

Please Send Back Dues and Renewals by Thanksgiving Day

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Remember the Orphans on Thanksgiving Day

To subscribers to the endowment fund:—The committee on endowment would be very grateful if you would kindly fill out and send to me at your early convenience bonds for the amounts pledged. If you have not received bonds, please write me for them. In filling out the bonds, please place your address and the date on which you execute the bond on the upper right hand corner of each of the five notes (coupons).—Yours fraternally, A. P. Montague.

Rev. C. H. Yearby recently of Florida, but a native of Tennessee, has been called by the Baptist church at Oneonta and is now on the field. Brother Yearby is a staunch Baptist and contends mightily for the faith.

Mrs. Eva Miles requests the honor of your presence at the marriage of her daughter, Willie, to Rev. Ellison Penn West, Wednesday, November the fifteenth, nineteen hundred and five, at high noon, Baptist church, Atlanta, Texas.

Rev. John Jeter Hurt former editor of the Baptist Advance, has been called to and accepted the care of the Conway Baptist church much to the delight of the church and the Arkansas Baptists.

Pine Bluff, Ark. Dear Brethren:—My work has opened up nicely in Pine Bluff. Seven additions to the church in two weeks that I have been here. We hope to let the contract for our new house of worship tonight. I am interested in Alabama Baptists and wish to keep up with them. Please change the address of my paper to No. 400 E. Sixth Ave., Pine Bluff, Ark. Blessings upon you and your work.—Sam H. Campbell.

Brother Barnett, of the Alabama Baptist, has invented an entirely new method of coaxing the dollars from reluctant delinquents. He announces that he is forty years old on October 23d, and asks those who are in arrears to his paper to celebrate his birthday by remitting! This ought certainly to appeal to the brethren. We hope to hear good news from his experiment. By the way, the Alabama Baptist has greatly improved of late.—Religious Herald.

The coming of C. N. Crittenton to the Tri-Cities brought a great blessing to a large number of our people. He is a man of wonderful power, and is characterized by such sweetness of spirit that he soon wins the hearts of all who meet him. His love for lost humanity and boundless enthusiasm in rescuing the perishing, makes him an ideal evangelist, and during his stay with us, he was successful in leading many souls to the saving Christ.—Robert H. Tandy, Florence.

Home.
No glittering plate nor jewels rare,
Nor lofty marble dome;
But love and peace and sympathy,—
These make the happy home.
—Selected.

At the inauguration of Dr. Charles Lee Smith as President of Mercer University the following program will be carried out: Music; Invocation, Rev. A. J. Battle, D. D.; Address of welcome in behalf of the State, Hon. Joseph M. Terrell, Governor of Georgia; the city, Hon. Bridges Smith, Mayor of Macon; the schools of Georgia, Hon. Walter B. Hill, LL. D., Chancellor of the University of Georgia; the alumni of Mercer University and the Baptists of Georgia, Hon. W. J. Northern, LL. D.,

Dr. K. B. Tupper at the First Church, Philadelphia. Rev. N. B. O'Kelley, who has recently resigned at Beech Street, Texarkana, is another splendid prize captured a while ago and which we should not surrender to another. We allowed Missouri to take his brother, T. W., from us. One of the best of our pastorless churches should enter a protest against his going.—Baptist Advance.

Rev. W. T. Amis was called to the pastorate of the church at Dothan, Ala., at a comfortable salary, but he declined. We rejoice that Brother Amis stands by the work at Hot Springs.—Baptist Advance.

A number of our religious papers have an installment of humor. We think it well that it should be so. A flash of wit, a touch of humor, something to bring the innocent laugh needs to be found in every paper. Many see no paper except their religious papers, and when they read some papers they wonder if Solomon was inspired when he said: "there is a time to laugh."—W. E. H., in Argus.

Rev. Arch C. Cree is at work on his new field in Nashville. He writes: "The Edgfield church is planning large things. We hope to break dirt for the new church in a few weeks. The spirit of Rust lingers with us. Will fulfill my promise of a letter some of these days." Bro. Cree's allusion is to the talented John O. Rust, whose untimely death was a sore bereavement to hosts of friends who loved him. We hope God's rich blessings may abide upon our gifted friend, Pastor Cree, and his noble church.—Religious Herald.

Rev. H. C. Risner delivered his lecture on "Shooting an Owl" in the opera house at Tyler, Texas, and hundreds of

tickets were sold more than a week before the date of the lecture at fifty and seventy-five cents. According to the Daily Courier of that place, very few people in Tyler were willing to "let it pass."—Maryland Baptist.

The Religious Herald says that the following pastors in Virginia have held their present pastorates for a quarter of a century or longer: Rev. J. B. Hulston, Rev. Porterfield Swann, Dr. John R. Bagby, and probably Dr. I. B. Lake and Rev. Chas. T. Herndon. We would like to know how many pastors in Alabama have served churches for a quarter of a century. Please send in your names.

Rev. D. W. Key, pastor of the First Baptist church of Greenville, S. C., was called to the pastorate of the Washington, Ga., Baptist church to succeed Rev. E. J. Forrester, who has accepted the Bible chair at Mercer University.

MAIN BUILDING AT THE ORPHANAGE.

President of the Alumni Association and President of the Baptist Convention of the State of Georgia; the faculties of Mercer University, Hon. Emory Speer, LL. D., for the professional schools; Prof. W. H. Kilpatrick, A. M., for the college of arts and science; the trustees of Mercer University, Hon. John G. McCall, LL. D., President of the Board of trustees; Inaugural address, President Charles Lee Smith, LL. D.; Congratulatory address, President Ira Remsen, LL. D., Johns Hopkins University; music, Doxology; benediction, Rev. G. A. Nunnally, D. D. The marshalls will be General E. D. Huguenin, Major W. A. Harris, Captain W. P. Wheeler, Captain A. R. Willingham, M. P. Callaway, Esq., and the committee on the inauguration exercises, Rev. John D. Jordan, D. D.; Rev. W. W. Landrum, D. D., LL. D.; Rev. J. L. White, D. D.

Rev. G. H. Ferris, of New-Haven, has succeeded



The Enforcement of the Law—Rev. A. J. Preston

Rev. A. J. Preston, pastor of the Palmeto Street Baptist church, recently delivered an eloquent sermon, his subject being "Enforcement of the Law." Following is the sermon complete:

"Hate the evil and love the good and establish judgment in the gate." Amos, 5:15.

These words were spoken to Israel by the prophet Amos, when wrong-doing had reached enormous proportions. Deceit, fraud, oppression and violence were daily practiced. "Every one did that which was right in his own eyes." Good was evil; spoken of and the upright in heart were hated. The prudent kept silent at that time, for it was an evil time. It appears that those who wanted to do right were afraid to speak out against the evil-doers, and so the law became a dead letter. And not only that, but the seats of judgment, located at the gates of the city, were polluted and justice was defeated and despised.

A fearful woe was pronounced against those who turned judgment to wormwood, and leave of righteousness in the earth. These words were spoken to ancient Israel, but they are equally practicable to the present generation, for in my humble opinion lawlessness is one of the greatest dangers which threaten our government at this time. The sanctity and binding force of the law is not duly considered, and there is an alarming and growing spirit of disrespect, disloyalty and even contempt and hatred of law prevalent in society at the present time.

There is at present, I am pleased to say, a healthy quickening of public sentiment in Mobile with reference to law and its administration. I have been credibly informed that every aspirant for any executive office in our city is making great promises that the laws shall be enforced. Let us hope that these promises will be faithfully kept.

My text, as I understand it, refers to the sphere of government. "Establish judgment in the gate." We may ask, "What is the appropriate sphere of government? What kind of business does it undertake? Or, in other words, what should the state do for its citizens? How far should the state interfere with the action of its citizens. These are questions about which men differ. President Roosevelt says that we can afford to differ on the tariff question or upon railroad rates, but as to public purity and private cleanliness we cannot afford to differ. Charles Sumner said: "If you will save the nation you must sanctify it as well as fortify it." Moses demanded four qualifications in a civil ruler, namely: Ability, integrity, fidelity and piety.

The action of the state or sovereign power of government shapes itself into the threefold functions of legislative, judicature and administration. In other words, there are three great departments of our government, in so far as the laws are concerned—the legislative, the judicial and the executive. It is the duty of the Legislature to enact proper laws; of the judicial to interpret and expound the laws; and of the executive to enforce them. The President is the chief executive of the United States. He is sworn to defend the constitution and to execute the laws. For that purpose he is made commander-in-chief of the army and navy of the United States and also of the state militias when in the employ of the government. He has the right to appoint special marshals and to draft into the service of the United States government, if need demand it, every able-bodied citizen. The Governor is the chief executive of the state government. He, too, is sworn to defend the constitution and to execute the laws of the state. For this purpose he is given the power to create a state militia and to command it. He may draft into service every able-bodied citizen in the state, and if still too weak to enforce the law he may call upon the President of the United States to assist him.

The chief executive of the county is the sheriff. He may appoint as many deputies as he needs to

assist him. The chief executive of the city is the mayor, whose duty it is to appoint a police force and enforce the laws of the city.

All these officers are sworn to execute the laws, and if they are unable to do so they can call to their assistance any able-bodied citizen. The sheriff may call on the governor for assistance if necessary to quell any disturbance in the county, and the Governor in turn on the President. The entire executive power of our government is linked together from the President down to the lowest officer. It is a wonderful machinery. There is no weakness in it anywhere, except in the will of the executive officer.

I should like now to say a few words with reference to the legislative, or law-making department of our government, but time will not permit, nor does my present purpose require that I should do so. It is important, however, that we should know how our laws are enacted, but I must pass all this by for the present and content myself to ask

What Is Law?

Law is a rule of action such as is considered best by the sovereign for the public good, prescribed by some properly constituted authority, accompanied with proper sanctions and penalties to enforce it.

It is the expression of the sovereign as to the course of action that is necessary on the part of the people to bring about the greatest good to the greatest number.

In this country the people are the sovereign. Therefore our laws are such rules of action as have been prescribed by a majority of the people, for the people to observe in their relations to one another. If any one is permitted to disregard and violate the laws of our country he is permitted to do that which, in the judgment of the majority of our people, is not for the public good.

But have any been permitted to violate the laws of our city and state without being brought to justice? Let me read you one or two laws, and then you may answer the question for yourself. Here is a law which was enacted at the last session of the Legislature, which I wish you to carefully notice as I shall read:

"An act to prohibit the sale of liquor on Sunday. Section 1. Be it enacted by the Legislature of Alabama: That any person who shall keep open a barroom or other place for the sale of spiritous, vinous or malt liquor, or any dealer in spiritous, vinous or malt liquors, or any of them, must, upon conviction, be fined not less than \$20 nor more than \$100, and may also be imprisoned in the county jail or sentenced to hard labor for the county for not more than three months. Provided, that if any person is convicted twice under this act for offenses committed within one year, such person shall be debarred from conducting for himself or another the business of dealer in spiritous, vinous or malt liquors for the period of two years after such conviction."

Do you suppose that this law has been violated in the city of Mobile during the present year? If so it was done by a perjured scoundrel.

Let me read you the affidavit that must be filed in the office of the probate judge before license can be secured to sell spiritous, vinous or malt liquor:

"I do solemnly swear that I will not knowingly sell or give any spiritous, vinous or malt liquor to any minor or person of unsound mind without the permission of his or her guardian, or to any person of known intemperate habits; that I will not keep open store on Sunday for the purpose of carrying on a business for which license is sought, or violate the statute prohibiting the disposition of agricultural products between the hours of sunset and sunrise, nor will I suffer the same to be done knowingly by any partner, clerk, agent or any other person in or about my premises if in my power to prevent the same, and that I will not allow any gaming of any kind on or about my premises."

What would you call a man who would take an oath like that and then violate it but a perjured scoundrel?

But let me read from another law. Here it is:

"It shall be unlawful for any person to sell or give away liquor the day on which any election may be held, or on the preceding day; and it shall be the duty of the sheriff, deputy sheriff or constable to arrest any persons violating the provisions of this election, and shall deal with them as above described."

I do not say that Mobile is worse than other cities, or that these laws are violated with greater impunity than they are elsewhere; but I call upon the citizens of Mobile to say if some of the liquor dealers of Mobile have not perjured themselves and set at naught the laws which forbid the sale of liquor to minors, the laws that forbid the sale of liquor to habitual drunkards or those already intoxicated, the laws which forbid the sale of liquor on Sunday, and the laws which forbid gaming in or about the premises. I may be censured for calling attention to these things, but I have no apology to make, further than to say that I conceive this to be my duty.

Who Is to Enforce the Law.

Strange as it may seem, there is a difference of opinion in regard to this matter. One year ago I would have unhesitatingly answered the question by saying: "It is the duty of the officers who were elected for that very purpose. But since I came to Mobile I have been informed that no officer of the law has the right to arrest any liquor dealer for violating the law unless complaint is made by some aggrieved citizen, who must institute proceedings and make bond for the cost.

That means that those who were elected, empowered and paid to enforce the law, and who are sworn to do so, are under no obligations to enforce the law unless proceedings are instituted by some citizen, who, must, of course, employ his own attorney and become responsible for the cost.

James Kent, the great American chancellor, in his commentaries on American law, says: (Vol. 1, Sec. 13, page 271.) "When laws are duly made and promulgated they only remain to be executed. No discretion on this point is permitted to the executive officer. It is not for him to deliberate and decide upon the wisdom or excellence of the law. What has once been declared to be law, under all the cautious forms of deliberations prescribed by the constitution, ought to receive prompt obedience."

The great object of the executive department of the government is to accomplish this very purpose. Without this is accomplished it will be utterly worthless for the happiness or good order or safety of the people.

The constitution and laws nowhere say that the sheriff, marshal, mayor, Governor or President shall take care that the laws are faithfully enforced, provided that some aggrieved citizen can institute proceedings and make bond for the cost; but the command is that he shall take care that the laws are faithfully enforced.

Take, for instance, the law that forbids the giving away of liquor on election days or the day preceding. The law that it shall be the duty of the sheriff, deputy sheriff or constable to arrest any person violating this law.

I do not say that the executive officers of this city, county or state have failed to enforce the laws, but I do say that if any of these officers have wilfully refused or neglected to enforce the laws they have done so in violation of their oath.

I desire further to say that if the laws are not properly enforced it is because the executive officers have not done what the law, which they are sworn to uphold and defend and support, says that they shall do.

They were elected for the purpose of enforcing the law, and they take a solemn oath that they will do so, and they are paid out of the public treasury for that very purpose.

When an officer fails to do that for which he was elected he betrays the trust reposed in him, and should be refused the suffrage of the people, as he is no longer worthy of their confidence. But let

me add that when the laws are not enforced the citizens must bear much of the blame. First, for not being more scrupulous in the observance of the law, and second, for not uniting their efforts to enforce the law and put down lawlessness. I have often heard it said: "It's too bad the way the laws are being violated, but it's no use to try to do anything. When you are in Rome, do as the Romans do." But when a preacher raises his voice against these things he is bitterly denounced and told to stick to the preaching of the tenets of his particular denomination and to let politics alone, for politics and religion will not mix. The Greek word "polites," from which we get our word politics, means a citizen.

