hope to reach Birmingham October 9th, to be with Brother Vesey and his people in a meeting.

Antioch Association:—The twenty-third annual session of this body will convene with New Hope Baptist church, Choctaw County, Ala., Oct. 6, 1905. Program:

Friday, 10 o'clock—Devotional services conducted by Rev. J. L. Carney. 11 a.m., Associational sermon by Rev. W. E. Fail, alternate Rev. J. H. Riffe.

Committee on Credentials appointed. Adjourned to 2:30 p.m.

Evening Session.
2:30. Report of committee on credentials. Permanent organization. Petitionary letters called for. Corresponding messengers enrolled. Report of executive board by chairman, Rev. T. E. Tucker.

3:30. Report on publication by Rev. J. B. Hamberlin.

4. General discussion on The needs of our association led by Rev. T. E. Tucker. Announcement of committee to report at this session.

Second Day—Morning Session.
9:30 a.m. report on education (in general) by Rev. W. A. Windham.

10:30. Missions (in general) by Rev. T. E. Tucker. Adjourned until 2:30 p.m.

Evening Session.

2:30. Report on Woman's work by Mrs. M. E. Bailey. An essay will be read on missions by Mrs. Bailey.

Report on Baptist orphanage by H. M. Mason. Adjourned till 7:30.

7:30. Report on publication by Rev. J. L. Carney. Adjourned till 9:30 Sunday morning.

Third Day—Morning Session.

9:30. Report on Sabbath schools by E. J. Reaves. Division of funds by T. B. Shoemaker.

11 a.m., preaching. All are invited to attend. It is expected to have dinner on the ground each day.

R. A. J. Cumbee, Brundidge:—I recently closed a very interesting meeting at Brundidge, thirteen additions being the result of the meeting; the church was very much strengthened from the meeting. Bro. W. D. Hubbard, of Troy, was to help me, but on account of ill health failed to do so. I was alone all the while expecting Bro. Underwood their old pastor, who dropped in on us and preached for us two days and we all enjoyed his sermons, also himself as well. I had the pleasure on last Sabbath evening of

baptizing eight converts in our baptistry in the new church building there which is ready for occupancy as soon as our seats arrive. Our church is a beauty and does much credit to the church. I went from there to Clio where I held three days' meeting, receiving four members. Was sorry to close but other engagements compelled me to do so. That town is on a genuine boom in the way of business and building. I tendered my resignation at this place, Luverne, last Sunday to take effect next Sunday. I regret to leave these people, but do so to enter freely upon work in a field where I hope to make myself more useful, making Brundidge my headquarters with two Sundays in the month there. This church at Luverne is in fine condition. I baptized one at my last appointment and am expecting other additions next Sunday, which will be my last day here. This is a good place for some preacher and may the Lord direct the church to him. Where I go they say the Alabama Baptist grows better and better as the weeks go by.

W. J. D. Upshaw:—A glorious "workation." My church kindly gave a part of August and September as a vacation, but I was permitted to hold some meetings in which the Lord greatly blessed me. I had the pleasure of aiding Bro. A. C. Swindall at the flourishing town of Alanton during the fourth week in August. There the Lord graciously blessed us. The splendid crowds which greeted me at every service, were an inspiration to the pastor and visiting preacher. There were quite a number added to the church. The entire town and community seemed stirred, because of the Lord's gracious presence. This is a fine people, who are aggressive and prosperous. They have been without a public school for the past year. But now have come together and will have a school worthy of any town of its population. I predict a bright future for Clanton. The church has one of the best preachers and pastors in the State. It is beautiful to see how Bro. Swindall has endeared himself to his people there. May the Lord greatly bless them. He and his people have brought me under lasting obligations to them for their kind liberality in a material way, when I was about leaving their city. Many thanks, brethren.

I also was permitted to visit my old native State, Georgia, and assist Bro. J. R. Lambert, a beloved son of Alabama, a cultured, splendid preacher who is pastor of Greenville and Grantville, Ga. The latter place we held a gracious meeting of a few days, resulting in fourteen by experience and baptism. The following Sunday I had the pleasure of meeting with my father and mother's church, and preaching to a large congregation, many of whom were my childhood school mates, which gave me great pleasure—I lived over again my childhood days, I almost felt myself a boy again in the old time, what a sweet day we had. Last, but not least, there in the old church yard, my sweet mother was placed away to rest, over forty years ago. I also visited my two dear sisters and other relatives, which gave me great pleasure. May God bless the great old State of Georgia.

SAMPLES MAILED FREE.

Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, or smoked in a pipe or cigarette. It contains no tobacco. The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a free trial, write a letter at once to Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga.