

This Week's Paper Delayed by Accident in Printing Office

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 40, Number 32

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., OCTOBER 25, 1905.

Published Weekly. \$2.00 per Year

The Calhoun County Baptist Association meets on Wednesday, the 1st of November, with the Piedmont church. We cordially invite the representatives of our denomination, especially the editor of the Alabama Baptist to be present. You can come direct from Birmingham on the Seaboard or by Anniston on the Southern. If convenient, let those intending to come send me their names. Cordially, J. R. Wells, Pastor.

Please ask the brethren to be patient. I will return to the office at the close of the associational period Nov. 15th, and will then give attention to my correspondence. On Nov. 21st the annual meeting of the State Board of Missions occurs. The great bulk of the appropriations are made then for the year. Applications ought to be sent in at once to secure prompt attention.—W. B. Crumpton.

The largest church in the world is St. Peter's at Rome. It occupies the site of Nero's circus, in the northwestern part of the city, and is built in the form of a Latin cross. The total length of the interior is 612½ feet, transept 446½ feet, height of nave 152½ feet, diameter of cupola 193 feet, height of dome from pavement to top of cross 448. The great bell without the hammer or clapper, weighs 18,600 pounds, or over nine and one-quarter tons. The foundation of the building was laid 1450 A. D. Forty popes lived and died during the time the work was in progress. It was dedicated in 1826, but not entirely finished until 1880. The cost was about \$70,000,000, and it costs heavily to keep it in order.

If you have an extra copy of the number for Sept. 6th, 1905, with the article by Dr. A. J. Dickinson on "The Negro Problem Can Not Now Be Solved," please send it to me. My work is prospering here. We have received about fifteen into our church recently and I have the names of a number of others who have expressed their purpose of joining, some by experience and others by letter. The Second Baptist church is also doing a good work under the leadership of their Mississippi pastor. Wishing for you a happy occasion on your coming birthday and a long life of usefulness and prosperity for the Alabama Baptist.—J. F. Savell.

96 Daimyo Machi, Fukuoka, Japan, Sept. 21, 1905. Dear editor:—Our home has been made happy upon the arrival of a 9-pound boy. One week old today, and both mother and baby are hale and hearty. We need reinforcements for our Japanese mission, and pray that the Lord may raise up this lad to become a strong man for His own service in this land. Recently I baptized a promising young man, a Japanese convert in the Fukuoka church. My wife's work among the women through her helpers is now encouraging. We have almost completed one year of study on the language. We are anxiously looking forward to the return of Mr. McCollum. Fraternally, J. F. Ray.

The Czar has no civil list. When he wants some money he goes to the big chest and helps himself, very much as they used to do in the Equitable build-

A Magnificent Showing

To the Baptists of Alabama:—

As your employe, in especial charge of the endowment movement, I am glad to report to you that a little over half of the \$75,000 necessary to secure the \$25,000 from the General Education Board, has been secured. Some 525 brethren and sisters have given this sum of \$38,000. Where are the remaining 143,000 Baptists of Alabama? In order that we may push this movement to a speedy and happy conclusion, I beg the Baptists, men and women, to inform me, at the earliest possible day, what they will do. As has already been said, payments will not begin for one year and they will run through five years. Bonds do not bear interest and no suit will ever be entered upon any one of them. We are seeking sums running from \$25 to \$1,000. There are thousands of Baptists who can give the college from \$50 to \$100, payable in five years. This opportunity comes but rarely in the life of an institution of learning; and with all the earnestness of which I am capable, I do entreat my brethren and sisters to do that which shall make for the advancement of Baptist learning, and to do it now.

If the same success attends the raising of the second half of this sum, as has marked the raising of the first half, I believe that our friends in New York will do other far greater things for us.

I beg the brethren and sisters who made pledges last Spring for our new building, to send at once the sums promised. That building, which will be the most beautiful structure on our grounds, is rapidly nearing completion, and the money is needed. Brethren, in the name of Howard College and of Christian education, I ask your prompt and generous co-operation, and ask it now.

A. P. MONTAGUE.

1890-1905—Crystal Wedding. The Vermont Street Baptist church, Quincy, Illinois, requests the pleasure of your presence at the celebration of Rev. James W. Kramer and wife's crystal wedding, Friday, October twentieth, nineteen hundred and five. Reception in the church parlors from 7:30 to 8:30 p.m.

I have resigned the church in Greenville, Ga., and have moved to Macon to live, so please change my address to this place, 1357 Oglethorpe street, Macon, Ga. I will do pastoral work from this place.—W. R. Lambert.

Alabama City: Dear Bro. Barnett. I am back from the DeKalb Association held in Jackson Co., Ala. It was the finest association that I ever visited. They had perfect harmony. Bro. E. Crawford was elected moderator in the absence of dear Bro. Appleton. Bro. Geo. H. Carr did for the Alabama Baptist paper the finest work that I have seen any one do for it in many years. We must help Bro. Carr to go to the Seminary, Louisville, Ky.—J. W. Dunaway.

I wish you could come to see us at old Palmetto church. We have a good preacher in Bro. A. J. Preston and we all love him as children do their father. He is so good and is doing a fine work.—Geo. H. Clancey.

Reverend and Mrs. S. M. Provence request the honor of your presence at the marriage of their daughter, Lucile, to Dr. Loamm J. Smith, on the evening of Tuesday, the thirty-first of October, nineteen hundred and five, at six o'clock at their residence, Tuskegee, Alabama.

Dr. M. B. Wharton, of Eufaula, will aid Pastor T. O. Reese, of Geneva, in a meeting beginning about the third Sunday in November.

The new Baptist church at Geneva is to be dedicated on the third Sunday in November. Bro. W. B. Crumpton will preach the sermon.

The annual meeting of the Board of Missions will be held on Tuesday, Nov. 21st. All applications should reach the office in Montgomery by the 15th. G. G. Miles, President, W. B. Crumpton, secretary.

I entered yesterday upon my duties as pastor of the church at Collirene. Here lives a small band of disciples loyal to every interest fostered by our denomination, and Bro. Crumpton may write us in the column of "regulars."—J. H. Sams.

We had a good meeting at Catauba Springs; five by baptism and one to be baptized. Bro. W. H. Hearn has been our pastor for four years. Bro. Metcalf preached six able sermons. We have a fine choir that gave good music. Bro. W. H. Hearn was called for the fifth year.—W. H. Huggins.

More than 1000,000 Italians congregated July 17th between 104th and 116th streets—the "Little Italy" of New York—to celebrate the feast of Our Lady of Mount Carmel. They came from as far east as Boston and as far west as Pittsburg. From 30 miles around New York, Italians came on foot.



AUTUMN FRUITS.

ing. All the money in the imperial treasury is regarded as the Emperor's personal property. Alexander II. drew \$30,000,000 one day and gave it to hismorganatic wife, the Princess Dolgorouki, for herself and her children.

Please change my paper from 1122 1st Street, Louisville, Ky., to Leighton, Ala. —E. G. Fenn. (We welcome Bro. Fenn back to Alabama.)

Saturday before the third Sunday in September I went to assist Rev. S. Smitherman at Liberty Hill near Clanton, in Chilton County. The direct results were eighteen for baptism and three by letter (21). The church was greatly revived and many expressed themselves as determined to do greater things for God. The church raised the pastor's salary from \$75.00 to \$120.00. On the second Sunday in October I assisted the same pastor at New Salem near Thorsby, resulting in ten for baptism and eight by letter and restoration (18). The church greatly revived, and some old difficulties out of the way. Bro. Smitherman is a fine yoke-fellow and consecrated to his work. Many fine characters at both of these places, and surely they have a warm place in my heart.—W. M. Olive.

HOW BARNARDO FOUGHT AND WON

BY W. ROBERTSON NICOLL
Editor of the British Weekly.

It is wonderful to read the panegyrics of the London newspapers now that Barnardo is dead, and to remember the storms of obloquy which he had to pass through. There was a time when he was hardly mentioned in the newspapers without a sneer or gibe. It was openly insinuated that he was making a very good thing out of the business, and once, at least, the attacks upon him assumed the form of deliberate persecution. But he lived to end all that. The Times deals with him in a leading article as with a chief figure of the commonwealth. The tribute is so significant that it must be quoted: It is impossible to take a general view of Dr. Barnardo's life work without being astonished alike by its magnitude and by its diversity, and by the enormous amount of otherwise hopeless misery against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness. Notwithstanding the inroads of disease, he remained bravely at his post, and his premature death was no doubt largely due to his devotion. There is not a jarring note in the British press. Journals of all kinds unite in a real recognition of the man and his work for England.

It is thirty years since I first met Dr. Barnardo. We were conducting evangelistic services in a northern town. At that time he was just thirty, full of hope and energy. What struck me most about him then, and always, was his extraordinary brightness and communicativeness. This was carried to the verge of indiscretion sometimes, but it was, all the same, a very lovable trait. He had at that time been working at his life task for about ten years, and was making a beginning with the village homes. Whenever he spoke of his work, all his mind was concentrated. He had large plans, and he lived to see them realized. The principles with which he began were carried out to the end.

His Unsought Popularity.

We met later on in the full stress of London life, and continued to keep up what intimacy was possible. As the years went on, his tasks grew, but he met the situation with unflagging buoyancy. One could see that the nerve strain was telling upon him. Those who worked with him understood him, and gave him boundless love and confidence. I have never known a man who had such an art of attaching to himself his fellow-workers. He never aimed at this, or any other kind of popularity. It came to him as the just reward of his grand character and achievements.

Dr. Barnardo's beginning was on a humble scale. His first knowledge of life in the slums was gained when he was a student at the London Hospital in 1866. There he ministered to the wants of those afflicted with cholera in the East End, and when the outbreak was over he devoted his Sundays to work in a ragged school which was held in a disused donkey stable in Stepney. One cold winter's night a pupil in the donkey stable school named Jim Jarvis asked the student teacher for permission to remain all night. "Why not go home?" asked Barnardo. "Got no home, got no father," replied the boy, "and I don't live nowhere." The young student felt doubtful, but Jim took him by the hand, and led him behind the old building in the neighborhood of Petticoat Lane. It was midnight, and, peeping into barrels and boxes pointed out by Jim, the doctor found eleven boys asleep, all homeless, with no other covering than the rags they were wearing. A week later Barnardo told this adventure at a meeting in the Agricultural Hall, and the story came under the notice of Lord Shaftesbury.

Two striking word pictures of the man who redeemed 50,000 children of Great Britain from the gutter, and who freely laid down his life in strenuous service rather than cease from that work. How the British press has changed its comment from sneer to panegyric, while contributions, beginning with twenty-seven farthings, poured in until fifteen million dollars were given. A life-story of startling encouragement.

He invited Barnardo to his house, and after dinner asked him to tell his story. It was received with skepticism. "Will you come with me, gentlemen?" asked Barnardo. The company were agreeable. Cabs were ordered, and the whole party in evening dress were soon landed in Billingsgate. But amid the collection of boxes, barrels, and tarpaulins, the visitors could observe nothing, and Barnardo began to feel uneasy. A friendly policeman came to his aid. "Offer a halfpenny a head, sir." This was done, and in a few moments the party of diners were the scene of a group of seventy-three homeless urchins. "All London should know this," said the earl.

Dr. Barnardo, believed intensely in settling his children in families where personal interest could be brought to bear on each. He had also the strongest conviction that education should be religious. He allowed Protestants to be brought up in their own denominations as far as possible, but he himself was very staunchly evangelical. The religious teaching in his schools and churches was all of this type. He believed also that children should be taught trades, and this was carried out, the girls being mostly instructed in domestic service.

Year by year the work grew. Altogether the enormous sum of £3,119,646 has been collected. Dr. Barnardo believed in emigration, and in Canada. He sent out to Canada over 17,000 boys and girls. In connection with this, he met with harassing opposition, especially on the part of trades unions. But the chief of the Canadian Emigration Department has declared that of those whom he sent out, fully ninety-eight per cent. have done well, and most creditably in every way. On an average every child is applied for in Canada ten times over. At the time of his death Dr. Barnardo was receiving yearly the enormous sum of over £200,000.

Dr. Barnardo was the heart and soul of his great enterprise. He worked during the morning, went to his chief office about two o'clock in the afternoon, often bringing an immense budget of shorthand notes to be transcribed. He made personal inquiries into every detail of management. After tea, at six, he set to dictate letters, reports, and so forth, again, and frequently did not leave until after eleven o'clock. This went on, month by month and year by year, with little break. The result was inevitable, and he knew it.

Hughes and Barnardo Lecturing Each Other.

I remember at a public meeting some years ago in which Mr. Price Hughes and Dr. Barnardo took part, each man playfully lectured the other on the sin of overwork. It struck those who heard them that in this respect the two were the greatest sinners in London. They are both of them gone from us, Price Hughes at fifty-five and Barnardo at sixty. But they had done a full life work when their call came. Dr. Barnardo knew that he would not live long. For some twelve years he had had warnings in the form of angina pectoris, and only a fortnight before his death he had been consulting German specialists. It was this that quickened his desire to provide for the future of his work, and he was trying to raise a fund of £120,000 at the time of his death. It will be very hard to find his successor, and yet his work is so thoroughly established in the confidence of the nation that it will not be allowed to suffer.

BY GEORGE H. ARCHIBALD,
Extension Lecturer of the London Sunday
School Union.

In the death of Dr. Thomas John Barnardo, whose name in connection with rescue work among children has become a household word the world over, the waifs and strays of England have lost a true and tried friend. He was perhaps the best and most appreciated worker on behalf of the children of the helpless poor that the last generation has produced. For close on to forty years—and he was only sixty when he died—he had labored to lighten the lot of the destitute children unhappily only too numerous in these great English cities. He labored, and labored successfully, as thousands of children and thousands more who were once children can bear living witness. No child was ever refused admission to what was commonly called "The Dr. Barnardo Homes," though for some years past, with a view to their perpetuation, they have been known as Homes of the National Waifs and Strays Association.

The inception of the great work dates back to the year 1866. Dr. Barnardo was then a medical student at the London Hospital in Whitechapel Road, and used his Sundays and some of his week evenings in teaching a few ragged urchins the truths of Christianity in a rough and improvised East End school room. This room was, in point of fact, a disused donkey stable. It was obtained at small expense, cleaned and whitewashed, and, with a fireplace put in, it proved a welcome change for the lads for whom it was intended, accustomed as they were to the chill and damp streets, passages and alleys, outhouses and railway arches, night and day.