I should like to ask in all candor if man's religion has nothing to do with his citizenship, with what does it have to do? Paul said, "Let your citizenship (or politics) be according to the gospel of Jesus Christ." Paul reasoned of righteousness, temperance and judgment to come, and Felix trembled. When he stood before Festus and Agrippa, Festus said with a loud voice, "Paul, thou art beside thyself. Much learning doth make thee mad."

Elijah said unto wicked Ahab: "Thou art he that troubleth Israel." Nathan faced King David in his sin and said: "Thou art the man." Jonah went to the wicked city Neneveh and announced its overthrow. Felix, Festus, Ahab, King David and the Ninevites all, no doubt, thought that the preachers were out of their sphere.

While the ministers of the gospel should not discuss from the pulpit party politics, yet, if they would be true to their trust they must hold up before the people a high standard of morality. They should teach the people to be subject to the laws of the country, and thus be true, honorable, noble citizens.

Why Should the Laws Be Enforced?

First, because the public good requires it. This is a government of the people, by the people and for the people. In it all men are supposed to stand on equality before the law. If one individual or class of individuals be permitted to violate the laws, then all may be permitted to do so. This would be anarchy, and in anarchy there is no guaranteed safety to prosperity, liberty or life. Anarchy always ends in a tyrannical form of government. Therefore every good citizen should be anxious to see the laws enforced.

Secondly, laws should be properly and promptly enforced to prevent mob violence. I honestly believe that 50 per cent of the lynchings in Alabama is due to the tardiness of the law.

Many times guilty brutes are kept in jail, sheltered, protected and fed for months at the public expense, merely because of some slight technicality. For instance, some testimony has been admitted which does not affect the guilt or innocence of the lawbreaker in the least. Sometimes the brute escapes from jail or otherwise escapes justice. For these reasons the worst element of our people take the law into their own hands and our county is disgraced by mob violence.

Third, all laws should be enforced, because that is the only practical test of the wisdom and excellence of a law. By the proper enforcement of all laws those which are useless, unjust or unwise soon would be repealed.

Fourth, laws should be enforced because government is of God. "The powers that be are ordained by God." Therefore we owe it to ourself as well as to our country to enforce the laws and thus "establish judgment at the gate."

THE BIRMINGHAM NEWS SAYS:

The movement recently begun to raise an endowment fund of \$100,000 for Howard College is progressing most favorably, according to the statement of Dr. A. P. Montague, president of the college, who has recently been bending his every energy to this end.

In order to secure \$25,000 from the General Education Board, of which R. C. Ogden, of New York, is the head, the sum of \$75,000 must be raised in Alabama. Dr. Montague began the work of raising this \$75,000 two and a half months ago, and during that period has attended many important Baptist and other religious meetings in various parts of the

state, and made addresses on the subject, outlining his plan and calling for subscriptions.

Dr. Montague Talks.

He has succeeded to a marked degree, as the total sum subscribed to date amounts to \$43,500. Speaking of the matter today, Dr. Montague said:

"I am gratified at the progress we have made in raising the endowment fund for Howard College. When we consider the fact that no very rich men have helped thus far, and the time spent, already, I think Alabama is in the lead of other Southern states for many years in raising nearly \$50,000 for a Christian college. We must still raise a little over \$30,000, and while we have until December 31, 1906, in which to get it, I am anxious to have the work accomplished by next summer.

"In this connection I desire to thank those who have subscribed, and will embrace the opportunity to say that while Howard College is under the government of Baptists, otherwise it is non-sectarian, and welcomes to its halls men of every faith. Hence it appeals to every Alabamian of broad spirit in its effort to do those things which make for culture, the uplift of humanity and pure citizenship. Therefore I ask all men, especially those in Birmingham, where the college must exercise a beneficent influence and where it should more and more be recognized as a force for good—all men of larger vision and generous hearts—to aid us in this great work."

Circular Issued.

The endowment committee of Howard College consists of W. J. E. Cox, J. H. Foster, J. B. Ellis, G. G. Miles, J. W. Minor, D. L. Lewis and A. P. Montague. This committee was appointed at the Baptist convention at Sheffield. Dr. Montague has recently issued the following circular for the committee:

"My Dear Friend: We have in good pledges of the \$75,000 needed to secure the \$25,000 from the General Education Board \$43,500, leaving \$31,500 to be obtained.

In order to guard against possible failures by reason of inability to meet notes on the part of subscribers, and that we may have a comfortable margin, let us secure \$40,000 more; and to do this I suggest that we carry to an early and successful issue the plan of getting

"I earnestly request you to give as generously as possible, to induce five other friends to help us, and to write me at your earliest convenience. I will then send you bonds, which you can fill and return to me.

"I believe, while I have no authority to speak for them, that our Northern friends will, if we bring this matter to a prompt conclusion, do other and even larger things for our college.

"Again begging an early reply, I am, yours fraternally,

A. P. MONTAGUE,
"For the Committee."

Hebrews, 10:26-27.

"For if we sin wilfully after that we have reached the knowledge of the truth, there remaineth no more a sacrifice of sin, but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries."

This passage has caused many of God's people much anxiety and has tried the faith of some. They have felt that there was no hope for them if they had wilfully committed any sin. All sin is more or less wilful, for we can commit no act without the consent of the will. We may do so under protest, but the will, nevertheless, must give its consent before the deed can be done. If the interpretation given to this passage by some be correct, then the wilful commission of any one sin would doom the believer forever, whether he repented or not. But we know that this cannot be true, nor does any one believe it. Furthermore, why should the believer be exempt from the forgiveness of such a sin while the unbeliever is not. Will God do more for one who is not His child than he will for one who is? The only sin that cannot obtain forgiveness is blasphemy against the Holy Spirit, which, in my opinion, is attributing to satanic influence what has been done by the power of the Spirit of God, and is a sin seldom, if ever, committed now. (See Mark, 3:28-30.) John, in an epistle addressed to Christian

people, said: "He is faithful and righteous to forgive us our sins," all sins, "and to cleanse us from unrighteousness. (1 John, 1:9.) And the man who will not confess his sins to God can hardly be called a child of God.

What is the sin spoken of in these verses, and who were the persons committing it? In considering many passages of this epistle the design of the writer must be kept in view. The epistle was written for the Hebrew Christians, and the design of it is to show them the excellency of the gospel above the law and the superiority of Christ to the priesthood of the old dispensation, and to urge upon them perseverance in the faith of the gospel. They had been attached to the forms and ceremonies of the old dispensation, and many of them retained much of the old leaven. The writer's purpose is to draw them away from the dead ceremonies of the law to the simple, spiritual worship of the gospel, and to warn them against the Judaizers, who were continually endeavoring to induce them to renounce Christianity and return to Judaism. Some did renounce Christianity after they had "received the knowledge of the truth" and embraced Judaism again.

The words here may be considered as describing a hypothetical or supposed case, rather than a real one. Certainly no violence is done to the text by so considering it, but a reasonable explanation may thus be given of it. There are such cases as was seen in the discussion of Hebrews, 6:4-6. This, however, is not the interpretation I would altogether endorse. I think the reference is to cases that actually occurred among the Hebrews.

The phrase "the knowledge of the truth" does not by any means necessarily imply regeneration, but may have the same meaning given to the word "enlightened" in the discussion of the passage in the sixth chapter of Hebrews. One may have a knowledge of the truth, while the truth has not transformed his life and made him a new creature in Christ Jesus.

The sin here referred to is, in my judgment, a wilful, determined and final rejection of Christ as the sacrifice for sin and a return to the ceremonies of the law by those who had "received the knowledge of the truth" of the gospel, and had associated themselves with Christians by uniting with the church. They made some trial of Christianity by a formal profession of religion, but the spiritual truths of the gospel soon became repulsive to them. They longed for the flesh pots of Egypt and utterly renounced the only sacrifice for sins. This being true, there remained "no more a sacrifice for sins." The utter renunciation of the gospel, the only way of salvation, leaves one in a hopeless condition.

The passage finds somewhat of a parallel in Gal., 5:4: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace," that is, you have given up salvation by grace and gone back to salvation by the law; you have changed your doctrinal views as to the plan of salvation. So the Hebrews referred to in the passage under consideration had utterly repudiated justification by faith and gone back to justification by works. They were not likely to turn again to Christianity and seek pardon through the blood of Christ. When the circumstances of the times are remembered it is certain that they would not, and, therefore, concerning them there was a "fearful expectation of judgment and a fierceness of fire which shall devour the adversaries."

The passage cannot properly be applied to those in our time who, having been converted are afterwards led into scepticism concerning the atonement of Christ. I know a young man who was converted when a youth. Afterwards he was brought under the influence of one who led him to doubt the whole matter of religion, but God has graciously brought him to see his error and led him again into the light. There have been many such cases. God never utterly and forever gives up one who has been born from above. The penitent soul that trusts Christ will always find pardon, whether he be saint or sinner. "Him that cometh unto me I will in no wise cast out." W. J. E. COX.



Program for Thanksgiving Service



Sadly in Need of a Home

The orphanage was wisely put down on the schedule for November, as Thanksgiving day furnishes an excellent opportunity to give to the home. For the benefit of those communities where no Thanksgiving exercises will be held we have adopted the following program, which may be altered to suit the occasion by Sunday schools:

1. The stage or rostrum or platform should be tastefully decorated with autumn leaves, pumpkins, corn, turnips, apples, potatoes and other produce. The Sunday school superintendent, or pastor, or other good man should be "master of ceremonies," should thoroughly understand the program, and be able to speak well on the Orphanage and its work.
2. The lady who has trained the children should sit close by the stage to help the little folks as occasion may demand.
3. The following facts will furnish a basis for the address on the Orphanage:

SOME FACTS.

(Spoken by a teacher or deacon.)

In November, 1890, Mrs. M. L. B. Woodson made known to the Baptist State convention that she would give all her real estate to be available after her death for the maintenance of a Baptist Widows' and Orphans' Home in Alabama. The Convention appointed a committee to accept the gift, and advertise for bids



A Jolly and Thankful Pair

A Recitation for Twelve Children

The children may carry palm-leaf fans with the letter on reversed side. As each one begins to speak, he or she should turn the fan so as to show the letter.

FIRST CHILD.

T stands for **TOIL**—
After the toil of the sowing and reaping,
Then comes the rest for the weary and worn;
After life's labor and waking and sleeping,
Freedom from sin and the sorrow we've borne.

SECOND CHILD.

H is for **HEAVEN**, the home of the happy—
Sweet is that name to the homeless of earth;
Hope beckons forward to mansions of glory,
Where dwells our Saviour so matchless in worth.

THIRD CHILD.

A is for **ANGEL**, and one day we'll praise Him—
Angels in Heaven around the white throne;
We'll be there, each one, if on earth here we serve Him—
For Jesus will know us and call us his own.

FOURTH CHILD.

N is for **NATIONS**—how fast they are coming!
Out from the darkness of sorrow and sin!
China and India their idols are leaving—
Leaving to bow at the shrine of our King.

FIFTH CHILD.

K is for **KINGDOM**—we pray for its coming;
Pray in the words that the Master has given.
Pray that God's will o'er the earth may be reigning
Over all hearts here on earth as in Heaven.

SIXTH CHILD.

S is for **SOLDIER**—we all are enlisted
Under the banner of Jesus, our guide;
We're true to our Captain, the faithful and trusted;

No harm can befall us, arrayed on his side.

SEVENTH CHILD.

G stands for **GIFT**—and our gifts have been many,
Thankful and happy we surely should be;
We'll scatter our blessings and hoarding not any,
Thus treasures in Heaven we one day shall see.

EIGHTH CHILD.

I is for **INDIA**—lying in darkness,
Waiting the gift of the gospel of light—
Patiently waiting are they in their blindness,
Who will then help us to give them their sight?

NINTH CHILD.

V stands for **VICTORY**, and 'tis for the faithful,
Those who shall labor and pray to the end;
Crown they shall wear and from harps sweet and joyful,
Praise and thanksgiving shall ever ascend.

TENTH CHILD.

I is for **IDOL**—and far off in China,
The nation is bowing before them today;
O, hasten to tell them of God and our Saviour,
And bid them be free from idolatry's way.

ELEVENTH CHILD.

N stands for **NEEDY**—we hope to relieve them,
With comforts and gifts from our bounteous store;
The fatherless children and sorrowing widows,
Shall look up and smile and take courage once more.

TWELFTH CHILD.

G is for **GOSPEL**—that Heaven-sent message;
Best gift of all is the gracious good news—
And we, little children, that message can carry—
Our efforts though feeble the Master can use.



A Bright Young Mechanic

\$14,184.38. They had at the meeting of the State Convention a deficit of about \$1,000. The beloved superintendent, Rev. J. P. Pittman, has died during the year. His place is still unfilled. We have also to lament the death of Mrs. Clare Ansley, the matron, which took place recently. A nobler woman never lived. There has been during the year a net increase of twenty-three children, and there are at present in the Home 112 children. This increase calls for increased giving on our part. The Home has never had all of the necessary equipment needed.

It is the aim of the management to give the children a plain English education and such industrial training as will prepare them to fill the various spheres they may occupy in life. The Home has eighty acres of land, about thirty of which are in farm and orchards, about forty in pasture, and about ten in grounds for the buildings. It takes about \$30 a day for their general support, and they have no income except the free-will offerings of those who want to help the Lord's poor.

Later information shows that more than three hundred children have been received into our Orphan's Home since it was established, and there are one hundred and nineteen there now. About eighty of them have made profession of faith in the Saviour and have been baptized into the fellowship of our church at Evergreen. Thirteen of them were received during the meeting recently held there in which our Brother Austin Crouch assisted Pastor Moseley.

Let all remember that these children have not even food, except as it is sent by friends.



A Very Busy Little Mother

for a location, and at the meeting of the State Convention at Greenville a committee from the Board of Trustees was appointed with power to act, and the present property was purchased by them and the home established in its present location. The brick residence and eighty acres of land, was bought for the sum of five thousand dollars, which, after some enlarging and repairing to the house, was solemnly dedicated to God.

The Louise Short Widow's and Orphan's Home was established at Evergreen, Ala., in 1893, with J. W. Stewart, the present manager, as secretary and agent, and Mrs. Clara W. Ansley as matron. A small dilapidated house belonging to the Baptist church was the first home and three children were received at the beginning. Twenty-five more children were received during the first year and a negro cabin was added to the home for their accommodation.

