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Interesting Paragraphs

Rev. O. P. Langston, assisted by Rev. A. E. Page, closed a very good meeting at Coaling Sunday. Eight additions.

Rev. O. P. Langston has gone to Louisville, Ky., to attend the session of the Southern Baptist Theological Seminary.

There seems to be some confusion about the following associations. The dates given below are just as they appear in the minutes of the associations.—W. B. C. The Macedonia met on Sept. 23. Tuskegee meets Oct. 10. Haw Ridge meets Oct. 11. Mud Creek meets Oct. 11. Gilliam Springs meets Oct. 13. Clay County meets Oct. 17. Escambia meets Oct. 20. Calhoun meets Nov. 1st.

The Rev. John Bass Shelton has been called to be pastor of the Adams Street Baptist church to succeed the Rev. O. F. Gregory. This call to Mr. Shelton was extended some time ago, and he now comes back to his old home, where he is well known and popular. He had been pastor of the First Baptist church at Chester, S. C., for three years. Mr. Shelton is not a stranger here, and his many friends will welcome him back. He married a Montgomery young lady, and lived here ten years before going to South Carolina. He did evangelistic work throughout this state for three years. He arrived here yesterday with his family, and will reside at 524 Washington street.—Montgomery Journal, Sept. 28, 1905.

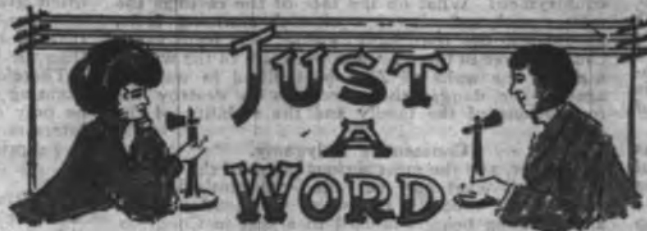
The Alabama Baptist Association will meet with Antioch Church, five miles northeast from Greenville, on Friday before the second Sunday in October next. Visitors by rail will be met with conveyance at Searcy and Greenville. A cordial invitation is extended to all.—C. C. Lloyd, Clerk.

Mr. and Mrs. T. B. Craighead, of Uniontown, Ala., announce the approaching marriage of their daughter, Virgie Bell, to Mr. H. B. Rudisell, Jr., of Anniston, Ala. The marriage will take place at the home of the bride's parents on the afternoon of October the nineteenth, nineteen hundred and five.

Dr. Montague writes:—Our dear brother, Rev. J. W. Willis, formerly of Montevallo, now of Rock Hill, S. C., writes me in terms of warm interest concerning our endowment movement, and sends in his pledge of \$100. We miss him in Alabama. His unflinching courtesy, his culture, and his zeal made him very valuable to our work. For him we have every good wish in his new field. Today brings calls for bonds from brethren H. J. Willingham, of Wetumpka, J. G. Lowrey, of Pine Hill, and Joe Lambert, of Catherine. How I rejoice in the help of the brethren, help that is ready and voluntary. Yours for the work.—A. P. Montague.

The Boys' Industrial School Band, assisted by Birmingham's Athletic Club, and several of Birmingham's most eminent singers, will give a concert at East Lake Casino, on the night of Sept. 21, for the benefit of the School. If you maintain any interest in our boys and desire to assist us to push forward the work of educating them to be good citizens and useful men, kindly demonstrate the same by your attendance on this occasion. Yours respectfully, Alabama Boys' Industrial School. Officers of Board Mrs. R. D. Johnson, President; Mrs. Ewin Craighead, Vice-President; Mrs. T. G. Bush, Treasurer; Mrs. A. W. Nelson, Secretary.

R. R. Brasher, Vincent:—It has been my pleasure to assist in some very good meetings this summer. First I was with Bro. A. C. Swindall at Macedonia. The Lord blessed us with several additions and the church greatly revived. I enjoy working with such men as Bro. Swindall. From there I went to Ironaton, where I preached ten days. We had a good meeting with four additions. Ironaton is a furnace town on the Alabama Mineral railroad in Talladega county, and they have some good Baptists out there. I enjoyed the meeting very much. One of the deacons said to me, "this is the largest crowd and the best attention we have ever had." I appreciate the kindness shown while over there, especially do I remember Rev. John T. Rice, who treated me so kind.



OCTOBER 23rd IS THE EDITOR'S FORTIETH BIRTHDAY.

There is a saying that unless a man has accumulated something by the time he is forty years old he will never do so, and although the Baptists of Alabama owe me nearly twenty thousand dollars, I am afraid I will pass my 40th birthday on October 23rd without much cash to my credit in bank, and as it is my birthday and as I need the money I am going to ask those who are behind to send in their arrears as a birthday gift and those who want to help make it a joyous occasion to renew and pay in advance.

If the pastors will kindly call the attention of their people to my "Birthday Rally" and try and get those who are not subscribers to take the Alabama Baptist October the 23rd, 1905, will be a happy occasion for me. If you love me and if you like the paper start the campaign at once in your church or churches, and at the Association, and send in the cash and new subscribers at once so that both may arrive by October 23.

Yours for service,

FRANK WILLIS BARNETT.



Rev. J. H. Creighton, Whatley.

This noble, unassuming, but beloved preacher, has been for more than a score of years Clerk of the Clarke County Association.

The Marshall Missionary Baptist Association will convene with Sardis church Tuesday before the fourth Sunday in October. Those who come to the association by rail will get off at Boaz and will be met with conveyances.—J. E. Long.

We have just closed a glorious revival at Oak Grove Church with 35 professions and 27 additions, 1 by letter, restored 2, and received by baptism 24. Several will join the Methodist church at this community. The spirit of unity was predominant. Bro. W. F. White, of Gate City, helped conduct the services. We feel that much good has been accomplished.—L. S. Wyatt, Pastor.

Interesting Paragraphs

Rev. J. R. Ramsey now receives his mail at Fyffe, Ala.

The Zion Baptist Association meets with Mobley Creek church, ten miles south of River Falls Station on the A. & F. R. R., on Wednesday, the eleventh of October, in Covington county. Alabama visiting brethren are invited.—J. T. Watson, Moderator.

As the cool weather comes let us renew our energies and put forth greater efforts to carry on the work in our local union. Begin first of October with the new quarter and see that your union does its best. Don't lag but lead. If the state president or secretary can be of any service to you they are ready and willing to do so. Yours in the work, Joe W. Vesey, President, 4804 10th Avenue, Birmingham, Ala.

Rev. T. O. Reese, who has been pastor at Geneva since February, giving half time to the church, has been unanimously called for full time. He is a native of North Carolina; was educated at Mars Hill College, N. C., Washington College, Tennessee, and Southern Baptist Theological Seminary, Louisville, Ky. He resigned a position in the Bureau of Pensions, Washington, D. C., to enter the ministry. His first pastorate was First church, Watonga, Oklahoma Territory. He was called from Apalachicola, Fla., to Geneva. He is not yet 27 years old.

Evangelist Paul Price, of Urbana, Ohio, returns to Livingston, Ala., for a second meeting beginning Oct. 7. Brethren desiring to communicate with him can do so at his home office.

The thousands of friends of Prof. L. F. Leavell, field secretary of the Sunday School Board, condole with him over the death of his father, Hon. Geo. W. Leavell, who went to his reward from Oxford, Miss., lately.—Ex.

The Salvation Army in England has been invited to join the Church of England and to continue its operations as part of the lay agency of the church. It is reported that Gen. Booth has consented to give the matter earnest consideration.

Chicago is proud of Marshall Field because he pays taxes on forty millions of real estate and personal valuations. It is unusual, and, of course, unnecessary under our absurd methods which enable a citizen to pay on what he sees fit.

Rev. W. T. Davis, of Carbon Hill, preached two fine sermons in the Baptist church last Sunday. He has been called to the pastorate of the Baptist church here caused by the resignation of Rev. W. W. Lee. He has a wife and one child and will move here soon.—Scottsboro Citizen.

Dr. O. F. Gregory says that he is engaged to help Pastor O. D. Loving in a meeting this week at Greeleyville. We are glad Dr. Gregory is at work in his native state, and we hope some pastorless field will keep him in our midst. He will be open for engagements as supply, or for meetings, the first two weeks in October.—Baptist Courier.

Dr. Lansing Burrows, the able pastor of the First Baptist church, this city has returned from his European trip looking much refreshed. He reports a delightful trip. We had the pleasure of preaching for him one Sunday during his absence. He has a noble and devoted people to whom it is a pleasure to minister.—Baptist and Reflector.

All visitors wishing to attend the Unity Association, which convenes on Wednesday and Thursday, fourth and fifth of October, at Evergreen church, Authauga county, will please write G. W. Taylor, Huckabee, Ala. All parties going north on M. & O. R. R. will be met at Kingston; all parties coming south on M. & O. R. R. will be met at Billingsley. Please write the chairman of the committee, G. W. Taylor, at once. The presidents of our colleges and all representatives of all of our denominational interests are cordially invited to attend.—W. J. D. Upshaw, Pastor Evergreen Church.

Marriage and Divorce, Rev. W. A. Hobson, D. D.

Gen. 2:24.—Therefore shall a man leave his father and his mother and cleave to his wife, and they twain shall be one flesh."

The first morning of a finished creation was a bridal day. Then the lord God himself took the woman and brought her to the man, and she became his wife. Thus marriage comes to us from the purity of Paradise with the smile of God upon it. In this first social institution God provides for the perpetuity and happiness of man, and protects the order and purity of society. Whatever, therefore, seeks to undermine the home and destroy the family relation is opposed alike to the will of God and well-being of man.

Soon after beginning this series of sermons I was humorously asked how to get unmarried. In view of the fact that the courts of our country are issuing nearly one hundred thousand divorces annually, I hardly think it necessary to tell Americans how to get unmarried—they know how too well.

A Social Problem.

In a discussion of the divorce question, we are dealing with a social problem of the greatest public interest. It is not our intention to create a sensation by investigating the private affairs of individuals and ventilating them before the community. Gossip is a poor remedy for social wrongs. And yet, it must be remembered that society has a right to speak in behalf of the purity and protection of the home, and it is the sacred duty of all good citizens by tongue and pen to wage ceaseless warfare against whatever imperils the peace and perpetuity of the home. One of the most hopeful indications of social reform is the attention that is now being given to sociology as a science. Thirty years ago none of our higher educational institutions gave any study of the family; but now theological seminaries, law schools and universities are giving special care to this most important matter. In addition to the schools, the pulpit, the platform and the press are awakening to the moral and social danger that threatens us, and we may be sure that earnest, frank discussion of marriage and our divorce laws must result in much good. The collection and classification of facts by such able scholars as Westermarck, in his "History of Human Marriage," and Prof. Howard, who has just published the most complete and authoritative work ever issued on the History of Matrimonial Institutions, has led to an intelligent study of the principles of moral and social science, aroused the public conscience, and set in motion movements looking toward the work of social regeneration.

Is Marriage a Failure?

I am not a social dyspeptic—the pessimist is a public nuisance. Nothing stirs the indignation of noble and chivalrous manhood more than the vulgar whine of moral degenerates. Living in the swamps of social indulgence, and having despoiled their own homes, these human beasts come forth like swine from the mire, inveighing against the chastity of woman and casting reproach upon domestic purity. Such vulgar croaking is music only to their own ears and those of their companions in the same social cess-pool. Are we to believe that there are no happy homes on earth? Has society become altogether bad? Has virtue perished from the land, and vice fattened like a well-fed vulture? Have the angels gone from the temples of human hearts? Such doctrine is too gloomy for me. No javelin of domestic light can pierce its cypress shade. I am a social optimist, despite the fact that social evolution has not yet completed its divine task. There are multitudes of true homes that have not bowed the knee to Ashtoroth, where contented parents and happy children dwell in domestic peace and purity. Are there exceptions? Yes, but exceptions only prove the rule.

The social slanderer would make you believe that your community is a moral pest-camp. Friends! believe me, the scandalmonger is more dangerous to a community than the yellow fever mosquito; and I wish while we are cleaning up the city we might invade the haunts of these long-billed enemies of social health and happiness, whose vicious bite inflames like the sting of an adder and is more deadly than the bite of a serpent.

The Danger Signal.

Because some people go to extremes in their pessimism, we are not justified in swinging to the other extreme of blind optimism. Only a visionary, utterly ignorant of social conditions, or a guilty defendant, would claim that all is well with society. Flagrant, shameless violations of the sanctity of the home are constantly flaunted before the eyes of the public in sensational headlines, and the courts have become a theatre for exhibiting domestic skeletons. The divorce records in our country are shocking to the sensibilities of social refinement, and those who are responsible for moulding sentiment and making laws regulating this growing evil, should be aroused to action.

How many Americans know that more divorces are granted in the United States than in all other Christian countries of the world? According to the best available information, in the year 1902 there were only 11 divorces granted in the Dominion of Canada; 284 in England; 10,000 in Germany; 21,939 in France; while in the United States there were over 60,000. Such statistics make me blush, my countrymen! What on the face of the earth is the matter with us? In view of such alarming facts, should not the red light swing out from every church tower in the land, and the voice of the watchmen on the walls of Zion be uplifted in warning against the danger that threatens to destroy the foundations of the family and the stability of the nation.

Consecutive Polygamy.

Another, and the most serious phase of the divorce question is what may be called consecutive polygamy. Only recently an outcry was made against a polygamist being admitted to a seat in Congress. What think you of the practice of consecutive polygamy as witnessed in hundreds of cases among the same people who protest so vigorously against Mormonism?

A dissolute man after rendering his wife's life a burden became tired of her and got a divorce. He soon won the affections of a pure, confiding girl and a second marriage followed. In a few years this young woman, broken in health and heart, was divorced and set adrift with a babe in her arms, and in less than half an hour after the divorce was granted the man was married the third time. The case described is not an imaginary one, nor is it rare—it is only one among many. Is the Mormon monster worse? I deliberately believe before God, that consecutive polygamy as seen in many of our states, is far worse than the polygamy of Utah, revolting as that is. But a few days ago I read in one of our daily papers the account of a man who had been divorced no less than eight times. And just here I want to ask

Who is Responsible

for such a state of affairs? The press should use its potent pen against this alarming evil. It has become the habit of certain secular papers to magnify sensationalism, and minify wholesome news, and willing to justify themselves, they insult the public by saying, "We give the people what they want!" Dignified and decent journalism does not require that the filthy deeds of "unclean birds" should be reported through its columns for the eyes of our innocent youth. How frequently do the institutions and agencies at work for good in a community receive scant notice by certain secular papers, while the workers of iniquity are cartooned and their revolting acts displayed in heavy type. Is not this practice due to the type and taste of the paper, rather than the people? It certainly cannot be justified on the ground of catering to popular demand, because the reading public in this country is practically the same everywhere, while in matter and moral tone our daily papers differ as much as fruits differ in quality and flavor.

