

GADSDEN WILL WELCOME STATE B. Y. P. U. APRIL 3-5.

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Organ Baptist State Convention

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Paragraphs

The Lauderdale Baptist Association meets August 10-12. The Lauderdale Sunday School Association will meet July 28-29.

We had excellent services yesterday. Several came forward for prayer at the evening service. Dr. M. B. Whorton is to hold a meeting for us beginning May 27.—T. O. Reese, Geneva.

Rev. D. W. Morgan, who was recently called to the North Birmingham Baptist Church, is now on the field and receives his mail at 20th avenue and 28th street.

Paul D. Moody, of Northfield, younger son of the great evangelist, the late Dwight L. Moody, spoke to young people at the Russell-street Cumberland Presbyterian Church during the volunteer convention.

The First Church, Macon, Ga., of which Dr. J. L. White is pastor, has four members each supporting a missionary at \$600, aggregating \$2,400.

Rev. O. T. Moncrief has accepted the call of the Monticello church for his full time and has entered upon his duties. A union service was held on the first Sunday in which the pastors of the other churches participated. Its purpose was to welcome the new pastor. We congratulate both Brother Moncrief and his people.—Christian Index.

"Do Baptists refuse to pay for their paper?" you ask. Yes, many of them, very many. Some die and we are never notified; some move away and we are not notified; and some take the paper and we are notified after they have been reading it a year or two, that they will not pay. Then you want to know how we live and issue a paper. Well, here is the way we do it. We run a first class job department, and that helps to meet the losses on the paper; we preach to churches and they pay us a small salary, and that helps us live; then we scramble round and get up money in some sort of way to get out a paper.—Baptist Chronicle.

The Baptist and Reflector says: Rev. Humphrey B. Folk, recently of Midway, Ky., has accepted the pastorate of the church at Livingston, Ala., and will take charge April 1. Livingston is a delightful town in Southwestern Alabama, with a fine class of people in it. The Baptist church is composed of some of the best people in town. Dr. W. G. Curry, now of Decatur, was pastor there for a number of years.

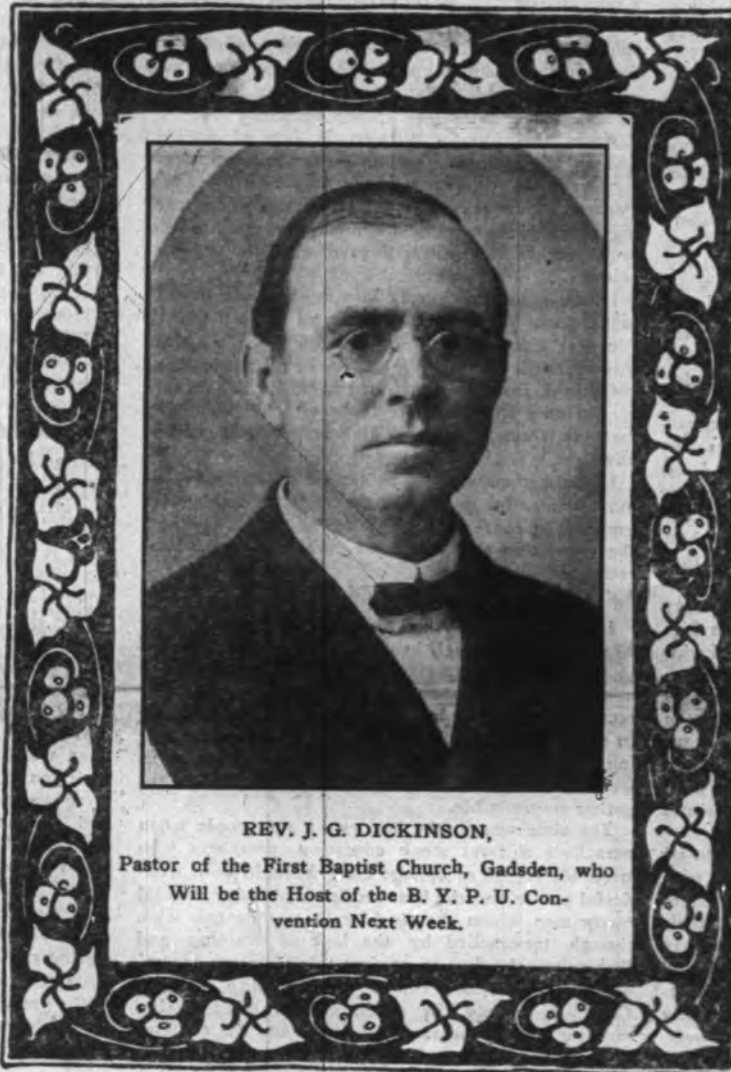
We welcome Bro. Folk to Alabama and pray God's blessings on his work.

The Torrey-Alexander meetings are largely attended and many are accepting Christ.

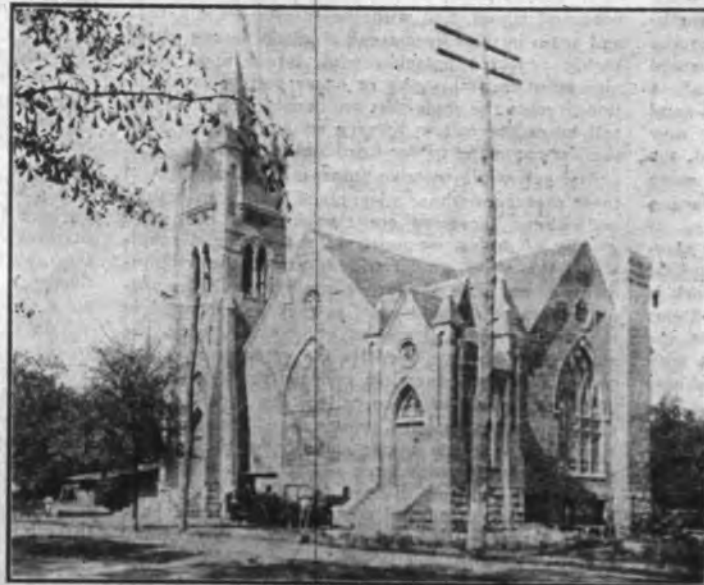
The day services are in the academy of music and the evening services are in an armory building.

Mr. Chas. M. Alexander, the leader of the great choir, was born in a log cabin in Tennessee, October 24, 1867. He has a remarkable voice for song and speech.

The new song book, "Revival Hymns," is having a remarkable sale. Many persons say these gospel songs have led them to Christ. Mr. Torrey is preaching the old gospel with great power.—E. C. Romine.



REV. J. G. DICKINSON,
Pastor of the First Baptist Church, Gadsden, who
Will be the Host of the B. Y. P. U. Con-
vention Next Week.



FIRST BAPTIST CHURCH AT GADSDEN.

Paragraphs

At the suggestion of Chairman Mott a collection was taken for the benefit of the family of Rev. Mr. Stricklin, of the Spruce-street M. E. Church, who was killed by a street car on Saturday, during the Volunteer Convention, and \$1,210.00 was raised in a few minutes.

Dr. H. W. Battle, pastor of the First Baptist church, Greensboro, has been invited to deliver a special sermon commemorative of the organization of the Baptist State Convention, at the Memorial Baptist church in Greenville, N. C.—N. C. Baptist.

Next Tuesday our State Convention B. Y. P. U., will meet at Gadsden, Ala. Lets make it one of the best. Will you be there to help make it so? Birmingham delegation will leave at 4:40 p. m. Tuesday, April 3, on A. G. S. R. R.

The Ninth Annual Conference for Education in the South will be held at Lexington, Ky., in the new Auditorium, on the old Chataqua grounds, May 2, 3 and 4, 1906; to open on Wednesday evening at 8 o'clock and to close on Friday night.

Brother Crumpton has a letter from Dr. Gray, in which he says: I am to be at Tuskegee Monday night. Already I have one contribution of \$100 from here. Opelika outdid herself Sunday. She went to \$450 for Home Missions and Taliaferro hopes to make it \$500. Monday night, with the wind blowing a blizzard, we got \$225 from Roanoke and they expect to make it \$300 more. I visit twelve churches in the next ten days to average as much as Opelika did. Where are the twelve churches? How it would cheer the hearts of all concerned if they could be found.

I am glad that Rev. R. S. Gavin has decided to enter the evangelistic work, a work for which he is so eminently fitted. Having had the opportunity to judge as to his fitness for revival work I can most heartily commend him to pastors who may be thinking of securing the services of an evangelist. He is a man of great magnetism and of wonderful common sense. A sound Baptist and a clear and forceful preacher. Free from crankiness and all clap-trap methods, he believes in prayer and the power of the Holy Spirit to apply the truth he preaches to the people. I can say with great assurance to pastors who want an evangelist, who will do safe and solid work, Gavin is your man.—W. G. Curry, New Decatur.

The Baptist and Reflector says: Rev. Robert H. Tandy has resigned the care of the church at Florence, Ala., after a pastorate of two years, and accepts the care of the church at Hazlehurst, Miss. There have been 102 additions during his pastorate. He begins labor in the new field April 1. Bro. Tandy has endeared himself not only to his people but to a host of friends in Alabama who will greatly miss him.

We are coming to the front as we organized a church last September, and have built a house and it is paid for. We have a Sabbath school the year round and good preaching by C. L. Eiland. We expect greater things to come to pass as the Lord is blessing us in our efforts.—J. P. Graham.

THE PREACHER FROM A LAYMAN'S VIEW POINT.

By A. P. Montague.

During the college year 1904, and 1905, I gave the ministerial students of Howard College a series of lectures, which were intended to aid them both during their college course and in after life, if I may comfort myself with the hope that my suggestions shall have a permanent value. It was my purpose to re-write the lectures and give them again this session, but the duties that now engage my attention, and especially the work of securing an endowment, with which the last convention charged me in company with several colleagues, demand so much time, that I find it impracticable to give the lectures to the students.

With the hope that some of the suggestions may be of a little service to young men who are preparing to preach, and possibly to certain other brethren who may read them, I shall offer the lectures as a series of articles to my beloved brother, the editor of "The Alabama Baptist," whose affection and lenient-kindness open to me the columns of our paper.

It is my wish to state in the beginning that I am presenting no learned disquisitions or scholarly treatises upon the subject of preaching. Lack of sufficient knowledge and a disinclination to pose as an instructor of preachers would equally debar me from attempting such a task. All I purpose is to make some fraternal suggestions, which may render a slight device to a preacher here and there.

From my earliest years I have been associated with ministers of the gospel; and association has called forth respect and affection for them. I have seen the country preacher, superintending his farm and preparing his sermons, living close to nature and closer yet to nature's God. I have seen him toiling with his hands, then in earnest study, that he might give food for thought and spiritual direction to those who from Sunday to Sunday waited upon his ministrations. I have seen him in the heat of summer and in the bitter cold of winter, starting upon a journey of forty miles on horseback to meet an appointment. I have seen him as he preached in the country church, in arbors, by the river's side, and I have felt the force of his argument, the thrill of his native eloquence. I saw him too, as he lay sleeping in the calmness of death, dead before he was an old man, out-worn by labors and toils unnumbered.

It was my privilege, too, in years long gone to sit in the room or on a porch in the summer time with several preachers and to hear them discuss matters and measures pertaining to the cause nearest their hearts, that of the Kingdom of God; and memory brings back today from the long ago those blessed scenes and the names and faces of men who "counted not their lives dear to them," if they might win souls for Christ. No words of mine could ever over-estimate the labors, the sacrifices, and the merits of the country preacher. Only when the books of Heaven are opened, will it be known how great, how self-denying, how saintful in results his work here is. If only the members of our country churches would add to their many virtues the excellent virtue of paying their preachers larger salaries, would abandon the hurtful practice of the annual call—a grave hindrance to the preacher's usefulness—and would have two preaching days where they now have one, and four where now two are used, the preacher would be happier, stronger, and far more successful, and the churches would know a larger, nobler, life.

Again, it has been my fortune to be closely associated with the city preacher. While in physical labor and exacting bodily requirements his work is less trying, yet the mental demands, the problems confronting him, many of them unknown in the country, the necessities of his place, contact with varying conditions, the constant call for freshness and variety in sermons, always addressed to one people, make his task more difficult than that of the preacher in the country. He must interest, in order to benefit, not only the people who hear him every Sunday, but also the strangers who visit his church, and the church tramp, who tries one church the first Sunday, another the second, still another the third, and who is usually worth nothing anywhere. If the city preacher fails in vigor, in the power to

draw, in tact, soon some other preacher of his own or of another denomination, under perhaps better conditions, will receive the notice of the press (is it sometimes courted?) and both visitors and his own members will begin to seek another church.

He must visit not only the humbler members, among whom he often finds the finest type of the Christian, but he must be at home in the afternoon reception and at the evening entertainment in the abode of wealth and fashion. In the latter the hostess and others found there will wear a look of disappointment or a smile of tolerant amusement, if a "Prince Albert" coat fails to set off his figure in the afternoon or "a swallow-tail" garment does not adorn his person in the evening. And, to be "all things to all men," he must meet these requirements, for there is no sin in good clothes, if he would help also the rich and stylish; for even they have souls to be saved.

Again, the calls for gifts to all sorts of charities and all conditions of enterprise are heavier in the city, even in proportion to the difference in salary. Perhaps, however, the larger views and wider reading of religious papers are making these financial requirements more nearly even now in city and country.