Rev. John W. Stewart made the following report at the Anniston Convention, and we give it, as we have no later statistics at hand:

The three little children have grown into two hundred and thirty-two whom we have gathered from thirty-eight counties as follows: Autauga 4, Baldwin 5, Barbour 14,

Bibb 6, Bullock 1, Butler 3, Calhoun 9, Chambers 1, Clarke 4, Conecuh 7, Covington 9, Crenshaw 1, Dallas 4, Elmore 6, Escambia 15, Etowah 2, Fayette 3, Geneva 1, Hale 3, Henry 4, Jefferson 31, Lamar 3, Lee 10, Limestone 1, Madison 1, Marengo 4, Mobile 2, Monroe 4, Montgomery 11, Morgan 3, Pike 2, Russell 4, Shelby 4, Talladega 14, Tallapoosa 4, Tuscaloosa 19, Walker 9. Out of it have gone by adoption 35, by apprenticeship 2, by return to their people 64, by death 13, by irregular discharge 6, by honorable discharge 8. Altogether one hundred and twenty-eight have gone from us, leaving one hundred and four in the family July 1st of the present year (1904).

Four splendid brick buildings capable of sheltering more than one hundred children, now constitute our equipment for housing and caring for the destitute children that in our Father's providence fall to us. It should not be forgotten that this property, worth now thirty thousand dollars, was a few years ago the home of one of our citizens, while we said, the time to build a home for indigent orphans has not yet come.

The financial affairs of the Orphanage are under the able management of Rev. J. W. Stewart. Last year he received from all sources

PROGRAM.

Let the entire school with bowed heads repeat in unison the following prayer:

"Father, I thank thee for the care Which fills my life and makes it fair; For tender love surrounding me, And all the gifts that come from thee. Amen!"

Then let the school rise and salute the flag and stand and sing the national anthem, written by a Baptist: "My Country 'Tis of Thee."

Origin and History of Thanksgiving Day.

(To be recited by some boy or girl.)

The first day of Thanksgiving on this continent was appointed by Governor Bradley of the Plymouth Colony, in September, 1721, after the first harvest in the new world. The first national Thanksgiving Day in the United States was proclaimed by Washington, at the request of Congress, November 26, 1789, to commemorate the establishment of a form of government. Madison issued a proclamation in 1815 to commemorate the close of the war with Great Britain. It became an annual event when Abraham Lincoln appointed the last Thursday in November, 1863, as "a day of thanksgiving and praise."

A Psalm of Thanksgiving.

Let the school read in unison Psalm XCVI.

Thanksgiving Song.

Summer is gone, autumn is here, This is the harvest for all the year, Corn in the crib, oats in the bin, The wheat is all threshed, barley drawn in.

Carrots in cellar, beets by their side, Full is the hayloft, what fun to ride! Apples are barreled, nuts laid to dry, Frost on the garden, winter is nigh, Father in heaven, thank thee for all, Winter and springtime, summer and fall.

All thine own gifts to thee we bring, Help us to praise thee, our heavenly King.

—Songs for Little Children.

(A Recitation)—

Thanks for the golden grain; Thanks for the falden grain; For summer's pleasant sunshine, For April's general rain! Give thanks for all the flowers That God in beauty sends, But most of all show gratitude For kind and generous friends.

What matter if the forest trees No longer wears the leaf? Our kindly Mother Nature But tries our unbelief, And she, herself in thankfulness Now seeks a brief repose, And smiles upon us lovingly From out her robes of snows.

Thanks for our nations' liberty, Thanks for our wealth's increase; For faith, for hope, for charity, And most of all for peace! Blow winds, our glad Thanksgiving, Ye ocean billows roar, And swell the hymn of gratitude To God for evermore.

—Ex.

Exercises for Infant Class.

(Six little ones, three boys and three girls, from Infant Class, advance to the platform and take places in a semi-circle, facing audience, first a girl, then a boy, alternately. All recite in concert the first verse.)

ALL: We've come up here to let you know That we are willing too; You think, perhaps, because we're small,

There's nothing we can do, But we are large enough to try, And strong enough to take Our places in the ranks of those Who work for Jesus' sake.

(Boy recites.)

I cannot build a hospital, Until I grow up rich and tall! But I could save some of my toys To give to other little boys,

Who lie on sick beds all the day, When I am happy at my play.

(Girl recites.)

I cannot go away as nurse, But, when mamma is ill, I know I can relieve her pain By being good and still; I'll think of many ways to help, So long as I've the will.

(Boy recites.)

I cannot go to distant lands, To aid the people there; But when I'm sent on errands here, I can take extra care; And if I do small duties well, In greater I shall share.

(Girl recites.)

I cannot work so very hard, But, I have heard, a smile Will sometimes rest the weariest— I'll try it for a while! There's nothing like a laugh and song To make the good work glide along.

(Boy recites.)

I cannot go with a great round sum To relieve the world's distress; But I can save my pennies up, And God the gift will bless. For he who notes the widow's mite, Will make my pennies aid the right.

(Girl recites.)

I cannot go about and preach, Nor am I wise enough to teach; But I can always kindly speak, And I can gentle be and meek, For certainly the loving word Must do some good, where'er 'tis heard.

(The Six in concert.)

Oh, yes! though we are young and small, We'll follow with the rest; Our nimble feet and ready hands, Will do their best.

Be careful, or before you know, We'll lead the way where you should go.

Song: "Bringing in the Sheaves."

THE BREAD OF LIFE.

(Girl bearing sheaf of wheat.) The sheaf of wheat I bring today, Proves of but little use this way; Its kernels must be crushed, you know, By wheels set flying to and fro. Nor is this dust, which we call flour, Yet fit to use—it lacks full power. Yet mixed with leaven and baked with heat, Then 'is the feast for man complete. And bread, the staff of life, we find, The outcome of these powers combined.

Our characters are similar; A few, perhaps, by nature are So gentle, patient, just and kind, One scarcely could an error find. But most of us, like wheat, must be Crushed in the mill, Adversity; Leavened by grace and tried by fire, Before we can to Heaven aspire.

The Bread of Life, which Christ doth give, He bids us take and eat, and live; His love, His hope, His grace to save, These make the Bread our spirits crave. (Deposits sheaf on table.)

God's Plenty.

(A boy bearing ear of corn.) 'Round this little ear of corn, Row by row, Many golden grains are packed, As you know; Yet was this no single ear— Where it grew, In a hill, there tassel'd out Others, too; And these stalks stood straight in line, Waving tall— It would tire your feet to walk Through the mall! Yet this field was only one; Many more

Widely spread throughout our land, Yield their store;

While in every golden grain, Though so small, There is wrapped a bit of strength For us all.

Thus God's plenty we may note In the grain; That He giveth without stint Is quite plain.

Then ask freely of His grace, Be not lax! Fear not that your greatest needs God will tax.

Why should we with hunger faint— Why indeed? When our Father longs to give To our need.

(Places ear of corn on table.)

FAITH.

(Girl bearing bouquet of grass.) These slender little blades of grass, Which any child could break, Yet have a place upon the earth No other plant could take.

They beautify the barest spot, And grow right hardily. Frost does not kill nor storm destroy

Their rootlets growing free; They cling to earth and stone and rock,

Find life in poorest soil; And ever yield sweet nourishment For patient beast of toil.

We love the grass, so velvet soft, So restful, fresh and green! The traveler on a desert waste, Who, day by day, has seen

A weary stretch of ashy sand, A dome of brazen sky; Sheds tears of joy when far away Fresh verdure meets his eye!

The grass thus teaches us of Faith, So tender, yet so strong, Which may be withered by a breath, Or live and flourish long. (Deposits grass on table.)

Thanksgiving.

Address of ten minutes by Superintendent.

Recitation.

(To be spoken slowly and with emphasis.)

Kind friends have you listened to what we have said, And patiently waited the end— We will not detain you much longer tonight, But we hope you have money to lend.

Now do not mistake us, we pray you, dear friends, We would not so impudent be As to ask you to lend your hard earnings to us.

We could not secure you, you see.

"Who gives to the poor, doth but lend to the Lord,"

Is written, you know in God's Word, How can you refuse when He asks you "to lend" Some gift that His bounties afford?

We kindly request you to help this good cause, You never will miss it, be sure— In giving, you lay up rich treasures above,

From every corruption secure.

Please count up your blessings, how many they are, You daily and hourly receive!

Then reach in your pockets, fish up the best coin, And humbly and gratefully give.

Collection for Orphanage.

Song—Blest Be the Tie That Binds. Benediction.

A ladder alone will not take you to the top. It is merely something on which to climb. The ladder for your savings is the Guarantee Trust Company of Georgia, Atlanta, Ga. Their 30 Coupon Bond the other means by which you may become independent later on, and while so doing secure for yourself an income. Investors in your own state for references. Correspondence solicited.

Waiting for Things to Get Right.

Will that time ever come? "God's cause ought to prosper now with cotton at ten cents and a good crop, too." So it seems to poor, short-sighted human nature; but as a matter of fact, the bad crop years are the years when God's people are most liberal with their means. The good years they consume their wealth upon their lusts.

Waiting for things to get right for a revival, has lost many a good opportunity for a gracious meeting.

"Yes, they are at outs—won't speak to one another—members of the same church. It is such a pity; but the time hasn't come for us to attempt a reconciliation." And all the time the fires burn hotter, and the feeling is more intense and kinspeople and neighbors are taking sides.

"Yes, we ought to take collections regularly; but you see when I came here, they just now and then took a collection, as the spirit moved them. The time hasn't come yet to introduce a change." And every day Christ's cause is suffering for means, and every day those, who without their means, are becoming more indifferent to the claims of Christ on their money and after a while, under such influences, they will become out and out anti-missionaries.

Brother, God's time is now. Seize the opportunity now. The effort is ours, the result is His. After we have put forth the effort, what a comfort there is in resting in Him. Here is a bit of my experience:

I was deploring one night, when I lay awake thinking over the situation, the fact that so many of our strong churches were not in good shape to help us right soon. I mused: "There is the First church at Montgomery, building; the First churches at Birmingham and Selma are just through building, and so a number of others. There is Dothan, Opelika, First church in Selma, and I know not how many more, without pastors." And so I went on, working myself into a state of mind which would have driven sleep from my eyes; when I asked the question: "Wasn't it just so last year, and isn't it always so?" "Yes, yes," I replied, "and it will always be so. Things are not just as we would have them; but somehow we get along."

Then that blessed passage came to me, which has so often served me as an opiate, when in trouble: "Casting all your care upon Him, who careth for you," and soon I fell into peaceful slumber.

W. B. C.

Kind Words.

Please allow me to say just a word in commendation and endorsement of your editorial in your last issue entitled "In Time of Peace, &c." The "big stick" and "world navy" doctrines have been so persistently preached to our people, and, to our great chagrin, numbers of our people themselves have appeared so completely intoxicated with the idea of world power and greatness, that it seems we have almost laid to rest, or forgotten for the time the high and exalted preaching of the Man of Galilee. Instead of wooing the people of this world with the still small voice and with the sublime faith of Abraham, Mordecai, Paul and the long line of Christian worthies, we are carried away with the idea that under God we have become the men and the nation of destiny and must carry civilization and Christianity over the world with a sharp sword of steel instead of the simplicity of preaching. When will we realize—for we should and must know—that we cannot shoot men into the Kingdom of Heaven?

Only a busy office life prevents me from writing more, but I could not resist the temptation to take a minute when I read your editorial to say this much. Fraternaly,

ROBISON BROWN.

ECHOES FROM THE FOOT BALL FIELD

College Days.

Raw! Raw! Raw!

The college boys are rushing—
Rushing Freshmen into "frats,"
Rushing paddles on the "rats,"
Rushing every girl they see,
Rushing pokah, hully gee!
Raw! Raw! Raw!

Raw! Raw! Raw!

The college boys are working—
Working for the football team,
Working "new men" who have "steam,"
Working on the college "hash,"
Working father for the cash,
Raw! Raw! Raw!

Raw! Raw! Raw!

The college boys are talking—
Talking of the fun they've had,
Talking talk both good and bad,
Talking pipes with knowing looks,
Talking everything but books.

Raw! Raw! Raw!

—Paul Cook.

President Roosevelt and Football.

And so President Roosevelt has adjusted his energies to the timely task of getting the football rules revised! Nobody is fitter for the work than he. Nobody better understands the spirit in which football should be played, or has more influence with players, or is in a better position to induce the august artifices of the rules to do anything in reason. It makes one wonder whether the Great Father's successor in office will find us still a people capable of taking care of ourselves, but that is a bridge which we need not cross until we come to it. Meanwhile the reformation of football is a hard job. It does not require the concurrence of the Senate, and therefore is not impossible, but it is hard. President Eliot says so. He says that Dr. Roosevelt's only chance is to convince the football men that the evils of football are intolerable. That would be almost as hard as to convince the Senate that anything was intolerable, if it were not that the president can assemble the more responsible football men and personally exhort them, whereas the Senate can bar its doors against him, and go on doing and undoing things its own way. The cabinet is at one with the president on the football issue so far as heard from. Secretary Taft avers that there should be no rough play in his department, and that if any West Point or Annapolis cadet plays football brutally he will sit down hard on him. Happily, football as played by the army and navy comes as near being model football as any that is played. The president's concern recalls the suggestion often made that he is likely in due time to be a college president himself.—Harper's Weekly.

Higher Education.

Tom is back in college, workin' mighty hard, he writes;
Has no time for foolin', and he can't stay out o' nights;
Hardly gets a minute for his text books any more—
They've appointed him a half-back, and it's up to him to score.

—Selected.

Criticism of Football.

Football is certainly getting its inning as far as notoriety is concerned.

"Big Bill" Taft, the Secretary of War, is the latest critic to throw his hefty weight against the game as it is played nowadays. The Secretary, who is a Yale graduate, says that "football as it is played is a brutal and unsportsmanlike game," and further, "I have never seen a West Point-Annapolis football match, but if there is any brutality in it I intend to stop it. I look upon brutal football as pure assault, and any cadet who plays a brutal game is sure to hear from me." He expresses himself as in favor of ridding the game of its "ad features" before passing final judgment on it.

President Eliot of Harvard, when asked regarding the efficacy of President Roosevelt's intervention in the matter of revised rules, was rather pessimistic. "The President," he said, "with characteristic vigor has attacked a hard job. It is hard to bring about a reform through the very men who have long known about the existing evils and who have been largely responsible for their continuance. His only chance is to convince them that the evils have become intolerable."

Rather strong speech, this, from the head of an institution that figures so prominently in football. It is only in line, however, with the drift of the last five years toward an amelioration of the harshness which has characterized the game under some conditions.

While prejudice tinctures a few of these football criticisms, the disinterested observer will find truth in many of them.

It seems evident to us that since the improvements noted have been the fruit of evolution and education, the roughness now being criticised by high authorities will be gradually eliminated by the same process. Football is too firmly entrenched in the public affection for its advocates to fear that the present attacks will injure its vogue or popularity. From the standpoint of manliness, sport and health, however, it offers many advantages. A certain degree of the rough-and-tumble element is inseparable from the game under any conditions, for football is pre-eminently not a pastime for children or invalids.