Pulpit, press, bench and bar should speak in no uncertain sound against the monstrous evils of easy divorce. Alas! how often do men of legal profession encourage divorce proceedings. Through lax laws and public indifference, this evil has become an institution among us, and in some instances even ministers of the gospel lend their influence and office to its support. If the sensational newspaper which winks at wickedness for the approving smile of evil-doers, and the lawyer who defends divorce for his client's money, are condemned before the bar of public opinion, what shall we say of the minister, who for the sake of a marriage fee, celebrates an adulterous union in the name of Christ and holy matrimony? It is forgery against high heaven, an insult to the Christian ministry, and an outrage against moral decency.

The Divorce Plea.

But do you say, divorce comes in only when love goes out; that people who are unhappily married should not be compelled to live together in misery, and that property interests require divorce proceedings. That is one side of the question, and it is kept so constantly before the public as to need no comment. But it should be remembered that sometimes love goes out only for a walk, and, after a breath of fresh air and time for reflection, it would like to come back to the same old altar with the privilege of confessing its sins and mending its ways. If divorce were less easy love would hesitate longer before leaving, and return oftener, after repentance; incompatible temper would disappear through the discipline of patience, and what seemed a serious break would often be easily repaired.

In this connection lies another popular misconception, namely, that of basing law upon sentiment. Sentiment is a necessary support to law, but it is too unstable to serve as a safe statutory foundation. What individuals may wish in a given case, is not always best for the common weal. The true purpose of civil law certainly is to benefit society, and

not primarily to benefit the individual. Like certain laws of Nature that in their effect upon the individual seem harsh and cruel, yet work ultimately for the best interests of all, so it is with civil law in the interest of society.

Voluntary separation furnishes a means of relief to married misery, without exposing society to the dangers of divorce and its train of evil. Divorce is often granted to gratify the whims of individuals who are morbidly miserable, whose last state, like that of the unhappy man of Scripture, "is worse than the first."

Therefore, we contend that the enacting of laws granting divorce between husband and wife should be only on such grounds as will promote the best interests of society, regardless of the convenience and caprice of individuals.

Probable Causes.

We stand appalled before the effects, let us see what are the causes lying back of this social disorder. Why is it that in Canada, our next door neighbor, only eleven divorces were granted as against 60,000 in our own country? Why is it that a man is permitted to marry and cast off as many wives as he may wish, without even being compelled to give the forsaken women and children food and clothing? Why is it that we condemn polygamy in Utah, and condone a greater social wrong among ourselves?

Lax Laws.

By divine arrangement, marriage is the door which opens to family happiness and protects social order, thus giving to us the home, where "a world of love is shut in, a world of strife shut out," but we seem to have hung the domestic door on double-acting hinges.

A condition in code and court that would allow such an occurrence as was reported by the press of our city only a few weeks ago, is certainly in need of revision. A husband and wife were divorced. The man re-married a few days afterward, in the presence of wife No. 1 and a child of the first marriage. Soon after wife No. 1 was married, the former husband and child with wife No. 2, attending the wedding. Neither of the new matrimonial ventures worked the desired miracle of domestic bliss, and both of the original parties again sought relief through divorce, and husband No. 1 and wife No. 1 were remarried. Where are we to find relief from such nauseating proceedings, if not through legal prohibition? As long as the civil law makes it easier to be freed from marriage vows than from business contracts, and permits re-marriage at will, divorce will continue to feed the fires of discontent and the terrible business of breaking marriage bonds and wrecking human lives will go on. It is time for the people to speak out on this subject and compel new conditions by legal suppression and moral support. Divorce is a social deformity, a moral evil, a foe to the family and the nation and it should be restrained by the strong arm of the law. So lax have become our divorce laws that in many instances preliminary arrangements for a second marriage are made before the first has been dissolved, with the moral (or rather, the immoral) certainty of getting a divorce on any sort of a plea. Such legal looseness gives opportunity to the social enemy to sow the tares of free love and every evil seed into the sacred soil of the home.

The only moral ground for the separation of husband and wife is to furnish relief for the innocent party—the one that has been sinned against by the disloyalty of the other. But how often does the guilty party become the plaintiff in divorce proceedings with a view, not of preserving the purity of the home, but of marrying another who is already in clandestine league with the foul scheme, while the innocent party suffers in painful patience, silently enduring the disgrace and misjudgment of the world. Thus a provision of mercy that was intended to relieve suffering innocence, becomes an instrument of torture in the hands of the guilty. My brethren, it ought not so to be!

National Legislation.

The absence of uniform national legislation on the divorce question, and the many conflicting laws of the different states, is thought by sociologists to be a significant cause for the growth of this evil in our country. It is claimed that a uniform law would prove an effective check for promiscuous divorce. I have no doubt such federal action would help to clear the atmosphere, simplify the situation, strengthen the national position and give tone to the public conscience. But the disease is constitutional as well as functional, and therefore requires a study of the moral ideals and social habits of the people.

Abuse of Liberty.

I cannot but believe that the epidemic of divorce in our land is due, in part at least, to a misinterpretation of the true meaning of liberty, and the abuse of personal freedom. We fought for liberty and won our right to enjoy its benefits by the shedding of patriotic blood, but we have not yet learned, or else have forgotten that the permanent enjoyment of

civil liberty is conditional on moral obedience to divine law. All just laws have a moral basis, and where the spirit of law is violated and liberty abused, freedom degenerates into indulgence, and private interest defeats public benevolence.

The Spirit of Competition.

Another peril to domestic happiness and social order with us, is the feverish anxiety to excel. Impatience, alertness, suspicion, are leaving their mark on the face of modern society, as a result of the feverish competitive spirit in modern commercialism. In money-making, in social position and in professional life, we are racing with each other at a dangerous speed. Our strength is taxed, our nerves unstrung, our brain overheated, and in consequence of such high tension we are unfitted for the tranquility of domestic peace and social development. We have the fever of discontent; have forsaken the altars of our fathers and are sacrificing to the Moloch of an insatiable and consuming ambition.

Love of Money.

Money—always potent, is fast becoming omnipotent. In the beginning God created man in his own likeness, and sent him forth to subdue and master the earth. Has man surrendered his lordship over matter, and become subservient to money? In his zeal to master the physical world and possess its hidden wealth, has the lord of creation been led away from the true meaning of his existence in character and destiny? Has he forgotten the God in whose image he was made? Surely the Lord is in this place, though we know it not. The angels of heaven still encamp around about us, but our eyes are holden. The heavens are filled with horses and chariots of fire, but we have no prophet to give us vision. The high and noble ideals of ages past are falling under the iron wheels of mammon's chariot while the ambitious usurper, Jehu-like, drives furiously on. The divinities of Grecian poetry and the angels of Hebrew psalmody are dragged from the stars of heaven and driven on the streets of earth. Faith, hope and love—the trinity of angels in the temple of the soul, weep by deserted altars as the sons and daughters of the living God bow at the shrine of mammon and pleasure. We toil for money, we scheme for money, we even marry and remarry for money. The insatiable god of gold, in his modern madness, demands the sacrifice of manhood and womanhood, fatherhood and motherhood, children—born and unborn, and society yields itself in voluntary worship as a willing victim charmed into the serpentine folds of a hungry python. When we become civilized, the well-being of man will be deemed of more importance than the making of money.

Justifiable Divorce.

Is divorce ever justifiable? This question has come down through the ages. Patriarchal simplicity and domestic happiness, with no thought of divorce, was the ancient order; and modern sociologists are in accord with Genesis in saying that the primitive form of marriage was monogamic—one man and one woman. Even Darwin, the father of scientific evolution, admits this point. In the beginning we have celebration without separation. Marriage was instituted by God—divorce by man. The development of the family has not been by successive stages of evolution. Social ideals have swung backward and forward like the pendulum of a clock, and history follows as faithfully as Israel followed the pillar of fire and cloud in the wilderness wanderings. There has been no uniform social progress. Loose laws as to family life was the real cause of the decline and fall of the Roman Empire, while ages before our Aryan ancestry enjoyed a highly developed and beautiful family life.

What Jesus Taught.

Jesus taught that marriage is a divine institution; that the relation of husband and wife is closer and more binding than that of parent and child. In this relation they are so unified as to become one. When the point was made that Moses gave a writing of divorce under certain circumstances, Jesus replied that from the beginning it was not so, but the concession was granted on account of the hardness of their hearts. Our Lord's position as set forth in the Sermon on the Mount, is that divorce may be granted only on the ground of adultery. In such a case, it would seem that the innocent party is, free to marry again.

Paul's Modification.

Paul holds the same opinion as his divine Lord on the question of divorce, but speaks of a new problem which had arisen since Jesus spoke on the subject, viz.: that of married persons, one of whom was a heathen and the other a Christian. About this condition of affairs Paul has two things to say: First, that the Christian must not force separation. If the heathen wife or husband is willing to continue the relation, the believer must be willing to do so too. But in case the heathen party is unwilling to remain bound by the marriage tie, what then? Let the unbeliever go, says Paul, but he says nothing about divorce or re-marriage.

Remedy or Ruin.

Let us hope that there may be an awakening to our national peril, that the primitive order of domestic constancy may be restored, that with greater care in selection and mutual love and fidelity following, we may find fewer occasions for severing those sacred ties which God designed should be binding for life,

and which, in the solemn presence of God and man, we pledge ourselves to remain bound by "until death do us part." Our boasted civilization, our proud commercial greatness, our high educational attainments and our unprecedented material development, if used aright are guards to protect the sanctity of the family; but if, under the intoxication of material prosperity, we desecrate the home and dishonor God whose presence and blessing we invoke at the marriage altar, these same blessings will be turned into curses, and hasten the day of our national disaster.

Apostasy in Hebrews.

Confessedly one of the difficult passages in the New Testament to reconcile with the other teachings of the doctrines of grace is that of Hebrews 6:4-6. Of a similar character is Chapter 10; 26-31.

I venture to offer an exegesis of Heb. 6:1-6, which at present appears to me satisfactory and to meet all the requirements of harmony. First, an a priori consideration. The teachings of the New Testament, to say nothing of the Old, are so clear and plain with reference to the elective grace of God, foreordination, effectual calling, regeneration, and perseverance of the saints, that if this passage should be shown to teach the contrary, it would, ipse facto, condemn itself as contrary to God's revealed truth. Naturally, therefore, an interpretation is to be sought which both commends itself as the mind of the spirit and also is in harmony with the other teachings of the Spirit.

Secondly in the interpretation of the letter to the Hebrews, some four considerations are to be borne in mind.

1. The writer addresses them as a body of so-called religionists who have been converted from Judaism and are in danger of relapse; some having, either actively or passively, already gone back under the pressure of great and prolonged persecution. Cf. Jas. 5:1-6.

2. He writes as assuming that Christianity is a legitimate and necessary evolution of Judaism, the fulfillment and fruit thereof.

3. He takes his stand for his argument in this continuity of Judaism rather than as within the confines of a new religion. The metaphors, types, illustrations, quotations, the very thoughts back of the language are saturated with Old Testament. It is the revealing of the New Testament within the Old. In fact during a hurried reading of the letter only two expressions struck me as being characteristic of the New Testament. There were Chap. 3:14, "Partakers of Christ," and 12:1-2, The Racing Christian.

4. Since the author is unknown, and probably was not Paul, it cannot be a wise course or sound exegesis to interpret points of expression here with other New Testament passages for authoritative parallels. This letter ought probably to stand alone, with its primary relation to the Old Testament rather than to the New, and the epistle of James as its nearest New Testament corrective.

The crux of the matter of interpreting Chap. 6; 4-6 may lie in this question: Is the character described in verses 4 and 5 a regenerated Christian, or is it not? It very plainly is not a hypothetical case of apostasy as the old version made it; but an indirect statement that some fallen away, as the revisions and commentaries clearly show. A bald and almost literal translation is about this: "For it is impossible again to renew into repentance those who were once for all enlightened and tasted the heavenly gift and became partakers of a holy spirit and tasted God's good word and powers of a coming age and fell away, crucifying (afresh?) and publicly disgracing for themselves the Son of God." I take this entire sentence to be the description of a character concerning which the statement is made in the beginning that "it is impossible to renew them again into or unto, repentance." The interpretation I suggest, covers the paragraph, verses 1-8.

The postulate is in the first verse, viz: the advisability of pressing on to Christian maturity, in view of their infantile condition; which is practically an abiding in Judaism with a modicum of Christian faith. This postulate is amplified negatively by the latter part of verse one and verse two which is a resume more of spiritual Judaism than of even elementary Christianity. This view of the famous "six principles" does no violence to the best Jewish interpreters of the Old Testament and is in accord with the general Hebrew trend of all the epistle. "Repentance from dead works" is probably, not a reference to legalism, but, as in 9:14, equivalent to "works of death." There the reference is clearly made to the ineffectual efforts of the law to appease the conscience with animal sacrifices. Here "repentance from works of death" would be a familiar thought to Jews, as the story of Jonah illustrates. "Faith toward God" was the Jewish characteristic among the heathen. Note he does not say "Faith toward Christ." "Doctrine of baptisms" is probably the same sort of reference as that in 9:10, where the translation is "divers washings." The plural here would seem almost certainly to point to the Old Testament, since the New Testament has but one baptism according to Eph. 4:5. The "laying on of hands" possibly referred to the atonement of animal sacrifices, thus made vicarious, and still practiced at this writing because the temple services were yet in operation;

and formed one of the swaddling-bands of these Hebrews in Christian infancy. The writer will soon proceed to emphasize. The "resurrection of the dead" and "eternal judgment" are well known to have been pre-Christian teachings of the Jews, notably the Pharisees.

As to the plural pronouns "us" in the first verse and "we" in the third, commentators raise the question, does this refer to progress in the argument of the writer, or to progress in the development of the Hebrews to whom he is writing? They come to the conclusion that both are meant. Possibly so, but I note that the writer does not do so, for he returns to his favorite theme of the superior priesthood of Jesus, and to his former topic of its Melchizedek character. But the exhortation to progress for his Jewish readers is now supplemented by two argumentative appeals, each beginning with "For." The first comprises the 4-6 verses, the second the 7th and 8th.

The first is directed to their social and racial connections; which they are urged to leave behind them with their doctrines and practices because they are hopeless. Some of the Jews possibly influential and powerful had, like Simon Magus, made profession of faith in Jesus. Intellectually the fine characteristics of verses 4 and 5 were true of them, but, like Simon Magus, Ananias and Sapphira, they were still "in the gall of bitterness and bonds of iniquity." In view of the rapid acceptance of the gospel spoken of in the opening chapters of the Acts it would be wonderful if some such had not been among them. "Many priests became obedient to the faith." After Ananias and Sapphira's death the people became more cautious about making professions of faith.

With regard to the five terms used their ideas were certainly familiar enough to the Jewish interpreters of the Old Testament. Add to this some slight grafting of New Testament sentiment upon the terms and many of the difficulties vanish. The term "enlighten" is used by Paul in Eph. 3:9 concerning God's revelation to "all men." "Tasting of the heavenly gifts" was a half-way performance of Judas, Simon Magus and the seven sons of Sceva, but not of James and Stephen. Old Testament characters were in a sense "partakers of the Holy Spirit" and yet some of them were evidently not saved. Balaam spoke by the Spirit and Saul prophesied, yet the one became a reprobate and the other a suicide. "Tasting the manna," the "good word of God," was a common expression for Bible knowledge among the Jews. "The powers of the world (or age) to come" is probably to be understood as that Jew understood it who remarked to Jesus at the banquet (Luke 14:15) "Blessed is he that shall eat bread in the kingdom of God." But it is a far cry from these expressions, strong as they may seem to us, to the New Testament conception of a regenerate soul whose "life is hid with Christ in God," of whom it is said "Christ in you the hope of glory," and concerning whom He said "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."