I have gone thus deeply into my association with ministers of the gospel, that it may be seen that, if I appear a little keen in discussion or in criticism, this keenness comes from no lack of a knowledge of conditions, from no dearth of esteem for the preacher, but only from a desire to be of some service to men for whom I entertain high respect and genuine affection.

I would, then, suggest as certain essentials to the most successful service in the ministry, taking for granted, of course, the existence of real conversion, the conviction that one must preach, and a consistent life.

I. A Sound Education.

In dealing with this division of my subject I would address myself especially to young men who in school and colleges are preparing to preach, to others not now pursuing their studies under the direction of teachers but working privately, and also to some who, having finished their academic training, may wish to review the work and to add as well certain other things that may not prove altogether unprofitable.

The time was in the history of our people when preachers without much education, preachers who were not school or college men, wrought with wonderful power and the best results; and today we find many men whom the world calls uneducated, who, though trammelled by the lack of training and themselves the first to confess this lack, are accomplishing marvellous things for humanity and for God. It is only the small, narrow mind, seeing nothing beyond the range of books and the confines of a college campus, that does not pay to such men the tribute of unstinted praise. These men, these men who have not been trained in the schools, with their consecration, their native force, their sacrifices and labors, and with the results thereof, time and again in their lives speak a solemn lesson to the highly educated preacher who, intent upon some nice point in philosophy or eager to display erudition, forgets the souls that are perishing around him and heeds the call to literary triumphs rather than the last command of our Lord and Master.

And yet, while we give unmeasured admiration to these preachers whose advantages have been limited and whose successes are therefore all the more worthy of praise, we must see that changed conditions, the wide spread of education, the requirements of our time, the larger intelligence of the people generally, demand now, as they will demand in the coming time with even greater insistence, the educated preacher. Then let the preacher seek and obtain a higher education, college training. As he is making ready to enter college, he should so arrange and prosecute his studies that he may in college take the fullest course and aim for the best degree. To handle with force and acceptance the subjects which he must discuss and which, first of all, he must understand and appreciate, he should have a broad, general education. The preacher cannot afford to be surpassed in culture by members of his congregation. He should, if possible, be a leader in

culture, as in matters of a spiritual nature. Then let the bachelor of arts, or certainly the bachelor of science, degree be his aim. "The degree," you say, "may not mean much." Very true; but the education which it represents will mean all your life a vast deal.

If it is not possible to obtain a degree, the student for the university should pursue the subjects which will give the best direction to thought and will furnish the equipment most needed.

To such men I would recommend English, Latin, Greek, history, and one science. If Greek be impracticable, then let him study German. Much is written in German, and some of it not translated into English, that serves the preacher well. Only the other day I noticed a book written by an eminent German authority in which was shown the complete failure of destructive criticism. What work could be more helpful or delightful than that book?

Apart from their purely literary value, the great subjects named above will stimulate the mind and furnish an exercise, a drill of inestimable worth. For real intellectual exercises perhaps no three subjects can equal the time-honored courses, Latin, Greek, and mathematics.

In my next paper I shall give certain practical suggestions, especially as to the study of English, and I shall endeavor to show, even to the college graduate, how some mistakes, common to very many preachers, may be avoided.

FROM MISS "DAISY PETTUS" RAY.

Some fragments of a letter from Mrs. J. Franklin Ray, Funoka, Japan—better known to Judson girls as "Miss Pettus," written to a former friend and pupil:

"It is so good to think of you girls always thinking of me lovingly in spite of the long and distant separation. You have been in my thoughts so often during this fall, especially about the time of Stella's wedding. I am always interested in each of my girls but have not time to write personal letters to each. If you will have this published in The Baptist many of my friends may read with interest.

We read in the Alabama Baptist an account of your wonderful meeting in Prattville and rejoiced with you in the precious experiences of those weeks. How we do long for such in this land of darkness and superstition. Sometimes we almost smother for lack of uplifting, or even congenial fellowship. But I suppose it is always so where there are only "First generation" Christians and few of them. But how much more encouraging the work is now than when Mr. and Mrs. McCollum first came! We are having right now some special meetings here in our little church, led by Chiba-Ian (Mr. Chiba, a splendidly prepared, Japanese preacher partly trained in U. S.) He was engaged by our mission just this year to do evangelistic work at our different stations. There were forty people present at the opening service last night—the largest crowd we have ever seen in our tiny church since we came. Usually there are only 15 or 20 present at services. Then we have a fine little Sunday-school of some 50 members and taught by my Bible woman (Murakami-Ian) and a young medical student who has recently come to attend their college here. This Bible woman was trained in our school at Himiji, and is a great comfort to me. She knows no English; but has been with foreigners so much that she understands their ways better than most of the native workers do. She is always ready to help me about anything I am doing, and I am growing to love her very much. Besides the Sunday-school, she has charge of our Woman's Society; and she often gathers a class of women to learn a little about foreign sewing, fancy work, house-keeping, etc., thus getting an opportunity to teach them about Christ.

The Japanese are perfectly delighted with everything that is American—cooking, clothing, furniture etc. Several of our church women got into a way of coming to sit with me during the long summer mornings or afternoons and I was able to make some of them happy by making little dresses for their children. They are greatly interested in our little boy, J. Franklin Ray, Jr. He has big blue eyes, fair skin and gold-brown hair (not at all like me) and is a rare sight to them even if he were not

dressed so differently. Their little black-eyed, black haired babies wear funny little faded kimonos of big figured red and purple and yellow and green cloth, so that they look like little "mardi-gras" children. Whenever we go out on the street with him, great crowds collect around his little carriage so that we can hardly make our way through.

We are hoping to have Mr. and Mrs. McCollum back here in January. We are occupying their former home where we came last March to take the place of Mr. and Mrs. Colder Willingham who went home on account of Mrs. Willingham's health. If they return next fall I suppose we will be sent to another station. You know our mission in Japan is a very small one yet, so the only families now on the field are those of Mr. Walse at Nagasaki, Mr. Hambleton away down at Kagoshina, Mr. Maynard at Kokura, and we ourselves. The Board has been trying to get five new families to send us this year but somehow no suitable and well equipped families people can be obtained.

Sometimes I fear that all the laudatory articles written about the Japanese during and since their war with China and Russia have given American people the idea that they are already almost Christianized, if not quite so, and that mission work for them is hardly as appropriate as that for other countries in the East. No one could make a greater mistake. The masses of the people are still living in the grossest idolatry and superstition, and the few well educated ones have acquired something of western learning and culture without at all adopting Christianity. These latter have in many cases had their old religion crowded out by advance in knowledge and having nothing to take its place are skeptical and materialistic. This is the class among whom evangelistic effort must yield the largest possible results as they have already made themselves the thought-leaders of the entire East. How it makes our hearts ache to see this hitherto unparalleled opportunity going by without being improved. Other denominations are doing somewhat more aggressive work than our own just now; but all the Christian workers together form but a handful scattered through this dense population of heathen. God grant that the laborers may soon be thrust forth!

We, ourselves are at present in that most discouraging position—on the field where we see so plainly the need, yet still unable to tell the message we have brought from so far away; we cannot speak to the people in their own tongue. Truly this language is a fearful barrier to outside approach but others have mastered it so surely can we.

Mr. Ray wishes to send his regards—he knows most of you girls by name. With much love to each one of you.

Lovingly,
DAISY W. P. RAY.

Dec. 2, 1905.

THE LAST CALL.

April For Foreign Missions.

Only one month remains before the books of the Home and Foreign Boards close for the year. Alabama is far behind with both Boards. I can't imagine what is the matter with the brethren, I have never known them so slow.

Maybe they are preparing for a great rush the last thirty days. I hope so, but it is mighty risky to deal with great concerns in that way.

I am ashamed of the little we have done for the Home Board in March. Surely there will be several thousand dollars yet to come in for that Board.

The Last From Richmond.

put Alabama \$15,000 behind what we gave last year, not counting the generous gift of one brother.

I think I know where several thousands are to come from; but there must be a general, widespread stir, if the figures are reached which are assigned to Alabama.

Chattanooga is near our Northern border. Doubtless hundreds of

North Alabamians

will be there. I appeal particularly to the brethren of that section. Of course they want to be numbered among the messengers from Alabama. I am sure no man, from any section, will want to represent contributions which he did not help to raise.

"Men of Israel help" Now.

W. B. C.



Program to be Submitted for the B. Y. P. U. State Convention, Gadsden, Ala., April 3-5, 1906.

Tuesday, April 3rd, 7:30 p. m.—Sermon by Rev. T. M. Calloway.

General Theme, "The Young People and the Bible."

Wednesday Morning.

9:30. Devotional Exercises—Rev. L. F. Parker, Alabama City.

9:45 Organization.

10:00 The Bible and Religion—Rev. F. H. Watkins, Union Springs.

10:30. Bible Study Necessary to Vital Religion.

11:00 Youth the Most Favorable Time for Cultivation—Rev. H. L. Rosser, Selma.

11:30 The Bible in Present Day Life—Rev. I. A. White, Pratt City.

12:00 Adjournment.

Wednesday Afternoon.

2:00. Devotional Exercises—Rev. W. G. Curry, New Decatur.

2:15. Reports of Committees.

a. Executive Committee.

b. Special Committees.

c. Secretary-Treasurer, etc.

3:15. Reports from Unions.

a. Number enrolled.

b. Average Attendance.

c. Progress During Year Past.

d. The Best Thing in the Local Union.

e. New Points in Union Work.

4:15 Adjournment.

Wednesday Evening.

8:00. A Problem for Young People—"What Church Shall I Join?" "Does it Make Any Difference?"—Rev. R. S. Gavin.

8:30. Some Notable Instances of Struggle With This Problem.—Rev. J. R. Magill, Northport.

Thursday Morning.

9:30. Devotional Exercises—Rev. C. H. Yearby, Oneonta.

9:45. Sources to Which Young People May Look for Help in Bible Study.

a. The Bible in the Home—Rev. A. A. Hutto, Decatur.

b. In the Sunday Bible School—Rev. H. C. Brabham, Wylam.

c. In the Preaching Service—Rev. J. M. Shelburne, East Lake.

d. In the B. Y. P. U. Meeting—Rev. H. T. Crumpton, Russellville.

e. In the Denominational School—Prof. Hobson Murphree, Marion.

Consider these as they are and as they may be.

12. Adjournment.

Thursday Afternoon.

2:00. Devotional Exercises—Rev. A. J. Johnson, Attalla.

2:15. The Bible in Business Life—Hon. Amos E. Goodhue, Gadsden.

2:35. The Bible in Social Life—H. B. Wood, East Lake.

3:00 Bible Ideals For Young Lives—Rev. J. O. Colley, Tusculumbia.

3:25. Outlook For the Future—J. E. Pierce, Huntsville.

Consecration Service—Rev. W. M. Blackwelder, Greenville.

A WORD ABOUT THE CONVENTION.

It is now less than three months till the Southern Baptist Convention meets in Chattanooga. The local organization for the entertainment has all been perfected, and able committees are busily engaged working out every detail that will add to the comfort of our visitors.

The Baptists of the entire city have entered into the invitation, and are now heartily engaged in the preparation for the entertainment. Nothing is to be left undone that will add to the efficiency and

comfort of the convention. The hotels have all granted reduced rates and are offering their respective capacities to the entertainment committee. Lookout Inn, on the mountain, will be opened to visitors during the convention season, and it is expected that numbers of brethren and their wives will want to take advantage of lodging at this famous resort during the convention. Trolley cars and an incline road will carry guests to the top of the mountain.

We are desirous of seeing President Stephens' suggestion of a "Lookout service" taken up, as we are equally or more concerned about the spiritual power of this great gathering than its comfort.

Hon. Newell Sanders has been appointed as chairman of the entertainment committee, but it is desired that all queries concerning entertainment, transportation, etc., or of a general nature be addressed to Dr. H. L. Jones, Chairman of the General Committee, who will refer them to the proper committee for attention.

Any questions of information or press work may be addressed to the undersigned.

C. B. WALLER,
Chairman Information and Press Work,
Chattanooga, Tenn.

HIGHER CRITICISM AND THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

Letter From President E. Y. Mullins.

I note what you say in your editorial of February 8 regarding an address of President J. P. Greene, of William Jewell College, viz., that "Almost all theological seminaries—our Baptist seminaries as well—are in a measure under the influence of higher criticism. There is not one of them that has not one or more professors who are favorable to that theory," etc., etc. Regarding this statement I wish to say two or three things:

1. Not having heard the address of Dr. Greene, of course I cannot judge of what he said save from your report. The term "higher criticism" is one which is used in two entirely different senses in modern theological language. Every preacher who studies the context or historical background of his text, as well as every professor who teaches these things in college, theological seminary, or elsewhere, is in a real sense a higher critic. This I presume your readers understand without its being dwelt upon by me. I presume, of course, that neither you nor Dr. Greene have reference to this.

2. The destructive criticism which seeks to undermine the authority of the Scriptures and seeks to set aside the teachings of Christ and the writers of the Old Testament is not to be confounded with higher criticism in general, which is constructive and seeks rather to establish than to overthrow. But for the higher criticism in the proper sense the Christian world would be at the mercy of the higher criticism in the improper sense, for the higher critics who are true scholars as well as Christian men are the only people who are capable of meeting the attacks of the higher critics who are anti-Christian and seek to destroy the foundations of the faith. I presume every theological seminary in the land has one or more higher critics in this good sense of the word. It is to be hoped that they have. If they have not, they are sadly negligent of their duty.