The story of Dr. Barnardo and Jim Jarvis is a familiar one. There entered, one chill and bitter night, into the schoolroom, for shelter and warmth, a little boy, just at the hour when the medical student, tired after a day of hard professional study and an evening given up to teaching his ragged school, was about to close the place. This little fellow was shoeless, hatless, shirtless, and with only a few rags to cover him from the keen wind and pitiless night. He had no desire to be taught, only to find shelter. He crept in, much as a battered little bird might enter where the lights are, from the darkness and tempest without.

The Children Who Live "Nowhere."

When the rest left he lingered, and a medical student, about to lock up, told him he must now go home. But he prayed to be allowed to stay for the night by the fire, and he promised to do no harm. A lad had told him that very likely, if he came up there, the "Guv'nor" would let him stay by the fire all night.

To this the young medico objected. "Oh, no; run away home," he said.

"Got no home," was the boy's quick rejoinder. "Got no home!" exclaimed Barnardo. "Be off, and go home to your mother! Don't tell me—"

"Got no mother," repeated the boy. "Then go home to your father," Barnardo continued.

"Got no father," said the little fellow. "Got no father! But where are your friends? Where do you live?"

"Don't live nowhere; got no friends," said the lonely lad.

There was a tone of sincerity in the boy's words that gave Barnardo pause, and he hesitated to conclude that he was lying. So he continued to talk with him, and further question him, and the end of the interview was that Barnardo learned that this little fellow was not an exceptional case,—a case the like of which he would never meet with again, but one verily of a class of street waifs who lived "Nowhere."

Young Barnardo was determined not to be hoaxed. After giving the boy, who by this time had

become an object of intense and tender interest to him, hot coffee and a promise of a place to sleep in, he set off, under his guidance, to see whether there really were other boys such as he, unsheltered and sleeping out in the open on that dreadful winter night.

The pattering naked feet of alert "Little Jim" led the way for Barnardo to a wilderness of old sheds, tumble-down outhouses, and wreckage lying near Houndsditch, that old region of passages, lairs, and holes that abutted upon Petticoat Lane and the Rag Exchange, as they were then called. But at first there appeared no sign of boys sleeping out, as he had said. Barnardo struck matches, and peeped under barrels and behind boxes and piles of odds and ends, and peered into hidden nooks and shaded crannies and corners. Not a boy was to be seen, no sleeping children could be sighted sheltered behind or under any poor screen anywhere. He began to doubt whether Jim could make good his word to show him "lots of 'em."

"Stop a minute," said Jim, "and come after me." Quick as a ferret Jim was away up, over, and along the boundary wall. He had stuck his naked toes into the spaces between the worn brickwork and mounted the wall, which supported sheds by the side of an old moldy wharf. With the aid of the stick he helped up his new friend.

And there, as the moon shone out, the seeker-out of the "lost" saw right before him a woebegone group of eleven poor boys, of ages varying from nine to eighteen, sleeping in all postures in the gutters of the iron roof, clad in thin rags, with not a shred more to cover them, exposed under the open sky to all winds and weather,—a spectacle to angels and to men, and enough to break any heart of love.

"Shall I wake 'em up, sir?" asked Jim, as one of the sleepers moved. To Jim the sight was customary enough. This was one of his own familiar sleeping haunts. It evoked no sentiment in his heart, inured as he was to such experiences. "Shall I wake 'em up, sir?"

"No, no," replied the awestruck visitor, and the two descended quietly and went away.

As they were about to return, Jim inquired of Barnardo whether he wanted to see any more. "Shall I show you another lay, sir? There's lots more."

But the young student had seen enough for one night. Sick of heart he wended his way home, perplexed, dumbfounded, smitten, humiliated, wellnigh despairing of his kind, but happily with one clear and simple duty and determination before him,—that, whatever might come of this night's discovery, he must shelter, feed, clothe, and care for "Little Jim."

Hence it is that Jim Jarvis did not sleep on the roof of a shed that night, or ever sink supperless to rest again. The day came when he was under Canadian skies, and lived amid Canadian plenty, and enjoyed the lot that, thanks to Barnardo and his friends, has since fallen to thousands of Jim Jarvisses, by which they have had a promising start in life given them through a well-placed emigrant's opportunity.

Not long after his midnight tour, young Barnardo related the incident of "Little Jim" at one of Dr. Thain Davidson's mission services. His words were reported, and came to the notice of the great Earl of Shaftesbury, who invited him to dinner at Grosvenor Square. The story was retold, but the guests were skeptical, and Lord Shaftesbury suggested that the young man should that night take them to places where children were actually sleeping out of doors. He replied without hesitation that he could. Cabs were called, and the party drove off to Billingsgate, where by this time he was well aware that there was a "lay." Provokingly enough, for some time no one could be found, and Barnardo was beginning to feel embarrassed when a policeman on duty informed him that it was "all right," and that there were "lots of 'em in there," pointing to hidden and hitherto unperceived recesses, where only the initiated into the ways of wail life would for a moment dream it were possible for even quick and knowing street arabs to find a place of shelter. "They'll come out if you'll give them a copper." A halfpenny a head was offered, and then from a great confused pile of old crates, boxes, and empty barrels, which were piled together, covered with a huge tarpaulin, sev-

enty-three boys crawled out, called forth by the offer of a halfpenny. There they stood beneath the light of a lamp, a sorrowful and mournful regiment of the great army of the destitute, confronting an even more sorrowful and mournful regiment of the well-to-do.

Dr. Barnardo knew a coffee-shop open all night, "Dick Fisher's" by name, and there they all went, and the boys were given a meal such as they had never before had.

Two Remarkable Contributions.

A pretty story is told of the circumstances under which Dr. Barnardo received his first contribution. At the close of his address at Dr. Thain Davidson's mission service, a young servant girl came to him and pressed something into his hand.

"I meant to give it to the missionaries," she said, "but I have changed my mind, and want to give it to your boys."

"I felt myself getting red and hot all over," said Dr. Barnardo in describing the incident. "The question rose in my mind, could I take the money? Was it right? It seemed ungracious to refuse the gift, yet I was in a very embarrassing position." He determined not to be ungracious.

When he opened the pocket, he found it contained twenty-seven farthings, the girl's savings.

This mite proved the precursor of contributions amounting to over £3,000,000, subscribed through Dr. Barnardo's life-work to the expenses of his "family."

He used to tell another story of embarrassment. When he was very busy one day, a lady, apparently of quite humble rank, insisted on seeing him.

"I have some money for you," said she, and she forthwith opened a small hand-bag, and took out and handed him a £1,000 Bank of England note, with the remark that she gave that sum because he never turned away a destitute child. She then took out a second Bank of England note of the same amount, and presently a third, stating that she was familiar with every detail of his work, and that she admired his cottages at Ilford, and the rule not to dress his children there in uniform,—thus avoiding the workhouse tain and badge.

In breathless wonder and amazement Dr. Barnardo held those three £1,000 notes in his hand, and he found it difficult to speak.

"Would the good unknown donor give him her name and take a receipt?"

No, she said, she would not. Her knowledge of the whole work satisfied her. She would give neither name nor address, and she excused herself and at once went away. He never knew who his visitor was.

How Stepney Home Branched Out.

A list of the developments of the Stepney Home in London, where the work first started, and which is still the center of the organization, may give some idea of the growth of Dr. Barnardo's life-work: Village homes for destitute girls at Ilford, a children's hospital, a babies' castle at Hawkhurst (Kent), rescue branches with ever open doors and orphan home for little boys, a nursery home at Jersey for very little boys, a labor-house for destitute youths, a rescue home for young girls, an industrial home for older girls, a city messenger brigade, a shoe-black brigade and home, a wood-chopping brigade, a Burdett dormitory, a convalescent seaside home at Felixstowe, a home for incurables, children's free lodging house, a blind and deaf-mute branch, a branch for cripples and deformed children, and so on.

The village for girls at Ilford includes some fifty-two separate cottages, where girls are brought up on the family system under mothers; whilst the boys, who are housed at the great building in Stepney Causeway (on the site where the work was begun), are taught trades and helped to obtain positions in which they can earn a living.

An important feature of the work, started and for so long directed personally by Dr. Barnardo, is the emigration agency, by means of which boys and girls, who, if left here, would become criminals or wastrels, are sent to the colonies, especially to Canada, where suitable employment is found for them, and they become useful citizens. The number of Children who have been trained in one or other of

Dr. Barnardo's homes runs close to sixty thousand, and "Something Attempted, Something Done," the title of the book relating to his efforts on their behalf, was most happily chosen. It indicated the spirit of the man, and the readiness with which he sought to alleviate what seemed entirely hopeless.

Dr. Barnardo literally died in harness. He had been in a precarious state of health for some time, and while at Nauheim, where he had gone for his health, he had two severe attacks of angina pectoris, and, at his earnest request, was brought home. As soon as his condition would permit, this was done by easy stages. After his return, he had several more severe attacks, during which his sufferings were very intense, yet he so far rallied as to give great hopes; but, when apparently his condition was improving, he suddenly passed away. The end came as he was sitting in his dining room eating a light meal, and attending at the same time to his correspondence. The work of his life did not finish except with his last heart-beat.—S. S. Times.

London, England.

Isn't this a free country? And hasn't a man who has reached his majority the right not only to go where he pleases, but to eat and drink and wear what he pleases?—Both Sides.

Has a man who has "reached his majority" the right to go into another man's house at midnight without permission? Has he a right to eat food that belongs to another without permission? Has he a right to appear on the streets clad only in a pair of boots?

"Could we get the ear of the advocates and defenders of the rum traffic, we would say to them: Gentlemen, you can no more stop the progress of the Anti-Saloon League work in this country by suborning with your blood-money politicians and certain untrustworthy newspapers than you can stop the dawning of the day by throttling the cock whose crowing announces its coming.

"Whether the rooster is permitted to crow or not, the sun will rise and drive away the darkness anyhow; and whether time-serving politicians and money-bought newspapers defend the drunkard-making traffic or not, the people are bound to rise in their majesty, and with their ballots smite to the death that sworn enemy of God and man which ruins their sons and beggars their daughters."—Religious Telescope.

The total of foreign missionaries in the world in 1904 was 12,400 (5,814 men and 6,586 women), and of native workers, 64,347—making a total force of 76,747. The number of stations and out stations is 25,676. There are more than one million pupils under instruction in the mission schools. The communicants of all mission churches number 1,209,011; and of this number, 120,494 were received last year. There were 2,317 converts received into the churches each Sunday of the year.—Foreign Mission Journal.

THE SOUTHLAND.

My heart's in the Southland, my heart is not here,
My heart's in the Southland which holds all that's
dear;

Which holds all that's very dear, the dearest of all
I know,
My heart's in the Southland wherever I go.

Fondly to the Southland my heart turns ever and
aye,

For the love of the Southland does not pass in a
day;

Wherever I wander, wherever I rove,
The hills of the Southland forever I love.

Back in the Southland! the thought my heart elates,
The country of heroes, of valor, the birthplace;
The glory of the Southland is not dimmed by other
States.

There's a radiance from the Southland beyond
Gibraltar's Strait.

If you publish this and I find myself famous next
morning as a poet, I will take my big stick in hand
and proceed to Birmingham for business.

Most cordially yours,

J. T. WHITE.

INTERESTING NEWS FROM THE FIELD

The Alabama Baptist Association will hold a district meeting with Spring Creek church beginning Friday before the fifth Sunday in this month. Program. Friday, 11 a. m., introductory sermon by pastor, subjects for discussion. 1st. Is the Holy Spirit a person or merely an influence. Speakers, W. C. Avant, C. C. Lloyd, Jake Bishop. 2. Christ's Baptism of fire. What is it? J. C. Fonville, C. H. Morgan, W. H. Sharp. 3. Exposition of Luke 17-10. G. H. McQueen, T. L. S. Grace, T. E. Morgan. 4. What do I owe the Lord? How am I to pay it? G. R. Vickey, J. M. Frymire, David Hurst. 5. Under what obligation is the church to the world? W. H. Cheatham, Daniel Harrison. 6. Definition of the ordinance of Christian baptism. W. R. Adams, John B. Trotter, L. D. Barfield. A cordial invitation is extended to all.—C. C. Lloyd, for Committee. Greenville, Ala., Oct 12, 1905.

W. W. Howard, Selma:—I came here four weeks ago for an operation and am still here. I am improving and hope to get away soon. Dr. King has a nice sanitarium and has made a great reputation as a surgeon.

I have been greatly blessed in my work this year. Bro. G. L. Yates assisted me at Nicholville and we had fifteen additions to the church. He did good preaching, and his labors were greatly blessed.

Bro. J. A. Jenkins, of Montgomery, assisted me in my meeting at Myrtlewood, which resulted in ten additions to the church and the church was greatly revived. Every one enjoyed Bro. Jenkins' sermons and all became very much attached to him. He went away singing the praises of our people. Bro. N. S. Jones, of Demopolis, was with me three days at Rembert, and did some fine preaching, and we were all impressed with the way he read the Scriptures and commented on them; he puts great stress on reading the Bible carefully and understandingly. We received six during our meeting and all the Christians had a spiritual uplift. I have had ninety-one (91) additions to my church this year, and all my churches are moving along nicely.

We have a flourishing B. Y. P. U. at Nicholville and Linden; and a good Sunbeam band at Myrtlewood and Rembert. We believe in giving our children and young people something to do. We have a good Sunday school at each place and the churches are all alive and at work.

We had Dr. Crumpton and Dr. Glass with us at our association and were disappointed because you were not there, but brother Glass supplied us with the Alabama Baptist, as well as ice water. He is indispensable at an association. Bro. Crumpton came very near knocking all the water out of the cup, for he was making one of his gestures just as Brother Glass handed it to him.

Dr. Montague made a stirring address on education, and in behalf of Howard College, endowment, and raised \$4,185.00 as a result. One of my deacons gave \$500.00 and a number of my members gave from \$25.00 to \$100.00 each. I have a good field and a loyal people. They stand by their pastor, and are loyal Baptists.

Georgiana, Ala.:—You will please change my paper from Pell City to this place. I came here last week and began the pastoral work for these good people the second Sunday. I have received a cordial and hearty welcome. As a kind of introductory service I had the great pleasure of baptizing seven persons Wednesday evening, two sisters for Bro. Bird's church and five boys for my own church. There will be some others in a few days I think. It was sad to part with my tried and fast friends at Pell and Coosa Valley, but I feel sure I come among brethren and sisters who will nobly take their places in Christ Jesus. There is much to be done here for the Master—a ripening field need-

in-laborers. I need and ask the prayers of my brethren and sisters on my labors here.—L. M. Stone.