Viewing the terms in the light of the Oriental language of the Old Testament, doubtless many such have fallen away because they had not "the root of the matter in them." The sixth verse is simply a statement that the professing Jews who apostatized merely went and placed themselves beside those who crucified Jesus, having definitely decided to reject his Messiahship. The same remark applies to Chap. 10:26-31, where "Sinning wilfully" probably means apostatizing. There are some in our day who say they "have tried religion and there is nothing in it."

The "For" which introduces the seventh and eighth verses is an illustrative warning, as are the verses 26 and 31 of Chap. 10, which emphasizes the use and abuse of spiritual opportunities; as in the solemn "How shall we escape if we neglect so great salvation," and the oft reiterated "Today if ye will hear his voice, harden not your hearts."

North Birmingham. JOHN F. GABLE.

LET US PRAY

That there may be help
For all who may go astray.
That somewhere
A balm for every wound
May soon be found.
That hearts now bowed
May hear a voice of life
From Heaven above.
That hope
So long entombed
Beneath the gloom
May rise
And grasp the long-sought goal
As anchor of the soul and hold
Till all the storms are past,
And reach a home at last.
Jasper.

—L. A. MORRIS.

Rev. J. W. Willis, of Alabama, has been called to the pastorate of the Rock Hill Baptist church. Bro. Willis visited Rock Hill and preached and made a fine impression. He is highly commended, and if he comes to Rock Hill he will meet with a cordial reception.—Baptist Courier.

INTERESTING NEWS FROM THE FIELD

J. E. Long, Albertville, R. F. D. 2.—We closed our meeting at Concord, 12 miles west of Boaz, on the second Sunday in August with gracious results. 8 additions by experience and baptism and a number of conversions, with a grand revival of the church and community.

Reverends Nipper and Collier assisted me by preaching some able sermons. Praise the Lord for His presence. We went next to Sardis, three miles east of Boaz. On reaching there the fourth Sunday night I found the Church engaged in prayer service. Our meeting closed the first Monday in September with 28 additions to the church, seventeen by experience and baptism, and the church and community revived. There have been fifty additions to the membership of this church this year. Rev. L. F. Parker, one of Howard's dear boys, assisted me part of the week and preached some able sermons. We dedicated our new house the second Sunday in September. It has been building about six months and is about completed.

The Alabama Baptist has done some good work among the Sardis saints, as it does everywhere it goes. Thank God for the paper.

We went next to Whitesville, third Sunday. Closed fourth with eleven additions, eight by experience and baptism and a deep revival of God's grace in the hearts of the church and the community greatly revived.

Then on the third Sunday in September I baptized three more as a result of our meetings and received two by letter and restoration, making seventeen additions as a result of our meeting. Rev. I. M. Thompson was with us three days. We wish we could always have the co-operation of our people as we had it at Whitesville. Those young Christians are enough to make a pastor's heart glad.

G. B. F. Stovall, A Good Revival.—I think I may safely say that the week's meeting which closed last night at Mars Hill church, a small country church near Parkwood, Ala., in which I had the pleasure of assisting the pastor, Brother C. R. Miller, resulted in the most thorough and most hopeful revival of the church membership that I have ever seen. From the oldest to the youngest the members, both men and women, pledged and repledged themselves to the best life and to their best efforts in every line of individual, home and church duties.

It was greatly uplifting to sit for an hour twice each day in their prayer and testimony service and witness the power of God and listen to the prayers and testimonies of old and young. All were agreed that it was the best meeting of their lives, and I believe that victories were won in the case of many over their weaknesses that will make them happier and more useful as long as they live.

I believe the meeting, while only three were baptized, will result in as great a blessing to the community and to the homes represented in the membership as any meeting I ever knew of. The hardest sinners were brought under the power of the meeting and some of the most hopelessly backslidden were reclaimed. Others will be added to the church as a result of the meeting I am sure. But by far the most gratifying result is the improvement in the spiritual condition of the membership. It was repeated over and over again by the best men of the church that they had never seen so good a meeting. Pastor and people are praising God over the outlook for their future work.

Rally Day.—Last Sunday was rally day in our Sunday School. The exercises were very good and the children acquitted themselves with credit. One hundred and seventy-five were present. The close of the service we had public installation service, installing twenty-two officers and teachers. One of

We feel that it was good to hear him, the principal and best features of the program was the reading of the enclosed poem by the Bible class. The poem was composed by Mr. W. R. Sawyer, the teacher of the class. He is gradually infusing the principles of the poem into not only his class but all the church.—J. W. O'Hara.

Our Rally Day.

With thankful hearts for blessings past—

Received along the way—
We welcome you most heartily
To our first rally-day.

Thankful for our blessed church
Which God has planted here—
For its work so nobly done—
Its times of joy and cheer.

Thankful for him whom God has sent
In answer to our prayers—
Our Pastor—noble, kind and true—
To share our joys and cares.

Thankful for our Sunday school,
So bright, so full of life—
For all the help we get from it
To meet this world of strife.

Let "onward" now our motto be,
And "work" our battle cry;
And as a band of soldiers true
Our banner lift on high.

—J. R. Sawyer.

G. M. Little, A Good Meeting.—We have just a few days ago closed a meeting at Leroy Baptist church, which was the means of waking the church to a sense of its duty. Brother I never heard such preaching in all my life. Brother Riffe did all the preaching from Sunday night until the Sunday following. There were eighteen additions to the church, fifteen by experience and two by letter. Two girls one nine and the other ten years old, walked into the water together and were baptized like little soldiers. At the close of the meeting a collection was taken for the orphans' home amounting to \$42.62. May God bless you and yours is my prayer.

F. H. Watkins, Union Springs.—The second Sunday in September was a great day for Union Springs Baptists. On the first Sunday morning Bro. A. J. Moncrief, the pastor who preceded me, slipped in on us at the eleven o'clock service, having come to spend a part of his vacation here. The next morning our deacons got together and said "Let's raise the small balance on that church debt and pay it off and have him dedicate it next Sunday."

By night they had everything in shape and sent him the message next day to preach the dedication sermon on the following Sunday morning at eleven o'clock. The other churches worshipped with us that morning and overflowed our house. Brother Moncrief brought us a plain message from God full of great uplifting things. He was the instrument of the church of which our people are now proud. And that was a source of keen pleasure to us that we could have him speak the message that consecrated it to our Father's glory. Brother Moncrief will ever be remembered by the people here with the tenderest love. He was a blessing to the town while he lived in it. I believe our work here is going to take on new life from now on and reach out to do great things for the Master. "I am a citizen of no mean city."

W. M. Garrett, Delta.—I have held protracted meetings at all four of my churches, Shiloh, Ashland, Liberty and Rock Springs. The churches have apparently been revived and reasonably strengthened. Twenty-two by baptism. Rev. A. J. Preston, of Mobile, came up and spent his vacation with us in his old home county of Clay. He assisted me as Ashland and did some good gospel preaching. We are glad

of him—we want him back but he is called elsewhere. We did not know what we had until we lost him—and so it goes.

And we congratulate Mobile in being so fortunate as to get him for their pastor.

While I have rejoiced because of God's presence with me in my meeting, he has also caused a cloud of bereavement to come over me by removing by death my loving daughter Eura, aged 13 years and 8 months. It is hard to give up one so young and lovely, yet God knows best.

Our association (the Clay County) meets about one mile from Pyriton on Tuesday, October 17th, with Concord church. Everybody come.

W. L. Martin, Chapel Hill.—I have just closed six days meeting with Chapel Hill church, six miles east of Florald. The church was greatly revived and he received twenty-two members, sixteen baptised, eight young ladies. An old lady 97 years of age joined by letter.

I leave this a.m. for Welborn church thirteen miles southwest of this place, where I will conduct a few days' meeting, this being seven revivals I have attended this season. The Lord has greatly blessed my efforts, of which I am rejoicing. Welborn church is in the bounds of the Pensacola Bay Association, has no pastor. Bro. I. Spence was to meet me at that point, but owing to the pressure of work in the Zion Association he can't go. "Brethren, pray for me."

J. L. Hand, Deatsville.—Some Good Meetings.—I have just closed my protracted meetings for this year. The Lord was with us and blessed us. I began the third Sunday in July (with Rev. T. A. Kelley to assist me) at Mt. Zion Church. The church was greatly revived. Eleven received by baptism. The next was at my home church (Liberty). We received five by baptism and one by letter. At Maple Spring I had no help but had a good meeting. Received two by baptism, one by letter, one by restoration. I then assisted Brother T. A. Kelly in three of his churches, first at Town Creek, my old home church, where I was baptized and in my ignorant way began to try to preach. We had a good meeting. Received four by baptism. At Antioch it was a treat to be entertained in the home of Brother and Sister Kelley and to be with this people. Received by baptism 1, by letter 1. At New Home we had a glorious meeting. They are a noble people. Received by baptism six. These three churches are in Elmore County. I then assisted Bro. A. M. Perry at Big Springs church. Received by baptism 27, by letter 1, by statement 1; watch-care, 1, by voucher 1. May the Lord bless these churches. God bless the Alabama Baptist and its editor.

"Speak a Kind Word While You Can."

(Addie Crumpton.)
Much has already been said about our Association and many nice things written by some of the visitors. We thank you sincerely for all these kind expressions of enjoyment, but we desire to make it known that it was not a one-sided enjoyment, though we are sure we reaped the greatest benefit. What an uplifting atmosphere thrills a gathering of this sort! Consorting together in the interest of our King's business. Annually taking a fresh view of our field of labor and beholding what God has wrought through the "willing hearted." 'Tis thus we gather new zeal to persevere with patience.

The introductory sermon rendered by Dr. C. A. Stakely from the text: "Sir, we would see Jesus," was indeed spiritually refreshing as was also his conversation, in the home, on the characteristics of the men of the Bible.

The impressive speeches made in behalf of denominational education by Drs. Patrick and Montague, and Col.

Murfee, the three representatives of our well known colleges, were highly and justly valued. Many years had we known and appreciated the colossal character of Col. Murfee and regret to see his frame beginning to yield beneath the weight of his useful years. God be with these great men who have so much to do with the training and development of the youth of our country.

It was our good pleasure also to meet the consecrated young Brother Ross Arnold and think on that noble face some day appearing amid heathen to "witness for Jesus Christ." And we will not cease to remember him in prayer. Our prayers are with Bro. John Stuart, also, whose heart is ever pressed by a precious burden, sweet for us to help him bear. We would help the zealous Bro. J. S. Wood who is right near us with his lot of mission work. Brother, tell us something we can do for you along this line. Would good papers, booklets and tracts for distribution, be a help? You have a rather difficult place to fill and such places are worth the filling, remember. Count on God.

We are proud to know our Alabama Baptist's editor. He has the most trying situation of us all, but—bless his heart!—he carries a bright, cheerful face and we are glad with him when delinquents make good their deficits.

Believe our goodly number of women had a feast to themselves, across the street at the Presbyterian church. Their time was very limited but well taken up, we hear. Sister Catts presided at the meeting. Sister Hardy's saintly face surely must have been an inspiration to all the younger women as she related to them her joy in the Lord's service. After her beautiful and touching prayer she gave an interesting account of how she first began to earn her own mission money, "making bead purses to sell." There was a younger sister present who still has one of the same, which she remembers her father buying for her when a child. We regret that Mrs. Hamilton and Miss Turner failed to attend our association.

Drs. B. H. and W. B. Crumpton and S. J. Catts we feel belong to dear old Pleasant Hill. They are ours. And we scarcely feel that we have seen "Our Uncle Boardie" as many here call Dr. B. H. Crumpton. His visit this summer was entirely too short—he usually calls around to see us all. To the people of this section he has been a father in the gospel and his presence, on this occasion, was so like Jacob's, leaning on his staff to bless his children. We know his heart is with us; all our joys and sorrows have been shared by him. Over yonder in the "city of our dead" rest the ashes of many who were his comrades in boyhood; many whom he afterward guided from trying paths to "waters still"; many whom he had the joy to baptize, and some, perhaps, whom he united in holy wedlock. O, what a privilege for us when we have the joy of clasping his gentle hand! The Christian dignity which hallows his daily walk has always compelled sinners, and even little children, to think of Jesus. We all love him.

Bro. S. J. Catts was our childhood's "chum" and we never had another whom we were more fond of.

Dr. W. B. Crumpton remained in our vicinity several days after the association, but he did not call in to see as many of his old friends as we expected him to, either. He is a "plodder," we all know, but he must treat us better next time. We can excuse him just a little this time as he preached his famous sermon to our young men and gave us the benefit of his lecture another night. But we hear somebody say, "Why, that was royal treatment!" Yes, many times has he helped this humble scribe when drooped the aching head and faltered on the rock of weary foot. Heaven bless him as much in all he undertakes, is my prayer.

The Judson Opening.

We have been too busy up to the present time to send a report of the magnificent opening of the sixty-eighth session of the Judson on the 21st. All friends of the institution will rejoice to know that notwithstanding the quarantine regulations which kept out a large number of our girls in Mississippi and Louisiana, every room in the dormitory is full and President Patrick announces that he will be obliged to decline to receive any more boarding pupils. The session begins with an enrollment of two hundred and sixty-five, which is the high water mark for attendance during the first week of school.

On the opening day we were disappointed that Dr. W. J. E. Cox, of Mobile, was not present to deliver the address, but Dr. Paul V. Bomar, the versatile and scholarly pastor of the Siloam church, delivered a most appropriate address, and President Patrick followed with words of welcome and helpful suggestions as to the opportunities and responsibilities of student life. On Sunday morning Dr. Bomar preached an inspiring sermon, which it is the desire of those who heard him that he should publish in your paper.

On Monday night the Ann Hasseltine and Morning Watch Societies, the religious organizations of the Judson, gave a reception to the new pupils. The evening was much enjoyed and the prospects for excellent work along religious lines is exceedingly encouraging. The present week the work of the school has gone on with as little friction as if the school had been organized for a whole session.

We have here a great opportunity and, as always, the president and teachers of the school desire that prayer should be made by all of our people for the great work that is committed to our hands.

R. G. PATRICK.

Reply to Bro. Cox, Touching Pastorless Churches and Churchless Preachers.

I think, Bro. Cox, you should confine yourself to the subject, instead of personal criticism, however, I am not offended.

First, you say your gun is loaded, but you see nothing to shoot at, and do not want to lose ammunition. Well, I see lots to shoot at and have plenty of ammunition to use. You remind me of the rat story. A man bet he could show another a dozen rats, the other man bet he could not show him a single rat and while he placed the man at a certain place, he ran the rats out in a great drove, then asked him how many he saw; he declared he saw none. Lo, and behold! he had his eyes shut. There are none so blind as those who shut their eyes.

Second. A God-made preacher is one called of God to preach, educated or not—in books—however. I think he will study to show himself approved of God. The spirit qualifies him to preach, education makes him more fit. A man-made preacher is one not called of God, educated or not educated, and we have plenty of them everywhere. Educated and illiterate.