3. The Southern Baptist Theological Seminary has not a single man in it who belongs to the higher critics in the bad sense. There is not a man in the faculty who does not believe in the authority of the Scriptures, who does not exalt that authority and teach it. There is not a man among us who seeks in any way to weaken the faith of our Baptist people in the Bible as the Word of God.

4. Your statement says that Dr. Greene said "almost" every theological seminary has one or more such teachers. I have the authority of Dr. Greene for saying that he does not include the Southern Baptist Theological Seminary in his statement. Dr. Greene has written me that he believes in the Seminary here and that it does not seek in any way to undermine the Scriptures.

I will be obliged if you will give these statements to your readers.

Very sincerely and fraternally yours,

Louisville, Ky., February 13, 1906.

E. Y. MULLINS, In Word and Way.

Royal Baking Powder

Absolutely Pure

DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER

It does not contain an atom of phosphatic acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.



PLEASE BEAR IN MIND YOU HAVE NO TIME TO LOSE IF YOU "CATCH ON" TO OUR MARCH OFFER.



and Don't Forget to Help Us.



For \$1.00 cash we will send to new subscribers the paper from now until Jan. 1st, and will divide the dollar with those who help in the "Whirlwind Campaign" during March.

1. Get 5 new subscribers at \$1.00 each and keep one dollar and send us four.
2. Get ten new subscribers at \$1.00 each and keep \$2.00 and send us eight.
3. Get twenty new subscribers at \$1.00 each and keep \$5.00 and send us \$15.00.

We beg the pastors to make this announcement and appoint some one to canvass their church or do it themselves. If the pastors, missionaries, evangelists, Sunday-school superintendents and presidents of the missionary and B. Y. P. U. societies will cooperate with us they can help us to make March a great month in the history not only of the Alabama Baptist but of the Baptists of Alabama.

I hope every missionary of the Board will read carefully Brother Barnett's offer and through March lay himself out to get the paper into every family.

This is the greatest opportunity the pastors ever had. There is no question about what the paper will do for a family once it is introduced. Let us all help in this great movement.

W. B. CRUMPTON.

The Importance of Greater Activity on the Part of the Lay Members.

(Essay by W. N. Harris, delivered at Pinckard, Ala., before the B. Y. P. U.)

You will perceive that the question bears in its face, that there is a degree of activity among the laity; the laity being the components of the organization shows that it could not exist without their action. In attempting to analyze or discourse upon this question we will divide it as follows:

1st. The necessity of activity on the part of the laity. 2. The consequences of inactivity. 3. The importance and results of greater activity. The first and second divisions being used as a prelude to the question. If the cause that we espouse as Christians is a great and holy cause; if our Christian aim and final destiny is worth working and living for, how important is it that we be active at all times and guard well every port of entrance of the great adversary the evil one. We are co-workers together for Christ, and should labor earnestly and persistently in assisting the officials of the church in forwarding the cause of our blessed Savior Jesus Christ. We have all enlisted as soldiers having a common cause to sustain; a common enemy to contend with, and awaiting to realize a common destiny. Jesus Christ, our captain, has planned the campaign of our redemption. He has perfected His works in all its parts; He has also raised up ministers among us to teach His plans; to advocate His supremacy; and to promulgate His wondrous love. But are they to dig all the ditches to protect us from danger? Are they to throw up all the breast works to secure us from our enemies? Are our ministers and official brethren to charge at the batteries and fight all the battle alone? While we the membership lie supremely still, and have nothing to do but to cry victory is ours, when we have had so little to do in accomplishing it.

The consequences of inactivity. When the laity is wanting in activity in the same proportion the church wanes and becomes cold and lifeless, and with all the accelerated efforts and zeal on the part of the pastor, it cannot be resuscitated only by the quickening influence of God in the laity to cause them to do their various duties as such.

We sometimes see a house built and dedicated to God for His worship. The whole thing having the resemblance of a deserted camp. From neglect the weeds have grown up near the doors. They have no union, no Sabbath School, no prayer meeting. In dedicating the house to God, they say by their actions that they have done their part and God must keep the house in order, cleans the yards, take care of the grave-yard and also furnish them a preacher free, and at same time regard the mass heroes for having done their whole duty. Such churches are very often destitute of a pastor, from the fact that they are waiting for God or some one else to send them one, saying that they do not feel able to sustain a pastor to preach for them. They may be honest and moral, but the great sin of omission has destroyed their vital interest as Christians. The fact of the business is they are not anxious to hear preaching because it impresses upon them their duties as professed followers of Jesus Christ and throws reproof directly in their faces. Such churches need the softening influences of their first love to bring them back and to awaken them to an active duty for God wants no drones in His Christian here. Dear brethren, in view of these facts let us be earnestly engaged in our every duty, and asking the Lord what He would have us to do.

Now comes the importance and results of greater activity on the part of the laity.

When we engage in a business transaction or worldly enterprise we give it our time and attention according to our estimation of its importance and magnitude.

If the enterprise is a costly one,

and we have a great deal invested in it, and we expect a large dividend to be declared, how earnestly will we work to remove every hindering cause of such an enterprise, and how ardently would we labor for its promotion and welfare.

Well what is the cost of our Christian redemption? Did it not cost the blood and life of our blessed Savior? Nothing else can cost so much! What do we have invested in it? Our eternal salvation, our all. What dividend do we expect? Heaven, our eternal home, with all its glories. Dear brethren in view of all these facts, I am constrained to say that greater activity is wanting. Let us work while it is day, for the night cometh when no man can work. How can we rest from our labors when so much is involved? Let us be more active, and our place of worship will be more sightly and attractive. Work is the result of a Christian and proves that we are not pretenders but earnestly believe what we profess. When the laity works faithfully the pastor knows better how to preach. He is neither cramped nor intimidated. The church has a good Sabbath School Union and other auxiliaries to give it strength. They meet often to commune with God and offer thanks to His holy name. The more we labor to do our whole duty the lighter our duties appear.

Such active churches have a salutary influence upon the community and all the surroundings. The world looks on such churches, not with contempt but envy. The devil, who is lurking and prowling around though at a great distance from such holy precincts, beholds such proceedings with a jealous eye. As the organic members of the body has different duties to perform, so do the different members of the church. Let every one labor according to his talent and in his sphere, and there will be no distinction, and much good will be the result.

W. N. HARRIS.

Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weakness or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the kidney nerve is strong and healthy the kidneys are strong and healthy. If the kidney nerve goes wrong, you know it by the inevitable result—kidney trouble.

This tender nerve is only of a great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerve." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat not the kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token"—an intended passport to good health. Both the book and the "Health Token" are free.

Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single package.

For the free book Book 1 on Dyspepsia and the "Health Token" you must address Dr. Shoop, Box 1966, Racine, Wis. State which book you want.

Dr. Shoop's Restorative Tablets—give full three weeks treatment. Each form—liquid or tablet—have equal merit. Druggists everywhere.

DR. SHOOP'S RESTORATIVE



Rev. C. V. Edwards and the Proposed New Church at New Orleans.

NEW ORLEANS.

With pardonable pride our readers will appreciate the excellent picture of the proposed new First Baptist church building in New Orleans.

The importance of the present substantial forward movement of our cause in that great city appeals to the brotherhood with such interest that we gladly give our best space to the following sketches: first, description of the building by the architect, Mr. Andrew J. Bryan, and second an intimation of what it means to the Baptist cause, by Rev. C. V. Edwards, pastor.

Mr. Andrew J. Bryan: The building is designed in modified Romanesque and is to be built of buff pressed brick and terra cotta, trimmed in stone and the roof to be covered with terra cotta tiles, in such color as to harmonize with the structure.

The main entrance to the auditorium proper will be through the tower located on the corner of St. Charles avenue and Delachaise Street. There is also an entrance on Delachaise street to both the main auditorium and Sunday school room, together with several other minor entrances.

In the rear of the building is planned a basement for the heating and ventilating apparatus, which will be installed in such a manner as to both heat and ventilate all parts of the building in a most thorough manner, and in summer the ventilating system will be used in place of fans. The floor of the main auditorium, as well as the Sunday-school room, will be amphitheatre style, the seats radiating in such a manner as to give every person a full view of the speaker. When necessity demands it, both the main auditorium and Sunday-school room can be thrown together by means of rolling partitions, making it appear as one large auditorium.

The pulpit and baptistry are so arranged as to give every person occupying the various Sunday-school rooms and other rooms a full view of the speaker and choir, as well as the baptistry.

It is estimated that the main auditorium will seat approximately 500 people and the main Sunday-school room 250. The other rooms combined will seat approximately 450. The rooms referred to are on the first and second floors, those on the first floor being that for the B. Y. P. U., with a seating capacity of approximately 100. There is also located adjoining the Sunday-school room on this floor, the library, primary department and five class rooms, together with the Philethea class room and ladies parlor. Also a room for the secretary of

both ladies and gentlemen with a stairway leading up to the pastor's study and organ loft.

Above the class rooms, on what is termed the second floor, are located eight class rooms, a kindergarten class room, Baraca class room, pastor's study and choir library. In the front of the building, just above the B. Y. P. U. room, is located a mother's gallery, which will be used when occasion demands, as a dining room; adjoining this room is a small kitchen and also a bedroom for children, as well as a nursery and cloak room. This mother's gallery is so arranged as to give full view of the auditorium.

There are located in convenient places six stairways, giving easy access from one floor to the other.

It is intended that the interior be finished in oak and the ceiling will be open timber work. Especial care and study has been given to the acoustics of the main auditorium as well as the Sunday-school room.

Pastor C. V. Edwards: The above brief description by our architect, Andrew J. Bryan and the accompanying picture of the perspective of the proposed new church building of the First Baptist church of New Orleans will give you some idea of what is being planned for by the First Baptist church in connection with the Home Mission Board.

This building, when completed, will supply a long felt need in our Baptist work in New Orleans, and will be hailed with joy by all Baptist pastors and laymen in the city.

All agree that this is one of the necessities for the permanent advancement of the Baptist cause in this city.

It will be located on St. Charles avenue and Delachaise street on what is acknowledged by all to be the best lot for a church building in that section of the city. This lot which was purchased last year by the Home Mission Board at a cost of \$15,000 is in the midst of the best residence section of New Orleans. More car lines pass by or near to this point than any other point in the city, except Canal street, which is the commercial center of the city. It is located at a distance of twenty blocks from Valence Street Baptist Church and twenty-two blocks from Coliseum Place Baptist church, the other two Baptist churches being about two and a half and five miles away.

What most concerns us now is that this proposed building may be begun and completed at the earliest possible date. To quote Dr. Gray, during his last visit to New Orleans. "If the Baptists of the South realized your needs as I do, within thirty days,

they would put sufficient money into the hands of the Home Mission Board to complete this church building." When will our Baptist people awake to the demands which are upon us in the Metropolis of the South?

The architect estimates that this building complete will cost from \$40,000 to \$45,000. The membership of the First Baptist church, in which there is no wealth, can be depended upon to sacrifice in their giving towards this proposed new church building as few churches have ever been known to do. We also believe we have many good friends in the city, Baptists and others, who will do nobly by this work.

The Home Mission Board and its constituency, the Baptists of the South, can depend upon it that they will be called upon to do that and only that, which we lack when our best has been done. The time for action is upon us and delay is perilous. New Orleans, La.

WANTED—Three (circular) Saw filers; man to take charge small Saw Mill. Two teachers for private family. We are in a position to secure you work in any line. If you wish it in Birmingham or other places, write us. We want a good truck farmer; man to run a dairy; one for small farm. Enclose stamp for reply. **OFFICE HELP ASSOCIATION,** 458 Hood Building, Birmingham, Ala.

DEAFNESS CURED

Wonderful New Discovery for the Positive Cure of Deafness and Head Noises.

At last, after years of study and research, the wonderful nature forces have been harnessed together and Deafness can be Cured. If I did not know positively that my method could cure I would not allow my name to be connected with this treatment. My standing as such that I cannot afford to misrepresent or distort the facts. I know what this treatment will do and what it has done and can safely say, "It is the greatest, grandest and simplest in the world today." It seems to make no difference with this cure as to age, how long standing or deep seated the deafness is, its cures are permanent. Test your hearing with a watch. If you do not hear it five feet away you are deaf. Write me giving age, sex, cause, how long deaf if you have Catarrh, Rheumatism, or Nervous trouble, and if you hear better in noisy places, and all particulars bearing on your case, and I will give you my truthful opinion as to whether your case is curable or not. I give an absolutely scientific opinion with a full explanation of your case and a Booklet on Deafness and Head Noises free without charge. The advice contained in this book has been the means of saving the hearing of hundreds of people. Write today to the discoverer, Guy Clifford Powell, M. D., 1202 Bank Bldg., Peoria, Ill., for free information including his valuable free book.

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Arrests rust, prevents decay, protects iron, preserves wood. It pays to buy paint because it protects your structures and makes them last. But it does not pay to buy poor paint for it soon wears off. Then buy the best.
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If you are going to buy paint why not buy the best? Buy a paint that is a natural carbon which nature has many years ago stored away, left unknown till the last three years.
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is not a tar smear but a true protective coating that is positively guaranteed against any kind of weather or acid. Black is our standard, but we furnish iron brown and grey. A trial order will be shipped on request in either dry, paste, semi-paste form, or ready for the brush with directions and suggestions for use.
Ask your dealer for Durbon and if he doesn't keep it, send his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or woods. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of platinum.
Write today and we will send full particulars regarding our **DURBON PAINT** which will positively preserve your structures from decay or rust.