Marion, Ala., Oct. 12, 1905. Dear Bro. Barnett:—I sent you \$4.00 a few weeks ago, paying for my last year's subscription to "the Baptist," and renewing for next year, until August, 1906. I wish to notify you that the label on my paper is still "Aug. 1904," and that you can consider my check in your "Birthday Rally." We devoutly hope the Baptists of our State will rally to your rescue and will send you an amount that will be somewhat commensurate with the good paper you are giving us. It is always a welcome visitor in our household, and has wonderfully improved under your regime.

Wishing you many happy returns of your natal day, and praying God's blessings on you and your noble work, I am fraternally yours—John R. Hogue.

The DeKalb County Baptist Association convened with Corinth church Oct. 10, and it was an unfavorable day. It rained all day and it was chilly but the delegates came all the same. Our coming together was very sad on account of the absence of our beloved moderator whom we had learned to love, yet we went to work and elected Eld. E. Crawford moderator for the ensuing year. A committee was appointed to draft the following:

Inasmuch as the hand of affliction has been laid upon our beloved moderator, Elder J. B. Appleton, who has so long been our faithful moderator and we are so deeply concerned about his welfare;

Resolved 1st, That his absence is so keenly felt by this body and our hearts so sad that the silence seems to say God bless him. A prayer is written on every countenance pleading as it were with the great physician to spare him a while longer that we may have the pleasure of striking hands with him and sitting at his feet and drinking words of comfort and love as they fall from his kind heart.

Second, Words fall far short when we would attempt to express our appreciation of his labors as moderator of this body. His devotion to the cause, his model life, knowing full well his absence creates a void this world can never fill.

As a prayer of one man this body sends up a petition for his comfort, for the presence of the Holy Spirit and his recovery to his usual strength and health.

Third, That a copy of these resolutions be spread upon the minutes of our association, a copy be sent to Bro. Appleton, and a copy be sent the Alabama Baptist for publication, C. Y. Culbertson, J. J. Clayton, J. B. Hannic, Committee.

The text of the introductory sermon, Be Ye of one Mind, was the watchword of all present, and when we adjourned we were made to exclaim behold how good and how pleasant it is for brethren to dwell together in unity.

None of the causes fostered by our church were allowed to fall short, but rather we find a slight increase. Praise God from whom all blessings flow.—C. Y. Culbertson, Clerk.

Mobile Association.—The Mobile association met with the Daphne church, just across the Mobile bay, on Tuesday night, Oct. 10, and continued in session through Friday night. The churches were represented by sixty-one messengers, a larger number perhaps than has attended the association in many years, though four churches were not represented by messengers. The interest in the work of the body was good throughout and many thought it was the best session of the association ever held. Three new churches were received, making twenty-seven now forming the association.

Four hundred and forty-one additions were reported with a net increase of one hundred and sixty-two. The present membership of the association is about twenty-nine hundred. Contributions were reported as follows: Foreign missions, \$2,052.69; home missions, \$1,349.46; state missions, \$1,232.68; orphanage, \$565.37; ministerial education, \$567.62, making a total of \$5,767.82, an increase over last year of \$699.80. For some years there has been a steady increase in the contributions of our churches to benevolences. Most of our churches are supplied with efficient pastors, which accounts for the progress we are making.

Since beginning this communication a member of the Daphne church has made a visit and he was enthusiastic over the effect of the association on the Daphne church. He said the association has been the talk of the community ever since its adjournment. We meet next year with the Vinegar Bend church.—W. J. E. Cor.

Program Fifth Sunday Meeting of the Geneva Association, Fellowship Church (near Hartford). Saturday, 11 a. m., introductory sermon, ev. J. B. Deshazo; 1:30; Is the church a perpetuation of the Jewish church, or is it a new organization? Rev. W. D. Pate; 2:30 p. m., Temperance, Rev. A. J. Brooks; 3:30 p. m., Does the Bible teach the total depravity of man? Rev. S. D. McCormick; 7 p. m., preaching; Sunday, 9 a. m., devotion, Rev. H. A. Guinn; 9:30 a. m., Sunday schools, Rev. W. F. Clements; 10 a. m., Is the Missionary Baptist Church apostolic in its origin and doctrines? Rev. T. O. Reese; 11 a. m., Missionary sermon and Collection, Rev. W. W. Faulkner.

Wm. Kerridge:—I trust you are increasing your subscription list and decreasing that list of delinquents which tells such a bad story on our people. I find the Alabama Baptist is the preachers' friend.

We held a meeting at Union Grove, Marengo County, commencing Oct. 1st. These people have with great effort built a commodious meeting house and we rejoice together for the success of this enterprise. Quite a number of brethren from other churches came over to rejoice with us also Bros. Lee Tucker and W. V. Bice did some of the preaching. Bro. Lowrey also preached several sermons. I think the church was greatly benefitted by Bro. Lowrey's visit; his way of expounding the word wins the people and stirs up the life of the churches. My people fell in love with him and I never saw them appreciate the labor of a ministering brother so much before. When the meeting broke they were loath to let him go. Bro. Lee Tucker has been called to Shiloh and I think the old church will put on new life under his faithful and earnest ministry. I think the outlook is good in this part of Marengo and I look for better things from our people as our churches are becoming more awake to their duty. I trust the Lord will bless your work and give you great success.

A. F. Loftin, Some Meetings:—After having spent about nine months in College I was glad to get out and be in some meetings. The first: Sunday in June I went to assist Rev. A. E. Page in a revival at Searls. The meeting continued for twelve days. Eight by letter and four by baptism were received.

The membership of the church has more than doubled since Bro. Page has been pastor. The Baptists are in the lead here. They have the only church building in the place; and that is on a good site.

Mt. Pleasant was the next place I was privileged to visit. I felt very much at home here for Mt. Pleasant is an old country church. The people were ready for a blessing from the hand of the Lord, and He blessed them indeed. Fifteen precious souls

accepted Jesus as their Saviour and put him on in baptism. Five others were received by letter. The pastor, Bro. T. E. Sanders, is much loved by his people. The Lord took him off a railroad engine, to help engineer the "Gospel train." Bro. Sanders lives close to the Lord.

At Brookwood I was assisted by Bro. L. M. Bradley, of Avondale. The Lord abundantly blessed his labors among us in many ways. The community's spiritual tone was helped materially. Eight persons made public profession of faith in Christ by putting Him on in baptism. Twelve others were received; part by letter, others coming back to us from the Methodists. How I love for a thing like that to happen. I myself was a Methodist until I saw the truth.

During our revival two mothers crossed over the river. They both died happy in the triumph of the Christian's faith. One, Sister Howton, was buried Saturday evening; the other, Sister Hatcher, Sunday evening. "Blessed are the dead that die in the Lord."

During our meeting I received a message from Riper, asking me to come and assist the pastor, Bro. D. Z. Woolley, in a revival. I went and labored with them for two weeks. Bro. Woolley advertised the services well, by sending written invitations into every home and boarding house in the place.

Seventeen were received by letter and restoration. Three were "buried with Him by baptism." There were a number of other conversions, some joined the Methodist, others have not joined any church yet. Bro. Burnes, the M. E. pastor, and his people rendered valuable assistance during the revival.

Let me say that three of those who joined the Methodist church had Bro. Burnes to immerse them.

Back to Brookwood. The third Sunday in September came to pass what Brookwood church has patiently waited for for about two years—the dedication of the church, by Bro. P. M. Jones, who was pastor when the church was built.

I never in all my life saw a people more devoted to a former pastor.

It was indeed a great day with us. God bless the Alabama Baptist. It is like religion—grows better all the time.

R. H. Tandy, Florence:—Our Baptist forces, in Lauderdale, have been greatly cheered by the coming into our association of Rev. J. P. Wiggs, of West Point, Tenn. For several years Bro. Wiggs has been doing efficient work in Tennessee, under the direction of the State Board, and we are greatly rejoiced at his acceptance of some churches in the west end of this county.

Bro. Wiggs is a good preacher and an excellent pastor, and his coming will greatly strengthen our work in the county. He will have the pastoral care of the Liberty, Waterloo, Gravelly Springs, Evergreen and Johnson Cross Roads churches.

At a recent meeting of our executive board, Bro. R. E. Paulk was unanimously and heartily elected county missionary for the third consecutive time, and although his services were in demand in other places at increased salaries, he has decided to make the sacrifice and accept the county missionary work. The Lord has greatly blessed him in this work and the outlook for the future is very bright.

Bro. J. B. Jones is just beginning a series of meetings at East Florence in which he will do the preaching himself. The services are being attended by large crowds and we are praying that the Lord will give him a great revival. Our work at First Church is moving along very nicely. I baptized three fine young men last night. We have received fourteen into our church including some students from the college since I came from Kentucky September 14.

KIND WORDS

You will find enclosed check for \$4.00 which pays my subscription to Alabama Baptist to Jan., 1906. I appreciate the paper. I love to read it. I hope all who like myself had kept you waiting will pay you by the 23rd. Wishing you many happy returns of the 23rd, I am sincerely your friend,
MRS. ADA J. BAILEY.

Find enclosed \$4.00 for which please extend the Alabama Baptist to Dec. 25, 1906. How does this sound to you. Are many renewing up to fourteen months. I imagine it would help your feelings if half of your subscribers would do as I have done.
R. C. HARDY.

(It surely would help my feelings and give me a chance to improve the paper.)

Dear Brother: Inclosed find \$2.00 for my subscription to our grand old Baptist. Wish I could have paid up sooner, but cotton got so low I could not afford to sell till now and I had no other way to get the money. But I can't do without the paper and you deserve more credit for the quality of what we get than you get, for I often get the worth of a year's subscription in one issue. I wish every Baptist in Alabama would take the paper and pay for it so you could make it better.
R. M. BUTLER.

I note quite a change in your paper in every way since you have charge of it. Hoping that God will give you great strength in every way to accomplish much good through your paper.
(MISS) MINNIE LOTT.

Enclosed find check for five dollars. So you can move up the date on our paper. I have been a subscriber since 1874. We cannot get along without the paper. Our time was out on the 8th day of August and ought to have renewed before now. Success to you and the Baptist.
R. B. HARDY.

Wishing you a very, very happy birthday and hoping all who are in arrears will pay up by that time. We so much appreciate the improvements constantly being made in the Baptist and pray God's blessing upon you and the work you are doing for the Master's cause.
MRS. J. E. WOOD.

Find enclosed \$2.00 on my subscription to the Alabama Baptist. Your notice with reference to your birthday called my attention to the fact that I am a delinquent subscriber and both realizing the duty to pay my debts, and also wishing to help make for you a happy birthday, have prompted me to action.
I enjoy reading your paper, since I get from the contents of its pages incentives to pure and noble living.
CLARENCE GILLESPIE.

I enjoy so much your historical editorials. In many ways they are helpful to your readers. It is a new feature of the Baptist, and a very becoming one, too.
R. M. HUNTER.

Howard College,
Birmingham, Ala.

To Rev. Frank Willis Barnett,
40th Birthday.

40 brave, unselfish years behind him: May 40 happy, useful years be before him. A little token of affection from his friend,
A. P. MONTAGUE.
Oct. 23, 1905.



Birthday Greetings

OUR FORTIETH BIRTHDAY.

I would indeed be ungrateful if I failed to acknowledge the numerous spoken and written words of cheer which came to me on my birthday. I found the remittances timely and my heart burned as I read the many letters filled with kind wishes. I sincerely pray that I may be all that my friends expect of me and that God may guide me in my efforts to make the Alabama Baptist of better service to Him and to the Baptists of Alabama.
Yours for service,
FRANK WILLIS BARNETT.

I wish to renew my subscription, which I requested stopped over a year ago. I have sadly missed the good paper and will be happy to see it come again.
MRS. W. G. CHENELLER.

I am delighted with the improvements made in the paper. May the Holy Spirit of God guide you in all of your work.
C. T. CULPEPPER.

Inclosed find money for my paper to be continued. I hope it will reach you by your birthday.
MRS. SALLIE E. VENTRESS.

As your paper grows older, it grows younger, brighter and stronger. Very fraternally.
REV. J. C. WRIGHT,
Oxford.

You are giving us a good paper. Keep it up.
D. P. LEE.

I admire your paper and speak a word in its behalf whenever I can, and wish you much success.
MRS. R. C. GARRETT.

May the Lord bless you and the paper. Every copy gets better.
J. I. McCALLUM.

You are unquestionably editing a strong religious weekly. The descriptions of the West are highly enjoyable. With best wishes for your success, I am,
J. D. GRIFFIN.

Enclosed find \$4.00 to pay up back dues and put me ahead. I cannot do without the paper.
J. K. ALLISON.

Success to you and the Alabama Baptist. I think you have improved the paper very much in the past few months. Yours for service.
B. W. MATHEWS.

I will pay up and in advance for the paper. God bless you in your work.
REV. A. L. JOINER.

The Alabama Baptist is the best paper that I have read for some time. It is the best on the field. I like the paper.
J. M. MARTIN.

THE BIRTHDAY OF OUR EDITOR.

Fat and forty, bless your dear life! We all congratulate you. May your next forty be filled with unalloyed happiness and usefulness.
Everybody indebted to the paper ought to settle up and make you happy. I hope they will. God bless you. Fraternally,
W. B. CRUMPTON.

I love the dear old paper and hope to be able to have it make its weekly visits to my home for many years to come.
MRS. S. D. SAWYER.

I enjoy my paper very much indeed as I rarely ever can get out to church and my paper is a great pleasure to me.
MRS. S. J. McCARRA.

I see your call for a renewal in our paper for your birthday anniversary and I enclose our subscription for next year. Your birthday is the 23rd and mine the 24th, but I am 20 years older than you.
J. R. COWAN.

We greatly appreciate the splendid improvements you are making in the Alabama Baptist.
ROBERT H. TANDY.

I have been a subscriber to the Alabama Baptist thirty years and wish to tell you that it is better now than ever before. God's blessings upon you and the work. Yours with Christian love
MRS. O. J. BURSON.

I am certainly pleased with the marked improvement of the paper both in appearance and in the matter contained. It appears to have gotten into the habit of improving. Truly your brother,
GEO. E. BREWER.

May God bless you in your work. Very truly,
W. H. KICKER.

The time for my renewal is near at hand. The paper improves all the time and now it stands equal to the best Baptist papers.
W. L. DAVIS.