Third. Yes, I know a great many preachers and churches who comment a great deal on other matters to the exclusion of the spiritual matters. I have heard men preach, and never mention Christ, or the Holy Spirit; they talked about the choir, the singing, the pews, the organ, the parsonage, the money, etc., but never asked for the Holy Spirit to guide them into all truth. "These they ought to do, but not to have left the other undone," but attend to spiritual matters first.

What the churches and preachers need, is to ask for the Spirit's power, and get down to the old time religion, and old fashioned Gospel of Christ, which is the power of God (not of man) unto salvation. Preach repentance, faith, regeneration, good works, heaven, hell, etc., like Christ and the apostles did, like the Bible teaches.

Well, Bro. Cox, I think you are about right, except one other point, and that is this: I don't know how it is done in your section, but here there are more things keeping preachers out of the pastorate than physical disability. I will tell you next time I meet you.

As I have stated before, I know of several good consecrated, qualified preachers that simply cannot get pastorates, regardless of salary, owing to conditions of things, and over supply in this district. I think there ought to be a Ministers' Bureau to let the pastorless churches know of the preachers and let them send for them, and put them to work. A preacher with no money can't quit his job and go to hunt up these churches, then the preachers do not want to run around "hunting a job," and put themselves on churches without an invitation. Open your eyes, Bro. Cox, and see something, and turn that big gun loose shotgun fashion, let the shots hit where they may.

N. Birmingham, Ala.

D. L. JAMES.

The tent meeting being held at Boyles Station near the L. & N. round house, conducted by Rev. Joe Vesey, pastor of East Birmingham church, closed last Wednesday, September 27th, resulting in seventeen professions. A Sunday school was organized there last Sunday with bright prospects.

A Missionary Service for Sunday, October 8, 1905. Mountain Schools.

The Woman's Missionary Union, Miss Annie W. Armstrong, secretary, has prepared a most beautiful, informing and inspiring program for our Sunday schools, October 8, 1905. The subject is "Mountain Schools."

If rightly and widely observed by our Sunday schools, this service will put the very best information about our mountain schools on the minds and hearts of more than 100,000 Sunday school children. If they can be induced to make each a gift, however small, to our mountain schools, what a blessing will come to that work! The schools will be better finished and furnished. Their meagre little libraries will be replenished and over 4,000 mountain school children will get a blessing. Miss Annie W. Armstrong has prepared a very strong and timely tract, "Lengthen Cords and Strengthen Stakes," which deserves wide circulation among those who want to learn about and help our mountain schools.

Will not superintendents, pastors and teachers join us in making this a great, glad service for the Lord?

The Church Building and Loan and the Tichenor Memorial.

Nothing is more needed by our home board than a great building and loan fund. A half million dollars could not adequately meet all the needs. The Southern Baptist Convention at Kansas City requested the board to undertake as speedily as possible the raising of at least \$100,000 for this purpose.

For several years our good women have been making an effort to raise \$20,000 to be known as "The Tichenor Memorial Fund," which will be a part of our general Building and Loan Fund. They wish to complete that work this year and quite a number of local associations will try to raise \$500 each.

Are there a dozen or more good women, whom the Lord has given money, who will help to complete this beautiful tribute by giving \$500 or \$7,000 each? For all time to come their gifts would go on blessing future generations, since only the interest will be used while the principal remains intact.

A most excellent tract on Church Building has been prepared by the Woman's Missionary Union, "Who Then is Willing?" Write Miss Annie W. Armstrong for this tract.

A very helpful little brick Chapel Card has been prepared and will be furnished free to Women's Missionary societies, bands, superintendents of Sunday schools, pastor, or individuals for use in helping on the Building and Loan and Tichenor Memorial Fund. Send to Woman's Missionary Union, 233 N. Howard St., Baltimore, Md. Let us rise up and build houses unto the name of the Lord.

Cordially and fraternally,
B. D. GRAY, Cor. Secy.

"The Baptism of the Spirit."

I have read with interest Bro. J. V. Dickinson's article on the above subject but must confess that it is not convincing, at least to me. I desire simply to call Bro. Dickinson's attention to two errors into which I think he has fallen, in his anxiety to prove that all of us may have and do have the baptism of the spirit.

He says, "The contention of some brethren that the term baptism of the Holy Spirit is limited to two occasions is not borne out by the Scriptures. Paul in his first letter to the Corinthians says: 'In one Spirit we were all baptized into one body,' and in that very connection his contention is that all do not speak with tongues, all do not prophesy, but that the unfailing and universal gifts of the Spirit are faith, hope and love—i. e., the gifts by which the Holy Spirit is manifested. All were baptized in the Spirit but all were not miracle workers." I think if Bro. Dickinson will examine that passage again he will find that his exegesis is faulty. The apostle does not say that they were all baptized "in one Spirit," but that they were all "baptized into one body." He is discussing the unity of believers, showing that Jews and Gentiles, bond and free, were all one in Christ because of the renewing of the Holy Spirit and baptism. Meyer says: "For even by means of one Spirit were we all baptized into one body—i. e., for even by this, that we received one and the same Holy Spirit at our baptism, were we all to be bound together into one ethical body." I think Brother Dickinson will find that he is not supported by authority in his interpretation of this passage. I have found none that supports him. So then the contention of some of us that the term "baptism of the Holy Spirit" is limited to two occasions is borne out by the Scriptures, unless Dr. Dickinson can find a better proof text than this.

Again, Bro. Dickinson says that Luke referring to the other side of the same truth, i. e., the truth of the baptism of the Spirit which Christ said was to occur "not many days hence," said: "They were all filled with the Holy Spirit." But this statement of Luke's is only a small part (only a clause in a sentence) of his description of what occurred, and therefore can not be synonymous with Christ's statement of what should occur. This statement of Luke's is only a part of the "baptism of the Spirit" that occurred on that occasion.

In this same connection Bro. Dickinson says: "I infer that regeneration and the baptism of the Holy

Spirit are inseparable if not indeed the same. We were baptized into Him as to be born out of Him." This is to me a new idea. I never saw or heard it advanced before. My understanding is that those who claim that the baptism of the Spirit is to be had now believe that it is confined to believers and gives them power. If they are one and the same or inseparable, is it not strange that Christ never made any reference to the baptism of the Spirit until after his resurrection, and then said that it was to occur not many days hence, while he taught regeneration, or the new birth, early in his ministry?

As to the use of terms, Bible terms, I only wish to say that if we use them in the sense in which they are used in the Bible we are safe, and when we use them in any other sense than that in which they are used in the Bible we are stepping on dangerous ground. There is no other occasion mentioned in the New Testament but Pentecost in connection with which the phrase "baptism of the Holy Spirit" occurs. There was another occasion with reference to which it is said that the Spirit fell on certain persons "as on us at the beginning." In the fourth chapter of Acts we have an account of an occasion when there were more conversions than on the day of Pentecost but there is no intimation that there were on that occasion any such supernatural manifestations as on the day of Pentecost. Therefore I am persuaded that the "baptism of the Holy Spirit" was a miraculous manifestation of the Spirit and confined to apostolic times.

W. J. E. COX.

Time and Place of Meetings of Associations. October.

- 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., Tuesday, 10.
- 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.
- Arbacoocer, Central, Cleburn Co., Saturday, 14.
- Gilliam Springs, Gilliam Church, near Arab, Friday, 13.
- 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, Tuesday, 17.
- Shady Grove, Shady Grove, Franklin Co., Thursday, 19.
- Covington, Mobley Creek, Friday, 20.
- Escambia, Bethel near Canoe, Friday, 20.
- 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.

Kindly change my Alabama Baptist from Chester, S. C., to 524 Washington street, Montgomery, Ala. Come to see me. It is my desire that the Alabama Baptist shall go in every home of my church. You do not know how glad I am to be back in Alabama, and especially in Montgomery. Do not hesitate to call on me any time for any service that, in my feeble way, I can render you, and I assure you that I will cheerfully respond to the same. Come to see me. I want to arrange as soon as convenient to have an Alabama Baptist day at Adams Street Church, at which time, I will, of course, expect you to be present.

Yours in Him,
JOHN BASS SHELTON.

(We are glad to have Bro. Shelton back home and thank him for his kind words.)

Woman's Meeting of Montgomery Association.

The seventh annual meeting of the W. M. U. of W. B. A. was held at Deatsville, Ala., Sept 6th, and proved to be one of interest, pleasure and helpfulness.

Mrs. T. A. Smith being absent in Europe, the second vice-president, Mrs. T. W. Mannon, presided, with Mrs. W. G. Yelverton secretary.

Each one of the twenty-four associational societies was represented by messenger or letter, the reports showing decided increase in interest, activity and gifts.

Mrs. J. C. Stratford conducted the devotional exercises in a characteristic manner, and the welcome by Miss E. M. Brown, and response by Mrs. M. Figh were cordial and fitting.

In her address, the vice president embraced the results of the year's work, \$5,024.75 in cash and \$488.02 in boxes having been contributed by the societies, foreign missions having received increased stimulus through the nine missionaries who have gone out from the State and church building through the women of the First church, who have raised \$3,323.82. Papers prepared and read by Mrs. T. G. Bennett on "Our Missionaries," Home Missions by Mrs. H. R. Schramm, and State Missions by Mrs. W. G. Yelverton, were informing, edifying and acceptable.

Recommendations of Foreign Board and Executive Committee W. M. U. were read by Mrs. J. E. Loyd and Miss M. Hill, and reports of Margaret Home for missionaries' children, and Louisville Home for Women of the Training School, by Mrs. W. E. Lacy and the vice president.

The closing prayer was offered by Mrs. W. E. Walker.

Deatsville cordially extended the hospitality of her people and homes, which were sincerely appreciated and gratefully enjoyed by the many messengers of the union.

The Woman's Missionary Union Auxiliary to the Bigbee Association, met in the grove at Short's church, at 4 p.m., Sept. 8, 1905, and was called to order by the vice president, Mrs. F. B. Stallworth.

Devotional exercises were conducted by Mrs. J. E. Herring, who read Ex. 35. Prayer by Mrs. Carden.

The vice president made a most encouraging report of work among our women. One of the best features of this report was the solution of the problem of work in our country churches.

Mrs. Herring gave us a history of the origin and purpose of the Margaret Home. The vice president insisted that this be one of the objects to which we shall contribute during the ensuing associational year.

She also spoke of the importance of our box work, both to the orphanage and to the frontier.

Mrs. Carden read a short paper on literature in the home, and recommended the organs of our denominational work.

The vice president reminded us of our obligation to Miss Willie Kelly, and Mrs. J. E. May led in an especial prayer for her.

Reports were heard from societies represented. The Union adjourned with prayer by the vice president.

September 9, at 2 p.m., the ladies reassembled for the purpose of organizing a society in Short's church. Eight ladies went into the organization and elected Mrs. Arthur Ward president and Miss Willie Tom Droinkard secretary and treasurer.

The meeting closed with prayer by Mrs. Herring for God's blessing on this new organization.

MRS. F. B. STALLWORTH, President.
MRS. PHILA CARDEN, Secretary.

Propagation of Yellow Fever.

Much has been said on this subject during the past few months in the columns of our daily newspapers. The most convincing evidence has been presented to prove that yellow fever is propagated only by a certain mosquito known as the stegomyia fasciata and that it is impossible to contract the disease by coming in contact with the bed clothing or garments used by one who has been ill with or died of yellow fever. I was thoroughly convinced of this fact from what I saw in the newspapers but at the suggestion of a prominent physician of Mobile I wrote to the surgeon general of the United States army and requested him to send me all the government publications bearing on the subject. He very promptly sent me thirteen pamphlets. After reading several of them I do not hesitate to say that with the evidence before him, the wayfaring man though fool, must either believe that yellow fever is propagated only by means of the mosquito or that the eminent surgeons and government experts who have made numerous and thorough tests of the matter at the risk of their own lives and the lives of others, are unmitigated hypocrites and falsifiers.

I can easily understand how, in former years, people were panic stricken when it was announced that there was a case of yellow fever in their town or community, for it was generally believed that the germs of the disease were floating in the atmosphere, though it was believed then that there was greater danger of contracting the disease after sundown than at any other time. There is no reason any longer why such a feeling should exist when yellow fever appears in a community. If the people in gen-

eral will believe what has been clearly demonstrated there is no reason why yellow fever should ever again become epidemic in any community. Dr. James Carroll, assistant surgeon, United States army, who was associated with Dr. Walter Reed in the investigations made in Havana in 1900, said in an address delivered at Galveston, Texas, April 12, 1905 "that the existence of an epidemic of yellow fever in our country should alone be regarded as prima facie evidence of the culpability of some responsible person."

It may be interesting to state in this connection a few facts about the investigations that have been made as many of our people will not take the trouble to write to the surgeon general for the pamphlets mentioned above. Dr. J. C. Nott, of Mobile, was the first person to announce the theory that yellow fever could "not be explained by the assumption of a diffusible miasm in the atmosphere, but required the presence of an intermediate host." He was also the first to suggest "the mosquito as the possible agent in the dissemination of malarial fevers." Dr. Nott's views were expressed fully in the New Orleans Medical Journal in 1848.

The first yellow fever experimental inoculations were made by a medical student of the University of Pennsylvania in the years 1802 and 1803. He took some fresh black vomit and blood-serum, which he obtained from yellow fever patients, and put them into wounds which he made on his arm and leg. Failing to obtain results he inhaled the fumes from black vomit, which he heated over a sand bath in a small room and then made the residue into pills and swallowed them. He inoculated animals with black vomit and still obtained no results. He reported his work in his graduating thesis in 1804, claiming that yellow fever was neither infectious nor contagious. Dr. O'Halloran, an English physician, who studied the epidemic in Barcelona in 1821 stated that the disease could not be contagious.

More recent observations and investigations have proved beyond all doubt that the disease is not contagious or infectious but is spread from one to another only through the mosquito. In 1900 the surgeon general of the United States army sent a board of army medical officers to Havana for the purpose of investigating yellow fever. Numerous experiments were made to produce yellow fever by infection but the results of all such experiments were negative. Men slept in the garments and between the bed clothing that had been used by persons who had died of yellow fever. These garments were soiled by black vomit and other discharges of yellow fever. In no case of this sort was yellow fever contracted. Yellow fever was produced in every case where a mosquito, that had previously bitten a yellow fever patient, was allowed to bite the person offering himself for the experiment. It was discovered that a mosquito could not produce yellow fever under eleven or twelve days after he had bitten a yellow fever patient. The time required for the mosquito to produce yellow fever is from twelve to twenty days after he has bitten a yellow fever patient.

The experiments of our army officers at Havana have since been verified by experiments in other countries. There can remain no longer among intelligent persons any doubt as to the method in which yellow fever is propagated.

I have written this communication because I believe that the facts here mentioned ought to be as widely circulated as possible. If there are any doubting Thomases who may read this article I would suggest that they write to the surgeon general of the United States army and request him to send them the government publications on the subject. If they will do so and will read them I am sure they will henceforth be converts to the views I have expressed. W. J. E. Cox.

Where Shall the Next Meeting of the Southern Baptist Convention be Held?