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Smoke From the Tobacco War

THAT TOBACCO TEST.

My bit of pleasantry on the above subject has put me between three fires so far and doubtless several loads from other guns are on hand in the pigeon holes of the editor of the Alabama Baptist by this time. Bro. Wells must excuse me as what he has to say is in a discussion of the moral quality of tobacco using, a question I have not raised, and have no special desire to discuss. What he says is also embraced in the other articles I must notice. Bro. Crumpton wonders why I wrote as I did if I would discourage the use of tobacco by young ministers. He will, I think, understand it if he will remember that the habit, per se, has no moral quality one way or the other in my judgment. If tobacco injures a man's health, he ought not to use it as he ought to do anything else that injures him. It is not with me a question in the realm of conscience and therefore not so serious as it seems to be with Bro. C. and others. His point on "Abstinence for the sake of others" is without force. He would as well ask me to abstain from eating cabbage because it gives some men the colic. Of course it might seem quite charitable in me to quit cabbage for that reason, but I deny the right of the colicky man to demand it.

I heartily agree with him that the question involved is the use of tobacco by ministerial students who are assisted by the Ministerial Education Board if he will add a threatened "boycott" by the board unless the student quits. The point I raised was the right of the board to make a test not contemplated by the donors. If a man gives money and requests that it be appropriated to a student who does not use tobacco, then the board would be right to follow Bro. Crumpton's advice otherwise it has not that right. My point was that these extra scriptural tests are promotive of division in our ranks. I do not hesitate to say that when a board, educational or missionary, makes that or any other unscriptural test, that board and I part company. "If that be treason make the most of it." Free Baptists are not to be driven into line that way. "The treasury of the State Board of Missions is involved only as the same principle must apply. If that rule is to be adopted by the Ministerial Education Board, why should not the same rule apply in the appointment of a missionary. The board did not raise that question, when I was elected evangelist, and I am unwilling to put a harness on a ministerial student which I would not wear myself. The course which Bro. Crumpton suggests is just what divided northern and southern Baptists. To my dying day I will endorse the action of the founders of the Southern Baptist Convention in demanding their rights in that matter and in their manly determination not to be whipped into line by a denominational board "boycott." I have always been an ardent admirer of the wisdom of our beloved secretary and in no case has he shown greater acumen than in his suggestion that another board than his own try the experiment. The issue can be joined whenever any board may see fit to make the attempt in Alabama. It was Bro. C. who suggested the "boycott."

Miss Robertson must excuse me. I imagine the Apostle Paul would express some skepticism as to the alleged "sacrifice we of the pews make to contribute to ministerial education" until more attention were given to his injunctions about "costly apparel, etc., and the sisters shed some of their jewelry, ribbons, etc., but Paul was a bachelor. I am a Benedict. I therefore say she may have the ribbon—the blue one, if she wishes it.

Many good brethren evidently need some enlightenment on how some of us regard some utterances on this question. The classing of tobacco using Christians—why limit it to

preachers? With whisky drinkers, etc., is an insult which it takes some patience not to resent in strong terms. Only a few weeks ago a prominent doctor of divinity wrote me regarding some utterances in the Alabama Baptist, "I am tired of being nagged at."

The calm assumption of superior piety on the part of brethren who do not use the weed is suggestive of the modern sinless perfection movement. The "benumbing and baneful traits their vivid imagination detects in their brethren who use the weed tempts one to remind them of the Savior's utterance on the mote and the beam:

"Oh wad some power the giftie gie us
To see oursels as others see us!
It wad frae many a blunder free us,
And foolish notion:
What airs in dress and gait wad lea' us,
And even devotion."

J. V. DICKINSON.

TOO SERIOUSLY.

Dear Bro. Barnett:—Why can't the brethren let our esteemed secretary have his "little fling" at the tobacco-using preachers; and why do they take him so seriously? Not being a user of the weed, he must have some employment for his mind while off duty, and pitching into the tobacco-users is such a luxury to some people who do not use it, I can't see why they take him so seriously. I remember to have read somewhere—from Jerome, I believe—that tobacco is a great civilizer; that before it came into general use, the young bucks used to gather in the evenings and, for want of something to employ their minds with and to soothe their nerves, fall to disputing as to whose lady-love was most beautiful, and then end the evening in the harmless practice of breaking each other's heads in proof of the contention. Those who do not use tobacco must have something to do in their idle moments, and why deny them the sport of jumping on the tobacco-users. It's such jolly fun, you know. I'm tempted to do it myself, sometimes. If it were not for the old adage about "People who live in glass houses," I just know I couldn't keep from it; not because I don't think a man can't be a Christian and use tobacco; but just because its such jolly fun to flout one's self-righteousness. I don't think Brother C. belongs to a class of people I know that really think a man can't use tobacco and serve God; but I know some people who really seem to think this. However, I don't think them very good specimens of Christianity, either; for they hate their neighbor—in many instances refusing to speak, so much do they hate him—and do spiteful things and say evil things in seeking revenge for fancied or real wrongs. This sort of spirit Christ did not manifest, and "If ye have not the spirit of Christ ye are none of His," saith the scripture. I have heard these brethren who take a great deal of credit to themselves for not using tobacco say that they just thought how righteous it would be if they denied themselves this indulgence and gave to missions what they spent for tobacco. This is commendable; and I'd do it too, if I didn't give to missions any way. But say, I just had to laugh when I saw these same brethren spend as much on a few days outing as I spend in two years for tobacco, or when I saw them stopping at a four-dollar-a-day hotel while I put up with two dollars, or when I saw them take a sleeper if they traveled a hundred miles by rail at night, or when I saw them order a dollar dinner that caused more suffering from indigestion than I have experienced in a life time from using tobacco while twenty-five cents sufficed for me. These brethren are "long" on self-denial that accords with their individual bias; but exceedingly "short" on consistency. I find it impossible to take them seriously. Of course, if the brethren who use it were conscious of the fact that the use of tobacco is impairing

their efficiency as soul-winners, they would quit at once; but it's hard to convince a man who has used it all his life and felt no harmful effects that its use is as harmful as "they" say it is—as hard as to convince a man who all his life has eaten whatever he pleased that he is ruining his health when he eats what a dyspeptic cannot stand, and as for wasting money in self-indulgence—he feels that if he wishes to spend a nominal sum for a little self-indulgence for every day of the year, he is no more open to criticism than is the man who crowds a year's self-indulgence into the space of a day, or at most a very few days. He feels that if the brother had the beam out of his own eye, he would be able to see more clearly, and so, does not take him very seriously, as a rule.

J. H. SAMS.

MINISTERIAL AID AND TOBACCO.

I have been greatly interested in the few things I have recently read in the Alabama Baptist in regard to ministerial aid and tobacco. I suppose some article has escaped my notice.

In the first place, God may not restrict His call to the ministry, to men who do or do not use tobacco. At the time of the call He may not restrict it to men who are blameless in character or who possess not more than one wife, or one who lives a sober, discreet life and gives to hospitality with an inborn aptitude to teach, or one who refrains from the drink habit and the love of money while he lives peaceably with his neighbors and keeps his children under good discipline. Many a man, at the time of his call, may fall far short in several of the requirements named in First Timothy 3:1-7, but when the call comes it is not only a call in to service but a call to practice the things included in the above.

A minister must be an example to the flock over which he presides. Paul tells the Philippians (3:17) to join one another in copying his example. This is a specific case but may be applied in a general way. Also in First Peter (5:1-3) ministers are urged to be true shepherds of the flock of God and in being such to be an example to the flock. If a man fails in being a good example in one point he is weakened just that much with his congregation, and when he is remiss in one particular he is not justified thereby in failing in a second point.

Further, self-restraint is strongly urged in the letter to the Corinthians (1. Cor. 8:1-13). Certainly there is a large number of people who are led to stumble over the tobacco using minister and for the sake of these people we ought to abstain. Even though there could be no objection to tobacco itself, we must still give it up for the sake of the brethren who look upon it as evil. When a young man claims to be called to the ministry his claim would be strengthened by the fact that he willingly gives up the tobacco habit for the Master's cause that he may be blameless before the world. If a man can not make that small sacrifice for the Lord's cause how can he urge his congregation to make other sacrifices the worthiness of which does not appeal to them more strongly than their feeling that he should sacrifice his tobacco habit. Certainly no young man, limited in means, just studying for the ministry can call upon the Christian people to "make sacrifices" at their homes to support him in a useless luxury. Many of our good people give out of their meager supply because the thought of caring for God's chosen leaders appeals to their honest hearts.

A minister owes it to himself to form or refrain from such habits as will make him eligible to any pulpit so far as his personal conduct is concerned. The tobacco habit not only injures a minister in very many places but I have good reason to believe that there are hundreds of churches that would refuse to call a man to be their leader solely because he is wedded to

tobacco, as they do not wish such an example set before their children. I have personal knowledge of a case where there were to be addresses made to a young people's meeting and the name of an eminent scholar was suggested as a suitable man to make one of the addresses and the leading spirit in the church admitted that the speaker was eminently qualified in every way but one to fill the place. He was rejected on the ground that his tobacco habit would have a wrong influence over the young and they did not want to hear him.

Since these things are true, is it wise for the board of education to encourage young ministers to continue the use of tobacco?

J. F. SAVELL.

Poplar Bluff, Mo.

BOARDS AND TOBACCO.

The protest by Dr. Cox last week concerning the proposition to how our Board of Ministerial Education exclude from its benefactions all young preachers who use tobacco is pertinent. Boards should not legislate. Any effort to do so will meet with resistance. Our boards have no moral right to turn down any applicant who has the endorsement of his church and local association.

Nine-tenths of the revenues of all of our boards comes from people who use tobacco. Suppose that these people should retaliate by withdrawing their financial aid, what would become of the boards "big stick"? It would be too little to be very effective. Education and moral suasion is the best weapon in my opinion for anti-tobacco crusaders. Let us not use force. Now, upon the tobacco question proper I beg to ask for greater toleration and not only upon the question of using tobacco, but about all other matters about which we differ. I can not bring every one to any way of thinking in ever detail, neither can I expect every one to come to my standard. There is much that must be left to the individual conscience.—L. N. Brock, Grand Bay, Ala.

GRAND TO LIVE.

And the Last Laugh is Always the Best.

"Six months ago I would have laughed at the idea that there could be anything better for a table beverage than coffee," writes an Ohio woman—"now I laugh to know there is."

"Since childhood I drank coffee as freely as any other member of the family. The result was a puny, sickly girl, and as I grew into womanhood I did not gain in health, but was afflicted with heart trouble, a weak and disordered stomach, wrecked nerves and a general breaking down, till last winter at the age of 38 I seemed to be on the verge of consumption. My friends greeted me with 'How bad you look! What a terrible color!' and this was not very comforting.

"The doctors and patent medicines did me absolutely no good. I was thoroughly discouraged.

"Then I gave up coffee and commenced Postum Food Coffee. At first I didn't like it, but after a few trials and following the directions exactly, it was grand. It was refreshing and satisfying. In a couple of weeks I noticed a great change. I became stronger, my brain grew clearer, I was not troubled with forgetfulness as in coffee times, my power of endurance was more than doubled. The heart trouble and indigestion disappeared and my nerves became steady and strong.

"I began to take an interest in things about me. Housework and home-making became a pleasure. My friends have marveled at the change and when they enquire what brought it about, I answer 'Postum Food Coffee, and nothing else in the world.'" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

PERSONAL LIBERTY VS. PROHIBITION.

In all English-speaking nations, colonies and states the sale of whisky has been the subject of legislation. The progress of this legislation has taught the world one lesson at least and that is, that no attempt to regulate the saloon has proven satisfactory. Notwithstanding the thousands of legislative enactments and judicial opinions there has always been in the inner conscience of the very best and wisest of our people an abiding conviction that any legislation seeking to regulate the saloon, or the whisky traffic is a poor apology for the existence of such an institution. This conviction has not only remained but has constantly and steadily grown. The conscience is all the while asking "Can the legislature so regulate the saloon as to justify its existence?" We do not hesitate to say that the legislative department of government can no more regulate the saloon satisfactorily than it can cause the sap to rise by legislative exactment. The dissatisfaction with the saloon rests upon a moral conviction which springs from an enlightened conscience and it is just as much the province of a legislature to regulate the sap in the timber as to regulate the attitude of the conscience toward a moral question. This moral conviction has survived every argument that it has ever encountered and while many of the arguments against its right to exist have long since been abandoned this conviction is stronger today than it has ever been before. Hundreds of people abandon the saloon under the power of this conviction but no man ever abandons this conviction for the saloon. Every conceivable argument in favor of the saloon has been paraded before the public and still they have not availed. And when I say argument, I mean argument. I prefer to be perfectly fair and to respect the contentions of those who differ from me in opinion and I am sure that many of the arguments used in an effort to justify the saloon have had sufficient appearance of merit to say the least of it to lead many into honest deception. It is easy to assert that there is no argument in favor of a saloon, but it is not easy to force people to accept the assertion. It is far better to put every argument on trial and show where it is defective and then when upon its merits it is declared no argument the declamation having shown respect is entitled to respect. In this article we desire to investigate one of the arguments used in support of saloons and against this prohibition. Of all the arguments put forth perhaps the most popular one is the

"Personal Liberty" Argument.

This argument has the appearance of merit. Our people are a liberty loving people. No word so thrills the breast of an American as the word "Liberty." This argument is deceptive and by it many an honest man has been led to vote and work against his own interest. It is deceptive because it uses the sacred word liberty out of its proper relation and therefore in a wrong sense. Those caught by this argument as well as those using it overlook two important questions:

1st. What is natural liberty?