Enclosed find money order to pay up my past dues for your valuable paper. I have read it very closely and it has been a lot of help to me. May God prosper you in such a good cause. Continue to send me the paper. My daughter says she had the pleasure of meeting you at the association. I would have been proud to meet with you but could not well do so at this time. Your friend and brother in Christ.
T. E. JERNIGAN.

It is useless to say we appreciate "our paper" more and more, and can not do without it.
JNO. R. HOGUE, Marion.

Mobile, Oct. 20, 1905.
Bro. Frank Willis Barnett,
Birmingham, Ala.

Dear Bro:—Please find enclosed \$2.00 to pay my mother-in-law's, Mrs. Carrie E. Price subscription, No. 135 1/2 Old Shell Road. She told me to say to you this is your birthday present and that she wishes you a happy birthday and many more happy days.
GEO. H. CLANCY.

Please find enclosed \$2.00. I can't do without the Alabama Baptist. Wishing you many happy returns of the day, I am with best wishes,
MRS. W. D. F. KELLY.

I just want to tell you this week's copy of the Alabama Baptist is a "stunner." It is fine. If we ministers don't do more we ought to be ashamed of ourselves. I shall try to be of more service to you and the paper.
JOE VESEY.

You are giving our people a great paper these days. The Baptist man or woman who can find a reasonable fault with our paper ought to be ashamed of themselves and make a speedy atonement by securing a dozen subscribers each for our paper.
E. P. SMITH.

Hope to interest many of my people in our good paper this fall. God bless you and continue to help you in this great work. Yours for larger things,
ROBERT JONES.

Success to the grand old Alabama Baptist.
A. B. COOK.

I think the Baptists of Alabama should be proud of the Alabama Baptist and make it the best paper of the times. Put me down as a life-time subscriber. It is food and raiment for the soul.
M. M. DAMEY.

Enclosed you will find a \$2.00 order for the paper. I don't want to do without it as long as I can see to read it. I am getting old. This is a birthday present. Please send it to me.
MRS. S. E. AMSHAN.

I am a constant reader of your paper. My father, W. B. Strock, has been a subscriber since its birth. It is the same as a visit of a dear friend each week.
MRS. M. PRESCOTT.

I enjoy reading your paper and wish you much success. Cordially,
MRS. M. E. REESE.

Success to you and our paper. Most cordially yours,
W. R. IVEY.

I am highly pleased with your most valuable publication, the Alabama Baptist. I am now in my seventy-seventh year. I have been a Baptist for fifty-six years. Your brother in Christ,
REV. J. T. APPLEWHITE.

The Alabama Baptist finds a welcome in our home.
MRS. I. W. INZER.

Enclosed find money order for \$2.00 to pay for the dear old Alabama Baptist, and please continue to send it. I just can't get along without it. With kindest regard for you and best wishes for the paper.
L. W. HARDY.

I am proud of your paper. It is getting better. Your brother,
W. E. HORN.

Hope you may have a pleasant birthday on the 23rd, and many returns of the same.
MRS. LUCY E. MILES.

I am greatly pleased with the excellent paper you are giving us.
I. G. MURRAY.

Your paper grows better all the time. Don't think I could do without it.
A. J. BEDINGFIELD.

Marion, Ala., Oct. 23, 1905.
My Dear Barnett:—Accept my congratulations upon your 40th birthday. May your great paper—your pulpit to 40,000 subscribers every year. You are doing a great service for all our denominational interests. In behalf of Judson and personally I send affectionate greetings, and pray that every blessing may attend you.
Most cordially,
ROBERT G. PATRICK.

Temperance

THE BAR.

The saloon is sometimes called a bar—that's true:

- A bar to heaven, a door to hell;
- Whoever named it, named it well.
- A bar to manliness and wealth;
- A door to want and broken health;
- A bar to honor, pride and fame,
- A door to sin and grief and shame.
- A bar to hope, a bar to prayer,
- A door to darkness and despair.
- A bar to honored, useful life;
- A door to brawling, senseless strife.
- A bar to all that's true and brave,
- A door to every drunkard's grave,
- A bar to joys that home imparts,
- A door to tears and aching hearts,
- A bar to heaven a door to hell,
- Whoever named it, named it well.

Author Unknown.

A story was recently published to the effect that Governor Folk, of Missouri, took a drink on a train in Kansas and that he keeps a decanter regularly upon his sideboard at home and is an expert mixer of drinks. The story was published all over the United States in many of the secular papers, and especially in every paper under whisky influence. The story was so grossly untrue and so manifestly a canard put out by the whisky men for the purpose of injuring Governor Folk's influence on account of his enforcing the laws requiring saloons to close on Sunday, that it hardly seemed necessary to make any denial of it. In response, however, to a number of inquiries from friends in different parts of the South, we may state that the story is simply absurd. Governor Folk is not a drinking man, does not keep a decanter on his sideboard, is not an expert mixer of drinks, and, so far as we know, he never took a drink in his life.—Baptist and Reflector.

In their annual returns to the local government board, the various boards of guardians in England are in future to give additional details with a view to showing the cause which has resulted in the pauperism of persons receiving relief. It has on many occasions been declared that three-fourths of the inmates of work houses and pauper lunatic asylums owe their positions to excessive drinking. Figures already in possession of the local government board showing that drunken paupers cost the London ratepayers alone over £1,000,000 a year, will, it is believed, be confirmed by the new returns. Official statistics show that the yearly bill for maintaining the drunken insane of London amounts to £20,000.

"The true duty of the Christian man is, not to forsake municipal and political life because it is corrupt, but to carry into municipal and political activity the law and spirit of Christ; to resolve to do his part to secure for his fellow-townsmen and his fellow-countrymen all those blessings which a municipality and a nation, justly, wisely, and efficiently governed, can secure for them; so that the 'powers' which are 'ordained of God' may fulfill the purpose for which he ordained them, and the divine will be done by civil rules on earth as it is done by angels and the spirits of the just in heaven."—R. W. Dale, D. D., in "Laws of Christ for Common Life."

The saloon has long carried the black flag. Henceforth the church and her allies in this particular warfare must carry it too. The battle must be desperately fought, and the field of battle must be the field of politics.—Bishop J. N. Fitzgerald, of the M. E. Church.

Missions

The Great Famine Cry.

"Tell your people how fast we are dying, and ask if they can not send the Gospel a little faster."—Words of a Heathen Woman.

Hark! the wail of heathen nations;
List! the cry comes back-again
With its solemn, sad reproving,
With its piteous refrain:
"We are dying fast of hunger,
Starving for the Bread of Life;
Haste, oh hasten, ere we perish,
Send the messenger of Life!"

The Japanese government has adopted our calendar, our Sabbath, and our school and postal systems. Railroads and telegraphs are multiplying, and a new literature is being widely circulated. Abstracts of the official reports of the government are often printed in English language. Feudalism and caste are things of the past. The parliament met in 1890.—Selected.

Years ago a young Scotchman, from Fife, was leaving his home. He was not an active Christian. His mother went with him to the turn of the road and said: "Now, Robert, there is one thing you must promise before you go." "No," said the lad, "I will not promise until I know." "But it will not be difficult," said his mother. "Then I will promise," he said, and she said to him: "Every night before you lie down to sleep, read a chapter, and pray." He did not want to promise it, but he did. Who was that Robert? It was Robert Moffatt, the great missionary, who, when he came into the kingdom, almost brought a continent in after him.—Ex.

A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed against her bare foot as a persuasive. "I cannot," she said. You will not," thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, he triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.

A Chinese Baptist living in a village near Hsueh-chau (Sulfu) in the province of Sz-Chuan, is sixty years old, but every Sabbath morning he appears at a village ten miles from his home, sends out the town crier with a gong to call the people together, and preaches Christ to them. He is untaught except in the Bible, which he knows from Genesis to Revelation. His sincerity and a vivid imagination, which brings homely Chinese illustrations to his help, capture his audience. Afterward he trudges ten miles back to his home, and there also sends out the crier with his booming gong. There he preaches again. In the evening he holds another service. This he has done every Sabbath for two years—a pure labor of love, for he has no salary.—Missionary Review of the World.

Not long ago a proclamation was posted in a town in Shansi, China, officially ordering Christians to pay regular dues for supporting Confucian temples. Real religious liberty will come slowly in such a country, and with it many a shock and jar; for the average Chinese official cannot realize that he persecutes Christians by an order maintaining an ancient custom.—Bureau of Missions Bulletin.



Smoking

"So the specialist said you'd have to give up smoking for a while, eh?"

"Yes, and he also said I'd have to give up fifteen dollars for good."

—Colliers for February 18.

Many a woman will agree with the Indian who said, in describing the habits of his people, "Indian great smoker; smokin' great help to laziness."

Dr. Seaver, the physical director of the Yale gymnasium, is quoted as saying that he has observed that high-stand men at Yale do not smoke, and that the smokers of the college are of mediocre attainments or low standing. He thinks that either the use of tobacco reduces mental activity in Yale students, or else that the inclination to use tobacco betokens the kind of mind that will be graded low in intellectual tests.

Says the Watchman: "When the street car companies of Richmond, Va., made a regulation that whites and negroes must ride in separate cars, the negroes of the city resolved to walk whenever possible, and the 'jim crow' cars have had light fares. The companies have now modified the rules so that smokers of both races can ride on the same seats. That is, a negro is good enough to ride with a white smoker, but not with a white man who does not smoke." There is sound philosophy in this. People of all classes meet on the plane of vice, and the lower the plane the more thoroughly all distinctions are obliterated.—Baptist and Reflector.

How a great Merger is Handled in Wall Street is the title of an interesting article in the current Harper's Weekly by James F. Everett. The article describes the merging of several tobacco companies into one corporation—the greatest operation of its kind ever carried out in Wall street. The totals of the securities to be received and issued by the new corporation represent more than \$600,000,000; but even that tremendous figure conveys only a vague idea of the work falling upon the trust company in charge of converting the securities. The transaction necessitated, for example, the signing of every certificate issued for the deposit of stocks or bonds, the four per cent. bonds alone requiring 314,756 signatures. This represents, moreover, but a small part of the signatures required, for it does not include the 2,000,000 odd shares of the common and preferred stock, nor the final signatures on the new securities issued.

The late Dr. Parker became a violent extremist when he touched on the subject of tobacco. For instance: "I hate smoking. From one end to the other it is a nuisance. It ends in cancer, apoplexy, bad temper, bankruptcy, and almost in hydrophobia. It is an invention of the devil. It is the devil. It is the pastime of perdition. No dog smokes. No bird pines for tobacco. No horse is a member of a pipe club. No intelligent person ever puts a cigar in his mouth. The whole idea and practice of smoking must be condemned as atheistical, agnostical and infinitely detestable."

By a unanimous vote the House Committee on Health in the Legislature favorably reported a bill prohibiting the manufacture and sale of cigarettes in North Carolina. A good bill. It ought to be made into law and some sure machinery fixed for its enforcement. There is absolutely no excuse for the law-making power of the State—the guardians of the peace, order and well-being of the commonwealth—to allow this curse to go on. The evil is patent. It is growing. Another generation of men will show the consequences. For the sake of a little revenue, a little sentiment and less argument, this evil in the land cannot be excused. Stop it and save the boys! Their bodies are of value as well as their ballots.—N. C. Baptist.

MOTHERS

The Lullaby.

"Hushabye, baby! Go to sleep, baby!"
We sang till the break of day;
But wide and bright through the weary night
Shone those wonderful eyes of gray.
And back and forth on his mother's knee
The little one tossed in pain;
While "hushabye, baby—go to sleep, baby!"
We murmured and crooned in vain.

And yet at morning, when o'er the hills
The first red sunbeam crept,
And wrapped in rest on his mother's breast
The tired little baby slept,
Never to open on life's hard ways
Those beautiful eyes again,
"Oh, little baby—wake little baby!"
We cried in our selfish pain.

—David Young, in New Orleans Times Democrat.

The Child Asleep.

Writing on "The Rights of the Child," in the October Delineator, Dr. Grace P. Murray has some remarks of particular interest for young mothers. It is difficult to keep mothers and nurses from the old custom of rocking the child to sleep, "she says," but children and mothers alike should be emancipated from such bondage. When the time for sleeping has arrived the child should be put in its cradle or crib and left to woo sleep on his own account. Skeptics, who have never trained the child after this manner, may say that it is easier said than done. Not if you will begin with the child from the very first. The child is so much happier and sleeps better. The child should not be tempted to sleep by means of his bottle. He should be kept awake to finish his meal comfortably, and the bottle should then be removed. The artificial nipple or "pacifier," which is often used to put the child to sleep, should not be put in the child's mouth for any reason whatever. Besides its uncleanness, it may make the mouth sore and distort it; and it causes an excessive flow of saliva. Children sleep better if the room is darkened to some extent. It is a good plan to have a dim light burning at night (so one can see to move about without having to make a light, for that disturbs a child in its sleep. Children should be often visited during their sleeping hours to make sure there is nothing the matter with them. Of course, children rest better if all is tranquil and quiet about them, but they should not become accustomed to too much quiet in the household, so that they awaken at the slightest disturbance. Do not permit the baby to be educated into habits and ways in regard to his sleeping and nap-taking which will make him a little tyrant in the family.

Another Mother-in-Law Story.

The two great excitements of the East Ender are weddings and funerals, but the greater of these is the funeral. The whole of a poor district will be agog to see the funeral of a neighbor, and if perchance a man, woman or child has been so happy as to meet with a violent death in the factory or in the street, they turn out in their thousands in every possible variety of dress and undress to do honor to the virtues of the defunct neighbor. It is an unhealthy kind of interest, this morbid excitement, but such as it is it plays a most important part in the life of the poor. A man of my acquaintance who had lost his wife, for whom I am sorry to say, he had no great liking, was told by his friends that he would have to ride in the mourning coach with his mother-in-law. Now, although there was little love lost between his wife and himself while she was alive, he had still less affection for his mother-in-law, and so he obstinately refused to consent to this arrangement. Finally, he gave way with the utmost reluctance.

"Well," he murmured, "if you say I must, I s'pose I must, but it'll spoil the pleasure of this day."—Percy Alden, in The World Today, for October.



Begin at the Beginning.

If you would bring a baby up in the way that she should go,

Begin with his ancestors a century back or so;
See that its great-grandfather is built on the broad-gauge plan,

Which marks in body and in soul the noble, manly man;

See that his great-grandmother is in mind and body strong—

Her soul in symmetry a cube—as broad as it is long.

You never can be certain of a baby girl or boy,
If in its ancestry was mixed too much of sin's alloy.