The fixing of the place of meeting of the next convention was very properly left to a committee, and I would not say anything that might seem to dictate to the excellent brethren who compose that committee. And yet I am sure that the committee would be glad to know the wishes of the brotherhood in reference to so important a matter. I think, therefore, that in what I shall say I express the wishes of a large number of our people. I submit the following:

1. The convention ought not to be carried to any extreme point in our territory. The last meeting was held in Kansas City, in the extreme northwestern corner and the result was a very small delegation from the Atlantic slope. If now the next convention should be held in Baltimore, or Jacksonville, or Fort Worth, Texas, we will have a repetition of the experience of the last meeting—many of our best and most influential men will be absent.

2. The convention ought by all means, it seems to me, to be held in some central part such as Chattanooga, Louisville, Asheville or Atlanta.

3. I do not think that the idea that has been advanced that our convention should be held contiguous to the meeting of the Northern Anniversaries, in order that the general convention may be held at the same place, should have the slightest weight. As our convention met in Kansas City last May, and the anniversaries in St. Louis, it was well to have the

first meeting of the general convention where it would be convenient to all parties attending the other meetings. But if it is necessary to repeat this contiguity of the two bodies in order to sustain the general convention, or if, in other words, the general convention is not able to stand alone, then the sooner it falls the better for the cause. The Southern Baptist Convention cannot afford to sacrifice its interests in order to build up the general convention.

4. The committee ought by all means to consider not only hotel accommodations railroad rates, etc., but the auditorium in which the convention is to meet. There is no church in the South large enough to accommodate the convention, and it ought to meet in some city where there is a large auditorium that can be used. To meet in an auditorium that will not hold all the delegates, and to have to exclude all visitors is an experience that ought not to be repeated.

These are my views, but when the committee decides the matter I shall cheerfully acquiesce in their decision, and if I live, and can do so, I expect to be at the convention wherever it may be held.

Richmond, Va. J. W. M. JONES.

Baptist Apes.
(Gal. iv; 10-11.)

We have a number of apes in our Baptist churches who do not know that they are apes. They are forever getting up special services or entertainments on Roman Catholic holy days and if asked cannot tell the meaning of the day that they celebrate. In many instances they go along and do like their Catholic neighbors, and if asked to give a reason for so doing they reply, "Oh, it's nice," or "it's pretty." So said Jesus to the Pharisees, "Ye are like whited sepulchres, beautiful without."

Over in Georgia I found a party of Methodist young people a few years ago holding a Halloween party. They could not tell anything about Halloween. Now it has come to pass that a Baptist missionary society down here in Mobile county is going to have a Halloween entertainment, to make money for the church.

I believe that such aping of Romanists is an abomination in the sight of the Lord. Halloween is the evening before All Saint's Day. It is with Catholics "holy evening." All Saints' Day is the day when all saints are remembered by the Catholic people by placing floral tributes on all graves—rich and poor alike. So far, so good, but this is based upon the custom of the Roman clergy to say prayers on that day for all saints. It is the only day in the year that the poor are remembered. Those with sufficient means can pay for masses for their dead loved ones as often as they please, but the poor are remembered only once a year. If the Catholic clergy had power to pray people out of purgatory they would be guilty of a great crime if they only remembered the poor on November 1st each year.

However, the whole thing is a farce, and Baptists ought to quit aping Catholics and quit doing anything that will perpetuate and honor a day that has no other authority for its existence than the Romish church.

Grand Bay, Ala. L. N. BROCK.

The One Sacrifice.

Every unsaved person needs constantly to be reminded of the great truth that there is only one all-sufficient and all-efficient sacrifice for human sin, and that is the one which Christ made on Calvary. If a sinner rejects that sacrifice in his behalf, then he rejects the only possible means and power by which he can be saved. No other kind of sacrifice, though it be the most expensive that can be made by human beings, can avail a particle to save one from his sins, and hence from eternal death. A reader of the Christian Herald recently asked the editor the following question: "Does the warning to those who sin wilfully apply to every converted person who commits sin?" The passage to which that reader refers is as follows: "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire which shall destroy the adversaries." Here is the editor's reply to that inquirer: "The passage simply warns such persons that there is no other remedy for sin than the one provided. If, after knowing it fully, any one deliberately rejects it, there is nothing more to be done, and he must be prepared for its fiery indignation." It does not apply so much to wicked acts as to apostatizing and rejecting Christ. Neither penance nor any other way is open; there remaineth no more sacrifice. It does not mean that one does not still avail, if appeal is made to it, but that it does not need to be repeated like the Jewish sacrifices, and that there is no other." I understand the passage to mean that a determined refusal to accept the one sacrifice which Christ has made is certain to leave the sinner subject to the wrath of God, and to an endless suffering of the consequences of that one's sins. It is a most solemn fact that many people are deluding themselves by the idea if only they cultivate a religious spirit and habit they will be saved, but the truth is, no sort of religious devotion can be a substitute for accepting Christ's sacrifice.

C. H. WETHERBE.

Running Orders.

W. T. Westbrook.

Life is a railroad across the continent of Time. Its initial point the Cradle; its terminus the Grave. Jesus is the Superintendent, and has given His running orders in the written word. Satan is also busy giving cross-orders. All that run by the orders of Jesus ride on a palace car of happiness.

"For He will be with them, their troubles to bless, And sanctify to them, their deepest distress."

But alas for those that run on the cross-orders of Satan! They will collide with God's word and a ruined wreck will be the result.

Eternal vigilance is not only the price of liberty, but is the price of success, even in church work. "Watch" is the key note for winning souls for Christ. Just as a misplaced wrong act may wreck a train, so a wrong act may wreck a soul!

Jesus came not to call the righteous, but sinners, to repentance. Neither did He organize His church to save the regenerated, for they are already saved; but He constituted it to be a light unto the world, a city that could never be destroyed or hid. Hence the first spiritual order to the regenerated, is to join the church, this spiritual city.

Spiritual orders, however, begin with repentance. "Jesus came not to call the righteous, but sinners to repentance," and "now commands all men everywhere to repent." Every individual that fails to obey this order is running on the cross-orders of Satan; will collide with God's word, and there will be an eternal wreck! alas, eternal!

Obedying the order of repentance toward God, and faith in the Lord Jesus Christ, is only beginning to run by spiritual orders. They follow in rapid succession. The first order after any one has repented of his or her sins; has been justified in the sight of God, through faith in the merits of the Lord Jesus Christ as a personal Saviour, has been born of the Spirit of God; made a new creature in Christ Jesus, and the love of God shed abroad in his or her heart, is to join the church.

If the pure love of God is shed abroad in the heart, it ought to bear fruit. This love of God is not only love of God, but God's kind of love. "God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." This kind of love will be dissatisfied out of the church. There will be "an aching void the world can never fill."

A desire to join the church, and live with God's people, is the first fruit of the spirit. The man or woman that fails to discharge this duty, is still running by the cross-orders of Satan, and there is a head-end collision with God's word, and happiness in this life is a total wreck! While such will be saved in the life beyond the grave, and enjoy the pleasures of heaven, they will be beaten here with many stripes and pass most of their time on earth in the dismal dungeon of Doubting Castle; criticised and maltreated by giant Dispar and his wife Difference.

Those that have so far discharged their first duty after conversion, as to join the church but Naoma like have wandered away from Israel, and are living spiritually in the land of Moab, are also running by the cross-orders of Satan. Many such did not think enough of Zion to carry a certificate of citizenship along with them. Those that did, locked it in their trunk, and became trunk Baptists. Some find fault with the church of their former residence, and others with the church of their present abode. But the whole fault is in the individual, for running by the cross-orders of Satan, and living out of the church.

The running orders of Jesus are not grievous, just a reasonable service, and always bring joy unspeakable and full of glory. But the cross orders of Satan invariably bring disappointment and sorrow and every divergence from the path of duty brings its dark clouds of doubt and grief. These can only be dispelled by the Sun of Righteousness shining into our hearts, and our turning away from the cross-orders of Satan, and running by the orders of the Bible. Loyalty to Jesus, our superintendent, and running only by his orders, is our only source of joy here, and happiness hereafter.

Loyalty means something. It is not just a passive obedience, but rather an active, aggressive obedience. "Go make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you to the end of the world." This is the running orders of our superintendent.

No one disciple, no, not even a whole generation, can complete this order, for it reaches to the end of time. But if each one was doing his or her whole duty, which is only a reasonable service, the wheels of Zion would indeed roll forward. But Satan has been giving cross-orders, and some good people see only their local church and community, a few their nation, and a very few the whole world. Loyalty to Jesus means a patriotism for His cause and kingdom as big as the world, a desire for all nations to acknowledge Him as their Prophet, Priest and King, and for every creature to pay Him their sincere homage.

ST. JOHN, THE AGED.

(The following anonymous poem was found about a century ago, in a magazine published in Philadelphia.)

"I'm growing very old. This weary head That hath so often leaned on Jesus' breast, In days long past that seem almost a dream, Is bent and hoary with its weight of years; These limbs that followed Him—my Master,—of From Galilee to Judah; yea, that stood Beneath the cross that trembled with His groans, Refuse to bear me even through the streets To preach unto my children. E'en my lips Refuse to form the words my heart sends forth; My ears are dull; they scarcely hear the sobs Of my dear children gathered 'round my couch; My eyes so dim, they cannot see their tears.

God lays His hand upon me—yea, His hand And not His rod—the gentle hand that I Felt those three years so often pressed in mine In friendship such as passeth woman's love. I'm old, so old! I cannot recollect The faces of my friends; and I forget The words and deeds that make up daily life; But that dear face and every word he spoke, Grow more distinct as others fade away, So that I live with Him and with the holy dead More than with the living.

Some seventy years ago I was a fisher by the sacred sea. It was at sunset, How the tranquil tide bathed dreamily the pebbles! How the light crept up the distant hills, and in its wake Soft purple shadows wrapped the dewy fields! And then He came and called me. Then I gazed For the first time on that sweet face,—those eyes, From out of which, as from a window, shone Divinity,—looked on my inmost soul, And lighted it forever. Then His words Broke on the silence of my heart, and made The whole world musical. Incarnate Love Took hold of me and claimed me for its own; I followed in the twilight, holding fast His mantle.

Oh! what holy walks we had, Through harvest fields and desolate dreary wastes; And oftentimes He leaned upon my arm Weary and wayworn. I was young and strong, And so upbore Him. Lord! now I am weak, And old and feeble. Let me rest on Thee! So put thine arms around me. Closer still! How strong Thou art! The twilight draws apace; Now let us leave this noisy street and rest.

What say you friends? That this is Ephesus, and Christ had gone Back to His Kingdom? Aye, 'tis so, 'tis so, I know it all; and yet just now I seemed To stand once more upon my native hills, And touch my Master! Oh, how oft I've seen The touching of His garments bring back strength To palsied limbs. I feel it has to mine. Up! bear me once more to my church—once more There let me tell them of a Saviour's love; For, by the sweetness of my Master's voice Just now, I think He must be very near— Coming, I trust, to break the veil which time Has worn so thin that I can see beyond And watch His footsteps.

So raise up my head—How dark it is! I cannot see the face of my flock. Is that the sea that murmurs, or is it weeping? Hush! my little children, God so loved the world! He gave his Son. So love ye one another; Love God and man—Amen! Now bear me back. My legacy unto a sinful world is this.

I feel my work is finished. Are the streets so full? Why call the folks my name? The "Holy John?" Nay, write me rather—"Jesus Christ's beloved" And lover of children.

Lay me down once more upon my couch, And open wide the eastern windows! See! There comes a light like that which broke upon my soul at eve. When, in the dreary Isle of Patmos, Gabriel came And touched me on the shoulder. See! It grows! As when we mounted toward the pearly gates. I know the way! I trod it once before. And hark! It is the song the ransomed sang, Of glory to the Lamb! How loud it sounds! And that unwritten one! Methinks my soul Can join it now. But who are these who crowd The shining way? Say—joy! 'tis the eleven— With Peter first. How eagerly he looks! How bright the smiles are beaming on James' face! I am the last. Once more we are complete To gather 'round the Paschal feast. My place Is next the Master—O, my Lord! my Lord! How bright Thou art,—and yet the very same I loved in Galilee! 'Tis worth a hundred years To feel this bliss! So, lift me up, dear Lord, Unto Thy bosom. There shall I abide."

From China.

Christ is preached, and I therein do rejoice and will rejoice.—Phil. 1:18.

The presence among us and the preaching of a stranger who does not come in the usual way, reminds me of the above words of the Apostle Paul. Rev. Mr. Seffies, whose home is near St. Louis, Mo., and who belongs to the same association as the St. Louis churches, has been preaching the gospel in China more than ten years. He is now passing through Tai au Fu, but being rather unwell we have invited him to remain with us until his health is better. I have known of his labors in and around Hwang Haien, but have never seen him until now. He tells me that he applied to the board to be sent out in the first place, but as there were a good many applicants then for appointment before the board, more than they had the means to send out, and these others were all younger than himself and it was thought stood better chances for acquiring the language than he did, they did not send him. But he felt that God had called him to this field, and having means sufficient to pay his passage, he started out, trusting in the Lord to supply all his needs. The second time he also paid his own passage, but for the third he was aided by brethren. There was not sufficient means to bring his wife and children, and his youngest child was in very poor health. So, committing them also to the Lord, he came, his wife willing to make the sacrifice for the Lord's sake. In these ten years he has been home twice, and lately arrived on the field the third time, now not returning to Hwang Haien but deciding to preach the gospel in the far interior. He has been supported most entirely by contributions here on the field, and mostly from missionaries. He has acquired the language sufficiently to be moderately well understood by the people, and he has led some of the into Christ. Coming up the Yang Tsye by steamer to Han Kow, and thence by railway to Chin Chow, he has come the rest of this long journey, many hundreds of miles, by foot, a Chinaman carrying his bedding and grip-sack. The hardships of the journey were telling upon him, for he is fifty-three years old, and he is now resting here before proceeding to Peking and thence westward. He seems a humble, quiet, modest man, intent upon doing the Master's will, and the only eccentricity I have seen about him is the fact that he chooses, in the face of all these difficulties, wants, necessities, to go forward to carry the gospel to the heathen.

With many thanks for the continued visits of the dear Alabama Baptist. Yours truly,
M. F. CRAWFORD.

REPORT ON MINISTERIAL EDUCATION.

(Written by Elder J. L. Brown, and adopted by the Independence Association.)

We stand up firm for education, To help our brethren fill their station As preachers of the written word That their great message may be heard.

The people of this age demand That the preachers understand How to preach and how to pray And how to teach them every day.

When God calls out a man to go The Way, the Truth, the Life to show, That man should study and should pray And seek for knowledge every day.

It's just and right that he should seek To know the language he must speak, That he the truth may plainly tell That speaks of heaven or warns of hell.

An education we admire That gives men light and vim and fire; That makes them leaders of the host By the power of truth and Holy Ghost.

But what some call education We must call abomination That dwarfs a man in brain and heart And makes him act the monkey's part.

That binds him fast in custom's band And leads him with tradition's hand And makes him speak in parrot form, Is but a sham that breedeth harm.