We believe, however, with President Roosevelt and President Eliot, that the existing rules can be so amended as to lessen the danger of casualties without stripping the sport of its virile or stimulating competitive features.

Paul Cook's Satire.

President Roosevelt's tentative efforts to debrutalize football suggest a few rules for making the game harmless and ladylike. For instance, when six feet and 190 pounds of brawn in the shape of a halfback strikes you in the region of your stomach, recover as quickly as possible, rise from the ground and exclaim in pleasant surprise: "Well, I never!" If a right guard should inadvertently swing his right arm in such a manner that it comes in contact with your right jaw, don't for the world permit him to know that he is slugging. Say: "Why the idea!" and if you are able go on about your business. If the same player should repeat his offense, freeze him with a look, and exclaim: "You horrid thing!" and tap him lightly on the wrist, with the remark: "That for you!" If something like three tons of flesh falls on your chest in a scrimmage, remain still—you cannot very well do otherwise—until the boys get off. Then exclaim: "Oh, dear!" and get into the game for all you are worth. At the conclusion of the contest avow that the referee and the umpires are "Just too sweet for anything" and "cut" for the gymnasium. After you have behaved in this manner for awhile the opposing teams will gradually repent of their rudeness and the game will be eventually put on a ping-pong basis.

Eliot Scores Football.

In his annual report President Eliot of Harvard arraigns the American game of football as injuring "rational academic life" and lowering the moral tone of the whole student body. The danger of bodily injury, he thinks, is not so great, as supervision generally prevents weak men from playing. But the actions of the players, he declares, are frequently concealed from umpire and spectators and thus the game permits of brutal violation of rules.

"There is no justification for such methods between friends; and experience shows that the highest efficiency for service and the finest sort of courage in individual men may be accompanied by, and indeed spring from, unvarying generosity, gentleness and good will."

The football hero, he thinks, is not usually fitted mentally or physically for life success; "the alert, nimble, wiry, tough type is preferable." Another

objection urged is the enmity engendered between colleges. The fact that so many precautions are taken against trickery, he says, shows what the game really is.

What About Football?

In attacking football in colleges, President Eliot, of Harvard, is receiving some rough criticism. Perhaps he is not entirely fair to the game, which has many valuable features for a rounded-out development of young America. The public will not consent to its abolition, nor should they; but President Eliot is not entirely wrong. It can not be gainsaid that the tendency is to brush aside the scholar for gridiron champion.

Several hundred times as much advertising is given to a long-haired hero of the big football game as to the modest toiler who carries away the first prize for mathematics.

Eastern colleges are becoming more famed for football games they win than for their scientific achievements. Beyond the athletics which give him a sound body for his cultivated mind, it may be questioned how much good the football fame is to the student himself, when he encounters the realities of life.

Will the great manufacturer or mine owner or corporation attend him more kindly because he was the celebrated halfback, or will they suspect that he has allowed these things to interfere with the proper digestion of that for which he attended the university?

What Ailed Him.

A Princeton man tells of a conversation that took place between the coach of a football eleven and one of the players. An important game was soon to be played, and the coach was, of course, anxious that every player should be in the best physical condition, says Harper's Weekly. But to his disgust one of the men, upon whom a great deal depended if the game was to be won, seemed to be in "bad form." Taking him aside, the coach had the following "heart to heart talk" with the recalcitrant:

"See here, you're not looking so good! Muscles flabby and wind bad—awful bad. What's the matter? Been drinking anything?"

"Not a drop."

"Then you must be smoking."

"Haven't touched a pipe, cigar, or cigarette since the training began."

"Studying?"

"Well, yes—a little."

Whereupon the coach gave vent to a snort of disgust. "See here! You've got to stop that! Do you want us to lose the game?"

The Pay of College Athletes.

The most difficult questions that now assail the management of the American colleges are how to pay the professors larger salaries and how to make the athletes work for nothing. The latter question is the harder of the two. Mr. Carnegie has helped with the problem of the professors' pay, and several of the older universities are raising big funds to the same end, but to keep athletes from drawing salaries is a more complicated matter. It is accepted in all the colleges that players and contestants in inter-collegiate games must be amateurs—players, that is, who do not play and have never played for hire. Just as the Elkins law drives the railroad lawyers to the concocting of devices whereby unlawful rebates may lawfully be paid, and drives freight agents to dark transactions and unrevealed bargains, so the acceptance of the law of amateurs seems to drive the college lawyers and the team manager to devices by which useful amateurs may lawfully be hired or may be paid surreptitious wages without its coming to public knowledge.—Harper's Weekly.

"After the football is over,
After the field is clear,
Straighten my nose and shoulder,
Help me to find my ear."

THE ALABAMA BAPTIST

Close Communion.

Recently I read in the Alabama Baptist an article written by Rev. R. S. Gavin, of Bessemer. I have never had the pleasure of meeting this brother, but I found great pleasure in reading from his pen, "The Question of the Lord's Supper." Indeed it is worthy of a place among other good tracts.

"Close Communion" is a term applied to Baptists by other denominations, because Baptists do not invite Pedobaptists to the Lord's Supper. Some of our people object very seriously to the two words. But I do not, unless the word "communion" is a misnomer. I hold that every institution, human and divine, is close communion in principle. The first of all is that of home or family, created in the Garden of Eden, when God said: "Let us make man in our own image; male and female created He them." There are sanctities about the home that none dare to invade. God intended that it should be thus.

In the ancient congregation the same principle was observed. Only the circumcised, whether home-born or foreigner, could claim any of the immunities or was called upon to share any of the responsibilities of the "great feast." Not only that, but, after being circumcised, failing to observe the requirements of law precluded one from becoming a beneficiary of the ordinance. And as to state rights, no man could become a member of the commonwealth except he submit to the requirements of law which the state required. Otherwise he was a stranger and alien from the commonwealth of Israel. Coming down to the great governments of today, and every man is an alien in whatever country he should go, till by legal process he becomes citizenized. An Englishman might live in this country indefinitely and not be a citizen. He would be among us, but not of us. But there is a way by which he could become a citizen; and that process makes him as much a citizen of America as though he had been born under our flag.

Now it is a well-known fact that Chinese immigration to this country is forbidden. Right or wrong, who made these prohibitory laws? Who put up these bars? Who shut the gate and put thereat a guard? Man. Then does not God's prerogative equal that of man? Has He no right to say who shall come to his table? Are there no prerequisites? There certainly are. Regeneration, repentance, faith and baptism must precede the Lord's Supper.

But let us consider the tenets of a few of the lodges. There are many of them, and they are still increasing. And if God ever instituted one of them I do not know which it is. I go to a Knights of Pythias lodge and knock for admittance, but it is denied me. I insist, claiming that I am an Odd Fellow, and that Odd Fellowship is much older than Pythianism, and that it is founded on the Bible, and friendship, love and truth are its cardinal principles; that on the beautiful story of David and Jonathan it originated; that the Knights of Pythias lodge is founded on the myth of Daman and Pitheus and is not as old as the late Civil war. Failing to gain admittance, I then assert that I am a Mason, and a Royal Arch at that, and that Masonry is older than the incarnation of Jesus Christ. But still the K. P. door does not open. Then in disgust I turn away and say: "Oh, yes, I know what is the matter with you—close communion. Close communion! That is why I cannot come in." Then, if the guard at the door were true to his convictions he would proudly say: "Yes I am, for that is one of the laws of our lodge, and I will not violate it to please man."

What must all men do to become members of a lodge? Take solemn oaths and pass through the required number of degrees. This is the way to enter into fellowship. Men who have not entered the Baptist church in the prescribed way are not in fellowship with us. And fellowship is the point after all. And that can be attained only by obedience to the Lord Jesus Christ in the keeping of His ordinances. If you love Me, keep My Commandments."

Every denomination on earth in principle is close communion. And thus far they are right. What layman in the Methodist church ever ate with his pastor? Not one. The preacher stands behind the

railing and eats at the first table, he and his ministerial brethren, if there are any present. The pew members come to the second table and commune, not with their undershepherd, but with themselves. This is closer than close communion. Jesus ate with his disciples. Baptist preachers do with their members. The infant members are denied the bread and wine on the principle that they cannot take them. They hold out their hands for it when it is carried around, and prefer eating and drinking very much to being sprinkled. But if the one be forced upon them, why not the other. But one says, "They are not members." But there is never anything else done to them to make them members. They are claimed as members. If you doubt it, then try to get one of them later on into the Baptist church and see what a howl of "proselyting" will be raised. If I were a member of any pedobaptist congregation and preached and practiced the doctrine that I now do I should be excluded from their membership. Upon what principle? "Close communion." Through many years this is the stick with which they have been striking us. And some of us have been trying to dodge it by saying: "Oh, quit, you are right, that is one rule in our church that I do not like." Poor little, weak, foolish Baptist; it don't know what it does like. Let us rejoice that we are "close communionists," according to the teachings of the New Testament, and not according to the Church of Rome and her offspring churches. Jesus did not commune with his own mother, and it does not make us "of all men most miserable" because we do not commune with ours.

We are told that if we would leave off close communion we would take the world. We are taking a good big part of it anyway—a larger part than the open communion Baptists are taking. We don't want it all. We want only that part that is being saved—that only should be added to the church.

R. M. HUNTER.



One of the chief events of the World's Baptist Congress was the unveiling of the Spurgeon statue. This incident emphasizes the unity of the Baptist communities. The freedom already noted has not destroyed brotherhood, and that brotherhood was well expressed in the general homage done to the memory of Charles Haddon Spurgeon. The statue, which is impressive and imposing, was unveiled by Dr. Maclaren, who asserted that by entrusting this duty to him the Congress had bestowed upon him its highest honor. The great preacher applied the words of Milton to Spurgeon—

"Thou in our wonder and astonishment,
Hast built thyself a lifelong monument."

And added, We can say far tenderer words as to the influence of Charles Haddon Spurgeon. He was in the true succession of Latimer, Luther and John Bunyan. "His brilliant and homely imagination, his mastery of plain Saxon that found its way to every heart, his unexampled familiarity with Scripture, his persuasiveness and fulness of affection, made him incomparably the greatest preacher of our generation and denomination. I will only add one word, and that not my own—

"As the greatest only are, in his simplicity sublime."

After the unveiling, Rev. John Wilson pronounced a touching eulogy upon his "father in the ministry."—British Weekly.

The President, in the ordinary course of events, will receive gifts from the Czar and the Mikado in recognition of his services. Already it is reported that Emperor Nicholas's present will consist of two big vases of lapis lazuli, exquisitely chased in gold, and standing on malachite pedestals. The Mikado will probably send an enormous eagle, with outspread wings, described as "unique examples of Oriental metal-work, where each of the thousands upon thousands of the feathers of the bird consists of an exquisitely and separately forged and beaten and engraved piece of iron or steel." The president would have a perfect right to take his presents home with him, if he should ever decide to forsake his present residence, but the chances are that he will leave them in the White House.

Kind Words.

In one of the Southern states not many years ago there lived a poor widow. One day her pastor took dinner with her. When he sat down at the table she said: "Brother, if you are the man you ought to be you'll be thankful for what is here to eat. If you are not the man you profess to be, why, you don't deserve even this." Be it said to that preacher's credit, he says that never before was he so grateful nor ever enjoyed a meal more, although there was nothing on the table to eat but bread and peas, cooked with nothing but salt and water. She gave him the best in her larder.

Now, Dear Bro. Barnett, if you are the man you ought to be you'll send thanks Godward that yours was the privilege to come to the Carey Association and speak face to face to us country folks (at least the majority of us are). Did you ever find words so weak that you knew your gratitude and soul senses could not with them be told? When such comes up before me the only thing I know to do is to carry my joy to my Lord, for I'm sure He understands. What I want to try to tell you is: I can't ever forget your visit here, for you brought us so many good things—smiles, earnestness, sociality and wisdom. I am glad that you gave us that peep at your life before you found Christ. Brother, not your ten, but seven of my years were such as to put them on the infidel's list. Not your great sum of money spent on my education, but one hundred dollars would, I think, easily cover my whole school expenses up to date. But in those seven dark years almost every spare moment was put on my books. Midnight oil and pine knots played their parts. My books were my god. Only one man's life would ever make me mentally ask, "Is there a God?" So you see why I'm glad you told us of yourself. Thank God for men and women who have their own stamp of personality, individuality, originality, and who are not "quitters"—in a good cause.

Your "Roman Catholicism" gripped me so firmly that when I'd gone to slumberland on Thursday night I dreamed that the Roman Catholics almost had me (I may have "et" too many pies and tarts), and my dream feelings were as to long for a "Lazarus" to go back to the Baptist world and tell my brethren to hold fast to Baptist liberties.

Under God I hope never to become one of your defined "in-flew-in-tial" (how I wish I could pen this word as you tongue it) members. But enough of your valuable time on this paper. I have not learned to be brief—at times. I am, gratefully, earnestly,
NOBODY BUT ME.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

COLLEGE ATHLETICS AND FOOTBALL.

It is time either to put a stop to football in our colleges or else modify the rules and rob the game of its present professionalism and brutality. Its professionalism has been mercilessly exposed in a series of magazine articles, and the brutality is evidenced by the fact that forty-five deaths and hundreds of serious injuries is the record of football for the last five years, according to a canvass made by the New York Herald. In almost every instance the death or injury was due directly to heavy mass plays, against which, the Herald says, President Roosevelt and the country at large are protesting so vigorously.

Sixteen died as a result of internal injuries, four from broken necks, six from concussion of the brain, eight from broken backs, three from paralysis, two from heart failure, one from lockjaw, one from blood poisoning, one from hemorrhages and two from meningitis induced by spinal injuries suffered in play. The injuries included ten legs and fourteen collar bones broken and four skulls fractured.

In a recent issue of a religious paper we read: "The _____ Co., surgical instruments and hospital supplies. Football season is here. Half-backs and end rushers always should wear elastic bandages on their ankles. We have all kinds, &c." and some folks think the game is slow unless a stretcher is brought on the field after each play.

College athletics when kept free from professionalism, where the athlete does not rank the student but makes his classes, is helpful, but where the faculty and student body fall down and prostrate themselves before crack athletes and the college eleven, it is hurtful. Since our boyhood days when the professionals of the Hippodrome and Nouveau Cirque in Paris who kept in training at the gymnasium we attended, adopted us as their "American Mascot" we have been fond of athletics. We kept it up at the University of Alabama, at Vanderbilt, and at Yale, and helped to organize the Birmingham Athletic Club, acting as one of the governors for several years, and only recently gave up our membership. We have seen some of the football contests which have passed into history. We know the game as it is played in the North, the West, and the South, and unless the warnings of such men as President Roosevelt, President Eliot of Harvard, and Walter Camp, the great football authority, is heeded the game ought to and will be outlawed by decent people. Elsewhere we publish a symposium on the game. If we are to have football let it be clean sport and free from brutality.