'Tis seldom that the stream will rise much higher
than its source,

And if an urchin's ancestors are all sin-cursed and coarse,

With brutal immoralities, low habits bad and base,
The little one is handicapped in this "human race."

He may survive the ordeal and perhaps come out ahead,

By noble ministrations and by better counsels led;
But if he must inherit poisoned body, poisoned soul,
He bears a fearful burden as he struggles for the goal.

You may be some babe's ancestor; then gird yourself and see

That body, brain and spirit are devoid of dross and free

From that which, when-transmitted, may be transmitted as well

Into the fuel fields may use to feed the fires of hell.

Pay what you owe posterity, and give it every chance

Which arms it against evil powers of fate and circumstance;

Then start it armed and disciplined to conquer in the strife,

To win the nobles triumphs on the battlefields of life.

Trained fatherhood and motherhood mean more than empty words,

The crooning of the zephyrs or the simple songs of birds;

They mean the future groveling or greatness of a world,

Souls winged for endless glory or to black perdition hurled;

They mean the faiths and forces of eternal matchless years,

Rich harvests of rare happiness or terrors drenched with tears.

If you would guard the coming race from wretchedness and woe,

Begin with its ancestors of a century back or so.

The babe is but a segment of the circle in which meet

The distant past and future trodden by a million feet.

Eternal years must weld each joint to make the work complete.

—I. Edgar Jones, in Trained Motherhood.

Approximate.

In speaking of the New England "spinster problem," Mrs. Mary Wilkes Freeman told a rather pathetic little story of an aged maiden lady who once said that she had never received an actual proposal of marriage, "but," and here she bushed faintly, "a gentleman once asked me to walk with him in the garden by moonlight, and we all know what that means, my dear."—Harper's Weekly.

"Non Sequitur."

Miss Helen Gould recently entertained at luncheon a number of little girls from a charitable institution. At the end Miss Gould showed to the children some of the beautiful things in her house—books, carved Italian furniture, tapestries, and marbles.

"Here," she said, "is a beautiful statue—a statue of Minerva."

"Was she married?" asked a little girl.

"No, my child," said Miss Gould; "she was the Goddess of Wisdom."—Junior Christian Endeavor World.

Children and Their Rooms.

When a little girl has a bed room of her own let it be daintily and pretty but very simple, and teach her as early as possible how to take care of it herself, to make her own bed properly, and dust and care for everything in it, in the most approved manner. Explain to her why a feather duster should never be used, why the bed clothing should be thoroughly aired every day and the mattress turned over, why she should sleep with the windows down from the top at least a few inches every night, and you will do much to help her grow up into a strong, healthy woman and supplement the lessons in hygiene and physiology taught in school.

The boy, also should have a few lessons in bed-making and the general care of his room. It will do him no harm whatever, even if he never has to attend to such things in later life, but will teach him to be thorough and careful, and it may be a great help to an overworked mother.—Ladies' Home Journal.

Yanking Baby's Arm.

One afternoon a smartly-gowned woman came down the steps of a fashionable New York apartment house, leading a child by the hand. She was evidently in a hurry, and her quick, long strides made a lively pace for the tiny feet, which finally lost the power to take any steps at all. The woman unwilling to be delayed by the child, hurried on, dragging the little one after her, deaf to the protesting wail that came from under the big hat atop the little figure at her side. On she went, anxious, no doubt, to make up time lost in hunting a misplaced hatpin, in lingering for a final word of gossip, or a long-drawn-out good-bye—one of the hundred little delays that make women always in a hurry and never on time.

The people she met paid no heed. If one or two turned and gave a passing look to the pair, it was merely to wonder absently why the child cried. But from across the street the driver of a coal cart, busy unloading coal into a hole in the sidewalk, caught sight of the woman and, with a brief exclamation intended for no one in particular, ran after her, calling loudly, "Madam, if you don't pick up that child I'll call a policeman. You'd ought to be ashamed to treat a baby worse'n you would a pull pup."

At first the mother paid no attention to the man, unless inwardly to resent his interference; but he repeated his threat she stopped, impatiently sat the child on his feet, wiped his tears away, scolded him a little for crying, then went on at a pace the baby's legs could keep, while the driver turned to his cart, muttering: "If I'd a struck one of them horses there'd been a dozen women's heads out of the windows yellin' at me to stop, and they'd let another woman yank the arm clean out of a baby's body and never say a word."—Bertha H. Smith, in Good Housekeeping.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

A GREAT LEADER.

Alabama Baptists have cause to take heart at the knowledge that under the leadership of Dr. A. P. Montague more than half the sum needed for the endowment of Howard College has been pledged within a few months and the associational season not yet over. Dr. Montague has made a whirlwind campaign and the brethren have stood by him nobly. Our heart has been made to rejoice as we have heard him time and time again at the associations enthuse his hearers until a great wave of sympathy for Howard College swept them not off their feet but onto their feet to make gifts to provide a suitable endowment to carry on and enlarge the work. Everywhere at the associations the preachers have led not only in the speaking but in the giving until at times we have felt that many of them were making too great sacrifices in order to subscribe for the bonds, and yet we know that without sacrifice on their part the laymen will not realize the pressing need of every Baptist doing his utmost to put an end to the hand to mouth policy hitherto pursued in financing the institution and by one mighty effort raise a fund that will be ample for its legitimate needs. We have seen a new spirit abroad at the associations for Howard College and pray that at their close it may be wafted to the various churches throughout the State that had no part in the giving at the associations. Let the Baptists give Howard College one hundred thousand dollars as a permanent endowment, and then send two hundred boys a session, and every part of our denominational work in Alabama will experience the thrill and we will be able to do great things. We believe the mighty Baptist giant is being aroused from his lethargy by the stentorian tones of our eloquent Montague who is too modest to claim the honor for himself but pays generous tributes of praise to even the least of those who have lifted up their voice in behalf of Howard College.

CAN YOU HELP THE PASTOR?

Much importance is attached in these days to what is specifically called pastoral work; that is, calling from house to house. Churches expect this of their pastors and they have a right to expect it. Wise pastors know the advantages of it. Some of their richest fruits are gathered in this field of Christian endeavor. We have apostolic example for this kind of work. Paul taught publicly and from house to house, admonishing every one night and day with tears.

But here, as in everything, the pastor's success depends largely upon the sympathy and co-operation of his people. How can they contribute to success along this line?

Don't think of your pastor as merely a polite and courteous gentleman. He is more. He is an ambassador of the Lord. His is a great work. He is about His Master's business. He must one day give account of his stewardship. Many people want the pastor to call only because it is good form or because they want social recognition. But the pastor's purpose in calling to see his people is for a different end, it is to show them a more excellent way. If he calls on one family oftener than he does another he has good reason for so doing.

He calls on Bro. A. to minister a word of comfort, to impart a word of admonition or speak a word of encouragement. But does some one say that he is needed at Bro. B's, too? If he knows it and is a faithful pastor, Bro. B. will receive his attention.

When one falls ill and is in need of medical skill, he does not wait for his physician to find it out as a matter of common report and come of his own accord. Oh, no, life is endangered, or business interests suffer. The family physician must be had. A messenger goes in haste and he who ministers to the body comes quickly. Is it thus with the pastor? Our experience compels us to say that it is not thus often with the pastor. People expect him to find out about their sickness by intuition. But, you

say, he ought to have missed me from church. Not necessarily, especially if the congregation is a large one and you are not a regular attendant. We once called to see a brother who was sick. He had not been very regular in attending the services of the church, but we were informed of his sickness by a brother in the church. We called at his home, his daughter met us at the door and the following conversation passed between us:

"I think it is time you were coming to see father." "You do?" well, how long has your father been sick?" "He has been sick a week." "Has he been very sick?" "Yes, indeed." "Has he been sick enough to have the attention of a physician?" "Yes, the physician has been coming to see him every day." "How did the physician know that he was sick?" "We sent for him, of course." "Did you let me know that your father was sick, did you send for me?" The good sister saw she was floored and very cheerfully ushered us into her father's chamber. Many pastors have had just such experiences.

THE AXE BORROWED, BUT THE STROKES ONE'S OWN.

Charles Hadden Spurgeon in the preface to "My Sermon Notes," said:

"It was never my design to help men to deliver a message which is not their own. It is ill when prophets steal their prophecies from one another, for then they are likely—all of them—to become false prophets. But as a young prophet borrowed an axe from a friend, and was not censured for it so long as the strokes he gave with it were his own, so may we refrain from condemning those who find a theme suggested to them, and with all their hearts use it in speaking to the people. This should not be the custom; every man should have an axe of his own, and have not need to cry, 'Alas, Master! it was borrowed.' But there are times of special pressure, bodily sickness, a mental weariness wherein a man is glad of brotherly help and may use it without question. For such occasions I have tried to provide."

Those of us who had the privilege of hearing Dr. Wm. E. Hatcher's informal talk before the Baptist Ministers' Conference some time ago will recall the graphic and picturesque way in which he described his first sight of Spurgeon and of his impression that the great preacher on entering the pulpit seemed to feel unequal to his great task and fought to get strength for the service out of the songs, prayers and Scripture reading. From Dr. Hatcher's description we gather that Spurgeon realized that there were times even when the greatest and best preachers felt the need of being able to make quick preparation for the work and so he gave to the preachers "My Sermon Notes."

Rev. W. Robertson Nicoll, editor of the British Weekly, in summing up the career of Dr. Barnardo, well says:

The great lesson of Dr. Barnardo's career is the profound influence that may be exerted by a single life. The young doctor, poor, friendless, unknown, set himself nearly forty years ago to a task which might have seemed hopeless. All this labor he might very well have been told would be like a straw cast into a stream to stem the torrent. Indeed he was told so often enough. But he cast in the straw, and now he leaves his record behind him in the fact that he took 50,000 children from the gutter, fed them, clothed them, educated them, and made an honest and useful life possible for all of them, and actual for the immense majority. Few men indeed could afford to say their nunc dimittis more calmly.

SOME NOTES FROM BROTHER CRUMPTON.

For the first time in weeks I have had time to read carefully the Alabama Baptist. I enjoyed everything in it.

Keep Cox Writing.

Brother Editor. He has a sharp pen and a clear head. People will read what he writes, whether they agree with him or not. The exposition of the Scriptures is always interesting to truth seekers. Controverted passages should not be avoided. A new crop of preachers is coming on all the time; they need to know, many of them will never go to Seminary or College. Some of them have no commentaries. To them articles like Bro. Cox's this week, are invaluable.

The Chinese Boycott

Our people do not understand and you do well to show what it means. The politicians are to blame for it. Years ago, becoming alarmed at the demands of a few agitators on the Pacific slope against Chinese labor they pressed through Congress "The Chinese Exclusion Act." It has been re-enacted from time to time. No other nation was so cruelly and unjustly treated. It was simply cowardice on our part, to take advantage of a helpless people. It was supposed China would never resent. The Chinese merchants have taken the matter in hand and every commodity shipped from the United States will feel the effects. It will be millions out of the pockets of our people. We are reaping the fruit of our own sowings. We will be fortunate if we escape a boycott of our missionaries, mission schools and publishing houses. We need labor in this country, in the cotton belt this is especially true. Cooks and domestic servants are hard to get. The railroads and public works are attracting the negroes away from the farms. It is only a question of a little while before the whole cotton region will be denuded of its negro labor.

Where are we to look for labor? Some are favorable to the exportation of Italians—thousands of whom are already in Louisiana. To the mind of those who know what Chinese labor is nothing is plainer than that we must look to China for relief. The people are there, they want to come and no finer laborers and servants can be found on the face of the earth.

They will come with no expectation or desire to become citizens, but simply to labor. Labor is what we want and the least objectionable. Some wise congressman will miss a great opportunity to serve his country well if no law is enacted that will do away with the present iniquitous law and allow the Chinese laborers to come in on the very same footing as the people of any other country.

"Yellow Pulpitism."

Is good. This mania has not taken a deep hold on the South, but it is coming this way. Our "services are being enriched" by some methods, very questionable to the minds of some of us. Music is all right, we all love it, but the preaching and worshipping part should not be side-tracked for any kind of music. In other cities the tendency is to exalt "voice gymnastics," in the country the singing master with a few of his class with the "rag-time" music take possession and in both places that is the big thing of the occasion. "Yellow Pulpitism" is not confined to the cities, by any means.

"Forty-Five Ministerial Students."

According to our schedule, January is the month for ministerial education. Not less than \$4,000 ought to be put in the hands of the Ministerial Education Board in that month. That is one thousand dollars more than the amount apportioned, but it is needed to supply the increased demands made upon the board. What a work for Alabama is Howard College doing! Nearly one-third of its pupils being educated free of tuition to help supply our pulpits with men of culture.

What an incentive to its endowment!
Who would refuse to help!

W. B. C.

Editorial Trip Notes.

The kindly references to Rev. A. Dorman, one of the pioneer preachers of Blount, by his brethren at the Warrior River Association was most touching and showed his worth and their appreciation.

The ride from Talladega to Ashland is a slow one, but one is compensated for the snail-like pace of the train by the beauty of the scenery, as a lovely stream flows by the railroad for miles, and the mountains are most picturesque.

Clay County is making rapid strides commercially, educationally and religiously. It voted overwhelmingly the extra school tax. Its citizens are keenly alive to its natural advantages and propose to utilize them in the best possible way.

Oneonta, the county seat of Blount, is a thriving little city, and now that the L. & N. is going to make a trunk line of the road which passes through it the prospect for its growth is very bright. It is well situated and a delightful place for a home.

For nearly four years I had been sending a package of papers to Boaz, but not until I reached it on my way to the Marshall Association did I realize that it was a busy, hustling, up-to-date town, that was rapidly taking on city ways. Keep your eye on Boaz.

Last Wednesday night I preached at Lineville to a large and appreciative audience and was greatly touched by the reception given me at the close of the service. The Clay county Baptists are a warm-hearted body of Christians and don't mind saying kind and helpful things to a man's face.

I had the privilege of preaching the missionary sermon at the Marshall Association as Brother Nipur, the appointee insisted on my doing it. I never like to take the place of one who has been appointed to preach at an association but sometimes do it at the request of the appointee when the association joins him in the request.

Dr. Montague is becoming a better traveler than when he first came to Alabama and went on the road for Howard College. He still consults his watch frequently if the train is overdue, but on the whole is learning better how to possess his soul in patience. He is full of vim and energy that wants to be constantly on the move. His motto, "Do it now."