Some schools are blessings in our land, For truth and righteousness they stand. While some are bad and growing worse, Their shadows are a living curse.

God bless the first and help them grow May our preachers to them go, There gather strength in mind and heart. In life's great field to do their part.

—Baptist Advocate.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

THE OFFENCE OF THE CROSS.

Paul is the preacher of the Cross, albeit it was an offence to his hearers, and has been to this day. No preaching is worth anything which is not full of the cross. There is no road to Heaven but that, and what is more there is no road to the human heart but that. Oh, preacher of the gospel, wouldst thou see the fire burn among thy hearers, preach the cross. It will kindle the rock, and break the flint. It will flood the driest eye, and bow the haughtiest head. Wouldst thou invoke the Spirit of burning? Preach the cross. God will honor that doctrine. And if thou gloriest, glory thou in the cross, and rejoice thou that it is preached even through contention. The cross of Christ is an offence at first, but if we can get over that it is our glory, our hope, our refuge. But what is the cross—this rock of offence and stone of stumbling? It is those sacrifices which we make of time, money, appetite, lust and inclination growing out of our service to God. No. Else it would not have stumbled the Jews. What is it then—it is that Jesus' death is our life. That if he had not suffered for us, we could not have had forgiveness, nor heaven, nor access to God. This is the cross that Paul preached—not Christ the teacher, good man, philosopher or wonder-worker, but Christ crucified.

PERSONS SKILLED IN ART OF WAR.

It is constantly asserted by men speaking in the interests of the army and navy that the presence in this country of a large number of persons skilled in the art of war on land and on sea has no element of danger in its since there are no men so much in favor of peace as the men of the army and navy. Such assertions do more credit to the hearts than they do to the heads of those who make them. One might as well declare that a man who had spent the best years of his life studying medicine, law or theology, should not be possessed with a desire to practice his profession as to declare that a man trained for years in the art of war, in the handling of war engines and target practice, should not wish for the time to come when he could put his skill or his beautiful war implements into actual use in actual warfare. We may be certain that the men who have the care and handling for years of the splendid mechanism of all kinds to be found on a modern battleship long in their hearts for a chance to engage in something other than mimic battles and firing at wooden dummies. And to say all this is to utter nothing disparaging to the men so trained and moved. It is simply to recognize the most natural and common of human tendencies, the tendency to do things that we are taught and trained to do.

SOME NOTED TRACTS.

Read the following and then help Brother Crumpton with his tract fund:
Richard Gibbs wrote a tract entitled "The Bruised Reed;" a tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote "A Call to the Unconverted."
Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the great emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as four million copies were circulated, and it has testified for Christ in over fifty different languages.
We believe in tracts wisely used, and hope our beloved secretary will pursue his campaign with unabated vigor. Some of the best tracts being circulated by him were also written by him. Writing a tract is no easy thing. It is an art.

JUSTIFICATION.

Justification is the act of God by which a person is declared to be just. It does not mean either to pardon or to make just. It is strictly a judicial term. As condemnation does not mean to make wicked but to pronounce guilt, so justification does not mean to make righteous but to declare just. It means more that to pardon. To pardon is to waive the execution of the penal sanction of the law. To justify is to declare that the demands of the law are satisfied. Pardon is the remission of punishment; justification is a declaration that there is no ground for the infliction of punishment. The accused is acquitted and not pardoned in the act of justification. It would be meaningless to say, "No flesh shall be pardoned by the works of the law."
Faith and faith alone is the means or instrument of justification. "Therefore being justified by faith we have peace with God." "A man is not justified by the works of the law, but by the faith of Christ." The law demands perfect obedience, and no obedience at one time can atone for disobedience at another. For a man to be justified by the works of the

law, therefore, he must perfectly obey the whole law from the time he arrives at the age of accountability to the moment of his death. And if this were possible, then Christ died in vain. There was no need of his death.

Justification by faith may be illustrated in this manner: A person is in Birmingham and wishes to go to Atlanta. He goes to the station and approaches the gate through which he must pass in order to reach his train. The guard at the gate asks him for his ticket. He replies that he has no ticket and no money with which to purchase one. The guard pushes him back and tells him that he cannot approach the train. A kind, rich man is standing by; he says to him, "I will purchase a ticket for you." This he does and hands it to the man and he gladly accepts it. He shows it to the guard who then allows him to pass through the gate and away he goes to Atlanta. One earnestly desires to go to heaven. He has no way of purchasing a title to it. Jesus sees his anxiety to go; he died to pay the debt of his sin; he gives him his righteousness; he shows it to God; and as the railway ticket admitted him to the train so this gives him a title to heaven which of himself he did not possess, and by his own power he could never have obtained.

IT LEADS TO SINNING.

One of the most subtle and deceptive ideas which can have fixed lodgement in a Christian's mind is that, by some divine process, he is so far reconstructed that he does not commit any sin. It seems almost impossible to convince such Christians that the assumption that they do not sin against either God or man leads to their sinning. Just as soon as one takes the position that he has no need of asking God to pardon him for any evil doing he thereby commits a serious sin and therefore he is under the greatest obligation to God to pray for pardon and for cleansing. Moreover, he who assumes that he has no sins to confess to God, makes himself a judge of his own heart and the qualities of his own acts, and hence he rules God out of the court of judgment in relation to himself.

This, in itself, is a grave sin. It is an unwillingness to allow God to be the supreme judge of what constitutes the law of sin, the nature of sin, and his demands upon the sinning one. Furthermore, to maintain that one does not do any evil which demands personal condition and a plea for divine pardon, is to practically reject Christ as the Christian's High Priest. One reason why he is a High Priest for the Christian is because the latter commits sin. If it were true that Christians, claiming to not commit any sin, does not do any sinful act, then Christ's work as High Priest is not at all needed by that person. These are a few of the forms of sin which one is led into committing by denying that he commits any sin. Beware of so great a peril as that is.

CHRISTIAN HOSPITALITY.

The best use of Sunday, it has been well said, will not admit of mere idleness. Rest comes rather from change of occupation than from mere cessation of activity. The wholly idle day belongs to the necessities of illness. On the other days of the week we work because we must; on the Lord's Day we should taste the delight of putting heart and soul into unpaid but joyful occupation. Worship is a part of this good use of Sunday and the companionship of worship. The Lord's Day, like the Jewish Sabbath which it replaces, is a feast and not a fast, a day of joy and not of sorrow, a day to use for ministry of pity and of service. There is no better day for the Christian hospitality which our Lord commanded, the hospitality to those who can make no repayment in kind. Our cities and villages and college towns are full of homeless folks, and especially of young men and women to whom a few hours spent in a cheerful Christian home is like a glimpse of heaven. The grace of hospitality is never brighter than in its use for such a purpose. We hope that many Baptist homes in the Birmingham district will be opened to our Howard College boys on Sundays. It will be appreciated by them, prove a blessing to those who come in contact with them.

IMPORTANT.

The attention of officers and boards of Baptist State Conventions and Associations is called to the desirability and importance of appointing messengers or delegates to the meeting of the General Convention of the Baptists of North America in 1906. The basis of appointment is set forth in the following section of the Constitution:
Article IV—Membership—This Convention shall be composed of representatives duly appointed as follows: Section 1. Each church may appoint one representative, and one additional representative for every one hundred members or fraction thereof above the first one hundred. Section 2. Each local

or district association may appoint two representatives, and one additional representative for every ten churches or fraction thereof above the first ten. Section 3. Each territorial, provincial, and state convention (or general association) may appoint ten representatives and one additional representative for every ten thousand members above the first fifty thousand. Action should be taken at the coming meetings of associations and conventions this fall.

CRITICISMS OF THE BAPTIST WORLD'S CONGRESS.

We have read with some interest the criticisms of the London Congress made in the editorial columns of the Western Recorder, and have been expecting some of the brethren who attended that great gathering of Baptists to make reply but none have done so. Recently, however, Dr. J. B. Hawthorne, of Richmond, addressed an open letter to Dr. W. W. Landrum through the columns of the Religious Herald asking him to tell the brotherhood if the criticisms made are just. Dr. Hawthorne does not mention the Western Recorder as being responsible for the criticisms, but no doubt had it in mind Dr. Landrum attended the Congress and we shall read with interest what he has to say in reply to Dr. Hawthorne's letter, and do not doubt but that Dr. Eaton's rejoinder will be readable.

Editorial Paragraphs.

Germany's next empress—if time does not upset the calculation—will be Duchess Cecelia of Mecklenburg-Schwerin, who, on the sixth of last month, became Crown Princess in the German Empire through her marriage with William II's heir, Crown Prince Frederick William.

"At last separation of church and state in France has been accomplished!" As the famous socialist leader, Jean Jaures, spoke those words in the Chamber of Deputies two months ago, his countenance, according to the Paris Action, "glowed with the ardor of an emancipated man."

It is of advantage to Germany, France, the United States, and other nations interested in Oriental trade, that Japan failed to get the indemnity and the interned Russian ships she demanded. Had Japan obtained \$1,000,000,000, or even one-half of that amount, with the increased prestige of an army and navy of greater strength, the power thus gained might have been an absolute menace to other nations, and the "yellow peril" much more than a theoretical possibility.

Ambassador Choate was looking round one of the oldest churches in England in company with its rector a few years ago, and was greatly interested in the ancient screens and pillars and doors. "That screen must be centuries old?" he asked, "and this panelling on the door—that must be very old?" "Oh, that is quite modern," replied the rector; "it was put up only forty years before the discovery of America, you know."

Despite General Linevich's cheerful assurances to St. Petersburg that he is ready to advance, and the reported protests of his generals against peace negotiations, even such a chauvinistic journal as the Russky Invalid, the organ of the Russian army, has admitted that there is little hope for a Russian victory. While Linevich is estimated to have not more than 400,000 men with him, the six combined Japanese armies under Marshal Oyama (those of Kuroki, Oku, Nodzu, Nogi Kawamura, and Hasegawa) are estimated to number at least 550,000, and probably more.

The clash between the old and the new theology is nowhere more marked than in German university life. Conservative and radical theologians are constantly struggling for control of the Protestant faculties, and their war has bred a "professor question" that is not without its embarrassments for the government. When a vacancy occurs in the faculty of a German university, the new appointment is generally made by the government, acting in conjunction with the faculty and making the selection out of a list of names offered. The government is expected to hold the scales evenly, and to show no partisanship in matters of intellectual controversy. Prussia takes the official stand that both conservative and "advanced" theological thought are entitled to representation on the different faculties, and the two schools are about equally represented in the nine Protestant universities of that kingdom.

Russia's waning prestige in Asia has permitted more than one Oriental people to raise its head and reassert its national consciousness. At Constantinople, the lessening fear of the Muscovite has suggested the increased oppression of the tribes subject to Turkish rule.

Some people marvel when told that the Foreign Mission Board needs \$1,000 a day to properly prosecute the work as now laid out. We can greatly strengthen the hands of the missionaries if we can get \$1,000 a day. There are many of our people and churches and associations that can give \$1,000 and thus pay all the expenses for one day.

Jesus Christ is the Alpha and Omega of a Christian alphabet. Before he came the eyes of the faithful looked for him and he was the hope of Israel and the desire of nations. The folly of rejecting him may be seen in the Jewish people, and in the sad state of all who die out of him. The blessedness of receiving him every Christian knows—the dying feel him making their pillar soft, the living find him precious to their souls. And the true Christian, though compassed with infirmity glories in Jesus.

What is said to have been the largest charge of dynamite ever handled at one time in this country was set of in the Piscataqua river harbor at Portsmouth, N. H., the other day. Forty-five tons of the explosive had been placed in a three-acre ledge that obstructed navigation and an electric spark set the mass off. The water was sent up in a column 150 feet high and a great wave swept the neighboring shores. The work is considered a success as the river channel is now widened 300 feet.

When one has been bitten by a snake, he does not need a chemist to learn a lesson about poison, but he does need a physician to give an antidote. Men who are living in sin do not need to call in higher critics to theorize about its origin, but they do need preachers who can point them to a Saviour.

That flower which Tennyson took from the crumpled wall and threw down as a challenge to men of science is still lying on the ground. All the sciences together cannot tell us properly what it is—and certainly all the sciences together cannot tell us "what God and man is."

Christ says: Blessed are the pure in heart for they shall see God. But a heart foul with sin, living in it and loving it, can no more have a just view of God than the eyes of the drunkard blind with drink, can have the persons and things round about him.

There are a great many men who refuse to take part in religious services because they are not eloquent, and every preacher who tries to get his brethren to talk at prayer meetings find many who excuse themselves, saying: "I would talk but I just can't," and we have even known men who declined to pray on the ground that they couldn't pray as eloquent a prayer as "brother so and so."

We wish to thank the pastors, moderators, clerks, churches and other brethren who are helping us put the Alabama Baptist into Baptist homes during our canvass of the associations. Everywhere we find many who are ready to help us in our work. We come back to our desk much encouraged from every association we attend and feel that we can count on the preachers in Alabama to help us in our effort to make the paper worthy the great denomination for which we stand. To make success sure we beg that every pastor, deacon, Sunday school superintendent and B. Y. P. U. president will make an active canvass for the paper between now and January 1st. Let's have an Alabama Baptist revival.

"The influence of every life counts," so says one of the Muses. Miss Sue Muse, in the Religious Herald. We cannot live unto ourselves. To be alive means growth. Christ came "not to be ministered unto, but to minister and to give His life a ransom for many." This then should be the rule of life for every true follower of Christ. We are not our own, for we have been bought with a price. We are saved to serve. There are so many ways in which we can serve Him, even though it is only a cup of cold water given in His name. Let us not then be looking for the service that the world calls grand and noble, but be content to do the humble deeds, the little services that no one else will do. Sow the seeds and leave the results with God.

The London Christian World says: It is the direct appeal of the Baptist church to democracy that has helped to make it so fertile in preachers. The English pulpit of today and of long yesterday has found here some of its most distinctive and powerful utterances. "Honest John Bunyan," as Lamb calls him, though Howe and Baxter were his contemporaries, had no rival in his own special form of appeal. Later Anglican bishops used to listen to Robert Hall as the most polished and brilliant of sacred orators. Charles Spurgeon, from beginning to end of his great career, commanded the largest audiences ever gathered to listen to the gospel. In another style Dr. MacLaren, for more that a generation, was easily first amongst those who treated the sermon as at once an evangel and a work of art. And today the veteran, but ever young, Dr. Clifford is a leading attraction of the Metropolitan pulpit.

Charles Gallaudet Trumbull, editor of the Sunday School Times, says: "It is not the Bible that is being revised; it is man's fallible translations from one human language into another that are capable of constant improvement in order to better convey the Father's message."

Napoleon, when he visited his old home at Brinne, said: "Boys, remember that every hour wasted at school means a chance of misfortune in future life." And Gladstone believed that thrift in the use of his time when at school would repay him with usury in his future life.

David knew the exile's longing for the House of the Lord, and his greatest grief arose from the fact that he was denied the pleasure of worshipping in the tabernacle. The tabernacle was dear to David, for he said "Lord, I have loved the habitation of thy house, and the place where thy honor dwelleth." The great Psalmist in the loneliness of his exile said, "For the sparrow hath found a house and the swallow a nest for herself, where she may lay her young, even thine altars." It was not a complaint but a wistful yearning to be in Jerusalem.