2nd. What is personal liberty?

In answering these questions we are willing to refer the definitions to Mr. Blackstone, who is everywhere accepted as authority. Here are his words in answer to the first question. Blackstone's Con. Vol. I, page 125: "Natural liberty consists properly in a power acting as one thinks, fit, without any restraint or control, unless by the laws of nature."

In answer to the second question Mr. Blackstone, Com. Vol. I, page 125 says: "Political or civil liberty which is that of a member of society, is no other than natural liberty so far restrained by human laws (and no further) as is necessary and expedient for the general advantages of the public." If then the term personal liberty be used out of its relation to political or civil rights the conclusion must be erroneous. Certainly no one with even a faint conception of the duties

devolving upon a member of society will claim natural liberty for himself. To do this would be to claim that we have the right to appear on the streets without clothing provided the laws of nature do not suggest to us that it is too cold or too hot. Still this is just what we unconsciously do when we reach the conclusion that the whiskey traffic should not be prohibited because such prohibition is an abridgment of personal liberty.

I was astonished the other day upon reading from the associated press that one "Rev." Mr. Voss had been to Washington and appeared before the Temperance Committee in opposition to the Hepburn-Doliver bill which seeks to prohibit the C. O. D. whiskey business in prohibition territory. It was stated that "Rev." Voss "strongly urged the committee that congress should pass no bill abridging personal liberty." Have the people who say by their vote that they want no whiskey sold in their town, their county, their state, no "personal liberty" to be respected? Would "Rev." Voss urge the committee that congress should pass no bill prohibiting the packers from selling canned fly-blows and animated sausage?

Personal liberty has its bounds and can not be said to license one to do as one pleases unless one pleases to do right. What then is the extent of personal liberty? Does it include the right to sell whiskey? Does it preclude the right of legislatures to prohibit saloons? If so then the personal liberty argument avails, if not it fails. How are we to determine this? Suppose we submit the case at once to the highest court in the land, the Supreme Court of the United States. Certainly the opinion of this tribunal as to the extent of personal liberties ought to be final.

In 1890 the city of San Francisco, California, passed an ordinance requiring that the written permission of a certain number of property owners must be obtained before a license to run a saloon within the city could issue. Henric Christianson, a saloon keeper, was arrested for running a saloon without such license. He contended that the law which made his license dependent upon the written consent of a certain number of men was in conflict with the Federal constitution in that it was an abridgment of the personal liberties of those who wanted to drink. The United States Circuit Court upheld his contention whereupon the case was immediately appealed to the Supreme Court of the United States. Since in his defense before the Supreme Court Christianson used almost the very wording so often used by the personal liberty advocates I desire to give the exact words of his plea.

Christianson's Plea.

"The liquors sold by defendant are used as a beverage and the injury following their use, if taken in excess, is voluntarily inflicted, and is confined to the party offending, their sale therefore should be without restriction since what a man shall drink, equally with what he shall eat is not properly a subject of legislation."

Do you not see here the statement of the personal liberty argument? This plea lacks only one thing being complete, that is being signed, "Rev." Voss, attorney.

Let us now have the exact words of the court in passing upon this argument.

Opinion of the Court.

There is in this position an assumption of fact which does not exist, that when the liquors are taken in excess the injury is confined to the party offending. The injury, it is true, falls first upon him in his health, which the habit undermines; in his morals, which it weakens, and in the self abasement which it creates. But as it leads to neglect of business and waste of property and general demoralization, it affects those who are immediately connected with and dependent upon him. By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors in small quantities, to be drunk

at the time, are sold indiscriminately to all parties applying. The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source.

The sale of such liquors in this way has, therefore, been, at all times by the courts of every state, considered as the proper subject of legislative regulation. Not only may license be exacted from the keeper of the saloon before a glass of his liquors can be disposed of, but their sale in that form may be absolutely prohibited. It is a question of public expediency and public morality, and not a question of Federal law. The police power of the state is fully competent to regulate the business or to suppress it entirely. There is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of the state or of a citizen of the United States."

Does not the above opinion, written by Justice Stephen J. Field, a judge who had made a record for giving opinions in favor of the whiskey men, and who was least favorable to prohibition of any of his associates, all of whom concurred in this decision, forever put to rest the "personal liberty" argument?

Again this argument is frequently used when the case is mis-stated. When the opponents of prohibition state that "the state has no right to say what a man shall eat or drink" they assume that the prohibition of the sale of whiskey is such a declaration by the state. The assumption is wrong. The state makes no such effort. If a man so desires he may debase himself in private below the common level of a hog and the state does not interfere. But when he makes his debauchery a public nuisance he infringes upon the rights of others and the state then says he must stop. If by abolishing the saloon the state makes it more difficult for some to exercise a personal liberty which disturbs social order and opposes public good, there can be no just cause for complaint. If the so-called personal liberty of the man who wants to sell, or the man who wants to drink whiskey is more important than the public good, then for the legislature to curtail the personal liberties of the murderer or the thief is wrong and "Rev." Voss is right.

ALBERT W. BRISCOE

FIRST OSAGE CHURCH.

Rev. C. W. MURNETT, Missionary.

On January 21st we organized the First Baptist church with seven newly baptized Osages and the three missionaries. The following Sunday I baptized another convert. At each baptismal service nearly the entire camp was present. The most of them witnessed an immersion for the first time. A number were in tears that night as the entire congregation were shaking hands with those constituting the new church. While some of the Indians have said that we should be sent away from the camp before the work was carried any further, the most of the Indians seem to approve of the work. Nearly all of the new members talk and lead in public prayer. Some have said they were going to watch the new members, if they could walk straight in the Bible road then they would believe it was for the Indian and would follow it. Others say they want to know how long we are going to keep up the work before they come in. They say that if they should come in and then the missionaries go off and leave them they would not know how to do and would soon go back into the old ways just as they did when they came from school. They say it will be a long time before they can get along without the missionary. That is all true, and no time should be lost in showing them that we expect to stay with the work, by laying plans for enlarging the work and by erecting a mission building in the Indian village. The latter will soon be a necessity; we can only use

the building we now have until early spring.

Rev. Robt. Hamilton, for eleven years missionary for the Cheyenne Indians, was with us ten days, doing good work and rejoicing with us in the establishing of the first church of any kind among the full blood Osages. Pray that this may be just a beginning of good things.

Pawhuska, Okla., February 6, 1906.

TOBACCO AGAIN.

Recent discussions of the tobacco habit with preachers, the guilty ones, have set us all to thinking. It is human nature to defend ourselves in some pet sin but advocacy of tobacco in any form and to any degree has not a spark of divinity in it and is totally divested of argument in its favor unless we resort to the scripture: "Let him that is filthy be filthy still." Know ye not that your body is the temple of the Holy Spirit? Now can a man make a telling appeal to others when he himself is still in the gal of bitterness? Can we do all things through Christ who strengtheneth us?

Now I am as guilty as any of the brethren and when I thought seriously and saw myself as the people and God sees me I quit. I said within my own heart which condemned me: I have sinned against Heaven, in God's sight and am not worthy to be His son or servant. Not worthy as a son because I dishonored my Father; not worthy as a servant because such vile practices give the "sounding brass and clashing cymbal" ring to my pulpit utterances and personal exhortations, leaving me simply a hearer and repeater of the divine law and not a doer of the will of God.

This view that some of the brethren present has nothing in it that savors of consecration, and a stubborn refusal to take up the cross and deny self daily is but a down-right compromise. It shows in kind (but perhaps not in degree) that its advocates bear a close relation to Rehoboam. And there are also strong points of resemblance between them and Ahab. These two men of old evidently were not paragons.

Resist the devil and he will flee from you! I know whereof I speak. I tried and am successful. Go and do ye likewise.

I have the honor to be yours for purity before pleasure.

H. T. CRUMPTON.

TOOTHsome SALADS

Promote Health and Please Palate.

A lover of good living writes from Chicago:

"The favorite salads in my family," he says, "are prepared with Grape-Nuts, according to your recipes. We regard them as unapproachable. We are also fond of Grape-Nuts with cream as a breakfast food, and use it daily."

"I was a great sufferer for years," he continues, "from stomach trouble, which gave rise to painful headaches, and I was at last completely prostrated and bed-ridden with ulceration of the stomach and bowels. I suffered untold agonies while the doctors were trying to cure my ailment with medicines."

"I could retain nothing on my stomach but an occasional sip of cold water, or a teaspoonful of olive oil, and at last even these could not be kept down. The doctors then gave me up—said there was no hope for me."

"In this strait my good angel induced me to try Grape-Nuts food, and it may sound ludicrous to say of the initial experiment that the sensation was simply 'heavenly,' but nothing milder than that will express it."

"My recovery was rapid and in a very few days I was up and about, and in a few weeks was a perfectly well man again. And it was all the work of the Grape-Nuts food, for, as I have said, the doctors had ceased to give me medicine, considering my case hopeless."

"Since then Grape-Nuts has been and always shall be a staple article of diet with us." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

FRANK WILLIS BARNETT,

Editor and Proprietor.



J. W. HAMNER - - - Cor. Editor

A. D. GLASS - - - Field Editor

THE VOICE CRIETH.

Moved by the effects of the massacres of the Jews in Russia with which our readers are doubtless acquainted, and in which the most frightful atrocities were perpetrated upon the poor helpless Jews, our brother, Rev. Leopold Cohn, Superintendent of the Brownsville and Williamsburg Christian Missions to the Jews, Brooklyn, N. Y., has been enabled to issue a new tract to be used in his work among them, entitled, "The Voice Crieth." It is a most stirring and searching appeal to the Jews, entreating them to accept Christ as their Messiah and Redeemer. It is written in both Yiddish and English, so that Christians may profit by a reading of it as well as those to whom it is primarily intended. Quoting from the preface of the tract: "This tract was written out of the fulness of a heart stricken with grief and sorrow of the afflicted ones, and for the prevention of another calamity like that one and many others that have befallen our people—poor scattered Israel. It shows plainly the cause of all the affliction of the Jews, advising a most sure and effective remedy—an absolute deliverance of the Jews from their troubles. Read it carefully, oh ye Jewish men and women, and accept the remedy offered."

To many of our readers Bro. Cohn and his work need no introduction. He was a Rabbi among his own people, and after being brought to Christ in a most marvelous way, was led to start a mission work among the 150,000 Jews of Brooklyn, which the Lord has been pleased to greatly bless and honor. The reports of the work published monthly in "The Chosen People" give reason for most stimulating encouragement for this, our Jewish work, which has for a long time been neglected. God is surely moving in a wonderful manner upon His ancient people, and we can almost hear the rattling and shaking together arise, and as a body of Christian men and women, rally around this God-sanctioned work, and be prepared to do our individual share for the advancement of Christ's kingdom among His own brethren, to whom we owe so much. Too often we forget that Christ Himself was a Jew.

Mr. Cohn offers to send as many copies of "The Voice Crieth" to our readers, as they can use, for distribution among your Jewish acquaintances. Here is a chance for you to give back to the Jew a little of the great and precious Bible he has given to you. Send for a few copies of the tract, and be sure to give them to any Jew you may meet. And at the same time, if you do not know of Bro. Cohn's work among his people, ask him for a sample copy of "The Chosen People," which he will gladly send you. You will be delighted with it. The address is Rev. L. Cohn, 6202 Quincy Street, Brooklyn, N. Y.

Prayer is requested for the mission just now especially, of all lovers of Israel. A suitable building is greatly needed, to cost \$50,000. About \$20,000 is pledged. What a grand opportunity to build Him a synagogue who said "Inasmuch as ye have done it unto one of the least of these my brethren (the Jews), ye have done it unto me."

THE INTERNAL REVENUE AN "INFERNAL" REVENUE.

There is much discussion in temperance circles about the desirability or morality of the United States government selling tax receipts to retail liquor dealers in prohibition districts and also selling tax receipts to persons in license territory to those who are merely running speak-easies or blind tigers under cover thereof. In many license states and cities, there are more speak-easies than lawful liquor dealers. That is, there are more than twice as many persons paying the Federal tax as "retail liquor dealers" as there are persons paying the local or state license for the same. The difference between these is chiefly made up of

brothels, gambling holes, and plain "speak-easies," "joints" or "blind tigers."

The question then resolves itself into this: should the United States government exact a tax or derive a revenue from brothels, joints and other disreputable resorts which state law is attempting to suppress.

It is true that the internal revenue laws distinctly provide that this tax shall not operate to prevent the enforcement of state laws prohibiting or further taxing or licensing the same business. It is also true that the laws of many states provide that the holding of this tax receipt is *prima facie* evidence of selling and the courts have sustained this legislation.

This has facilitated the work of law and order leagues in gathering evidence for enforcing the liquor laws of the various states and localities. While it has been helpful in this respect it has given the liquor seller a cloak of quasi-respectability and official standing that has led many a jury to turn the culprit loose in disgust at the spectacle of state and federal laws coming in conflict in this matter.

CITIES AND FOREIGNERS.

The city problem is one which for many years has been emphasized by the Home Mission Board. Closely allied, if not a part of the city problem, is the immigration problem. The foreigners are not seeking, as once they did, the fertile fields of the West, but are mobilizing the most undesirable elements of the population of the world in the cities of America.