Friday morning I visited the Ashland College and found a large and intelligent body of students present who were in love with their work and appreciative of their teachers. The college is ideally located and when the new building is built, for it will be built, as Ashland is determined to be a leader in educational affairs, its citizens will have cause for congratulations.

Thursday night I preached at the Ashland Baptist church, which is said to be the finest church building in the county. It is roomy and the inside work is unusually attractive. I spoke to a large crowd and was heard with patience and sympathy, and went to sleep feeling that I had met face to face many Christians who would remember me and my work in their prayers.

I heard that when Sardis asked for the Marshall Association last year that some one objected because the church building was old and unsuitable, but when the association convened this year it was in a new and commodious building as the brethren by sacrifices built an edifice which shows that they love the Lord and want His house to be a fitting one in which to worship Him.

I was glad to find John Stewart at the Warrior River Association and to learn that he had recovered from the colt's kick of the week before. It will take more than the kick of a colt to keep John off the road at this season of the year. I doubt if a mule could do it. With all those hungry mouths at the Orphanage to feed, like "br'er Rabbit," he has no time to tarry, and I meet him at nearly every association I attend.

At Lineville I was the guest of Rev. J. R. Stodghill, the preacher-editor who has stood for years in Clay county for all that was ennobling. He has led an active, busy life. He gave up the practice of medicine to preach. If every community had a Stodghill education and christianity would always be kept to the forefront. I rode with him out to the Clay County Association and learned something of his ambitions for his people in Clay county.

I rode over from the Clay County Association to Lineville with Rev. B. M. Matthews who has been

doing the work of a missionary and colporter in the bounds of the Carey and Clay County Associations until he knows every cow path. It was interesting to hear him tell of the work, its needs and how it is being met. He has done great good for he has the confidence of the pastors and the hearts of the people.

Rev. W. Y. Adams, teacher and preacher, took an active part in the deliberations of the Warrior River Association, and took great pride in his numerous preacher boys who had studied under him at Walnut Grove and they delighted in honoring him. His has been an active, useful life.

I had the pleasure of addressing the students of the Lineville College last week and was greatly pleased at the excellent work that was being done by the school. 250 pupils have been enrolled this season and Lineville may well be proud of its stand as an educational center.

Thursday I preached at the Clay County Association and in the afternoon drove over the mountains with Rev. Frank J. Ingram, Probate Judge of the County, and the newly elected pastor of the Ashland Baptist church. I spent the night with him in his hospitable home. The long ride gave us a chance to get close to one another and when I told him good bye on Friday morning I knew that he was standing firm in his county for everything that was good.

I paid my first visit to the Clay County Association last week and received a royal welcome from Brother W. M. Garrett, the moderator, and the pastors and delegates vied with one another to make my stay both profitable and pleasant. Brotherly love prevailed and I got a taste of true Christian fellowship. The Clay County Association is beginning to stir itself for aggressive work and its influence under God is going to tell in the future of our organized work.

I was surprised to learn that so many Georgians had settled on Sand Mountain. At the Marshall Association I happened to be in conversation with two brethren and to my surprise and delight they had come from near Forsyth, Ga., and knew my wife's people intimately. One had been in the war with my father-in-law and the other had traded with him for years. The middle Georgians are a fine lot of people and I am glad to know so many of them have settled on Sand Mountain.

A Scotchman who was at Ashland overnight heard me preach and made himself known the next morning on the train. He had been in this country for nearly twenty years. He married a good Baptist woman and despite his upbringing in the Presbyterian church, I think from his conversation that he is going to join the church of his wife, not because of her, but because he believes in the Baptist position. I found him gentlemanly and greatly enjoyed the few hours we talked together on spiritual matters. The Lord bless him and rightly lead him is my prayer.

Years ago while pursuing my profession as a lawyer one of my clients, a promoter, used to try and interest me in buying up land on Sand Mountain and because he drew such glowing pictures of its future I set him down as a dreamer or a sharper and would not invest. He, poor fellow, is dead, but his dreams have come true, and as I rode out to the Marshall and the Warrior River Associations I thought of him and wished that I had taken his advice, for had I acted upon his suggestions I would have reached my fortieth birthday with a large surplus in bank and able to go on with my work in spite of delinquent subscribers.

Rev. W. A. Parker, moderator of the Marshall Association, who did a great work in South Alabama, is now repeating it in the northern part of the State. He is a moderator who knows how to moderate. I saw him quiet the association when the brethren began to go out before adjournment. He called them to order and the adjournment proceeded with order. If any one thinks this is an easy task let him try it. I don't mean that the Marshall Association was any more unruly than any other similar body, but having witnessed so much confusion at numbers of associations just before adjournment during the afternoon sessions that I could not but notice the firm but brotherly way in which he held his crowd in hand.

I missed Brother Crumpton at the Carey, Clay County, Marshall and Warrior River Associations. When I fail to find our State secretary at an association I can't help but feel that it is the least bit irregular, I started to say unorthodox. I know, however, he is steadily on the go for I received several substantial checks for the Alabama Baptist covering subscriptions he picked up at the Gilliam Springs and Haw Ridge Associations. I saw him Saturday morning on his way to Montgomery for warmer clothing as the cold snap got between him

and his wardrobe. I knew how to sympathize with him as I got caught out on Sand Mountain with summer raiment which seemed powerful thin about the break of day on frosty mornings.

I had the pleasure of a drive through the mountains from the Warrior River Association to Oneonta with Prof. O. A. Steele, superintendent of education in Blount County and better still superintendent of the Baptist Sunday school at Oneonta. He is greatly interested both in the secular and religious education of the children of his county and is held in high esteem. He showed me the pretty Baptist church at Oneonta and astonished me by telling me at what a small cost it was built. He paid a high tribute to the good women who under God were the means of building the church.

II. Peter, 2:20-21.

"For, if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them, not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them."

These verses are often quoted to prove that one may fall away and be lost after he has been regenerated. Many are in the habit of separating texts from their connection and then claiming that they teach what they were never intended to teach. Who is the apostle here talking about? To whom do the pronouns "they" and "them" refer? One has only to read the preceding verses of the chapter, beginning with the ninth verse, to find a minute description of the characters referred to, and to be convinced that they knew nothing of the grace of God in their hearts. They perhaps made some pretense to religion; perhaps made a profession of religion but of the grace of God they knew nothing.

The description given of them by the apostle shows them to be a grossly immoral class of persons. They walked "after the flesh in the lust of defilement;" they were "daring," "self-willed," "born mere animals to be taken and destroyed"; "men that counted it pleasure to revel in the day-time, spots and blemishes, revealing in their deceivings, while they feast with you;" professing to be religious but in fact hypocrites; they had "eyes full of adultery," and could not "cease from sin"; "having a heart exercised in covetousness"; "children of cursing"; "springs without water, and mists driven by a storm; for whom the blackest of darkness hath been reserved"; "uttering great swelling words of vanity"; "bondservants of corruption." Certainly persons of whom all these things can be truly said are only hypocrites if they are in the church.

But the fact that they are not Christians is made still more emphatic, if possible, by what is said in the twenty-second verse. "It has happened unto them according to the true proverb, the dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." There was no change in their nature, the outside was clean but inwardly they were full of corruption. As in the case of the dog and the sow their natural propensities had not been altered by the temporary change. They had the outward washing but not the inward cleansing. For a time they escaped the defilements of the world, they appeared interested in the success of the gospel, they had some knowledge of the Lord Jesus Christ and their outward life indicated that they had experienced some reformation of conduct. But it was not long before their manner of life indicated that it was temporary reformation, not regeneration, which they had experienced. They were like the seed that fell where there was but little soil; they sprang up but long before the harvest time the sun had withered them. Having identified themselves for a time with the people of God and seen something of the grace of God in the hearts of others and pretended to be religious themselves, their last state would very naturally be worse than their first when they turned away altogether from the Gospel. The persons here referred to are like those of whom John says "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they are all not of us."—W. J. E. Cox.

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Awfully Awful.

There is a little maiden
Who has an awful time;
She has to hurry awfully
To get to school on time.

She has an awful teacher,
Her tasks are awful hard;
Her playmates are awful rough
When playing in the yard.

She has an awful kitty,
Who often shows her claws;
A dog who jumps upon her dress
With awful muddy paws.

She has a baby sister
With an awful little nose,
With awful cunning dimples
And such awful little toes.

She has two little brothers,
And they are awful boys;
With their awful drums and trumpets
They make an awful noise.

Do come, I pray thee, common sense,
Come, and this maid defend,
Or else I fear her awful life
Will have an awful end.

A Good Manners Code for Boys.

Keep step with anyone you walk with.

Hat lifted in saying "Goodbye," or "How do you do."

Hat lifted when offering a seat in a car, or acknowledging a favor.

Always precede a lady upstairs, and ask her whether you may precede her in passing through a crowded public place.

Let ladies pass through a door first, standing aside for them.

Let a lady pass first, always, unless she asks you to precede her.

Look people straight in the face when speaking or being spoken to.

In the parlor, stand still till every lady in the room is seated, also older people.

Rise if a lady comes in after you are seated, and stand till she takes a seat.

Hat off the moment you enter a street door, and when you step into a private hall or office.

Never play with a knife, fork or spoon.

Use your handkerchief unobtrusively always.

In the dining room, take your seat after ladies and elders.

Rise when the ladies leave the room, and stand till they are out.

Eat as fast or as slowly as the others, and finish the course when they do.

Do not look toward a bed-room door when passing. Always knock at any private room door.

Special rules for the mouth are that all noise in eating and smacking of the lips should be avoided.—Selected.

What a Six-Inch Stream of Water Can Do.

Imagine a perpendicular column of water more than one-third of a mile high, twenty-six inches in diameter at the top and twenty-four inches in diameter at the bottom. Those remarkable conditions are complied with, as far as power goes, in the Mill Creek plant, which operates under a head of 1,960 feet. This little column of water, which, if liberated, would be just about enough to make a small trout

stream, gives a capacity of 5,200 horsepower, or enough power to run a good-sized ocean-going vessel. As the water strikes the buckets of the water wheel it has a pressure of 850 pounds to the square inch. What this pressure implies is evidenced by the fact that the average locomotive carries steam at a pressure of 100 or 200 pounds to the square inch. Were this steam, as it issues from the nozzle, turned upon a hillside, the earth would fade away before it like snow before a jet of steam. Huge boulders, big as city offices, would tumble into ravines with as little effort as a clover burr is carried before the hydrant stream on a front lawn. Brick walls would crackle like paper, and the hugest sky-scrapers crumble before a stream like that of the Mill Creek plant.

It takes a powerful water wheel to withstand the tremendous pressure. At Butte Creek, California, a single jet of water, six inches in diameter, issues from the nozzle at the tremendous velocity of twenty thousand feet a minute. It impinges on the buckets of what is said to be the most powerful single water wheel ever built, causing the latter to travel at the rate of ninety-four miles an hour, making four hundred revolutions a minute. This six inch stream has a capacity of twelve thousand horse-power. The water for operating the plant is conveyed from Butte Creek through a ditch and discharged into a regulating reservoir which is fifteen hundred feet above the power house. Two steel pressure pipe lines, thirty inches in diameter, conduct the water to the power house.—Hamilton Wright, in The World Today, for October.

A Boy's First Room.

I've got a room, now, by myself,
A room my very own.
It has a door that I can shut,
And be there all alone;
It has a shelf, a closet, too,
A window just for me.

And hooks where I can keep my clothes

As neat as neat can be.

A lovely paper's on the wall;

A rug is on the floor—

If I had known how fine it was,

I'd had a room before.

I like to go there after school,

Way off from everyone;

I felt—well—sort of scared at first,

But now I think it's fun.

The voices of the folks downstairs

Seem faint and far away.

I hear the rain pour on the roof;

I watch the birds at play,

Oh, yes, it's often very still,

At night there's not a sound—

But I let my mother in, of course,

When bedtime comes around.

—Arthur H. Folwell, in Youth's Companion.

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Yours,
A. P. MONTAGUE.

Philadelphia Items.

Memorial Church has not called a successor to Rev. E. M. Poteat. Rev. W. Hoyt is the acceptable supply. Prof. Evans, of Crozer Seminary, is to read his Baptist Congress paper before our ministers' meeting. Epiphany church is prospering under the able labors of Rev. W. M. Walker. On the third Sunday in October it will be ninety years since the First Baptist Sunday school was started in this city. Rev. H. Halcombe, the pastor, did not have much faith in the effort. Rev. Geo. E. Rees, born in Wales, has been the beloved pastor of Tabernacle church for thirty-three years. The church has 786 members. Our pastorless churches: Broad Street, First, First Bridesburg, Moore Street, Manatawna, Memorial, Olney and Spruce Street. Rev. E. C. Romine has forty new and novel helps to raise money. His price list is free. Crozer has many new students. Prof. Evans is dean; Dr. H. G. Weston is the able president, now in the 85th year of his age. The Philadelphia Association, the oldest in America, had an able address from its retiring moderator Rev. B. L. Whitman. It was voted to raise \$150,000 to celebrate the founding of the first Baptist Academy in America in 1756, at Hopewell, N. J. Preparations are being made for a great union meeting under Torrey and Alexander to begin February 1st.

The venerable First church is hearing candidates. Rev. O. P. Gifford preached last Sunday and Rev. Cartland Myers is to preach next Sunday. Our Baptist Mayor, John Weaver, has split his party because of its corruption. His reform party it is hoped will win.

Rev. O. F. Flippo has been at death's door. There is little hope of his living. Rev. R. H. Conwell will baptize persons if they do not wish to join his church. Temple college now has over 3,000 students.—Omego.

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But hundreds of people are always a little behind for the sake of having a few luxuries a little ahead. They are continually anticipating their income—and being haunted by collectors. The road to riches is lined with many diversions which hinder those without determination. Don't put all your spare money down your throat or on your back—or send it up in smoke.

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Rev. W. M. COLE,
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Our Women's Work

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 South 12th St., Birmingham, Ala.
Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.
State Organizer and Leader of Sunbeam Band—Mrs. T. A. Hamilton, 1127 South 12th St., Birmingham, Ala.
Treasurer—Mrs. N. A. Barrett, East Lake, Ala.
Secretary—Mrs. D. M. Malone, 736 South 29th St., Birmingham, Ala.
Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

This page belongs to the women of Alabama who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 517 2nd St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

At the Bethel and Coosa River Associations.

(Mrs. T. A. Hamilton.)
Pine Hill.