There seems some excuse for the Greeks looking on the Cross of Christ as foolishness, but when the cross becomes a stumbling block to the Jews we are shocked—for they had in a certain measure been prepared for it. The Jews were a prejudiced people. They asked "Can any good thing come out of Nazareth?" This was the cry of the Jews. They wanted an earthly deliverer and here was a peasant born in a stable and crucified as an offender. And so the crucified Christ became a stumbling block to them.

Jesus, the son of a despised and hated people, meanly born, humbly bred, without letters, without opportunity, unbefriended, never save for one brief fatal moment the idol of the crowd, opposed by the rich, resisted by the religious and the learned, persecuted unto death by the priests, destined to a life as short as it was obscure, issuing from his obscurity only to meet a death of unpitied infamy, he yet by means of his very sufferings and his cross, enters upon a throne such as no monarch ever filled and a dominion such as no Caesar ever exercised.

Editorial Trip Notes.

At Whatley Dr. Montague and I on going and returning were entertained by Deacon Coleman and his estimable wife.

On Monday night, Sept. 25th, I joined Drs. Crumpton and Montague and left for the Clarke County Association at Grove Hill.

Last year's minutes show that forty-nine churches are in the Clarke County Association, and on Wednesday the crowd was so great that it almost looked like a state convention.

At Whatley lives Rev. J. H. Creighton, clerk of the Clarke County Association, and although his residence was wholly destroyed by fire several years ago he now has a lovely new home built on the old spot.

In driving out to Grove Hill from Whatley I passed by the grave of Rev. Wm. Hill, one of the grand old preachers who lived to be more than four score years but who now rests beneath the shade of a beautiful oak.

I regretted to find that Brother W. H. DeWitt, of Gastonburg, although able to be at the Clarke County Association, was suffering greatly from an abscess in his side caused by a fall and that it would be necessary for him to have an operation. He expects to come to Birmingham to consult a noted specialist.

One of the sweetest memories of Grove Hill will be that from sunrise to sunset the mocking birds made the trees ring with their melodies, bringing to my mind the wonderful description Dr. Broadus gave in class room at the seminary of having heard one moonlight night in classic Athens the, sweet song of a nightingale.

I wonder if the brethren who are permitted to stay at home with their loved ones realize in any degree the strain and self denial practices by those who represent them on the field. Drs. Crumpton and Montague and I spent Monday night and Wednesday night on the train getting into Birmingham Thursday morning at 5:30, and they left at 6:15 to go to the Mussel Shoals Association which meant nearly a day more on the cars and then a twenty mile ride through the country and back to hurry to the Etowah Association at Attalla. Dr. Montague's eyes turned longing toward East Lake but he knew it would be Sunday night before he would reach home.

Clarke County people are justly proud of their new court house.

Clarke County Association has some strong men in it who are bringing things to pass. The pastors are leading and the people are following.

Judge Foscue is a leading Baptist layman in Clarke county, who has the confidence of the people and who takes a great interest in his church.

Brother J. G. Lowrey was present and added much to the pleasure of the Clarke County Association by his presence and helpful speeches.

Mrs. Hamilton was present and met the women and children in the school house on Tuesday and greatly encouraged them in their missionary endeavors.

I heard Brother R. K. Benson, of Nettlesboro, make a stirring talk on aged and infirm ministers at the Clarke County Association and his tribute to ministers' wives was just and touching.

John Stewart, the faithful, indefatigable and seemingly tireless traveler, although he does sleep occasionally in church when I am speaking, was on hand and got a nice offering for the Orphans' Home.

The convention sermon by Rev. Wm. Kerridge was a strong one and brought forth high public praise from Brother Crumpton who preached a strong and helpful missionary sermon.

I have only been able to give a few impressions of the Clarke County Association but those who were present will carry to their homes the sense of having been the witnesses of God's presence in the deliberations.

Being on the road is hard but it has its compensations. I miss the wife and boy but am helped by the cordial greetings of faithful pastors and loyal people who are helping me to make the Alabama Baptist of Alabama.

Dr. Montague swept the Clarke County Association with his eloquence and enthusiasm and came away with more than \$2,000.00 pledged for the endowment fund. This means much both for Howard College and the Association.

It was worth a trip to see the grand old oaks. I think the one standing by the side of Judge Foscue's home is one of the finest specimens I ever saw and I longed that Dr. Stakely might see it and the other glorious ones, for he dearly loves trees.

With Dr. Montague, I was entertained in the home of Senator W. D. Dunn, the moderator of the association, who has more than once been honored with high political honors by his people. The Senator made a reputation in the senate as a foe to whiskey.

There was general regret at Grove Hill that Rev. G. L. Yates had resigned in order to give three Sundays at Thomasville. He and his wife are greatly beloved in the Clarke County Association. His speech for Howard College was eloquent and forceful and Dr. Montague praised it generously.

Ft. Singerfield is one of the show places en route to Grove Hill from Whatley. Its story is set down in the history of Clarke County and there is also mention of it in Riley's history. It carried me back in imagination to the brave pioneers who developed the state in spite of the hostile Indians.

Rev. S. O. Y. Ray was at the Clarke County Association presenting the needs of a dormitory at Healing Springs and was meeting with much success in getting funds. He preached on Wednesday night but I had to leave before the hour for the evening services. When money is needed for any denominational enterprise Bro. Ray is a good man to get it.

Dr. Montague and I were both greatly touched by the hearty way in which the people came forward to bid us good-bye. There were tears in his eyes and a lump in my throat as we took by the hands the men and women who had been so good to us.

The singing of the old hymns was one of the features of the Clarke County Association and too much cannot be said of the enthusiastic way in which the choir led.

A visit to Grove Hill without a call at the office of the Clarke County Democrat to shake hands with Isaac Grant the veteran editor beloved and honored by the press of Alabama, would have been incomplete. I called one morning to find him busily at work, while the hand press which had been in use for nearly a half century was turning out the current issue. Brother Grant is a staunch Baptist and greatly beloved for his sterling worth.

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Whereas, God in His Providence, on the 24th of August, 1905, has seen fit to take from us Sister Laura Jane Holmes, wife of W. B. Holmes, aged sixty years, for fifty years a consistent Christian; therefore be it resolved:

1. That she was a devoted wife and mother, a true and loyal Christian, a sympathetic friend and a benevolent and charitable woman.

2. That the church loses one of her most faithful members, and the community one of its best citizens.

3. That we extend our sympathy with most sincere hearts to the bereaved husband, children and relatives and pray that the Holy comforter will be their companion in this hour of grief.

4. That we furnish the family of the deceased a copy of these resolutions, spread upon our records, sent family one to the Alabama Baptist for publication.—Pastor and Officers Clayton Street Baptist Church.

Gilliland:—August 22, 1905, Mrs. Nancy Gilliland died at her home in Goodwater, Ala.

Mrs. Gilliland was an excellent Christian, devoted to the church of her faith, which was the Baptist.

She was a kind, loving sister, a true friend and good neighbor, which made her a person to be loved and admired by everyone.

Though she had no children of her own, 'twas said that she was loved by her step-children as if she had been their own mother.

She will be missed in the home, by the church and a large circle of friends, relatives and by this society, of which she was a faithful and consistent member. Therefore be it resolved by the Ladies' Aid Society that this organization has lost a valuable worker, each member thereof a true friend, her sister a devoted companion, and the world a noble, true Christian woman.—Mrs. J. Windsor, Mrs. R. L. Griffin, Mrs. Geo. D. Gasdin, Committee.

Palmer:—In the death of Bro. Dabney Palmer, which occurred at the home of his son, Dr. R. D. Palmer, near Carson, Ala., on August 26, 1905, the Leroy Baptist church wishes to express its appreciation of his sterling worth as a man, a citizen and a Christian, and extend its sympathy to his family. He was a man of strong force of character, and always labored earnestly for the upbuilding of the church, the school and all other worthy enterprises of his community and state.

He united with the Baptist church of Snow Hill, Wilcox county, early in life. In Leroy he labored earnestly for the cause. Last year the few members present, thirteen in all, were gotten together, and largely through his leadership built the prettiest village church in Alabama. He personally defrayed one-third of all the expenses in the erection of this church. His last injunction to his children, gathered around him, the day before his death, was to keep the little church alive. His last illness was a lingering one but free from pain. There was a beautiful and quiet resignation and in his last conscious hours spoke of how easy it was to die.

He was buried on the evening of August 26th in the yard of the little church that he had been the main instrument in building. His grave is the first in the yard, and will, like the little church, keep watch over those that come after.

He was born August 17, 1835, in Snow Hill, Wilcox county, and lived there 62 years, moving to Washington county in 1897. His father, Stephen Palmer, moved from Halifax county, Va., to Snow Hill about 1830. He was the youngest of 12 children. He leaves a widow and 4 children; Prof. T. W. Palmer, of the University; Dr. R. D. Palmer, and Mrs. E. S. Palmer, of Carson, and Mrs. Claude Hardy, of Pine Apple.

Done by order of the Leroy Baptist church. W. F. Johnson, W. H. McKee, Committee.

Watkins:—On the 15th of Sept. the Lord released from the sufferings of this life Sister Nancy J. Watkins. She had been a sufferer for twelve weeks, all of which she bore with greatest Christian fortitude.

She was a consistent member of the Baptist church at Pushmataha. An affectionate mother and a friend to all. Her husband has preceded her several years to spiritland. She leaves two daughters heartbroken to whom she was so much devoted.

To the exalted Christ we commend her.—M. Briscoe.

Crum:—On the 17th of August, 1905, a cloud of sadness spread over Pine Apple by the sad death of little Kathleen Crum. What a shock her death was to her loved ones as she was taken away so suddenly by congestion. She was the sunshine of her home and how sadly she will be missed. "Death leaves a shining mark." Today the school opened but one of their number was not there—Kathleen's voice is not heard and her seat has been made vacant. My heart ached as I saw the children pass by and Kathleen was missing. But God had a use for His jewel and called her home.—A.

Resolutions of Respect:—Whereas our Heavenly Father has transplanted from earthly labor to heavenly reward our beloved associate, Miss Isabella Stringfellow, July 27, 1905; therefore be it

Resolved, That the Ladies Aid Society and Woman's Missionary Society of the First Baptist church record and cherish the exalted life, Christian character and noble service of Miss Isabella Stringfellow, as a member of these organizations, of the church, Sunday school, and as a citizen of Montgomery.

Resolved, That we extend our sincere and affectionate sympathy to her bereaved relatives as they mourn the loss of one whom they and we so truly loved and so sadly miss.

Resolved, That these resolutions be spread upon our records, sent family of our deceased associate, and published in the Alabama Baptist. Mrs. T. W. Hannon, Mrs. C. A. Stakely, Mrs. J. C. Stratford, Committee.

Mrs. J. W. Long.

"Her heart was like a generous fire,
 'Round which a hundred souls could sit
 And warm there in the unstinted blaze.

Those who held nearest place to it
 Had cheer and comfort all their days,
 Those who, perforce, were further still,
 Yet felt her radiance melt their chill
 Their darkness lighted by her rays."

These exquisite lines found their beautiful embodiment in the life of Mrs. J. W. Long. Her life was "like a generous fire" which furnished comfort and cheer to all. In her long sickness she was unmurmuring, and bore the sufferings with heroic fortitude. Her wish was to live for her husband and children and family and to do that made a most heroic struggle. But the Lord willed otherwise and so she set sail to the better country, where the inhabitants are never sick, August 3rd, 1905. She was born May 24th, 1869, was born again and joined the old Mt. Moriah Baptist church in Bibb county, in 1882 and was baptized by Rev. Jas. Hogan, of sainted memory. She was married to J. W. Long January 26th, 1895, and leaves two little sons, Earl and Claude, with her husband, mother and sisters, to mourn her loss. She was a devoted wife, loving mother, gentle and affectionate daughter and sister, a sweet and gracious friend, and a trustful Christian, member of the Southside Baptist church. "And I heard a voice from heaven saying unto me, write blessed are the dead that die in the Lord." "Comfort one another with these words."—Her Pastor.



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Barnett:—The Woman's Missionary Society of First Church, Montgomery, in the death of Mrs. Zara J. Barnett, July 17, 1905, mourns the loss of an associate faithful to duty, loving in labor, and unchanging in fidelity, exemplifying in all life's relations, a true, gentle and Christian womanhood.

Her beautiful life and example shall remain with us a sacred memory to inspire earnest, devoted service to our Master.

We extend our deep and affectionate sympathy to her bereaved family and pray that they are reconciled and comforted by Him who gives all grace and comfort. Mrs. T. W. Hannon, Mrs. J. C. Stratford, Mrs. E. Gay, Committee.

Raines:—James Littleton Raines was born in Macon County, Alabama, June 28th, 1886, and died August 25th, 1905. He united with the Methodist church in early childhood and lived an exemplary life. Though a member of the Methodist church, he attended regularly the Baptist church and Sunday school. He was a kind, affectionate son, a loving brother, and loyal friend, and was loved by all who knew him. He leaves an aged father and mother, four brothers and four sisters to mourn his loss. He was sick only one week before death came. He talked freely of God and heaven and left a bright testimony. We extend our heartfelt sympathy to his relatives and friends. The writer conducted his burial services at Pleasant Springs church near his old home.—A. W. Langley.

Dunlap:—On the 25th of November, 1904, Mrs. Nancy Dunlap, consort of J. H. Dunlap, deputy sheriff of Cullman county, dropped dead in her doorway. She was just in the act of going to visit a daughter and was waiting for the conveyance.

It shocks us when death comes so suddenly, but when preparation through Christ has been made it is an easy exit from labor to rest. She was the daughter of Guy and Katie Smith, pioneer settlers of Coosa county, and among its influential Christian citizens for many years. They were useful and honored members among the Baptists.

Sister Dunlap was born in Coosa county October 10th, 1851—baptized by Rev. A. G. Rains at Poplar Springs in 1866, was married Dec. 15th, 1869. She was the mother of six children, four of whom are living, and a credit to their devoted christian mother.

Her life was a benediction to her family and a blessing to her church. Her death was a great loss to those who knew her, but a gain to her.—G. E. B.

Ernest:—Resolutions of respect from the Ladies' Society Sister of Springs church. The death angel has for the first time broken our ranks and taken a loved member unto the City of God. Realizing fully that our Father knows best, be it resolved

1st, That in the death of our dear Sister Maggie Ernest, which occurred July 29, 1905, we have lost a loyal and faithful worker.

2nd, That while we are deeply saddened to have to give her up, yet our hearts rise to Him in gratitude for her honest life and the example of patient Christian endurance of sufferings of a year and a half.

3rd, That to the sorrow-crushed husband and little ones, we tender our love and sympathy, entreating the divine Comforter to strengthen and sustain them; may they find comfort in serving Him.

4th, That these resolutions be spread on our society book, a copy sent to the family and a copy sent to The Alabama Baptist for publication.—Misses Smoke, Hooper, Morgan, Committee.

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The Joy of Living

Only.
It was only a glad "good morning,"
As she passed along the way,
But it spread the morning's glory
Over the live long day.
—Charlotte Perry.