We sincerely hope that the intentions of Coach Stagg of the University of Chicago to make the "socker" game a regular college sport will succeed and when other institutions of learning have been induced to take up this style of football, to have intercollegiate games. The association game is believed by many college authorities to be the real remedy for the features of the present style of college football which are found objectionable. Brawn and weight are not essential to a first-class player in the association game, and therefore it is argued the beneficial results of the exercise in the open air will be extended to a much larger percentage of the students.

We have not touched upon the evil of having a lot of "callow youths" go round the country on a junketing party as a side show to advertise the college and draw students. We believe this has already been overdone and that wise presidents will see that parents in choosing a place to educate their sons prefer to send them to a college rather than to a gymnasium with a college annex, and we honor Columbia college for dropping two crack players because they failed to pass their examinations. It is a beginning in the right direction. We have witnessed some Thanksgiving nights in New York when the college boys who accompanied their elevens took possession of the tenderloin district and it was not a sight calculated to please a father who cared for his boy. We favor college athletics where the faculty controls the athletes and study and not sport is the feature of the day.

REMEMBER THE ORPHANS.

The Orphan's Home is down on the schedule for November as it gives the churches an opportunity to make special offerings on Thanksgiving Day. We Baptists have much to be thankful for this year and we ought not to forget the little ones at Evergreen. We have been in closer touch this year at the associations with Brother Stewart than ever before, and knowing what is in his heart and how strenuously he is endeavoring to care for the orphanage and to make the home at Evergreen all that it should be, we pray that God will open the hearts of His people and cause them to give liberally and let John Stewart carry out his dreams.

THE PREACHER AND POLITICS.

There are those who think that the preacher should have as little to do as possible with politics. If he raises his voice against corruption among office holders or against the non-enforcement of law there are those who cry out that he is meddling with politics and had better preach the Gospel. This hue and cry is raised by the politician who is afraid of the preacher's influence. He knows that when the preacher speaks the echo of his words will be heard far and wide. The preacher is a citizen and as such it is his privilege and duty to manifest as much interest in politics as any other Christian citizen in private life. If the preacher were heard oftener on political questions that effect the moral welfare of the community it would be better for the State. There are certain duties which every Christian owes to the government under which he lives and these duties should be emphasized by the preacher as much so as family duties or any others.

Many Christians refrain from taking any part in political matters because of the dishonesty and crooked methods of many politicians, and the result is that in many instances our governmental affairs are in the hands of unscrupulous men. President Roosevelt is reported to have said in his address at Mobile: "There is room for us to differ on the currency and on the tariff, but there is no room for us to differ on honesty in public life and decency and cleanliness in private life." And yet there are many men who are honored by the people of their city, county or State who are notoriously dishonest in public life and indecent in private life. Who elects them? Christian citizens, either by voting for them or remaining away from the polls. Mr. Moody went to a city to conduct evangelistic meetings and inquired of a prominent church member the attitude of the community on some important political question. The brother replied, "O, Brother Moody, I do not know anything about politics; my citizenship is in heaven." Mr. Moody replied, "Brother, you had better get your citizenship down here until we get some of these political questions settled."

We were once severely criticised by a crank for advising Christian people to vote. In the letter he wrote us he quoted numerous passages of Scripture which had no bearing whatever upon the question and ended each quotation with the word "Selah," which he, no doubt, thought sounded very pious. The preacher is in exactly the same relation to political matters as any other private Christian citizen. He is not a different being from ordinary men, nor does he surrender his citizenship when he enters the ministry. In some instances he may with propriety, and with profit to his community, hold political office.

The pulpit, of course, should not be used as a political platform from which partisan politics are proclaimed but it is a proper place for the discussion of political questions that effect the moral welfare of the community. The preacher who does not discuss such questions from the pulpit fails to preach the whole Gospel, for the Gospel has to do with the political as well as the social and religious life of a man. If God's people in general would manifest more interest in politics we would have purer politics and a higher type of patriotism. We call special attention to brother Preston's sermon in this issue.

Howard College and the Dailies.

One of the best signs that Howard College is getting hold of the Birmingham district is the space being given it by the great dailies. We publish elsewhere an article taken from a recent issue of the Birmingham News which on the same day carried the following editorial:

"The work of raising the \$100,000 fund for the endowment of Howard College is progressing most favorably, due to the tireless efforts of President A. P. Montague and the endowment committee. Howard College will get \$25,000 from the General Education Board as part of its endowment fund if friends of the college in Alabama will subscribe \$75,000 for the same purpose. Of this \$75,000 the sum of \$43,500 has already been pledged. This work has been accomplished in the remarkably short period of two and a half months.

"The showing is a splendid one and is not only a tribute to the efforts of Dr. Montague and his committee and a mark of confidence in his excellent administration of the college's affairs, but it is also striking proof of the educational awakening in this State. Howard College needs something over \$30,000 more in order to complete its endowment fund. This sum must and will be raised. The matter is one which cannot but appeal strongly to every friend of education in Alabama and particularly to those in the Birmingham district, for while this great institution draws its patronage from the State at large it especially appeals to this section for support as it is an important factor in community culture and local educational effort. Rally to the support of Howard College."

The swing and rush with which the endowment is being raised by the Baptists of Alabama under the able leadership of Dr. Montague is being noted and commented upon favorably by the people of the State.

A TIME FOR SELF-EXAMINATION.

The man who perhaps above all others is most dreaded by the pastor is the one who is continually telling him of the lack of spirituality in the church. He bemoans the fact that the church is doing nothing, that members are indifferent, that there is coldness in every department of the church. He tells him about what there was in the church which he was a member of years ago and the wonderful spiritual life that prevailed among all the members. What a prayer meeting they used to have, what a wonderful Sunday school and how he wishes for things to be as they were in the olden time. He never intimates that he is responsible for any lack of spirituality there may be in the church. On the contrary he assumes an air and a tone of voice which indicates that he is saying to himself, "Oh, if all the other members were like me!" Brother, if you feel that the church is lacking in spiritual life, we would suggest that you get nearer to God yourself by prayer and personal work, and then you may induce others to become more active. You are a part of the church and therefore in part responsible for the condition of things in your church. Don't go whining to the pastor as if you thought he was altogether responsible for the existing order of things. Speak encouragingly to him and offer to help him in every way you can, and you will feel better and the pastor will feel better and both of you will be prepared by such a course for better work.

HELPFUL EXEGETICAL NOTES.

Since taking charge of the editorial work we have been casting about to find some one to do some exegetical work for the paper, and are happy to state that Rev. W. J. E. Cox, the scholarly pastor of the St. Francis Street Baptist Church, Mobile, has already begun a series of short studies which no doubt will prove of interest and help to those actively engaged in ministerial work as also to other Bible students. Dr. Cox has a reputation as a sound, safe and scholarly theologian.

Editorial Trip Notes.

Rev. John W. Stewart followed Brother Green after the missionary sermon at the Yellow Creek Association and got \$33.00 for the Orphans' Home. He made an interesting talk to the children in the afternoon.

Dr. Montague and Brother John Stewart were hearty in their appreciation of the kind way in which they were received at the Yellow Creek Association. The association certainly was generous in the time given to the visiting brethren.

It was a pleasure to meet my old friend, Captain McClusky, of Vernon on his native heath. He had been after me for several years to visit his people. The law is his mistress but the Saviour is his Master. Long may he live to practice his profession and be a witness for the Lord.

Rev. T. W. Shelton leaves his farm to move into Sulligent to take charge of the Baptist church, and he like Brother Clarke expects to give himself more fully to the ministry. Brother Shelton has been a successful farmer and his work as a preacher has been signally blessed. We pray God's blessing upon him and his new field of labor.

Rev. W. K. Pennington preached the introductory sermon. He presented strongly his views as to the scriptural idea of missions and the date of the organization of the church. He preached the shortest introductory sermon that I have ever listened to and I trust that his example will be more and more imitated.

Brother Barnes sold his lovely little home at Sulligent to Rev. R. W. Clarke, who has rented out his farm purposing to give himself more fully to the work of the ministry. He has been called to Shiloh church where the Yellow Creek Association convened, following Brother Barnes in the work.

Friday night I left for the Yellow Creek Association at 10:20, reaching Sulligent on a delayed train at about 3:30 a.m., and on the return trip left Sulligent at 2 a.m., arriving in Birmingham at 7. The above is set down merely to show some of the pleasures of being an "agent," for some people give this title to Brethren Crumpton, Stewart, Montague and myself.

I have met some mighty hospitable Baptist folks in the hotel business, but I believe Brother Duncan of Sulligent, heads the list, for when he learned that Dr. Montague represented Howard College, Brother Stewart the Orphan's Home and that I was the editor of the Alabama Baptist, he entertained us royally and refused to take one cent although we pressed him vigorously, but he never gave in, and we all left feeling that we "hadn't ought to done it."

Sunday afternoon at 2 o'clock Dr. Montague made a stirring speech on missions and I followed him. We both spoke under difficulties as we had to face the sun, but despite the great crowd I never saw a quieter or more appreciative congregation. I must congratulate the Yellow Creek Association on the behavior of its people, for I have been to associations this season where the Sunday crowds were anything but quiet.

Sunday morning at eleven, Rev. A. W. Green, the moderator of the Yellow Creek Association preached the missionary sermon. It was plain, practical and gospel presentation of the subject. He stressed the fact that many who claimed to be guided by the Spirit were not backed by the word of God, the idea being that a man truly led by the Spirit would always be in accord with the Bible. After the sermon a missionary collection was taken which broke all previous records.

I have great faith in the Yellow Creek Association for when a people will give to missions, and educa-

tion, and care for the fatherless they are in gospel line. I went praying that God would bless the deliberations of the body and I left praising Him because my eyes had looked into other eyes that were gospel lit and my ears heard the voices of other men whose voices were gospel-tuned, and my hands had grasped other hands that returned the squeeze of Christian fellowship and love.

Rev. J. E. Barnes came to the hotel for me and drove me out six miles to the Yellow Creek Association behind his beautiful white horse. Somehow I couldn't help feeling sad as we drove along the beautiful road for I knew he had turned his face towards South Alabama and was leaving behind a work into which he had put his very life's blood. At the close of the association he started on his journey through the country to Marion which will be his future home.

I spent the night in the home of Brother J. C. Maddox and if I could have had my way I would have accepted his invitation to stay over after the association for he has a fine fish pond and just in front of his house is a large pea and cornfield where the partridges whistle, and on the creek bank the squirrels bark, but enough, I put the temptation aside down there and what is the use to call it up now that I am doing my level best to turn out another paper. Brother Maddox is a staunch Baptist and stands by his pastor in every way.

It was my first visit to the Yellow Creek Association but I hope it will not be my last, for the brethren received me most kindly and gave every opportunity that any one could desire to speak for his own and the general interests of the denomination. The moderator permitted me with the consent of the body, before the noon recess of the first day to present the work of the Alabama Baptist, and in the afternoon I was given a chance to speak at length on the question of religious literature, and I never had a more patient or attentive audience.

I got into a nest of Godfreys at the Yellow Creek Association, two of them are preachers. I also found out there were many "Hills" and that the country is well "Wooded." I also found a bunch of Penningtons, and I met up with some Waldrops (good old Baptist name), and in looking over my list I found three of them had subscribed for the Alabama Baptist. I slept under the same roof with the brothers Guin. I "howdyed" with Brother B. E. Cunningham and found others by his name. These are some of the old families that I happen to remember.

I have visited nearly every association in Alabama but unhesitatingly give the palm to Shiloh church for the beauty of its location. The hillside was like a huge variegated chrysanthemum, and through the valley wandered a brook as clear as crystal over silvery sands, and out of the rocks gushed a spring that slaked the thirst of all who came to drink. Nearby I jumped a rabbit while above me the squirrels chatted in the treetops, but the prettiest thing about the whole place was the shaded walk beneath towering beeches to the spring through which the sunshine stole and danced along the pathway. It was so lovely outside that it was hard for me to stay indoors.

Sunday was a great day at the Yellow Creek Association. The vast crowd began to assemble early, and the committee had wisely arranged for an open air service. It was an inspiring sight to see the hillside dotted with people who had come to hear the gospel preached and to join in songs of praise to their Redeemer, and when I say that Dr. Montague was given an hour to present the work of Howard College and that \$230.00 was pledged, it evidences the fact that the Yellow Creek Association means to stand by our Baptist college. Dr. Montague had the congregation to sing a number of the old hymns and spoke with unusual force and power. At his request I added my testimony to the usefulness of Howard College in the denominational work, giving particular emphasis to the aid being given to ministerial students.

Editorial Paragraphs

All men are called and welcomed to the sanctuary. "Enter into his gates with thanksgiving, and into his courts with praise." There is no more a court of the Gentiles. The temple gates are open, and all nations may enter.

Peter preached Christ to Cornelius the Centurion and his company and gave the world the truth that God is no respecter of persons, and while he yet spake the Holy Ghost fell on all them that heard the word, on the Jew and Gentile alike. And the baptism of Cornelius was the crown and consummation of Peter's ministry.

Ignorance of human laws might be truthfully pleaded in many cases, but who dare put in such a plea in the presence of their Creator who knows each thought and act, for in Him we live and move and have our being—for we are His children and the Father knows his child.

Many like Faust in the legend have sold themselves to the devil for a little power on earth, having persuaded themselves that hell is simply an old wife's tale to scare naughty children into obedience; and act as if the ten commandments had been repealed.

A few short chapters cover the life of Abraham, yet the Persian, the Mohammedan, the Jew and the Christian, hold in sacred reverence the name of Abraham, and today with the exception of Jesus of Nazareth, this name is more celebrated than any other in the universal history, and Isaiah and James were right in speaking of Abraham as the friend of God.

Jesus knew the temptation of wealth and power, for He was tempted of Satan at the very outset of His career, but He put aside the glories of earthly dominion and voluntarily assumed the vow of poverty, and He had not a place to lay His head; yet He believed that in God's house there were many mansions, and went about His Father's business never complaining.

How often as Jesus wandered about Galilee must he have called to mind his paternal home, the little Nazarene boys who had been his playmates at school—the village maidens whom he had met at marriages and burials, with memories not merely of his childhood, but of all his youth and his life up to the age of thirty.

Upon a client complaining to Baron Rothschild that he had lent 10,000 francs to a person who had gone off to Constantinople without leaving any acknowledgement of the debt, the baron said: "Well, write to him and tell him to send you the 50,000 francs he owes you." "But he only owes me 10,000," objected the other. "Precisely," rejoined the baron, "and he will write and tell you so, and thus you will get his acknowledgement of it."

The oldest sovereign in Europe is the King of Denmark, who is 86. Next comes the King of Sweden, 75, followed by the Emperor of Austria, 73; the King of the Belgians, 69; the King of Roumania, 65; King Edward, 62; the Sultan of Turkey, 61; the King of Greece, 58; the German Emperor, 45; the King of Portugal, 40; the Czar, 36; the King of Italy, 35; Queen of the Netherlands, 23, and the King of Spain, 18.