Woman's work has no greater friend among our pastors than is Rev. J. G. Lowrey, of Pine Hill. It was at his urgent request that the Central Committee be represented at the Bethel Association, that this scribe found herself the guest of Mr. and Mrs. W. T. Moore, and she certainly felt it "good" to be there! No more cordial welcome was ever given, no more gracious hospitality ever dispensed than greeted and followed those privileged to be "within their gates."

The L. A. & M. Society under Mrs. Godbold's leadership is flourishing and the Sunbeams are shining steadily guided by Miss Lowrey. They are both doing substantial and fundamental work in studying missions. It is a natural sequence that they are "growing in grace." The long-looked-for vice president for the Bethel Association has been found in Mrs. Will Glass, of Linden, whom it was our pleasure to meet, and that she has a "mind to work" argues well for the future of the W. M. Union, which was duly organized at this time. There were seven societies represented in the woman's meeting held during the session of the association, and another has, we hope, as many or more societies will send regularly appointed delegates to their annual meetings, with reports that will cheer the hearts of their vice president.

Sylacauga.

It was with anything but lagging steps that we turned our face toward Sylacauga.

Where the Coosa River Association was to be held, for we had the pleasant remembrance of our visit there two years ago, when we were so fortunate as to be the guest of Mr. and Mrs. Ed Smith, and when we received kindest God-speed in our work from the new pastor, Rev. C. J. Bently. This commendation for woman's missionary work was not withheld at this time, either, and a meeting was planned for the ladies and the children in the pretty Presbyterian church, which was greatly enjoyed. Mrs. E. R. Dean, vice-president of the association wisely organized a missionary union to which the societies in the association, together with the Sunbeam Bands, will report every year, at the time of the association. Six societies were represented in the meeting and no doubt the number will increase yearly, under the dear sister's leadership, who, notwithstanding the drawback of poor health, has been faithfully at her post for years. The beauty and convenience of the new church attest the vigor and consecration of this noble band of men and women, and the testimony of the sisters as to the spiritual benefit derived from giving to the cause of missions, even while under the strain of building the new church, made our hearts to sing for joy.

Clark County Association.

The only disappointment incident to the meeting and greeting of dear friends at Grove Hill and in the outcome of the woman's meeting was that no missionary union was organized. Mrs. W. W. Betus, vice president of the association, was detained at home on account of sickness, so this forward in woman's work was deferred until another year, when we earnestly hope the organization will be effected. It inspires the workers

to send representatives to their annual meeting and a laudable emulation is excited among the societies. The brethren gladly grant a page in the minutes for the purpose of reporting the progress of the organized effort of our women and this gives added importance and dignity to woman's work.

Etowah Association.

It was sorely against our will that we had to forego the pleasure of being at the Etowah Association, but a woman unlike a man, can say "This one thing I do," for in the multiplicity of domestic duties her plans are often frustrated. Mrs. J. W. Vesey was more than competent to fill any "hole in the program" made by our detention at home for which we make grateful acknowledgements. Mrs. N. A. Barrett and Mrs. J. W. Vesey kindly met the sisters at

Carbon Hill

Also and relieved our mind, as to their not having a profitable meeting. Miss Loula Bankhead is the newly appointed V. P. of the North River association.

Newton Association

It was with joy unfeigned that we found ourselves on our way to the Newton Association. And that joy was increased by the prospect of seeing face to face again the saints at Newton—and the Sunbeams—bless their hearts! To say our home was with any one of the Jones family means our comfort and pleasure was complete, and it was our happy lot to tarry under the hospitable roof-tree where Mrs. D. M. Jones is the ministering spirit. May her tribe never decrease!

The Association met four miles from Newton and the face of the earth was covered with Baptist folk. The woman's meeting was held on two days and never was better work done than in the securing of Mrs. Lillie McLaney as vice president of woman's work in the Newton Association. She has proved herself to be a force in the organized work and her appointment means new life to the missionary union. We covet the pleasure of being in the meeting another year. The difference in the efficiency of the several associations is greatly due to the competency of their vice presidents. A program had been carefully planned for each day, and excellent papers were read though not as many societies reported as last year. This we feel confident will not be the case another year. Delightful was the hour that brought us face to face with the Sunbeam children, who have enjoyed the instruction of Mrs. McLaney for years, and who are passing on into the B. Y. P. U. "rooted and pounded in the faith" and fully prepared to subscribe to the motto "saved to serve." Would that the importance of training and instructing our children was ever uppermost in our minds, rather than entertaining or amusing them. But, mark my word, the child is nothing if not sincere and he will not be patient under your dry as dust instruction. You must make it attractive, if you would have him fall in love with the truth and with you, dear Sunbeam leader! The meeting with the consecrated women of this church is ever a joy. Their hearts are full of love for their Lord and their faith and works go hand in hand—a blessed conjunction of Christian graces. The day so full of pleasure ended in an evening spent the B. C. I., and in hearing a debate—

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Combining the qualities of COMFORT DURABILITY and PERFECT FIT with the most graceful lines known to the shoe-maker.

Made by Craddock-Terry Co., Lynchburg, Va.

Stylish Skirts, \$5.

Comparable with many of the best \$7.50 skirts placed before the retail trade this season. Newly designed and tailored by high-salaried experts, they express the very latest ideas in skirt fashions.

ORDER BY MAIL.
Money refunded if goods sent are not even better than expected.

Style A.—In all-wool in visible plaid worsted, Oxford, gray or olive, as illustrated—double box plaits at sides and front, with side plaits between.

Style B.—In fine black all-wool broadcloth side plaited, attached at hips—straps over hips, with groups of diagonal straps below, all finished with buttons.

LEBECK BROS.,
NASHVILLE, TENNESSEE.



Dropsy CURED Gives Quick Relief.

Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. H. Green's Sons, Specialists, Box G, Atlanta, Ga.

DISFIGURED WITH ECZEMA

Brushed Scales from Face Like Powder—Under Physicians Six Months But Grew Worse—Some Said Face Would Be Marked for Life—Now Without a Blemish.

CUTICURA REMEDIES WORK WONDERS.

"As I was a sufferer with eczema I write to tell you what a great friend I found in Cuticura Remedies. In



six months I had tried three doctors, but did not get any better. It was on my body and on my feet so thick that I could hardly put a pin on me without touching eczema. My face was covered, my eyebrows came out, and then it got in my eye. I then went to another doctor. He asked me what I was taking for it, and I told him Cuticura. He said that was a very good thing, but that he thought that my face would be marked for life. But Cuticura did its work and my face is now just as clear as it ever was.

"My brother-in-law told me about the wonderful Cuticura remedies. I took his advice and got the Ointment, Soap, and Resolvent. I washed with the Cuticura Soap and then applied the Ointment, and took Cuticura Resolvent as directed. In a short time my face began to get better, and when I had taken one bottle of Resolvent I could brush the scales off my face like a powder. When I had taken four bottles my face was as clear as ever.

"I told all my friends about my remarkable cure. I feel so thankful I want everybody far and wide to know what Cuticura can do. It is a sure cure for eczema. (signed) Mrs. Emma White, 641 Cherrier Place, Camden, N. J., April 25, 1905."

Complete External and Internal Treatment for every Humour, from Eruptions to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c, Ointment, 50c, Resolvent, 50c. (In form of Chocolate Coated Pills, 25c, per vial of 60), may be had of all druggists. A single set cures. Potter Drug & Chem. Corp., Sole Proprs., Boston. **Mail Order Free, "How to Cure" Eczema.**

SIX MONTHS TREATMENT

\$1.00

CURE GUARANTEED OR MONEY REFUNDED

Unequalled for liver, stomach, bowels, kidneys and blood, only one person in six thousand dissatisfied—cure absolutely guaranteed—it costs nothing if ineffective—why suffer longer? At all druggists or sent postpaid on receipt of price. Write for testimonials.

MOUNTAIN HERB COMPANY,
55 Asylum Avenue, Knoxville, Tenn.

Excursion rates to Alabama State Fair via Queen & Crescent Route, Oct. 23rd to Nov. 2nd, good returning until Nov. 3rd. Don't miss it. Premium list the largest and best show ever held in Alabama. President Roosevelt will attend Fair Oct. 24th. Ask ticket agents for particulars.

which deserves to be spelled with a big D., as it decided the momentous question of "Pursuit or Possession?" It is something to live in an age when great issues are settled, and we felt our own importance in even being present on this momentous occasion. Responding to the cordial invitation of Mr. J. L. Yarbrough we found ourselves in

Ozark,
And gladly met the faithful few who laying aside duties ever most insistent on Saturday afternoon, came to the pretty church house, which has been finished since last we were here. An informal talk about the business of the kingdom drew us closer together and we adjourned to meet on Sunday afternoon with the young people. It was no trouble to organize a fine Sunbeam band, under the leadership of Mrs. Yarbrough and Miss Velma Sammons. We have the promise from the dear little secretary, Miss Louise James, of a letter for the Sunbeam column in the Alabama Baptist when she will give the list of officers. It takes no prophet's eye to see that another generation of Baptists will be more loyal to their State paper, for the children already look forward to their Sunbeam page with delight and are glad to contribute to its interest. Bidding our kind hostess, Mrs. W. A. Simmons and her very attractive little family farewell, we turned our face homewards, trusting that some impetus had been given to the work and longing with a deep desire for the prosperity of the cause as entrusted to our women and children at this point. If the truths presented in so earnest and helpful a way from the pulpit shall prevail, this church will be a power in our State.

The Mary Ann Walton Fund.
Through the kindness of our honored and distinguished brother, Chancellor W. H. Simpson, of New Decatur, the sum of \$566.66 has been granted Howard College for the use of the Board of Ministerial Education and to aid students for the ministry in this institution.

Each year a sum of money will be paid the college for such use.

This gift comes from the will of the late Miss Mary Ann Walton, who, to advance the cause of Christ, left directions that a certain amount should be paid each year to Protestant colleges to aid students for the ministry.

No tongue can tell the good that this money will accomplish. Will not this noble act lead others to remember in their wills the cause of education and thus, after death, speak to the world of kindness, faith and charity?
A. P. MONTAGUE.

Oct. 18, 1905.
The Atlantic Coast line offers superior service to Southeast Georgia and Florida points via Montgomery, Ala., and to Savannah, Ga. Two daily trains leaving Montgomery 6:50 a.m. and 7:45 p.m., with through sleeper St. Louis to Jacksonville on night train.

For rates, schedules, or any other information, write
J. C. Lord, T. P. A.,
Montgomery, Ala.

T. C. White, D. P. A.,
Savannah, Ga.

Central of Georgia Railway.
The Central of Georgia Railway will sell excursion tickets from points in Alabama and from Columbus, Ga., to Birmingham, Ala., and return October 23rd to November 2, inclusive, except for trains arriving in Birmingham on Sundays; return limit November 3rd, 1905, at very low rates, including admission to the Fair Grounds.

Special train will be operated Opelika to Birmingham and return on October 24th and 28th, leaving Opelika at 6:00 a.m., arriving 10:30; returning leave Birmingham 6:30 p.m., arrive Opelika 11:00 p.m. President Roosevelt will be in Birmingham on October 24th.

A Free Railroad Ticket

From
Any Point or Place
Within 100 miles
To Birmingham, Ala.

During Alabama State Fair
Oct. 23rd to Nov. 2nd.

Write for full information, also new catalogue of
Ladies', Misses' and Children's
Fall Styles of
Cloaks, Suits, Furs, Waists, Etc.

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It matters not what your disease is, you should give A. I. M. a trial. It often cures after all else has failed.

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In a Concentrated form.

Will not hurt the teeth. Does not contain narcotice. Absolutely has no equal for diseases peculiar to women. Thousands are being cured by its use.

SEE WHAT RESPONSIBLE PEOPLE SAY OF IT:

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Dear Sir: I cannot take iron in any form, but I can take Acid Iron Mineral with great benefit, as it heals instead of irritating my stomach. It is truly a great remedy.
Sincerely,
MRS. M. F. VELLINGS,
114 Lovett Ave., Norfolk, Va.

L. H. BRUGH, Roanoke, Va., says,
"I have sold hundreds of bottles of Acid Iron Mineral. It always gives satisfaction. It has caused cures heretofore pronounced incurable. It is a wonderfully pronounced remedy. I heartily recommend it."

It is nature's own remedy. Man cannot make it. Registered trade-mark, A. I. M. on each bottle. All we ask is a trial. Only 50c for four weeks' treatment. Sold by druggists, or write to
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Honest, Reliable and Skillful Treatment.



DR. HATHAWAY
Recognized as the Old-est Established and Most Reliable Specialist

If your disease is curable he can be depended upon to cure it; if it is not, he will unhesitatingly tell you so and not take your case knowing that you cannot be cured.

Dr. Hathaway's standing, both financially and professionally, is of the very highest. His charges are very reasonable—more so than you would imagine, so have no hesitancy whatever in writing him on this account. He is offering to counsel and advise, professionally, every person writing him, without charge and in addition will send a valuable little booklet on your disease. Correspondence strictly confidential. Address as follows: DR. HATHAWAY & CO., 90 Inman Bldg., Atlanta, Ga.

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TOBACCO USING NEURASTHENIA
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One Golden Eagle Buggy \$65.00 quality; one excellent set harness, quality \$12.50, total \$77.50, sold without dealer's profits direct to you, at \$53.90. You can get the same goods through your dealer at \$77.50, but why? See our adv. in this paper. Golden Eagle Buggy Co.

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Fine Singing Canaries, Talking Parrots, Gold Fish, Cages, Aquaria, etc., is

Louis Ruhe's Birdstore

(Largest and oldest in the South.)
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(Write for prices.)

Baptists and Howard College Endowment.

There is no question before Alabama Baptists of more vital importance than that of the endowment of Howard College. It is gratifying to see the success of the peerless leader. There is an old saying "small favors thankfully received, larger ones in proportion." There have been some magnificent gifts, which make everybody feel good, yet I am constrained to believe that the multitude of small gifts in this case are worth even more to the cause. It shows "which way the wind is blowing." It means the dawning of an era in which all eyes are upon and all hands are ready to help Howard College. It has occurred to me that there are some advantages and decided gains to Baptists of Alabama in this move.

1. Better equipment at Howard. As I understand the work, part of the fund will be used in completing and furnishing a science hall and library, two much needed additions. When I was a student there, were were carried out on the campus and told to look at the moon and stars" through an old dilapidated telescope. I won't tell you what we saw. I might be branded a heretic. But we "looked," and we "surveyed" in the civil engineering department and we "fumed" (possibly fussed) in the laboratory. Words now cannot express the gain in having every needed instrument of a complete scientific department supplied. Then the addition of books in library, means of supporting the institution and other necessities will be obtained.