He is blind indeed who does not see that the growth of America is a growth of cities. The growth of cities means the growth of poverty, intemperance and every kind of vice. The modern city is the most sinister threat to spiritual religion which our civilization holds. On the other hand, to win the modern city is to win the world.

We of the South have great advantages in attacking this problem. Our cities, for the most part, are cities in the making and are to realize their greatest growth within the next fifteen years. If ever we are to do anything worthy of our great denomination, now is the time. To wait longer will be to repeat a folly which has cost the Baptists their supremacy in at least five great American cities, where we can hardly be reckoned at all influential among the forces of righteousness. These failures in great centers of population are an open book to us and should arouse a zeal tempered by our best wisdom.—From Convention Report.

SELF PROTECTED.

It is an unfortunate fact that many important European countries are discriminating in their tariffs against the United States, especially against American farm products. Flour, wheat, live stock and meats are excluded from a great market in France, and Germany maintains excessive duties against us, as well as other European countries. Germany buys \$20,000,000 to \$25,000,000 of live cattle from Austria-Hungary and other neighboring countries but excludes American cattle by imperial decree. Spain and other countries where we might have large markets for our surplus have tariffs that discriminate against us.

Representative McCleary, of Minnesota, proposes that the United States shall settle the question and force the removal of these discriminations by a maximum tariff law. Under his plan, our tariff will be increased twenty-five per cent. against any nations which do not admit American products at their lowest rates of duty. Many people believe that this is the proper way to settle the question, as they think that European countries would hasten to remove all their discriminations, in order to save their trade in the United States.

Any nation, in getting up a tariff law, is likely to

do things that are unjust to friendly nations. European nations have followed the Blaine-McKinley plan of getting together and comparing notes. The German agrarians, for example, have put into the new German tariff provisions which are unjust to Russia, and Russia, in like manner, has been unjust to German manufacturing interests. The two countries have compared notes, and agreed upon a reciprocity treaty which corrects these unjust and excessive duties on both sides. The Sugar Trust, the Steel Trust and other similar corporations, which have enormous influence in our national politics, have features in our tariff which are unjust to Germany and other European countries. We should correct these unjust and excessive duties, and while we are doing it, Germany will be glad to remove or correct her excessive restrictions on American farm products.

The question is one of vital importance to American farmers.

THE HOME MISSION BOARD.

During the month of March the mind and heart of every Baptist in Alabama should be fixed on the Home Board and the great work it is undertaking and accomplishing. March is set apart in our state for Home Mission collections. Only a little more than a month and the books will close. As the Baptist hosts gather in Chattanooga in May what is to be the message of our Home Mission Secretary? Will the Board report, "Out of debt?" If so Alabama Baptists and Baptists in other states must begin to bestir themselves. The Board, according to instructions, is prosecuting its work on a basis far in advance of preceding years. The convention suggested \$250,000 as the amount to be raised during this conventional year.

Up to the 15th of February only \$63,206.01 had been reported. Alabama Baptists proposed to raise \$20,000. The report on February 15th, shows only \$4,820.59. We have only a short time in which to redeem ourselves. Let all make a strong pull during these last days. I'm sure Alabamians all love our own B. D. Gray who is working so nobly and heroically in the great cause of Home Missions.

It is true as he said in his Florida speech that the trees of the Home Board's planting should yield some of its fruit for the Home Board. The Home Mission Board has a distinct, an important and a permanent place in the great work of Southern Baptists. Let us remember this great cause in our prayers, in our preaching, and last but not least, in our offerings.

THOS. M. CALLAWAY,
Vice Pres. Home Board For Alabama.

Talladega, Ala., March 15th, 1906.

HOME MISSIONS FOR MARCH.

The appeals that come to our Home Mission Board for help from the East, the West and the South, from the city and the frontier, from weak struggling churches and fields of vast destitution, ought to awake in all of our pastors and churches a lively interest in this great and growing work; and inspire each and all to greater efforts, and more liberal contributions to Home Missions. Well does our beloved Gray say: "The appeals come to our Board for help, like children crying for bread." Can Christian men and women close their ears to these appeals for the Bread of Life? Sure not. It is God's call to his people to enter the open door and possess the land. His blessing upon our efforts in the past, ought to stimulate us to more thorough consecration, and nobler efforts. Let us "strengthen the stakes," while we "lengthen the cords."

J. G. LOWREY.

Jesus said: As the Father hath sent me, even so send I you. "Go ye therefore." And when after his death the church was scattered abroad:—"They all went everywhere preaching the word." Like Paul we need to preach Jesus to our friends.

The Joy of Living

JOY OF LIVING.

If you've anything to offer that will aid the cause of right.

Speak it out.

If you've any truth within you that will lend the world a light,

Speak it out.

If the fire is in your spirit and the passion to create, You will feel it, you will know it.

Then to labor. No not wait, Go about it with a purpose that will conquer time and fate

Speak it out.

—Selected.

STEVENSON'S PRAYER.

The day returns, and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting-beds weary and content and undishonored; and grant us in the end the gift of sleep.—Robert Louis Stevenson.

LEARN TO WAIT.

Learn to wait; Life's hardest lesson,
Conned perhaps through blinding tears,
While the heart-throbs sadly echo
To the tread of passing years,
Constant sunshine, fondly welcomed,
Doth not ripen fruit or flower,
Giant oaks owe strength and greatness
To the tempests' seathing power.

Thus the soul untouched by sorrow,
Aims not at a brighter state;
Joy seeks not a brighter morrow;
Only sad hearts learn to wait.
Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide.

—Selected.

WHAT GROWS FAIRER?

It was a writer who had gained much fame and some emolument who said, "What seems to me to grow fairer as life goes on, is the love and grace and tenderness of it, not its wit and cleverness and grandeur of knowledge—good as knowledge is—but just the laughter of little children, and the friendship of friends, and the cosy talk of the fireside, and the sight of flowers, and the sound of music."—Sunday Magazine.

SUGGESTIONS.

The worldly idea of happiness may be expressed by this acrostic:

H ealth.
A musements, travel, etc.
P lenty of means.
P olitical preferment.
I ntellectual culture.
N ame and fame.
E ase.
S ocial leadership.
S uccess in business, self-gratification.

The Christian's idea of happiness may be summarized in this acrostic:

H onor, humility, holiness, helpfulness.
A ctivity for Christ and the church.
P lans for extending the kingdom of God.
P urity of purpose and of life.
I nterest in the poor and needy.
N eighborliness.
E xercise of one's gifts for God.
S tudy of God's Word and prayer.
S elf-renunciation.

OUT OF TOUCH.

Only a smile, yes, only a smile
That a woman o'erburdened with grief,
Expected from you; 'Twould have given her relief.
For her heart ached sore the while;
But weary and cheerless she went away,
Because as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered "speak;"
But the worker passed onward unblessed and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note
That the Spirit said "sing tonight,
Thy voice is thy Master's by-purchased right;"
But you thought, "Mid this motley throng,
I care not to sing of the city of gold"—
And the heart that your words might have reached
grew cold,
You were "out of touch" with your Lord.

Only a day, yes, only a day,
But oh! can you guess my friend
Where the influence reaches, and where it will end,
Of the hours that you frittered away?
The Master's command is "Abide in me;"
And fruitless and vain will your service be
If "out of touch" with your Lord.

—Selected.

COMMENDS HOSPITALITY.

They say "there is luck in leisure." I have been waiting along and thinking I'd write a short article on hospitality; but by waiting long enough, M. B. Wharton, D. D., has come to my assistance and has written my article for me in much better style than I could have done it. Let me urge the readers of the Alabama Baptist to read that article again and again carefully. Read it with the determination to follow its teachings. As I see it, its teachings are in exact harmony with the Scriptures. Three years ago when I was in the Capitol City attending the session of the legislature, I experienced a good deal that Dr. Wharton speaks about.

During the session I attended preaching services at the First and Second Baptist churches, First and Second Methodist, Presbyterian and Catholic, and during all that time I didn't receive a single invitation to go home with any of the brethren to take a meal or spend an evening.

Somebody says: O, well they can't invite everybody. I admit that; but people can save their grub and credit too and still practice hospitality.

In my case the state was paying me \$4.00 per day for Sunday as well as any other day, so I was dependent upon the brethren for charity.

I heartily despise a dead-beat, a loafer, a sponger, but I'll take my chances at entertaining a black-winged angel occasionally rather than cramp broad-gauged hospitality.

As a rule I think the country brethren are in advance of the city brethren in the matter of hospitality.

I don't like to make invidious distinctions, but this is my honest judgment. Then let's get upon a higher plane religiously—don't be too stingy to eat enough or to invite your brethren or the stranger to partake with you.

God loves the generous, whole-souled, big-hearted Christian, not the stingy, measly, niggardly, inhospitable fellow.

O. C. SWINDALL.

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58c. for any of these.

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The Castaway.....by Hallie Erminie Rivers.
Rupert of Hentzau.....by Anthony Hope.
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Loveman, Joseph & Loeb
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BRO. DICKINSON'S FINALLY AGAIN.

There is nothing new in Bro. Cox's last article. I am perfectly willing for any brother to read my last as my reply to it. In answer to his challenge however, I desire to say that I have no desire to settle this question by "counting noses" or by majority vote of "authorities." I have not "all summer" for the canvass. It seems to me that further discussion is simply threshing old straw." Bro. Cox has made some progress however. At start he said, I could not find "a single authority;" now he admits that "one or two minor commentators" are on my side. Possibly if I labored with him "all summer" he might be set right—but really life is too short.

J. V. DICKINSON.

The Littlefield bill is designed to give what the people wanted and what Congress doubtless intended to give, viz: entire control over imported liquors immediately upon their arrival within the State. It is believed that the language of the Littlefield bill will do this. We want specially strong pressure brought to bear for the early consideration of this measure by the Judiciary Committee and its favorable recommendation for passage by them without the personal use amendment. Each state should handle the liquor question in its own way untrammelled by Federal interference, either by positive enactment or by unwarranted non-action.

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You want to HIT what you are aiming at—be it bird, beast or target. Make your shots count by shooting the STEVENS. For 47 years STEVENS ARMS have carried off PREMIER HONORS for ACCURACY. Our line:

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GOLGIANA'S SEED STORE, Baltimore, Md.

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Does not make you sick or otherwise inconvenience you, and cures the Worst Cold

QUICK!

No Opium, no Narcotics. Cures in about 5 hours.

If you have not taken GRIP-IT in time you need CA-TARRH-O

WORSE THAN A CANCER.

A cancer means death. But there are conditions of life worse even than death. Cancerous ulcers can at least be dressed, and the foul discharges disposed of satisfactorily; but when the mucous membrane becomes inflamed by Catarrh there is no opportunity of dressing the parts.

The sufferer, in the first stages, before the cold becomes chronic, can secure a quasi state of cleanliness by a frequent use of his handkerchief; but the dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless.

PORTER'S CA-TARRH-O immediately relieves all discharges both outward through the nose, and inward into throat. A single box usually cures, and the FIRST APPLICATION relieves that dreadful "dropping down." No cocaine, no opium, no narcotics. CA-TARRH-O simply cures by its antiseptic properties. Price, 50c. Postage prepaid. PORTER MEDICINE CO., Paris, Tenn.

MRS. ANNIE ROBERTS AKAN.

On Sunday, 2 p. m., Dec. 17, 1905, at the Miller Infirmary, Knoxville, Tenn. The messenger of death laid his icy hand on the body and took that noble spirit and placed it in charge of the angels who gently bore it across the cold river to the mansions of the blessed.

Mrs. Akan, nee Miss Annie Roberts, was born June 19, 1882. She spent most of her happy life in Avondale where she was loved and known by a large circle of relatives and friends to possess many of the noble qualities of soul that rounded the character of God's chosen ones.

May 18, 1903 she was happily married to Mr. E. L. Akan.

In girlhood she gave her heart to the Savior and from her conversion to the end she lived a devoted Christian life. How she did love to sing His praise. Is that sweet voice hushed forever? No while it will be heard no more on earth, yet with a nobler, sweeter song she will sing His power to save with the angels and the redeemed forever more. It is natural for the aged, full of years and honor, to die. It hath in it something of the tranquil beautiful of a cloudless autumn sunset. But when we think of that happy home with all its tender ties of love, that she had just rounded up the 23rd year of her life; a loving daughter, an affectionate sister and a devoted wife, we are made to ask why, why must the young and beautiful die?

"The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

Let us look to Him who doeth all things well. L. M. BRADLEY.

Rogers:—Monday, Feb. 10, 1906, 3 o'clock P. M., at Camp Hill, Ala., Mrs. T. J. Rogers bid adieu to earth and loved ones and passed to her reward in heaven. She was a member of the Camp Hill Baptist church. Mrs. Rogers had been in ill health for many years, but only a short while ago did her sickness cause serious alarm. Mrs. Rogers was 59 years of age. She had been a consistent Christian from the date of her church membership. She was the same in sickness as in health; she bore her burdens with fortitude. She has gone where there are no tears or sorrow, but joy forever. She leaves behind to mourn her departure a husband and five children and six grand-children, and a host of friends. To them we extend our heartfelt sympathy and pray that the consoling power of the Holy Spirit comfort them in the time of their bereavement. Her remains were interred in the Camp Hill cemetery. The funeral services were conducted by her pastor, Rev. J. L. Gregory. A FRIEND.