Madame Guyon, of France, had a much harder lot than any of us today are likely to find. She was given by her father in a hateful marriage. Smallpox destroyed her beauty. Enemies alienated the affection of her son. She had to enter the worldly circles she disliked. Then, at one time, her enemies did not leave her five minutes in a day by herself for devotion. But she learned to lift her heart to God in prevailing prayer in the midst of the careless throng which surrounded her, and she became the mightiest woman in righteousness which France has ever known.

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J. G. DOBBINS.

May the benedictions of Heaven rest upon you in your work.
W. T. McCULLOUGH.
 Trusting that you may live to see many happy birthdays, I am yours in love.
J. W. MITCHELL.
 I am proud of the continued improvement you are making on the Baptist.
W. H. ROBERTS.

Wishing you success with the paper and your work in general. I am yours fraternally.
T. E. LEE.
 Am well pleased with the paper and hope that you may be successful.
J. M. YATES.

Enclosed find \$2.00 for your paper. I like it fine and think it is a good paper. Can't see how I can get along without it.
MRS. MAY POWELL.
 You are giving us a splendid paper and I appreciate the earnest efforts you are putting into it.
MRS. S. W. RIGGS.

May the Lord bless you, Bro. Barnett, in your everyday labor in the interest of the Alabama Baptist is my prayer.
R. E. SMITH.
 Please find enclosed \$1.35 to pay what I am due the paper to date. If I am not correct notify me. Your paper is better now than ever before in my opinion.
J. L. BYARS.

Enclosed find \$2.00 to run up my date one year. I hope you may have many more happy returns of the 23rd. Wishing you continued success in your great work.
R. E. LAMBERT.

Enclosed find \$1.00 for my subscription to Alabama Baptist six months. I will start it so it will reach you on your birthday, 23rd, and hope many others will do the same. Yours,
D. W. NEBLETT.

Please change my paper from Carbon Hill, Ala., to Amory. I've missed the dear paper so much; have not seen one in three weeks. It is like getting a letter from all our good Baptist people.
MRS. ELLIE COOPER.

I wish you much success in the work and trust that there may be great good done. I enjoy reading the noble paper you are making.
J. W. JONES.

The paper is growing better all the time and should be in the home of every Baptist in the State. Hoping that you may have your best and most prosperous year, I am
MS. N. E. GOODWIN.

I have received every number of the paper since it was established in 1874. I am now growing old and my health is declining, still it is yet a most welcome visitor. You are giving us a good paper. May the Lord bless you. I have two good country churches this year.
D. M. AMSEY.

You are giving us such a good paper now until I hate to miss a single copy. I hope that you may be able to improve the paper, if such can be done, for I think it is the best religious paper in Alabama.
HUGH DAY.

The paper gets better every week and the last one deserved especial notice. Dr. Gambrell on Who Owns the Wool is the best I ever heard. May the Lord bless your labors to the saving of lost souls and to the honoring of His great and loving name.
W. R. GAMEL.

I want to congratulate you on your paper; it has become a great household treasure and should be in all the households of faith. May God bless you in your work that you may be able to still preach Jesus and Him crucified to a dying world.
F. W. WILLIAMS.

Your paper is improved so much. Find enclosed \$2.00 P. O. money order. God bless you in your work. I desire that your publications may reach every Baptist in Alabama and do much to forward the Kingdom of Christ.
REV. D. M. EILAND, Brantley.

As your birthday and my time for renewal comes so near together I will send in at once. We like your paper, and have been taking it so long it seems that we can't well do without its weekly visits. You will find enclosed money order for same. Wishing you many happy birthdays in the future, I remain sincerely yours,
(MISS) MAGGIE ANDRESS.

I am delighted at the rapid improvement in the Alabama Baptist and its increasing popularity with everybody who sees it. Your last issue was exceptionally fine. I have thought much of the latest addition to your family. I have longed to see you helping take care of a baby.
J. B. HAWTHORNE.

The Alabama Baptist has far surpassed the expectations of its most sanguine friend. My dear brother, you are entitled to the gratitude of the denomination for the brave and faithful manner in which you have administered the affairs of the Alabama Baptist. God bless you, Fraternally,
JNO. P. SHAFFER.

I have tried to get others of my church to take the paper, but they have two excuses—one is the paper is too high in price, another is that so few of our preachers write for the paper down in this portion of the State. Now in regard to the price of the paper let me say this that almost any number of the paper is worth the price of one year's subscription; take the paper of April 1th, 1905, and this alone is worth one year's subscription. Wishing you great success in your great work for the Master.
W. P. ROBERTS.

Excursion Rates via Central of Georgia Railway.
 Ao Chattanooga, Tenn., on account Southern Conference on Immigration and Quarantine, Nov 9-10, 1905, one fare plus 25c, round trip. Tickets on sale Nov. 8th and 9th., final limit Nov. 15, 1905. To Decatur, Ala., on account Alabama Commercial and Industrial Association, Nov. 7, 1905. One fare plus 25c for the round trip from all points in Alabama. Tickets on sale Nov 6th and for trains scheduled to arrive in Decatur before noon Nov. 7th; final limit Nov 10, 1905.
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ANNISTON MARBLE WORKS
ANNISTON, ALA.

A 10 Cent Package of
DR. LORD'S HEADACHE POWDERS
 will cure one head 4 times or 4 heads one time. Money back if they fail.
 Price 10 and 25c at all druggists or by mail on receipt of price.
COLLIER DRUG CO.,
 Birmingham, Alabama.

SPECIAL BULB OFFER

To the Readers of this Paper

HYACINTHS single & double all colors, 50c per doz.

NARCISSUS, all varieties, 25c per doz.

TULIPS, all colors, 15c per doz.

CALLA and EASTER LILIES, 15c each.

CHINESE LILIES, 12c each.

CROCUS, all colors, postage paid, 10c per doz.

FREESIAS, postage paid, 10c per doz.

SEND NO MONEY TODAY. Remit by Express or P. O. Money Order or Stamp. In denomination preferred. If by mail, add 1c per bulb for postage except where noted.

Memphis Floral Co.
MEMPHIS TENN.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Broadway, Kansas City, Mo.

BUSINESS EDUCATION

-135- FREE SCHOLARSHIPS

Clip this notice and present or send to

DRAUGHON'S

PRACTICAL BUSINESS COLLEGE

Montgomery, Atlanta, Nashville, Little Rock, Shreveport or Ft. Worth.

and receive booklet containing almost 100 misspelled words explaining that we give, ABSOLUTELY FREE, 135 scholarships for PERSONAL instruction or HOME STUDY to those finding most misspelled words in the booklet. Most instructive contest ever conducted. Booklet contains letters from bankers and business men giving reasons why you should attend D. P. B. C. Those who fail to get free scholarship will, as explained in booklet, get 10 cents for each misspelled word found. Let us tell you all about our educational contest and our

GREAT SUMMER DISCOUNT

Clip from Alabama Baptist, Birmingham.

MRS. WINSLOW'S SOOTHING SYRUP

has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

TWENTY-FIVE CENTS A BOTTLE.



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.

BELLS

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

LEARN BUSINESS.

We can teach you how to keep books, write shorthand, and do office work.

All Our Graduates Have Positions and we can get one for you as soon as you learn our course.

CHAFIN'S BUSINESS COLLEGE,
HUNTSVILLE, ALA.

FOR OVER 60 YEARS

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.

Obituaries.

Clanton, Ala., October 25, 1905.
Posey—Died, at her home, near Arkdell, Ala., August 27, 1905, Sister Emily Posey, wife of Rev. F. G. Posey.

Sister Posey was born April 7, 1845, professed religion and joined the Baptist church at Mount Pleasant when young. She was only sick a few days when the Lord called for her. She leaves a husband and a number of relatives and friends to mourn her loss. Hers was a faithful, consecrated life, in that it was like unto that of the Christ life.

She was a model wife, a true helpmeet, a kind, considerate neighbor and a substantial friend to the poor. She was laid to rest in the family grave near her home.

May heaven's richest blessings rest upon the bereaved ones left behind. Her pastor, R. E. PAULK.

Bishop—Mrs. Mary P. Borum-Bishop, of Fort Deposit, was born September 26, 1823, and died September 10, 1905. She was united in marriage to Rev. Mathew Bishop June 29, 1847. As a result of this union there were nine children born to them, six of whom and her husband preceded her to the better land. She joined the Baptist church when a small girl, and was a faithful, consecrated Christian until her death, being a member of the church about seventy years. Her husband, being a faithful pioneer preacher, whose duties called him away from his family, her life was one of constant sacrifice and care. There never was a more faithful wife nor more devoted mother than Sister Bishop. Her children were and are devout Christians.

Blessed mother, what an influence for good in the home!

She will be greatly missed by a host of friends, children and grandchildren. Her works will follow her, while she "rests from her labors." May the Lord bless the husband.

W. J. D. UPSHAW.

Appleberry—Whereas, it has pleased God to call from our midst our dear sister, Miss Zona Appleberry, be it resolved,

First, that in the death of our sister the Ladies' Aid Society of the Irondale Baptist church has lost a true member.

Second, that while we deeply mourn the loss of our sister, we bow in humble submission to Him "who doeth all things well."

Third, that we extend our heartfelt sympathy to the bereaved family.

Fourth, that a copy of these resolutions be sent to the bereaved family, also to the Alabama Baptist, and that they be recorded in the minute book of our society.

Mrs. J. N. White, Mrs. I. H. Carroll, Committee.

Poole—In memory of Mrs. Callie Poole, wife of Bro. H. M. Poole: Sister Poole was born December 25, 1862, and fell asleep in Jesus August 18, 1905. She leaves her devoted husband and several children to mourn her loss, and to them we extend our heart-felt sympathy and point them to the blessed Savior she trusted, who is abundantly able to give us comfort and heal our poor, bleeding hearts. Sister Poole at an early age joined Bethesda Baptist church, and lived a consistent Christian until God called her home. She was ever ready to lend a helping hand when help was needed. Her many friends will miss the happy greeting she had for all. Her darling little children will know no more of mamma's fond caress and loving care. The grief-stricken husband will have no more of her counsel and cheerful words of encouragement, but by emulating her noble Christian life the tie that has been broken on earth will soon be bound

(Continued to Page 14)

It's No Hardship To Save a Small Portion Of Your Earnings

A dollar in the bank is worth two in the hand. The truth of this is best known to those who have not cultivated the art of saving.

In a strictly savings bank, like the Citizens Savings Bank, your small deposits soon count up into big balances—and while your savings here can be called upon when needed, they are safe and out of the way of dribbling out.

It is the first step in economy to have a savings account here, small or large, where your savings earn 4 per cent interest, compounded twice a year, and are put to work for the prosperity of this district and the State of Alabama.

If you are not informed as to the ease and safety of banking with us by mail, call or write us for full particulars.

Office hours
 from 8 a. m.
 to 5 p. m.
 every day.

CITIZENS SAVINGS BANK

THE STRENGTH OF A BANK IS IN ITS INDIVIDUAL LOANS

CITIZENS SAVINGS BANK

2003 FIRST AVENUE.
 Birmingham.

Officers—J. B. Cobbs, President; H. H. Mayberry, Vice President; C. M. Spencer, Treasurer, and C. G. Davidson, Secretary and Auditor.
 Directors—J. B. Cobbs, B. F. Roden, C. O. Simpson, J. H. Robinson, F. D. Smith, H. H. Mayberry, Louis Gelders, C. B. Spencer, Moses Levy, J. W. Donnelly and Harry Jones of Birmingham, and C. O. Burns of New York.

The bank is open to 8:30 p. m. Saturdays.

YOUR WILL Is an Important Matter

YOUR EXECUTOR Is Quite as Important

A strong, conservative Trust Company, which makes pure business of the matter, which is responsible, and which does not die and leave a new Executor to be appointed by the court, is the best of all agents to wind up your estate.

All communications on the subject of your will are strictly confidential.

Birmingham Trust & Savings Co.

CAPITAL, \$500,000 - SURPLUS, \$200,000

We Make a Specialty of Printing Minutes For Churches and Associations

We do it Artistically, Cheaply and Quickly

Write us today, and send us your copy. We thoroughly understand the required forms.

ROBERTS & SON, The Big Alabama House

R. W. EWING, Manager. BIRMINGHAM, ALA.

Largest Line, Best Stock Blank Books in the State. Makers of Finest Blank Books to order. Write today.

We Make Rubber Stamps and Seal Presses. Legal Blanks for Justices and all Courts.

What The Doctor Said.

A doctor with greater regard for his patient's life than for the ethics of his profession, was once called in consultation with two other doctors. The patient was the victim of fever, and the vital spark was fast flickering and fading out.

"Lend us your help, and let us save this life if we can." The reply came quick: "Gentlemen, you can save this life if you will begin at once and your down Johnson's Tonic. Otherwise your patient must die."

And this doctor wrote to us and told us that he would rather have one bottle of Johnson's Tonic in treating a bad attack of fever than the advice and skill of a congress of doctors. Write to

The Johnson Chill and Fever Tonic Co., Savannah, Ga.

SIX MONTHS TREATMENT

\$1.00



CURE OR MONEY REFUNDED

GUARANTEED

Unrequited 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,
45 Astor Avenue, Knoxville, Tenn.

Does Wonders For The Kidneys,

BLADDER, RHEUMATISM, Backache, General Weakness, Nervous, Urinary, Liver and Stomach Troubles. Prevents Bright's Disease, Dropsy, Gravel. 3 Remedies Free.

The Pape Medicine Co. will send by prepaid mail, to any sufferer, whether man or woman, a complete test course of their three new remedies to believe and cure all forms of Kidney, Bladder, Urinary Diseases, Rheumatism and their complications. No money is wanted—just write and tell them where to send them. Do this now.



What The Three Packages Contain.
One large course of Formula A.—Reconstructs the broken-up tissue, cleanses all the pores, builds up and strengthens the weak and feeble kidneys, re-establishing complete, natural, healthy function.
One large course of Formula B.—Strains out of the blood and system uric acid and other kidney poison, the cause of Rheumatism. Urine is neutralized. Mucous, catarrh accumulation passes off and out. The bladder is healed, inflammation and irritation subside. Retention, frequency (especially at night), painful and all urinary ailments are permanently overcome. Gravel and granular deposits are expelled, the urinary passages are restored to a healthy condition.
And a large course of Formula C.—to immediately arrest the undermining consequent upon Kidney Diseases. Regulates the Liver, Stomach and digestion, relaxes constipated bowels, purifies the blood, nourishes tissue, bone, muscle and spine. Aches and pains are readily relieved. Tones the general system. Infuses life and vigor into every vital organ and strength all over the entire body. There is not one sufferer in the whole world who can afford to ignore these remedies written. Write to the **PAPE MEDICINE CO., A. F. Boylan, Bid'g. Cincinnati, O.**, telling where to send them, and the complete test course of each of the Formulae A, B and C, will be forwarded by prepaid mail without one cent of expense to you.