2. Better service at Howard. I know of no college or faculty that is doing better work than Howard and her faculty. They are second to none. They have made a noble struggle. Yet I am sure every member of the faculty will endorse the statement that with the endowment and its natural advantages they can render far better service. It will do two things for them; first give them something to work with, and second make them feel more like work. To say the least, they are anxious to try it.

3. Better reputation for the college. The reputation Howard now possesses is not to be laughed at. It is good, but can and will be better. The mere addition of a scientific apparatus complete brings the college in touch with scientific men and movements of the world. The addition of \$100,000 as an endowment fund claims the attention of men of millions. In fact they have been reading Howard's history and see that money invested there will pay a handsome dividend. Some have said heretofore that Howard is a beggar, always begging for money. If she is a beggar, she is a righteous and worthy one. I do not know whether the day will ever come when we cease to give to Howard College. In fact I hope we won't. Should we have that privilege after the endowment is raised, the tone and color will be changed. Instead of making up a deficiency or paying debts as now, we will be helping Howard to enlarge, hence you see the growing reputation.

4. Better co-operation in the State. I have noticed that there are numbers of gifts from \$5 to \$100. The endowment will be raised and raised largely by such gifts. In many cases it is money given at a sacrifice. They are not to be despised. They teach us this lesson, "each one do what he honestly can." But there is greater gain than the money for the endowment. That is sure to come and more too. There is a fruitage from the earnest, eloquent address of our able president, and the appeals of his faithful colleagues. They have advertised the college as never before. They have made friends where it possibly had enemies (due to ignorance of facts). They have secured the continuity of the prayers of hundreds of godly men and women. And if my word of prophecy does not fail, they have secured a gradually increasing number of boys and young men in coming years. They have sown the seed that will bring an increased and multiplied harvest in the future. Ten

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Are Sold Direct from the Factory to the Purchaser At Factory Prices.



We realize the best advertisement for our piano is the pianist itself in the home of satisfied customers so we have decided to act as one hundred Forbes pianos that we will sell at wholesale prices on easy payments to be distributed in different parts of the South. If there has not been one already bought by your neighbor, and if you contemplate the purchase of a piano any time within the next two or three years, it will be to your interest to cut out this ad and mail to us, giving your full address. On receipt of same we will forward you catalogue and full particulars, as upon our Easy Payment Plan no family need be without a piano in their home as you can have an instrument to play on while you are paying for it. If you should be the fortunate one to come in on this wholesale offer, you would only have to pay the actual cost of making the piano and the expense of handling, which would be a saving of at least \$75.00 to \$100.00. Is not this worth saving? We will place a Forbes piano in any home in the United States on trial without asking any advance payment or deposit. We will pay the freight and all the charges and if the piano is not satisfactory after you have tried it in your home, we will take it back entirely at your expense. You pay us nothing and are under no more obligations to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you. Don't imagine that it is impossible for us to do what we say; our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in the city and absolutely without any trouble or annoyance to you, and without anything being paid in advance or on arrival until you have thoroughly tried it and tested it in your own home to your entire satisfaction. If the piano, price and terms don't suit you, all you will have to do is to notify us and we will have the piano moved at our expense.

We take old Pianos and Organs in Exchange.

We guarantee our pianos against any defect in tone, action, workmanship or material. Some of our best musicians, teachers and schools are using the Forbes piano, and on receipt of request we can furnish you with hundreds of recommendations from satisfied customers. We can furnish our pianos with the Mandolin, Guitar, Harp and Zither attachments when desired. The tone of either of these instruments may be reproduced perfectly by any ordinary player of the piano by means of our instrumental attachments.

We also manufacture the Forbes Organ, of which we have set aside one hundred to be distributed in different parts of the United States at wholesale price for the purpose of getting them introduced so we can refer prospective customers to them, and if you don't want to buy a piano now, let us sell you a Forbes organ and we will take it back at the price you paid us for it any time within five years, if it is not damaged by fire or water or some accident, in exchange for a new piano.

If you are not interested in our offer on a Forbes piano and are thinking about buying, send us your address and we will be pleased to mail you a catalogue of other pianos and organs we sell, as we represent about fifteen different manufacturers, including such well known pianos as Chickering, Knell French, Krauch & Bach, Everett, Mathushek, Emerson, Pease, Smith & Barnes, as well as other well known makes.

Remember, it only costs you two cents to get our catalogue and prices, and you will save at least \$75.00 to \$100.00. It doesn't matter what anybody else has offered you, write us before you buy and we will save you money whether you buy from us or the other party, as by getting our catalogue and prices it will force whoever you are figuring with to sell you cheaper than they would if you had not gotten them. We rent and sell typewriters on easy payments.

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ELECTRIC ELEVATORS AND WIND
MILLS
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THE WORLD'S BEST BABY MEDICINE
25cts.-50cts. ALL DRUGGISTS
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All Bowel Complaints-TEETHING TROUBLES-White for Free Booklet BABY EASE CO., MACON GA.

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The Saks Clothing was best twenty years ago. It is best now. Saks is a synonym for success and the key to Saks' success is spelled "thoroughness." Don't take our word; look with your own eyes and see. Being specialists, and manner born to the clothing business goes a long way. We got our clothing right by superintending the making of it. We know all about it—and we learn more each day—and the "know how" is worked into each garment. From trouser hem to coat lapel a Saks suit is a piece of honesty. A garment to trust in, to wear and to be satisfied with. Stocks for 1905-6 are now assembled. Their vastness and variety are only excelled by their goodness and stylishness. Ready to sell when you are ready to buy.

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BIRMINGHAM, ALABAMA.



An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the part affected with Heiskell's Medicinal Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

Ointment 50c. a box; Soap 25c. a cake; Pills 25c. a box. Sold by all druggists, or sent by mail.

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Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

years from now we will raise \$200,000 more with more ease than \$100,000 now.

5. Better results everywhere. Can it be possible? Yes, it will be more than true. Every Alumnus is proud to own that Howard is his Alma Mater. Yet in coming years we and our brethren yet to be born will be more proud. Already every profession and vocation of life is represented by Howard's sons, but in the future these representatives are to be leaders of authority in the same callings. There will also come inestimable results to the people and churches that have helped Howard achieve her noble work. They will rise to a plane of loftier ambitions, purer life, more perfect loyalty, and more ardent devotion and love.

The Baptists have a glorious opportunity. The question is will they seize it. I am confident they will. To do so means that our vision will be enlarged, our boundaries broadened, our opportunities more abundant and our obligations more weighty, yet pleasant. Let some might falter, brother, sister, receive the representatives of Howard when they come. Give them something—money and boys. It is not a question can you afford it. You cannot afford not to do it.

J. W. O'HARA.

Montgomery, Ala., 10, 16, '05.

Poverty may keep a boy down for a time; but if he has in him the true metal, he will rise. Jay Gould was a poverty-stricken surveyor. George W. Childs was a bookseller's errand boy, at a salary of four dollars a month. John Wanamaker started business on a salary of a dollar and a quarter a week. Andrew Carnegie began life on a weekly salary of three dollars. Abraham Lincoln was a miserably poor farmer's son. Andrew Johnson was a tailor's apprentice boy, and learned to read after he was married. James A. Garfield was a poor widow's son, and as a barefoot boy drove mules on the tow-path of an Ohio canal.—Religious Telescope.

Dewberry School Agency.

This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham, Ala.

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ORDER OF PUBLICATION.
The State of Alabama,
Jefferson County,
Susie Craig vs. John Craig.—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 John C. Pugh, solicitor of complainant, that the defendant, John Craig, conceals himself so that process cannot be served on him, and that his residence is unknown; and further, that, in the belief of said affiant, the defendant is 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 him, the said John Craig, to answer or demur to the bill of complaint in this cause within thirty days after the last day of November, 1905, or a decree pro confesso may be taken against him, the said John Craig.

Done at 6:05, this 5th day of October, 1905.
J. W. ALTMAN, Register.
12-11-05

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



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Our No. 45 Steel Furnace, without pipes or registers, we send anywhere, freight prepaid east of Omaha for \$49. You can't match it in your town for any such money. It will heat a house of 7 to 8 rooms, store, school or small church. Has steel body with riveted and lined galvanized iron casing. Has brick fire box. Regulated by chains. Burns soft or hard coal, wood or coke. Any man can set it up successfully, putting pipes, registers and smoke pipe in proper positions from our clear, detailed descriptions. Don't pay others for what you can do as well yourself. Write for our instructive book, "Modern Furnace Heating," a 48-page book on the science of heating a house. It warns you what to avoid and how to benefit by the mistakes of others. Every house owner should have it. It's valuable. Send for it now. It's free.

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Buggy Logic.

To sell buggies to dealers costs buggy manufacturers about \$2.50 per job for drummers. The consumer pays the bill. To sell direct by this adv. to the consumer costs about the same money and the consumer pays the bill. But who gets the dealer's profits? Answer: You're the man. Golden Eagle Buggies, \$65.00 retail value, to you direct under guarantee, \$49.00. You're pleased or your money back. A tip: Buy with Golden Eagle Buggy a \$12.50 set of harness at \$4.90. They cost your dealer more. The double purchase saves you \$23.60 and secures an outfit which will look elegant to begin with and last with the very best. Send for descriptive catalog No. 10. GOLDEN EAGLE BUGGY CO., Atlanta, Ga.

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MISS JULIA S. TUTWILER, President **LIVINGSTON, ALA.**

D. L. James, Harpersville Church:
By request I went out and preached at this church last Saturday, and got rained out Sunday. This church is noted for having had some of the best preachers, dead and living, for pastors. Also for turning out so many good preachers, such as Giles, Elliot, Ray, Kirkland, and perhaps others. It is also noted for its clever, social people. I met several, all seemed like home folks, and treated me so nice and kind. Bro. O. P. Bentley has been their pastor for several years, but they do not know whether he would serve them longer or not. Bro. Bentley was well spoken of by many. They deserve a good pastor, and I think, two services a month.

E. E. George, Prattville:—We have just had one of the greatest meetings ever held in Prattville. This meeting began September 17th. Rev. H. W. Fancher, of Rome, Ga., preached for us for ten days. He preached the plain practical gospel in an intensely earnest and logical way. Great crowds came and "heard him gladly" and God greatly honored His word. Seventy joined our church, forty by experience and baptism.

Our town was completely revolutionized. The influence of the meeting was felt throughout the entire place. Some practical reformations have been inaugurated. A men's prayer meeting and Bible study class has been organized. Our Sunday school attendance greatly increased. It was an inspiring sight when on Sunday night the forty baptized believers stood up in a line and received the hand of church fellowship. It was all the more impressive because most of them were mature men and women (mostly men).

Sunday, September 24th, was the greatest day I ever experienced. At the Sunday school we had evidences of the presence of the Holy Spirit; the eleven o'clock hour the Spirit wonderfully used the preacher and his message and many accepted Christ by faith and the entire congregation was greatly moved.

In the afternoon we had a meeting for men only, and the largest crowd of men that ever assembled at a religious meeting in Prattville came out and Fancher preached one of the best sermons to men we've ever heard, and I have never seen a body of men so universally effected. Great strong men trembled and wept as they yielded themselves to God's Spirit, and many were saved. That night the house would not hold the people. The largest crowd that ever came to our church was present and we witnessed wonderful demonstrations of the Spirit's presence. It was a real spiritual blessing all day.

I have been in a great many meetings, but I have never witnessed a meeting with such satisfactory results. Entirely free from sensationalism and excitement. No clap-trap methods, no "tricks," no "card signing," but genuine deliberate repentance toward God and faith in Christ characterized every convert. We give God all the honor and glory for it. Our church was greatly strengthened. Christians of all denominations declare this one of the greatest meetings they ever saw. Bro. Fancher won his way right to the

hearts of our people. A brother who was away and missed the meeting says since his return that Prattville does not seem like the same place. We will never cease to thank God for the very great blessing He sent us through our dear old college and seminary chum Fancher.

Whenever a pastor wants a real earnest, practical, logical, effective gospel preacher and a delightful yoke-fellow, send for Fancher.

W. T. Quisenberry, Rushton, La:—Friend Barnett, enclosed find my renewal for two years, with the wish that He may spare you to celebrate your 80th birthday, and that you and the Alabama Baptist may continue to grow in grace and knowledge as you have for the last five years, if He does and you do, what will the rest of us and the Southern Baptist papers have to do to keep up with you? I do take off my hat to you on the continued improvement in the Alabama Baptist.

With Oct. I've just closed my second year as pastor of the Rushton church. The Master has been truly good to me. During the year there were 79 additions. Our gifts to foreign missions were \$510.33; to home missions \$313.47; state missions \$248.34; associational missions \$100.00; ministerial education \$108.30; orphanage \$222.25. This is an increase of over \$100.00 from the year before I began here. If you knew the real conditions in Louisiana from the Baptist standpoint, you would see at once that these figures show that He has done it.

For more than a year many of the brethren in the State have been urging me to give up the pastorate and give all of my strength to evangelistic work. There is a very great need for such work in Louisiana. We have fifteen parishes without a Baptist church and four without a Sunday school. In my part of the state the people are drifting from Catholicism into infidelity. There is much stolid indifference to vital Godliness though the entire State of Louisiana needs the prayers and support of stronger Baptist States. Those who stand by the Home Board are greatly helping us. May God bless every one in Alabama who loves our service.

How Ants Keep and Milk Cows.
One of the most interesting and wonderful facts about ants is that they keep "cows," that they herd them, feed and care for them, milk them, and altogether behave toward them about the same as men behave to cows kept by the human race. Under the title "Insect Herds and Herders," Dr. Henry C. McCook, the ant specialist, and president of the American Entomological Society, tells how the ants herd and milk their cows. The author selects the mound-making ants of the Alleghanies (Formica exsectoides Forel) as his theme, and reveals the fact that the so-called cows kept by these insects are no other than the aphides, or "plant lice," which infest rose-bushes, and from which the ants obtain, by an actual milking process, a transparent fluid very valuable in their food economy.

The Latest Song Book.

The latest song book issued by Charlie D. Tillman, the gospel singer, song writer and publisher, is the Revival Special, a book containing 175 songs, selling at 15c, and especially adapted to evangelistic meetings. There has been a marvelous sale of the Revival family, orders for Nos. 1, 2, 3, and 4 reaching the million line. A prepaid package of any of these books may be ordered, when the order will be for 100 or more, given a fair trial, and if not satisfactory and returned in good condition, money will be refunded. Address Charlie D. Tillman, Atlanta, Ga.

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

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