Blue Monday.

The idea that a minister has a right to yield to lassitude and depression on Monday because of his exertions on Sunday is effectually punctured by Dr. Floyd W. Tompkins, rector of Holy Trinity church of Philadelphia, in an article entitled "What of Blue Monday?" in the Sunday School Times of September 23. Dr. Tompkins says:

"The time has passed when the official position of the clergyman can carry him; he must be a man if he would have the power to lead souls to God. For a minister, therefore, to have what is called a 'Blue Monday' is to make himself ridiculous in the eyes of healthy men, and to lose his influence. Tired, because he has been telling the old story of the cross? Nervously exhausted, because he has preached twice, and perhaps spent five minutes in the Sunday school? Despondent, when he has been urging others to hope and cheer? If so, surely he does not believe what he preaches, or, worse yet, makes no effort to set an example to his flock. But the majority of ministers must plead guilty. Nothing is at once so sad and so ludicrous as an average Monday morning ministers'-meeting. There they stand or sit, heavy, weary, sad, with the ring of yesterday gone from voice, and the thrill lost from handclasp, and the flash departed from eye. * * * Monday ought to have so many opportunities that the minister would have no time to think of himself. The day is too short for it all if we would be faithful to the trust. Monday is a harvest day. Arise, hasten, for souls are waiting."

The Happier Life.

Forget the ache your own heart holds
By easing others' pain;
Forget your hungering for wealth
By seeking others' gain;
And make your life much brighter seem
By brightening the years —
For tears dry quicker in the eyes
That look for others' tears.

Heartache fades quickest from the heart
That feels another's pain;
The greed of wealth dies sooner if
We seek another's gain;
Life's sands run lightly if we fill
With kindness all the years—
And tears dry quicker in the eyes
That look for others' tears.

Stevenson's Cheerfulness.

—S. W. Gillilan.
If there was ever a man who believed that literature should be a means of joy, it was Robert Louis Stevenson. Cheerful by temperament and upon principle, neither sickness nor disappointment nor failure could call from his harp a single minor chord. He rode in the emigrant train from New York to California, without hopes, without prospects, without money, and sick almost to death, yet writing letters to his friend that sparkle with a vivacity absolutely unaffected. He heard a man in the forward end of the car playing "Home, Sweet Home" on a cornet and resent-

ed it as a "brutal assault upon the feelings, calculated to break a man down and him, as he says, "wallow naked in the pathetic." He prided himself that not a line of his literature could burden a single human heart or carry anything but sunshine. But when he realized at last that he was never to see Scotland again, there broke from him, beyond all power of his control, the one sad utterance that came from his lips, "No more Home to me, whither must I wander?"—Rev. Carl S. Patton.

What the Fat Man Said.

"Great guns! Ain't it hot?" said the double-chinned man, wiping the scarlet bulge of his neck. "Ever seen anything like this?" according to the Chicago News.

"Often," replied the spare citizen. "I notice that we have warm weather nearly every summer. The rays of the sun are more nearly vertical then than at other times of the year. I think that accounts for it in a great measure. Still, this weather is more or less local. I hear that the weather in Greenland is quite chilly even now. Don't you like warm weather?"

"Not when it's as warm as this," replied the double-chinned man. "Do you know what the thermometer marked at noon?"

"I don't," said the other. "And I don't care to hear about it, either. You worry too much about the thermometer. You keep thinking about the heat all the time; that's what's the matter with you. You talk about it too much. It isn't anything remarkable, when you come to think about it. If I got this way in February you might consider it strange, but you ought to know that it's getting pretty close to the end of July. It was hot last summer and the summer before and the summer before that, and every blamed summer as far back as you can remember. Ninety-four isn't so almighty warm. If it was there wouldn't be any use rushing around and talking about it. If you were to go down to Panama you'd find it hotter still."

"I don't believe it."
"You'd believe it if you looked at the thermometer whether it was hot or not. And then you'd wonder how it was. Why don't you let the thermometer alone? Just go about your business and pay no attention to the weather. It's more in your mind than anything else. Forget it."

"Forget it!" echoed the double-chinned man. "Say, you make me tired. I suppose I'm to forget that there's little rivulets running down my back and along the bridge of my nose. When I go to the cold water faucet for a drink and scald my mouth I'm to forget that, I suppose. When there's a column or two of heat prostrations in the paper every morning and when a hundred pounds of ice won't keep forty-eight hours in a refrigerator I'm not to suppose it's on account of the weather. If I did forget it don't you reckon my collar would remind me? Do you imagine that I need a thermometer to tell me that I ain't in danger of frost-bite—think I could stand for a stiff-starched shirt and eat a dinner of hot corned beef and cabbage, if I hadn't noticed how the mercury moved? Say, was 98 in the shade at noon; that's what it was."



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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 Bennett, 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 26th day of October, 1906, 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, 1906.
J. W. ALTMAN, Register.

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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-Reagor Loan & Investment Company, which said mortgage is duly recorded in the office of the judge of probate of Jefferson county, Alabama, in volume No. 274, record of deeds, page No. 125, 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, 1906, 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. 64, map book, in the office of the judge of probate, Jefferson county, Alabama, and situated in Jefferson county, Alabama.

GEORGE T. REAVES, Assignee of said Mortgage.
D. J. PONCELLER, Attorney for Assignee. P-13-41

Barefield:—The subject of this sketch, Sister Barefield, was born in Spartanburg, S. C., June 13th, 1816. United with the Missionary Baptist church in Cambel County, Ga., in 1849. Died near Elmore, Ala., August 14th, 1905. She lived a consistent Baptist fifty-six years. She raised a large family, some of whom have gone before her, and some remain to mourn the loss of one so dear to their hearts. She was a kind, devoted mother, a dutiful neighbor. Were any sick she was there with her watchful care, were any in trouble and distress, she was present with cheering and comforting words. She was indeed a true Christian. In her life she was never heard to murmur or complain. She was perfectly resigned to God's will, as she often expressed herself. These thoughts comfort us when we miss her most. Her life was like a snowflake which leaves a mark but not a stain. She was generous to her friends, forbearing with her enemies, without evil in herself, and reluctant to believe evil of others. We will all miss her, and when our sad tears are flowing, we see her Christ-like form as a pillar upon top of which was a lily worked firmly planted in the church, but when we retrospect her life we are fully persuaded she has overcome, and therefore is made a pillar in the temple of God above. We know she is at rest over the river, under the shade of trees, but in an eternal sunshine, where the birds ever sing, the flowers ever bloom, and where drouth never comes. She has grasped hands with eternal life, her lips have kissed the sunlight of the everlasting morning, for she stands in the presence of God, no storms of life will ever again cast a gloom about her, but away yonder in the realms of the blest, her soul will bask in the sunshine of God's presence. We extend our heartfelt sympathy to her bereaved family, and would say to them, while your hearts are bowed down in sorrow over the recent parting with your dear mother, let the veil be lifted, and look away beyond the confines of the tomb, and there among the saved, you know your departed one is praising the God she loved, in a world without end.

At rest in Jesus' faithful arms.
At rest as in a peaceful bed,
Secure from all the dreadful storms
spread.

Which 'round this sinful world are Resolutions:—At a meeting of the Baptist church, Harmony, Ala., Aug. 27, 1905, the following resolutions of respect were adopted:

Bro. Harris: With a deep sense of your many benefactions those assembled here have requested us, in their name, to present to you the following resolutions as a token of your increasing admiration and esteem for yourself and of our gratitude for your labors in our behalf.

Be it resolved 1st, That whereas Bro. Harris has for the past two years served us faithfully and that we as members of your church and congregation, have profited by your ministrations and that within that period you have greatly endeared yourself to us by your amiable character and earnest devotion to duty, and the hearty interest you have ever manifested in our welfare as a people.

Resolved, 2nd, That we the members of Harmony church have lost one very near and dear to us. We feel assured that our loss is another worthy community's gain.

Resolved, 3rd, That we extend to Bro. Harris our sincere thanks for his dauntless courage and enterprising spirit shown us in our recent church improvements, and that we wish for him much success and happiness in whatever community whose good fortune it may be to secure him.

Resolved, 4th, That these resolutions be read before the church by the clerk, H. H. Curry, and that a copy be placed in the church report and that a copy be sent to each The Alabama Baptist and Troy Messenger and also a copy sent to Bro. Harris.—H. H. Curry, G. A. Harris, W. A. Crowe, Committee.

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Miss Rosa Golden

was born near Pineapple, Wilcox County, Alabama, July 24, 1877. Her early education was obtained in the public schools of Alabama. In 1895 her parents, F. D. and Martha Snider Golden, moved to Texas, in which state she has since lived. Her present place of residence is Meia, Texas. She was converted in 1899 and immediately united with the First Baptist church at Marlin, Texas. Since her conversion she has had an earnest desire to give her life in service to her Master. Feeling the need of a better preparation for service she entered Baylor College, Belton, Texas, and spent four years there, receiving the A. B. degree in May, 1905. In the spring of 1901 Bro. W. B. Bagby, who was at home from Brazil, made an address to the young ladies of the school, in which he told of the great need of the people in Brazil who were without the Gospel in its purity and simplicity, and urged that the listeners lay themselves upon God's altar for service. During the service the conviction came upon her that God wanted her to help in the great work of spreading His Gospel. This conviction was strengthened later by a request and prayer from Mrs. Bagley that some one might go to Brazil to help them there. From this time she began to pray earnestly that if the conviction was from God He would strengthen it and open the way for her to go. She was appointed June 22, 1905, to the work in Brazil, and expects to leave for Sao Paulo this fall.

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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 pages 289 of the record of deeds and mortgages therein, and the said mortgage, together with all the indebtedness described therein, and secured thereby, having been duly and legally transferred and assigned to the undersigned, George A. Davis, I, the said George A. Davis, as transferee and assignee of the said mortgage and debt, will sell under the power in said mortgage on Monday, the 23d day of October, 1906, 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

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VICE-PRESIDENT'S ADDRESS.

Before Woman's Missionary Union of Birmingham Association.

Mrs. J. W. Vesey.

Never before does it seem to me, has the Master's cause been so prosperous, and it is a sweet thought that our women here present are banded together in His name, and for the sake of what may be accomplished to bring about the coming of His kingdom.

Thus, this annual meeting, during our association, is an event. It is the occasion on which we clasp hands, not alone to make a total of our figures, but to find stimulus and strength, and to borrow from each other in our need. The work of the past year has been one most pleasant. Our societies are gradually broadening out in their endeavors, and are truly and lovingly bringing to pass accomplishments that are to affect all time.

Besides the unselfish devotion shown the home church, it is true our societies have given to home and foreign missions more than one thousand dollars, a nice sum to state missions, with many other benevolent gifts.

Nine-tenths of our societies contribute regularly to missions, and in our state work, we are expected to take the lead. With gratitude for this, we should also feel a pressing responsibility, keeping in mind that the favorable conditions given us today for work are due to the strong, earnest perseverance of dear faithful leaders, who a decade since, yea, even from the beginning of our work by their guidance, constant watchfulness and forethought, made possible our present advancement.

We, too, must keep in mind the future, and erect with care, that our building after another fifteen years, may be efficient and beautiful.

Whether this perfect building is completed depends upon the dear and in some instances very capable officers of our societies.

It will require patient energy, for, oh! how easy it is to become depressed and discouraged and say because only a few are present, or attend our meetings we will disband. You know not the effect of your example, nor the fact that your steadfastness may secure that of the entire band. We were told recently of two travelers in Switzerland, who went on one occasion to explore an extremely difficult part of the Alps. They took three guides. When they reached a steep cliff of ice, they roped themselves together—first a guide, then a traveler, then a guide, then a traveler, and then a guide; and they began to climb up the cliff. As the first guide crawled up, he cut in the ice little rests for the feet of those who followed, and the whole five of them crept carefully and anxiously up the side of the cliff. When they were midway, the last man lost his footing. As he swayed to and fro, he dislodged the man above him. He tried to regain his footing and could not, and pulled the third, and the third the fourth, and four of them were swinging slowly to and fro above the precipice. When the first guide perceived what was happening, he drove his ice-axe with all his might into the cliff above him and held to it. As he stood firm, the man beneath him had time to get his footing, and the man beneath, until all were saved, because the first man stood. Let us then, be patient, never faltering, and exclaim with Margaret Sangster:

"Forward! for the Lord we love,
For the world oppressed and sad;
Forward! for the heaven above,
And the faith our fathers had."

Often you feel that the work of your society, or even its organization depends upon securing a capable and determined leader; and find her, it may be after far-seeking in the next door neighbor. Or, like the quest of the "Holy grail," after seeking in a wide circle for some one to fulfill the duty and undertake the work we are sure should be done, we come back

and find in our own home, and in one's own person the leader, realizing most fully the responsibility and need.

With today we close our fifteenth year of Woman's Missionary Union of Birmingham Association. Our last opportunity for doing good and accomplishing our high ideals is past—for this associational year—then let us begin now and widen our circle, forgetting not our dear missionaries, whose lives are given wholly to the Master's service. It is true they have given up much that is dear, sundering ties with almost broken hearts, but they do not ask us to pity them. It is right to sympathize but we must give our help from a broader, truer motive of doing our Father's will. When one of our missionaries, Mr. Ginsburg, of Brazil, bid farewell to his friends to go abroad, at the pier, he said: "Do not pray God to spare my life, but use me. If it is the Master's will, and my death can serve Him more than my life, I want to go,—but to pray that strength might come to him, and the Lord's work prosper. Let us as we begin this year—take a serious view—remembering in our Father's plan there is a place for each child.

"For Thy guidance all the year,
Lord, we give Thee thanks today.
For the message of Thy Word,
For the love of Christ, our Lord,
For Thy gracious Spirit's sway,
Accept, O, God, our praise today."

J. S. Wood, "The Black Belt":—My work is in co-operation with the State Mission Board. I have five churches and six appointments. There are other points clamoring for preaching and they must have it. There is a great work to be done in "The Black Belt." We have some of the elect here, and they are not able to support the work alone. Let them go to other denominations? To each man truth is what he sees it to be, therefore dwarf his Christology and you dwarf his Christ. I appeal to the great Baptist brotherhood throughout the State in behalf of this section to come to its aid. How? By a more liberal contribution for State missions.

I must have engaged in some gracious revivals this season; the greatest visible results were in two assisted Bro. Roley, of Peterman in Es-

cambia Co. Seven by experience and three by letter, another nineteen by baptism, two by letter, one restored.

Cheap Rates to Washington, D. C., and return, account American Bankers' Association, October 10-13. Rate of one fare plus 25 cents for the round trip to Washington. Tickets on sale October 8th and 9th. Limited to return October 15th, 1905. Extension of return limit to October 25th may be obtained upon payment of fee of 50 cents. For further information, sleeping car reservations, etc., apply to ticket agent, or write to F. M. Thompson, T. P. A., J. P. Billups, G. P. A., C. A. Wickersham, President & General Manager, Atlanta, Ga.

Some surprise has been manifested on the Continent by the announcement that the Kaiser pays railway fares. He has the use of a special train, painted a vivid blue, but the tickets are charged up to his personal account, and when he goes to Rominten to shoot amount to about 11,000 marks.

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