Field Notes

The Fifth Sunday Meeting of the Lauderdale County Association met with the Evergreen Baptist church Oct. 7. Friday night song and prayer service was conducted by R. E. Paulk, after which Rev. J. R. Wiggs preached a splendid sermon from Romans 1:16.

Saturday morning at 10 o'clock R. E. Paulk called the meeting to order and Rev. O. F. Huckabee was elected moderator; R. E. Paulk, clerk. Owing to the absence of Rev. J. L. Richey, Rev. J. R. Wiggs was asked to discuss Christian Influence in the Home. Also Rev. R. H. Tandy and J. P. Whitman made interesting speeches on this subject.

11 a.m. J. P. Whitman preached an instructive sermon from Joshua 13:1. Adjourned for dinner. At 2:30 Rev. W. A. Fowler conducted devotional exercises.

Why Missions? Revs. J. R. Wiggs, R. H. Tandy, C. S. W. Paulk and others. After which a song was sung and missions in the Lauderdale County Association were discussed by R. E. Paulk, R. H. Tandy and J. B. Jones. Saturday night we had splendid discussions on Temperance, led by Rev. J. B. Jones, followed by discussion.

Sunday morning the meeting was called to order by the moderator, devotional exercises being conducted by Rev. J. R. Wiggs, after which the Sunday school work was discussed in an interesting manner by Hons. J. T. Ashcraft and H. C. Gilbert. Rev. J. B. Jones preached a splendid missionary sermon from Romans 10:14-15. A collection for associational missions was taken amounting to \$10.00. Adjourned for dinner, which was spread on the ground in abundance, to which everybody was invited. They were all filled and several baskets full taken up.

In the afternoon Rev. J. R. Wiggs led the discussion on Low spiritual condition of our churches, and its remedy, assisted by J. T. Ashcraft. This is said to have been one of the best meetings the association has ever held.

After singing song "I Feel Like Going On" and an old fashioned handshake, the meetings was dismissed by with prayer by Rev. J. R. Wiggs.—R. E. Paulk, Clerk.

Fifth Sunday Meeting.—The fifth Sunday meeting of the Clark County Association was held with Midway church on the 28th and 29th of October. Introductory sermon by the writer. C. W. Burge was elected moderator. Our missionary work and how to advance it was discussed by G. L. Yates, et al. "Is it the duty of all the members of the churches to contribute to missions," discussed by Wm. Kerridge.

Sunday morning Sunday schools was discussed by J. B. Cleveland and W. H. Williamson. 11 o'clock a missionary sermon by C. H. Morgan. After sermon \$8.00 was collected for missions.

Sunday afternoon Our denominational schools and our duty to them was discussed by B. M. Lanneau and Bro. M. B. Garrett, et al. A collection of \$100 for the endowment of Howard College. The meeting was well attended and well entertained by the Midway folks.—J. H. C.

A Good Meeting.—New Hope Baptist church has just experienced the great blessings derived from fifth Sunday meetings in one given us by the Liberty Association. Services began Friday night, Oct. 27, with a sermon by Bro. Culpepper, of Huntsville. The subject, "A Growing Church," was discussed by Rev. J. W. Bates, of Athens, from 10 to 11 Saturday, after which Rev. H. E. Rice, of Huntsville, preached an excellent sermon.

In the afternoon the subjects, "Why Am I a Baptist," and "What Do Bap-

tists Owe to the World," were led by Bros. Culpepper and Bates, respectively, and discussed by others. Bro. Bates conducted services Saturday night. Our pastor, Rev. W. J. Cobbs, opened Sunday school at 10 o'clock Sunday and Bro. Bates gave the school a short review of the history of the Jewish nation.

Bro. Rice preached at 11 o'clock, after which a collection for Home Missions amounting to \$6.23 was taken. Then Bro. Rice proposed that the congregation complete the ceiling of our church and the response was so liberal that within a few minutes \$24.50, an amount sufficient to complete the work, was contributed.

Every service was characterized by the presence of the Holy Spirit and we thank God for the grand gospel feast we enjoyed. We feel grateful to our visiting brethren for their earnest work while with us and pray that their every effort in God's service may be abundantly blessed.—(Miss) Sallie Hacker, Bell Mina.

J. L. Gross, Selma.—To say change my paper from Selma, Ala., to Houston, Texas, is hard for me to do for Alabama is very dear to my heart, and yet I shall have to ask you to make the change.

I love Alabama, her people and our Lord's work therein, and it gives me great pain to leave a fellowship where the brethren have been so universally kind, having heaped upon me consideration and favor that I do not deserve; but as best I can see the light the Lord of the whole harvest desires me to labor in another field. Words utterly fail to tell how kind and considerate the good people of Selma have been to me. Nobly have they responded to every call and every effort to lead them out into larger things.

Think of it! In eight days, ending last Sunday, this generous church rose up and wiped out the entire indebtedness, \$28,000, on their beautiful church building. The membership feel that they are in their most prosperous era, united, hopeful, consecrated; they look to the future with beaming countenance. May God continue richly to bless them.

In the field to which I go largely owing to the heroic work of one of Alabama's most gifted sons, Dr. B. F. Rilev, are found possibilities almost staggering in their greatness. Pray that God may help me to utilize them.

Do not fail to have the Alabama Baptist visit me regularly for I shall want to keep up with the brethren and the work in this dear old State. I hope it will not be long before I can read that the accomplished president of Howard College has secured the one hundred thousand dollar endowment and even more. He richly deserves a great success. My love to all the brotherhood.

B. S. Ralley, Girard.—Dear brethren of the Alabama Baptist, We desire to give you a few notes from our field as we have been purposing to do for some time. Our association, the Harris, has passed and all the pastors have returned to their respective fields determined to do great things in the Kingdom of the Lord during the next associational year. There was developed in our association a spirit of cooperation such as has not been characteristic of the past. The searchlight of God was turned on the destitution of our field and pastors, deacons and laymen formed a coalition such as will be hard to break, and whether every knee bows to the sound of the gospel trumpet or not, they shall hear it. Many of us have a deep conviction that Dr. Gambrell is right in his article, "Who owns the sheep," and henceforth we will be shearers as indeed that is one feature of the shepherd's peculiar work.

We are just closing a revival of deep interest in our church at Girard.

Restores Eyesight

Spectacles a Thing of the Past
 "Actina," a Marvelous Discovery That Cures Afflictions of the Eye Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for the cure of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk of experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists, they (late, termed the cases incurable.

General Alexander Hamilton, Tarrytown-on-the-Hudson, N. Y., highly recommends "Actina."
 Louis Meyer, 33 Herman Street, Rochester, N. Y., writes: "Actina" has effected a wonderful cure in my wife's case, curing her of a severe eye trouble, and I would not be without it."
 Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old."
 Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I not used "Actina."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Ass'n, Dept. 25 B, 222 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on Disease.

How to Get Rid of Catarrh.

Here is a Simple, Quick, effective way and Costs Nothing—Send for it and See.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal deafness, etc., etc., and that the remedy this does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms. His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 352 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself privately at home. Now write him immediately.

MORTGAGE SALE

Under the power of sale in the mortgage executed by Lelia Taylor and her husband, Robert Taylor, to the Alabama Home Building & Loan Association dated July 11, 1903 and recorded in book 339, page 1 in the office of the Probate Judge of Jefferson County, Alabama, default having been made in the payment of the debt secured by said mortgage, the undersigned mortgagee will sell the land conveyed in said mortgage at public outcry to the highest bidder for cash, at the door of the court house of said county, within the legal hours of sale, on Saturday November 18, 1905. The land conveyed by said mortgage is described therein as the following lot in the city of Birmingham, Jefferson County, Alabama, to wit:

Lot 14 in block 237 of the Elyton Land Company's survey of said city as the lots and blocks thereof are numbered; said lot fronts 45 feet on the East side of 16th Street and extends back of that width 100 feet.
 The Alabama Home Building & Loan Association Mortgagee
 Augustus Benner, Attorney.

THE ALABAMA BAPTIST

HANDS CRACKED AND PEELED

Suffered for One Year — Water Caused Agony, Heat Intense Pain — Grew Worse Under Doctors — Could Not Do Any Housework.

ANOTHER WONDERFUL CURE BY CUTICURA

"About a year ago my hands began to crack and peel. I tried many remedies, but they grew worse all the time.

At last they became so sore that it was impossible for me to do my housework. If I put my hands in water, I was in agony for hours; and if I tried to

cook over the stove, the heat caused intense pain. I consulted a doctor, but his prescriptions were utterly useless. I gave him up and tried another, but without the least satisfaction. About six weeks ago I got my first relief when I purchased Cuticura Soap and Ointment. After using them for a week, I found to my great delight that my hands were beginning to feel much better, the deep cracks began to heal up and stop running, and to-day my hands are entirely well, the one cake of Cuticura Soap and one box of Cuticura Ointment being all that I used. (signed) Mrs. Minnie Drew, 18 Dana St., Roxbury Mass."

ONE NIGHT TREATMENT For Sore Hands and Feet with Cuticura

Soak the hands or feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure. Wear on the hands during the night old, loose gloves, or bandage the feet lightly in old, soft cotton or linen.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston. Send for "How to Cure Itching, Scaly Humors."

THE GREATEST PROFITS.

Interest earnings and appreciation constitute actual profits, and may be earned by any large financial institution which has money placed with it on long time. There are other profits with it in addition, however, to holders of bonds of The Guarantee Trust Company of Georgia, Atlanta, Ga., which may be called "unreal profits," although so far as the bondholder is concerned, are just as material and in the experience of this Company and all Life Insurance Companies, aggregate MORE than actual profits. Drop us a line for valuable information, if you desire to save and accumulate money and at the same time enjoy an income while doing so.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County, City Court of Birmingham—In Chancery: Eliender Elrod, Complainant, vs. Robert Elrod, Defendant.

In this cause it being made to appear to the judge of this court in term time by the affidavit of Eliender Elrod, complainant, that the defendant, Robert Elrod, is a non-resident of the state of Alabama, and place of residence being unknown; and further, that, in the belief of said affiant, the defendant is over the age of twenty-one years.

It is therefore ordered that publication be made in The Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Robert Elrod, to answer, plead or demur to the bill of complaint in this cause by the 7th day of December, 1905, or after thirty days herefrom a decree pro confesso may be taken against him.

This 27th day of October, 1905. CHAR. A. SENN, Judge of the City Court of Birmingham. nov-1-05

Our custom is to begin the new associational year with a series of services. We have heard that there is much in the beginning. Part of the time we were very ably assisted by W. T. Foster, of Seale. Bro. Foster is a great man in many respects, and he has a strong hold upon his people. They would be loathe to give him up. There will be few pastoral changes in this section. W. T. Foster will succeed Bro. Branan at Hartsborough. J. W. Malone will hold the fort at the First Phoenix; Hugh Wallace at West Side, and the writer, Girard. It is very difficult for a Georgian to get back to his native State when surrounded by a people that know so well how to plan and care for his every need. The ladies of Girard church, a more noble and progressive body nowhere to be found, know the nearest way to their pastor's heart. A full pantry. And they know just how to fill it. We note with pleasure since coming into your State the marked improvement in the Alabama Baptist. And say in reverence and deep prayer "long live" the present staff of our noble paper.—C. S. Railey.

Secretary Crumpton Talks to the Pastors.

My Dear Brethren:—I am in the office for a day or two between associations. Now, that the meetings of the associations are nearly over, I am anxiously looking to the future. The pastors hold the key to the situation. If the new schedule, recommended to the churches, is to be a success, you must make it so.

In the new year, which we begin now, with a new system we are trying to introduce among the churches, I must depend upon you as the "overseers," whom the Holy Spirit has put over the churches. Let us get a fresh grip on God's promises and diligently apply ourselves to working the suggested plan. God expects us, while trusting him, to use our best judgment and put forth all our energy. Some of you have ordered the outfit and have it now in place in your churches. I beg you all to give it a trial. I have not seen a business man yet who did not approve it. "We want to know what we are doing," say they, and this plan puts it right before our eyes."

The Outfit

consists of twelve placards, to be used on the wall of the church, on the side of the pulpit, and a pledge card for each member with envelopes for three months. When you write, enclose twenty-five cents, and give the number of members in your church.

Everywhere I have been the past summer and fall I have discovered among the laymen an increasing desire to see an improvement in their churches along mission lines. Only the other day, I heard a leading member say: "I had but one objection to our former pastor—he did not say enough about missions. We are soon to have a new one. I do hope that he is all right on that question. There is nothing that helps a church like giving to missions."

If you will make a systematic talk on systematic giving and improved methods, and introduce the schedule, I am sure you will find the best of the membership will approve the move.

Brethren, pastors of Christ's churches, I am where you and the brethren have placed me. I have tried to be faithful. For seventeen years I have served you. Whatever success I have attained, is largely due to your loyal support. I confidently look to you to help in the future as in the past. In two weeks the associations will be over. It has been a trying season to me; but God has been good. The brethren everywhere have received me gladly and have eagerly listened to what I had to say. My heart goes out for all the pastors in Alabama, that God will give them the ears and hearts of their people as never before, and that the next year may be the greatest in the history of the Baptists of our beloved State.

Sincerely, your brother in Christ, W. B. CRUMPTON.

POOR SINGING IN THE SUNDAY SCHOOL

is often the result of the kind of SONG BOOK used. If you want BETTER SINGING, the thing to do is to write to Charlie D. Tillman, Atlanta, Ga., who has sold a MILLION SONG BOOKS to Sunday Schools and individuals. If you will tell him what book you are now using, and enclose 18c, he will send you a book, which if it is not what you want, you can return and get your money back. Specify whether you wish round or shaped notes.

CHARLIE D. TILLMAN, 800 Austell Building, Atlanta, Ga.

ORDER OF PUBLICATION.

The State of Alabama, Jefferson County, City Court of Birmingham—In Chancery: Steller M. Smith, Complainant, vs. Charles L. Smith, Defendant.

In this cause it being made to appear to the judge of this court in term time by the affidavit of James M. Russell, solicitor for complainant, that the defendant, Charles L. Smith, is a non-resident of the state of Alabama; and further, that in the belief of said affiant, the defendant is over the age of twenty-one year.

It is therefore ordered that publication be made in The Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said Charles L. Smith, to answer, plead or demur to the bill of complaint in this cause by the 7th day of December, 1905, or after thirty days herefrom a decree pro confesso may be taken against him.

This 27th day of October, 1905. CHAR. A. SENN, Judge of the City Court of Birmingham. nov-1-05



A TRUE TONIC
and a most wholesome beverage
MAXWELL HOUSE BLEND COFFEE
Cheers the heart, clears the brain and adds a charm to the simplest meal. Have it on your table. At your grocers in 1 and 2 pound sealed cans only.
Check-Neal Coffee Co., Nashville, Tenn. & Houston, Tex.