French.—It is with deep regret that we chronicle the death of our beloved sister, Mrs. Kate French, wife of Mr. Fox French, which occurred Saturday, the 24th day of Feb. 1906, at the Pearson House where they had been boarding since their marriage, and was buried in the cemetery at Brundidge, Ala., the following day, Sunday, the funeral service was held in the Baptist church to which she belonged by her pastor, R. A. J. Cumbee, in the presence of the largest audience gathered on such an occasion in years, which showed their appreciation of her worth. She was born in Pike county, near Brundidge, on the 23d day of June, 1877.

She joined the Baptist church at Troy about eight years ago and has lived a model and useful Christian life since. She was among our most zealous church workers, she was married to Mr. Fox French the 13th day of July, 1905, by the writer, and their lives have been happy and bright. She was the daughter of Brother and Sister T. J. and Mary Dinkins deceased.

For a time her body sleeps in Jesus but in the sweet bye and bye we shall meet her in that beautiful home to part no more.—R. A. J. Cumbee.

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Birmingham, Ala.

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Surplus	200,000
Deposits	3,500,000

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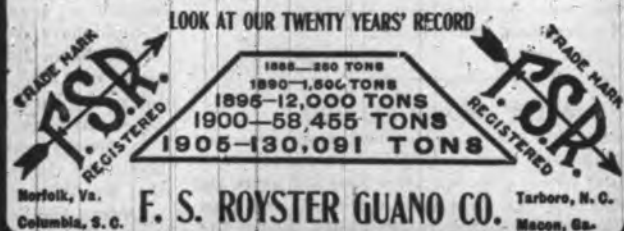
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WHAT DR. WILLIAMS SAYS ABOUT CONSUMPTION

Dr. Williams, the well known consumption specialist and Medical Director of the New Orleans Depuratorium Lung Cure, says: "Nothing but a direct application of healing vaporized medicines, antiseptics and germicides to the very seat of the disease will effect a cure of any lung disease, these medicines can be applied only by inhaling them in a vaporized state. The lungs constitute an air cavity and can be reached, medicinally by medicated air. I will positively assert that bronchial or catarrhal consumption can be cured by these healing oily vapors that reach the seat of the disease, laden as they are with the Williams germ-killing 'Osoline'."

After years of careful observation and examining the sputum of eleven hundred cases, I am convinced that fully three-fifths of all the deaths charged to consumption are really catarrhal bronchitis associated with dyspepsia, which is brought on from severe dosing of the stomach. My treatment goes directly to the lungs and consequently does not disarrange the stomach or impair the digestion. The treatment can be taken at home if desired."

Dr. Williams' Invention of the wonderful Depurator Inhalation apparatus has made his name known all over the land. By means of this great invention the germ-destroying Williams' "Osoline" and healing, antiseptic oils are combined and vaporized so that the curative vapors may be easily breathed into the lungs and air pipes, spreading these healing oils over the sore spots and inflamed tissues of patients suffering from consumption and asthma. By this means the germs are killed, the sore spots are healed and the diseased coating loosened and thrown off. The cause of the disease being removed, the patient steadily improves until a complete cure is effected.

The New Orleans office of the Williams Lung Cure, 1917 St. Charles avenue, is under the immediate supervision of Dr. Williams, who visits it frequently to consult with his specialist physicians in charge of the New Orleans Depuratorium and Electro-Therapeutic Institute. Call and receive free examination. Advice and free trial treatment, or write for pamphlet describing the Williams Home Treatment.

PERMANENT MEADOWS should have an annual dressing of 500 pounds per acre of a fertilizer containing eleven per cent. POTASH and ten per cent. available phosphoric acid.

This will gradually force out sour grasses and mosses from the meadows, and bring good grasses and clovers; thus increasing the quality as well as the quantity of the hay.

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and all kinds of garden plants. Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seed of the most reliable seedsmen. We use the same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery ready last of Dec. Lettuce, Onion and Beet plants, same time or earlier. Cabbage ready now. Reduced express rates promised, which, when effective, will give us 60 per cent. less than merchandise rates. Prices: Small lots \$1.50 per thousand, large lots, \$1.00 to \$1.25 per thousand. F. O. B., Meggetts, S. C.

Arlington Whiteside Cucumber Seed, 60 cents per pound, F. O. B., Meggetts, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give at any time.

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My MIM Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once.

DR. O. A. JOHNSON, 213 E. 15th St., Kansas City, Mo.

Garlington:—Mrs. M. H. Garlington was born May the 22nd, 1841. She was baptized into the fellowship of Concord Baptist church while she was young. Early in life she was married to Rev. H. W. Garlington. She died at her home on Feb. the 5th, 1905. She was willing to meet death and be with the Lord. Rev. W. C. Bledsoe conducted the funeral service, after which her remains were quietly laid to rest in Midway cemetery. Sister Garlington had a cheerful disposition and endeavored to make others happy. We pray God's rich blessings upon her husband and five sons.—J. P. H.

VANN.—Bro. J. C. Vann breathed his last at his home on Longview street, Feb. 7, 1906. He united with the Baptist church in his fifteenth year. He was the last charter member of the Seale Baptist church, of which he has been a member ever since. He died a triumphant faith. He said he was ready to go if it was his Savior's will. He was a good neighbor, a loving father, and a devoted husband. We would say to the bereaved to look to him who doeth all things well and who has said these light afflictions which are but for a moment, worketh for us greater glory.—W. Thomas Foster.

Died—December 25th, 1905, at the residence of Bro. Frank Lukers, in Clay county, Ala., Sister C. M. Hannon, nee Vardaman. She was born in Georgia June 13th, 1829. Was a consistent member of the Baptist church about forty years. We mourn her loss as the beloved departed in the Lord, associating with this tribute of respect, the full assurance, that in the end of the days of those who survive her, in her church, Rock Springs, the meeting promised, with all the blessings, will be the portion of all. The very promptings of these expressions constitute the testimony, irrefutable, that our fondest anticipations will be realized. We extend herewith due sympathy for the bereaved of all surviving her.—J. B. Luker, churches clerk.

Died—February 19th, 1906, at the residence of his parents in Clay County, Ala., Bro. Clinton Saon in the 19th year of his age. He was a model young man, of exemplary Christian character, having united with Rock Springs church, in July, 1902, under the preaching of Bro. J. G. Lowery. And hearts were made sad on the severance of his earthly relations with us, but we submit to the will of Him, of whom it is said, "precious in the sight of the Lord is the death of His saints." There are sweet benedictions to, or for us, in the memory of such of and departed dead. His relatives and his friends are properly remembered in our hearts.—J. B. Luker, Church Clerk.

CANCER OF THE BREAST CURED— IN BETTER HEALTH THAN FOR SIX YEARS.

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Dr. L. T. Leach, Dallas, Tex.

Dear Sir—It is with the greatest of pleasure I can report to you a perfect cure of the cancer that was on my breast. Cancer came out whole—healed in about ten days. Your Cancerol medicines have left my system in better condition than I have been for six years. I consider the entire treatment as safe, sure and certain, and without much pain. Hoping that you may extend your practice to all suffering from cancer, I am ready to give testimony to the wonderful effects of your Cancerol for the cure of cancer. You can use this in any way you wish. Thanking you for your kindness and courteous treatment, I remain, Yours truly,

MRS. F. M. PHELPS.

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Save Agent's expense and the usual profit. Our three club plans bring the savings which you share. Mathushek \$420 styles to club members at \$340—your saving, \$80. "Ludden & Bates" \$400 style (300 sold in 4 months) to those who join the club \$287—saving \$113. "Kensington," the best medium priced piano we have yet seen, to sell at \$275. We are selling 100 at \$190, thereby saving our customers \$85. Cash price and time price the same. Ordinary interest being charged for monthly, quarterly or yearly payments. Stool and scarf free, and each instrument backed by strong guarantees. Those who have received our "Bank Book Offer No. 38" compliment us on offering the fairest and most reasonable piano proposition ever made. Better send for it today; mailed postpaid on request.

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WITH SOOTHING, DALMY, PENETRATING OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Hemorrhoids, and all Skin and Womb Diseases.

Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oils.

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- Easter Novelty, a chain purse with chain to hang about the neck or waist, German Silver metal.....\$5.00
- Silver Mounter Vases, Fern Dishes, Candelabras, Cut Glass Vases, Bohemian Flower Vases, are among our Easter Offerings.

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CHILDREN'S DAY PROGRAMS FOR JUNE. For the Bible Fund.

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- Sunday School Record (simple, complete and accurate, each.....\$1.00)
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 - Send for prices of Libraries, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.
- BAPTIST SUNDAY SCHOOL BOARD,**
Nashville, Tennessee.

After some exercises by the pastors and children at the Tallassee Baptist church the third Sunday afternoon in March the pastor organized a Sunbeam Society which, it is hoped, will do much good. The following officers were elected: Miss Clara Trimble, president; Miss Jessie Burton, vice president, and Miss Georgia Strengh, secretary and treasurer. Quite a number joined the band and a collection of 65-cents was taken for home missions. We will meet every third Sunday afternoon at 3 o'clock. The work in Tallassee is progressing. The church belongs to the regulars, taking regular collections.—H. R. Schramm.

HOW TO TELL CONSUMPTION.

One person out of every six dies from consumption, yet most of them do not realize they have it. "An ounce of prevention is worth a pound of cure," hence every sick or ailing person should carefully consider the following symptoms:

- Loss of weight, night sweats,
- Poor appetite, always tired,
- Coughing, spitting up phlegm,
- Restless at night,
- Frequent fever, occasional chill,
- Irritation in throat or lungs,
- Rattling noise from breathing,
- Difficulty in breathing after slight exercise,
- Gradual loss of strength,
- No ambition to do things.

If you have any of these symptoms, analyze them at once. Don't wait until too late, like so many do. Don't make the fatal mistake of thinking you have only catarrh, bronchitis or a cold, which is not serious and will soon wear off. Many consumptives die daily while waiting for "a cold" to wear off. Colds, la grippe and catarrh cause at least 95 out of 100 cases of consumption. It is simply a gradual decline from one to the other, and that is where the danger lies. No doctor can cure consumption with drugs, because medicine can not reach it. Do not waste valuable time, but write for our 100 page book—it is free. It contains a world of knowledge about about catarrh, consumption, etc., and it tells all about the Bensonizer treatment and its remarkable cures. The information in this book is worth far more than the services of the ordinary doctor. Write today—it costs nothing to investigate. Free advice and examination to all on request.

THE BENSONIZER COMPANY,
502 Granite Bldg., St. Louis, Mo.

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

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

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Mrs. Malinda Akers, of Basham, Va., writes: "I had what doctors call 'prolapse,' and couldn't stand straight. I had pain in my back and shoulders, and was very irregular and profuse. Doctors said an operation was needed, but I couldn't bear the thought of the knife. After taking three bottles of Wine of Cardui, I could walk around. Can now do my housework and am in splendid health."

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The State of Alabama | City Court of Birmingham
Jefferson County | ham, in Chan ery

MOLLIE BYRD vs. WILLIAM D. BYRD
In this cause it being made to appear to the Judge of this Court in Term time by the affidavit of Mollie Byrd, Complainant, that the defendant William D. Byrd is a non-resident of the State of Alabama, and resides in Atlanta, Georgia and further, that, in the belief of said affiant, the defendant is over the age of 21 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 William D. Byrd to answer, plead or demur to the Bill of complaint in this cause by the 16th day of April, 1906, or after thirty days thereafter from a decree Pro Confesso may be taken against him.

This 14th day of March 1906.
C. W. FERGUSON
Judge City Court of Birmingham.

The State of Alabama | City Court of Birmingham
Jefferson County | ham, in Chancery
ELLEN MCGEE vs. TURNER MCGEE

In this cause it being made to appear to the Judge of this Court in Term time by the affidavit of J. E. Smith, Solicitor for complainant that the defendant Turner McGee is a non-resident of the State of Alabama, particular place of residence being unknown and further, that, in the belief of said affiant, the defendant is over the age of 21 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 Turner McGee to answer, plead or demur to the bill of complaint in this cause by the 16th day of April, 1906, or after thirty days thereafter from a decree Pro Confesso may be taken against him.

This 14th day of March 1906.
C. W. FERGUSON,
Judge City Court of Birmingham.

The State of Alabama.
Jefferson County.
Annie Widup

vs.
John F. Widup
In Chancery. At Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the Register by affidavit of Jas. M. Russell that the defendant, John F. Widup, is a non-resident of Alabama and 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, Alabama, once a week for four consecutive weeks, requiring the said John F. Widup to answer or demur to the bill of complaint in this cause within thirty days after the 9th day of April, 1906, or a decree pro confesso may be taken against him, the said John F. Widup.

Done at office, this 6th day of March, 1906.

J. W. ALTMAN, Register.
Jas. M. RUSSELL, Sol. for Com.

The State of Alabama, | Circuit Court of Jefferson
Jefferson County | son Co. In Chancery
CHARLES MCGRAW vs. VIOLA MCGRAW

In this cause it being made to appear to the Judge of this Court, in Term time, by affidavit of Charles McGraw complainant that the defendant Viola McGraw is a non-resident of the State of Alabama, residence is unknown and further, that in the belief of said affiant, the defendant Viola McGraw is over the age of 21 years, it is therefore ordered 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 her the said Viola McGraw to answer or demur to the Bill of Complaint in this cause by the 7th day of April, 1906, or after thirty days thereafter from a decree Pro Confesso may be taken against Viola McGraw.

This 2nd day of March 1906
A. A. COLEMAN,
Judge Tenth Judicial Circuit of Alabama.