A Free Railroad Ticket

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

Write for full information, also new catalogue of

Ladies', Misses' and Children's

Fall Styles of Cloaks, Suits, Furs, Waists, Etc.

Remember—A little bit better and a great deal cheaper than elsewhere.

SIMPSON-CURTRIGHT CO.,
BIRMINGHAM, ALA.
IF U REA D IT IN OUR AD IT'S TRUE

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(Write for prices.)

(Continued from Page 11.)

again in a world where bereavements and heartaches will be no more. Our dear friend and sister in Christ has only gone a little before the rest of us, and in the sad hour of death may it be an incentive to all of us to more fully consecrate our lives to the cause of our blessed Master, so that we and those looking unto us for counsel and advice may be prepared to meet again in that bright and better world, where parting and sorrow will be no more.

We, as a committee, desire a copy of these resolutions to be sent to the Alabama Baptist and a copy to the bereaved family.

W. T. Wyatt, W. T. Willis, F. H. Cook, Committee.

Harvey:—Walton Clements Harvey, infant son of Mr. and Mrs. W. A. Harvey, was born December 23, 1904, and died September 8, 1905. For a few short months the light of this little life brightened and blessed the earthly home; then He who gave came and took again that which He had loaned.

And the parents gave in tears and pain

The flower they dearly loved,
For they know they shall find it
blooming again
In the field of light above.

Oh, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth
And took the flower away.

—Their Pastor.

Usseny:—Mrs. C. J. Usseny was born in Georgia on December 22, 1817, and died in her eighty-eighth year, October 17, 1905. Mrs. Usseny was a sister of Judge Falkner, and was a woman full of faith in her great Savior. She was the mother of twelve children, some of whom survive her, but her dear husband, Hon. Calvin J. Usseny, to whom she was married in 1836, preceded her to the glory world by several years. She was laid to rest beside the remains of her husband, in the cemetery of Fellowship church, surrounded by children and grandchildren and great-grandchildren and a great host of neighbors and friends. The writer performed the last sad rites at the church of her young womanhood.

Let us all thank God for Christian mothers. Affectionately,
JOHN P. SHAFFIN.

Williams:—John T. Williams, of Beulah, Ala., was born in the State of Georgia, September 26, 1835. His father removed to Alabama when he was a little child. About forty years ago he was married to Miss Mary Ann Yarbrough. The Lord blessed them with four children. Bro. Williams was baptized in 1879 by Rev. C. S. Johnson, and united with Beulah church. His was a life of more than ordinary piety. His home was a home of great peace and happiness, and he died on the 14th of October, 1905, in the full triumph of faith, and much loved by all who knew him. He was laid to rest in the Beulah cemetery. He is survived by his widow and two sons.

Blessed are the dead who die in the Lord. Affectionately,
JOHN P. SHAFFIN.

A SINGING EVANGELIST.

The successful evangelists of today have with them a gospel singer, which adds much to revival meetings. For twelve years Charlie D. Tillman has been singing and writing songs, having been divinely called to do this work. All these years have given him knowledge as to what churches, Sunday schools and revival meetings need. He compiled the "Revival," a book which contains all his popular solos, and it has been so well received that a million copies have been sold. For 25c you can get a copy by addressing Charlie D. Tillman, Atlanta, Ga.

FORBES PIANOS

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



We realize the best advertisement for our piano is the piano itself in the home of satisfied customers, so we have decided to set aside 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 that something? 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 our 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, Krell French, Kranich & 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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Tetter Entirely Cured.

M. A. Butler, Fort Fremont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a sight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. If your druggist doesn't have it, to J. T. Shuprine, Savannah, Ga. Bathe with Tetterine Soap, 25c.

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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 1st day of November, 1905, or a decree pro confesso may be taken against him, the said John Craig.
Done at office, this 8th day of October, 1905. J. W. ALTMAN, Register.

The Clay County Association.

The Clay County Association convened with the church at Concord Tuesday, Wednesday and Thursday of last week.

Rev. W. M. Garrett was elected Moderator and C. H. Preston Clerk.

The Association was largely attended and greatly enjoyed. The Concord people did themselves credit in caring for the large congregations so hospitably.

Revs. T. M. Callaway and Frank Willis Barnett were present, the former representing the Howard College endowment, the latter representing every interest fostered by the denomination in particular and the Alabama Baptist in general. Bro. Barnett has won for himself a large place in the affections of the Clay county people and the many readers of the paper will enjoy it all the better by knowing him. All are agreed that the denomination is fortunate in having for our editor one who has enjoyed such superior advantages, who has consecrated himself and his fortune to the purpose of establishing a great denominational journal, who knows what needs to be said and is not afraid to say it. All enjoyed the dawn of a brighter day as portrayed by the optimistic view of the new spirit that possesses our people, presented by Bro. Barnett.

Very good reports of the work came from all the churches.

About \$300 was subscribed to the endowment fund of Howard College.

When the temperance report was being discussed a good old mother spoke out and said: "When Whisky leads to such ungodly conduct as was carried on at our church last Sunday it is time for the good people to bring to punishment the violators of the law." Our people are fast awakening to the dangers of this evil, and the public conscience is being quickened on the duty of enforcing the law.

Bro. W. T. Davis was on his native heath at Concord, and his face was radiant with the love and happiness that reigned in his heart.

The next session of this body is to meet with the church at Delta.—Lineville Headlight.

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.

"HOW TO SET UP YOUR OWN FURNACE"

FREE Whether you're building a new house or have an old one; whether it's a school, store, church or other place to heat, you need our brand new illustrated furnace book, "Modern Furnace Heating." It is valuable, instructive; a 60-page book that explains the mysteries of house heating, ventilating, where to put the furnace, how to locate the registers, pipes, chimney, etc. It tells how to warm fresh oxygen from outdoors, without introducing cold drafts. A detailed explanation is given of how we sell the No. 45 Leader Steel Furnace for \$60 and pay freight east of Omaha; how you can set up this furnace without expert help from plans we furnish free. Write for this excellent book. It's free. Send us a plan of your building. We'll send estimate free. Do it now. Hess Warming & Ventilating Company, 730 Tacoma Building, Chicago, Ill.

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Cash, balance \$5.00 a month, buys this 3-year guaranteed Buggy—\$37.50 on time payments or \$33.50 cash. We trust honest people located in all parts of the World. Write for free catalogue of Buggies, Surreys, Phaetons, Spring and Farm Wagons. **CENTURY MANUFACTURING CO.** Dept. 491 EAST ST. LOUIS, ILL.

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

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

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

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

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Helskell's Ointment Cures Skin Diseases

For half a century Helskell's Ointment has been used in all cases of skin disease with most gratifying results. Many have become entirely cured who had suffered untold pain and annoyance for years. One man in New Baltimore, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia cured a case of tetter of six years' standing in fourteen days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two boxes of the ointment. These and hundreds of others have found that Helskell's Ointment is worth more than its weight in gold. Being a purely vegetable preparation, Helskell's Ointment soothes and heals where others fail. It always relieves itching and burning common to all skin disease, and all yield quickly to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Helskell's Ointment. No one need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, prurigo, eczema, milk crust, itching piles, scald-head, tetter, ringworm, blackheads, psoriasis, pimples, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be toned to healthy action and the blood and all the secretions purified. In all cases of skin disease cures are hastened by the use of Helskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Helskell's Blood and Liver Pills.

Helskell's Medicinal and Tetter Soap contains in a modified form the medicinal properties of Helskell's Ointment, and is particularly effective in slight disorders of the skin, as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Helskell's Blood and Liver Pills contain the active medicinal principles of various roots and herbs approved in medical practice.

Remember that there is no case so obstinate that Helskell's Ointment will not cure it. The Ointment is sold at 50c a box. Soap at 25c a cake. Pills at 25c a bottle.

You can get them of any druggist, or we will send by mail on receipt of price. Address: Johnston, Holloway & Co., 541 Commerce St., Philadelphia, Pa.

Mortgage Sale.

Under the power of sale in the mortgage executed by A. L. Hill to The Alabama Home Building & Loan Association, dated January 30, 1903, recorded in book 203, page 95, in the office of the Probate Judge of Jefferson County, Ala., default having been made in the payment of the debt secured by said mortgage, the undersigned mortgagee will sell the land conveyed by said mortgage, to the highest bidder for cash, at public outcry, at the door of the Court House of said County, within the legal hours of sale, on Saturday, November 15, 1903. The land conveyed in said mortgage is described therein as the following lot in the city of Birmingham, Jefferson County, Ala., to-wit:

The South portion of Lot 1, in block 14, being a rectangle fronting 40 feet on the West side of 14th Street and extending back along the North side of the alley, 100 feet according to the present plan of the City of Birmingham.

The Alabama Home Building & Loan Ass'n, Mortgagee.

Augustus Benners, Attorney.

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on a pair of Woodson-Walk \$2.50 shoes with the certainty of getting \$4.00 worth of service and comfort.

A dressy shoe made for the substantial pedestrian who has a care where his dollars go.

Look for the name.

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COMPANY,
Lynchburg, Va.**

Howard College Notes.

It becomes less and less difficult to make encouraging remarks about Howard College. And it follows, of course, that discouraging features are thinning out with the passing of each day.

If you haven't heard how President Montague is marching on with the endowment, let me tell you in a sentence: Forty-three thousand dollars in ten weeks. Now doesn't that make your Baptist enthusiasm lengthen out a bit? Shall we suppose that this wonderful result is coming to pass without work? Doubtless it has seemed easy to some of us—who only looked on. The Indian who sat upon the fence and watched the white man chop wood said that it was as easy work as ever he did.

Let us ask our president about it. Of course it has meant unceasing and strenuous toil for him, and certainly no one could have given himself more entirely to the work. Dr. Montague deserves every inch of success he has won. By the way, does anyone know of an endowment campaign in the entire South which equals this? My experience is limited but it outstrips anything I have seen.

I will mention another encouraging item. The handsomest building on the campus is rapidly nearing completion. The contractor says 'twill be ready in thirty days. The new building will be a surprise and joy to the friends of the college who visit us in the future. Very little has been said about it but this new building will be completed and paid for by the beginning of the new year.

And now the very thing I expected to say most about—the faculty, the boys and the good work being done—must go with just a remark. There is a quiet, business-like air among the faculty and a spirit of serious, honest application on the part of the students which is a guarantee that parents and guardians who have sent their boys to Howard this year have made no mistake. But of this I will speak more at length later.

J. M. SHELBURNE.

Additional Subscribers to the Howard College Endowment Fund.

- Rev. C. J. Bentley, Sylacauga...\$100
- J. G. Reynolds, Greenville..... 125
- Rev. W. A. Taliaferro..... 125
- Willing Workers, Greenville church by Mrs. J. L. Beland, Greenville..... 125
- Rev. N. Baker, Greenville..... 25
- J. T. Jernigan and brother, Greenville..... 25
- G. H. Bryan, Georgiana..... 50
- Rev. L. M. Stone, Georgiana..... 50
- M. U. Georgiana Church, by Miss Cora Goodwin..... 25
- Rev. J. D. Byrd, Georgiana..... 25
- Dr. J. J. Garrett, Forest Home... 50
- W. A. Glenn, Forest Home..... 50
- Rev. G. W. Lovell..... 50
- Damascus Church, by C. T. Birmson..... 25
- H. P. Little, Forest Home..... 10
- W. N. Little, Forest Home..... 10
- Butler Springs church, by Alva Higdon and H. E. Carter..... 50
- Forest Home Church, L. M. U..... 25
- John W. Joiner, Georgiana..... 10
- H. H. Shell..... 10
- Mrs. Jernigan..... 10
- Fellowship Church, by Wylie Steen..... 25
- Mrs. Kate Satterwhite, Greenville Springhill Church, by J. T. Perry..... 25
- Mrs. F. B. Skipper, Georgiana... 10
- Miss Helen Rhodes, Greenville... 10
- J. G. Little, Greenville..... 25
- Mrs. J. T. Beland, Greenville... 10
- Miss Eula McMullin, Greenville... 10
- John Johnson, Georgiana..... 10
- W. T. Pierson, Perryville..... 5
- R. H. Walker, Avondale..... 100

A. P. MONTAGUE.

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you should prefer to pay a buggy dealer fifteen to twenty dollars profit on the job when you can escape that loss and get a sixty-five dollar value for \$40.00 by ordering from Golden Eagle Buggy Co., Atlanta, Ga? That's the question!

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged removing the catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of specialists to always give relief. That there is a scientific cure for most forms of deafness and catarrh is demonstrated every day by the "Actina" treatment. The vapor currents generated by "Actina" pass through the Eustachian tubes into the middle ear, obstructions as they pass through the tubes, and loosen up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has seldom failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention. "Actina" also cures the grippe, asthma, bronchitis, sore throat, weak lungs, colds and headache; and all other troubles that are directly or indirectly due to catarrh. "Actina" is sent on trial postpaid. Write us about your case. We will give free advice and positive proof of cures. A valuable book—Professor Wilson's 100-page treatise on Deafness, Free. Address New York and London Electric Association, Dept. 38 C, 525 Walnut Street, Kansas City, Mo.



What Dr. Geo. W. Truell, Dallas, Texas, 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 obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, 85c; per dozen, \$8.00; per 50 copies, \$30.00; per 100 copies, \$55.00; transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50, postpaid. These prices are available only on orders for FULL QUANTITY AT ONE TIME. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

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BRIDGEPORT, ALA.

MORTGAGE SALE.

UNDER the power of sale in the mortgage executed by J. H. Barnes to The Alabama Home Building & Loan Association, dated February 20, 1903, and recorded in book 307, page 71, in the office of the probate judge of Jefferson county, Alabama, default having been made in the payment of the debt secured by said mortgage, the undersigned mortgagee will on November 10, 1905, within the legal hours of sale, at the court house door in the city of Birmingham, sell the land conveyed by said mortgage at public auction to the highest bidder for cash. The land conveyed by said mortgage is described as the following lot in the town of East Lake, Jefferson county, Alabama, to-wit: A part of lot 12 "G" according to plan and survey of Walker Land Company, known as East Woodlawn recorded in map book 3, page 110, in the office of the probate judge of said county. Beginning at a point on north side of East Lake Boulevard, 180 feet southwesterly from east corner of said lot 12 "G" (at intersection of East Lake Boulevard and A street), thence northwesterly along said Boulevard 85 feet for a front, and extending back with that uniform width at right angles 200 feet, being the same conveyed by Charles A. Olson and wife and J. G. Schneider to J. H. Barnes by deed recorded in book 318, page 550, in said office.

THE ALABAMA HOME BUILDING & LOAN ASSOCIATION, Mortgagee.
AUGUSTUS BENNERS, Attorney.
NOV-1-8-11