Now, therefore, pursuant to said order, this publication is made, and the said Viola McGraw is required to answer or demur the Bill of Complaint in this cause by the 7th day of April, 1906 or after thirty days thereafter from a decree Pro Confesso may be taken against Viola McGraw.
This 2nd day of March 1906.

WALTER MCDORY
Clerk and Register.

MOZLEY'S LEMON ELIXIR

The Ideal Laxative.

There are no unpleasant effects from MOZLEY'S LEMON ELIXIR, but its action is thoroughly effective. It regulates the Liver, Stomach, Bowels and Kidneys, cleanses the system of all impurities, but does not gripe or produce the least unpleasantness. MOZLEY'S LEMON ELIXIR, unlike other laxatives, has a most pleasing taste, children even beg for it. 50 cents and \$1.00 per bottle.

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That \$ Offer

For \$1.00 cash we will send to new subscribers the paper from now until Jan. 1st, and will divide the dollar with those who help in the "Whirlwind Campaign" during March.

1. Get 5 new subscribers at \$1.00 each and keep one dollar and send us four.
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3. Get 20 new subscribers at \$1.00 each and keep \$5.00 and send us \$15.00.

Security is the real and only true basis to judge that a given Bank or other financial institution is safe as the custodian of one's savings. Every dollar of liability of the Guarantee Trust Company of Georgia, Atlanta, Ga., is fully covered (with a generous surplus beside) under the law of the State of Georgia. Moreover citizens of this State, of known good standing and who are investors in this Company—some for large amounts—endorse this institution.

Write for valuable information free for the asking.

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The Moody Bible Institute, of Chicago, which keeps its classes in operation the year round, has just issued a schedule of its two years' Bible course for the transient visitors especially among pastors and school teachers, who may wish to spend the whole or part of the summer months in study. It can be obtained by addressing the institute and by its means one can learn at a glance just what subjects are being treated at any given time. The regular staff will be in attendance all summer with the exception of brief vacations, and will be supplemented by such lecturers and inspirational preachers as Rev. D. M. Stearns, the well known Bible teacher and missionary leader of Philadelphia, Rev. Geo. Soltan, formerly with the Winona Bible School, New York, and Rev. J. Tolefree Parr, associated with Gipsy Smith in evangelistic work in London.

Bro. R. Mott Interviewed.
"On our own Volunteer movement the convention has manifestly exerted great influence. The Nashville convention will mark the beginning of a new epoch of greatly enlarged operations. The executive committee has interpreted the large financial response to our appeal, and the remarkable growth in interest in the program of the movement has shown to mean that we must greatly multiply the agencies for increasing the fruitfulness of the movement.

"Personally I am most grateful to have such a point of departure for my next foreign journey as this community of Nashville, to which I have become so strongly attached, and such a mount of vision as the recent convention. Within ten days I have planned to sail from New York on a journey of some four or five months. I shall first meet with the National Committees of the Student Movements in France, Switzerland, Germany, Holland and Great Britain, respectively, and then I sail to South Africa, where I am to visit the various colleges of the British, Dutch and native populations, and close with a great missionary convention; thence I sail to South America, where I shall be visiting the great metropolitan centres and student communities, especially the two leading republics, Argentine and Brazil, closing with a continental convention at Sao Paulo, Brazil, the first Christian gathering ever held in South America, which has assembled leaders from all parts of that continent. As I face the great difficulties in the path and the large opportunities of this tour it means much to me to have behind me the momentum and the backing of such a mighty spiritual movement as that which we have had in the recent convention."

Excursion Rates to Tuskegee, Ala., And Return Via Central of Georgia Railway.

One fare plus 25 cents, round-trip, account Quarto-Centennial Exercises, Tuskegee Institute April 4-6, 1906. Tickets on sale April 2nd and 3rd and for trains scheduled to reach Tuskegee before noon of April 4, 1906. Final limit April 8, 1906. For further information apply to your nearest ticket agent.

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MEN AND THINGS IN ALABAMA.

The hosts of Baptists of this great state greatly appreciate the Religious Herald. It has legions of friends. Therefore, possibly a letter from these parts might not be unwelcome. We have several Dickinsons in the State. Dr. A. J. Dickinson, formerly of Selma, is now doing a great work in the magic iron city of Birmingham. His influence in denominational affairs is felt for good throughout our borders. Then there is Rev. J. V. Dickinson recently moved from Jasper to Clayton. He gives half of his time to the Clayton church and the other half he proposes to devote to evangelistic labors. He has gifts for this work and a special fondness for it, and his numerous friends pray that wherever he goes he may have the gracious influence of the Holy Spirit, and that his labors may be blessed.

Rev. J. G. Dickinson is ably "holding the fort," and doing aggressive work in the excellent town of Gadsden. Rev. James W. Dickinson, of Knoxville, laid down his armor for the crown last September, while engaged as pastor of a group of excellent country churches a few miles south of Tuscaloosa.

This group of churches constitutes one among the most pleasant country pastorates in the State. They have always been accustomed to good preaching, and, once, in the ante-bellum days, one of these churches enjoyed the preaching of the lamented Dr. Basil Manly, father of Dr. Charles Manly, of Lexington, Va. Dr. Manly was then president of the University of Alabama, at Tuscaloosa. Later this church had the pastoral services of Dr. John C. Foster for forty-seven consecutive years, until his death in 1893. Brother Dickinson was greatly loved by these churches and they recently cherish his memory. This pastorate is now filled by Rev. L. S. Foster, of Arkansas, nephew of the old pastor, who began his work there first of last January. These churches make a mission contribution every month, and usually pay more than the amount apportioned to them by the association.

Rev. Frank Willis Barnett is a "hummer," as a newspaper man, and the Alabama Baptist, under his management, is quite creditable to the great denomination for whose work it stands. It is ably edited, and its mechanical make-up is vastly more worthy of the Baptists than is that of some of the State Baptist papers we sometimes see. The mechanical part of a newspaper, especially a religious paper, is of much greater importance than some seem to suppose. In this respect Brother Barnett is to be congratulated. Then he has run his subscription list up to ten thousand, or more, but, in comparison with that of many State papers, he has scored remarkable success in this line.

Then here is the genial and lovable Missions, known as "our beloved secretary" throughout the State, full of work, sending words of cheer to the workers, keeping in mind and upon his heart all the destitute and weak points in the State, and withal executing an amount of work that is marvelous. His work is all in excellent shape, but his burning desire is to see it in a more excellent, yes, in the most excellent shape. God bless the "beloved secretary." The board recently sent him off to rest and recuperate. He went to Florida, had a delightful vacation, wrote most entertaining letters of his visit to the land of flowers, and had the exquisite sensation of being relieved of his pocket book by one of the light-fingered gentry, though he says this gent did not reap a fortune thereby. Dr. Crumpton is back at his post in the midst of an active campaign for Home and Foreign Missions.

The State University at Tuscaloosa, with two flourishing female colleges, makes the city of Oaks a sort of Athens of refinement and culture. The Alabama Central Female College there is a Baptist institution; it is under the able presidency of Rev. B. F. Giles, D. D., who has been wonderfully successful in his administration

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and in thronging its halls with noble and gifted girls from the surrounding country. He is large-hearted and genial and is held in the highest esteem by all who know him. Prof. Drisco, of Arkansas, is his director of music, and has been quite successful in his department.

The First Baptist church, of Tuscaloosa, still enjoys the pastoral labor of Rev. L. O. Dawson, D. D. Dr. Dawson, in December, completed the thirteenth year of his pastorate with that church, and his people are more strongly attached to him than ever before. He is beloved not only by his people, but also by the people of all the other denominations. Early this year the church caught fire from some defect of the furnace, and was considerably damaged, an ugly hole was burned in the floor, some of the pews were burned and others damaged, the handsome carpet was destroyed, hymn books ruined, the costly pipe organ damaged and all the interior decorations destroyed. The prompt action of the fire department soon had the blaze extinguished and the building was saved and the Sunday school rooms in the rear were unhurt. The loss was more than \$2,000.00, which was entirely covered by insurance. The damage has all been repaired and Dr. Dawson and his congregation expect to return from the city hall next Sunday morning (the 18th). Early in April Dr. H. M. Wharton is expected to be with Dr. Dawson and conduct evangelistic meetings. The church is praying that the Holy Spirit may be present in great power, and that there may be a great spiritual uplift. There has been wonderful growth and development along all lines during the thirteen years of the present pastorate.

Dr. Montague, from your own beloved Virginia, president of Howard College, is doing a great educational work in the State. An aggressive endowment campaign is now on, and Dr. Montague wins golden opinions and captures all hearts wherever he goes. But, of course, this is not surprising to you, as he is a son of the "sacred soil," and a Virginia exile. Sigma, in Religious Herald.

COMING AND GOING.

How we hate to give up our preachers! Brother J. L. Thompson, after years of usefulness in his native state, leaves Furman for Florida. R. H. Tandy did a great work in two years in Florence, but accepts a work on a wider field in Mississippi.

But our losses are being offset. Not long since we gained two splendid men in J. L. Rosser from Virginia, and W. M. Anderson from Missouri.

Now we hear of Brethren Wells and Folk of Tennessee settling in Livingston. Some of our own boys are returning too. J. L. Jackson goes to Orrville, and T. V. Neal will settle somewhere after April. He will give that month to travel in the interest of the Boards. A. J. Gross will spend the summer in Alabama. T. H. Johnson, of Bellevue, Kentucky, we must have back. There are others we are praying for and the Lord will give them back to us. W. B.

A MISSIONARY.

I notice that "Our Home Field" states that by addressing W. M. U. I can receive "Free Literature for Week of Special Effort for Home Missions." We have no church in this community or a Baptist church nearer than Huntsville, Ala., about eight miles, but have a good many Baptists throughout this locality. I would like to have programs, envelopes, variety of leaflets, etc., for distribution, among ten or twelve families in order to do something to help the cause. Very truly your co-worker in Christ,
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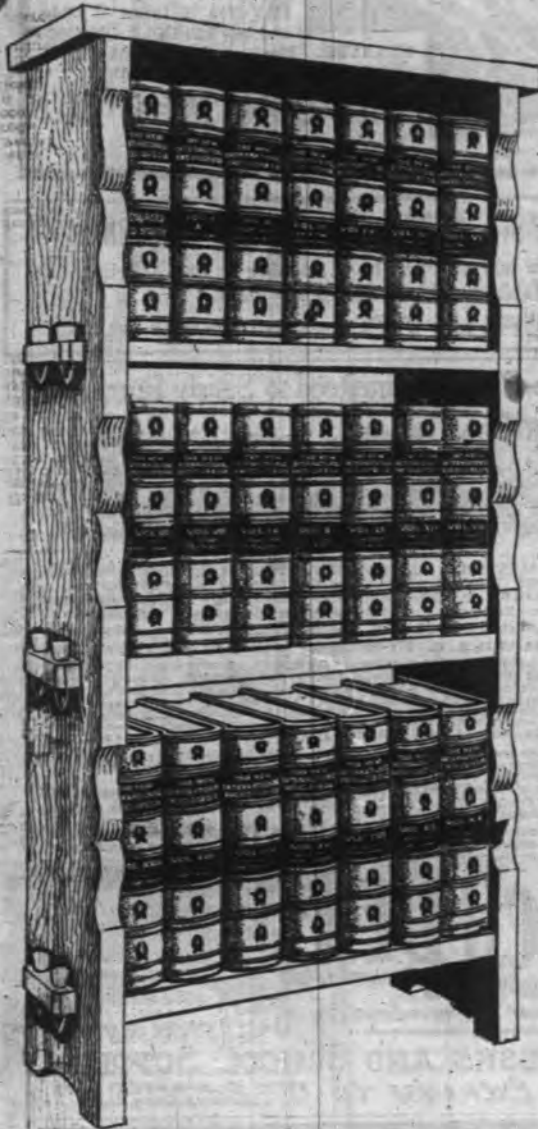
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 Alabama Baptist.

MORTGAGE SALE.

Under and by virtue of a certain mortgage executed on the undersigned on the 10th day of February, 1904, by E. M. White, to secure the payment of certain notes therein described, default having been made in the payment of the same, the undersigned will under the powers and authority of said mortgage on Monday, April 20th, 1906, sell to the highest bidder for cash before the door of the Court House of Jefferson County, Alabama, the following real estate, to-wit: Being a part of the survey or the Austin Sub-Division of the Morrow and Hickman property in the town of Avondale, Jefferson County, Alabama, more particularly described as follows: Commencing at the corner of a fifty foot street and Sumner Avenue extended, thence in a Southerly direction one hundred and twenty feet (120); thence in an easterly direction two hundred feet (200); thence in a northerly direction one hundred, thirty and one-half feet (130 1-2) more or less, to the corner of Sumner Avenue; thence along the south side of Sumner Avenue in a westerly direction two hundred feet (200) to the point of beginning according to the said survey of the Austin Sub-Division of the Morrow and Hickman property in the town of Avondale, Jefferson County, Alabama.

Excepting from this sale lots one (1) and three (3) of E. M. White's subdivision of the above described tract. March 21, 1906.
 B. F. RODEN, Mortgagee.
 R. H. Pearson, atty for Mortgagee.

Moles Removed

without injuring the skin. Never known to fail. Guaranteed, or money refunded. Send 50c for a box of Pomada, the great mole remover. Why be disgraced when a harmless vegetable preparation will remove every mole without danger?

ALVIO CHEMICAL CO., Johnson City, Tenn.

THE WAY TO MAKE MONEY.

I bought a lot and erected a \$5,000 house and made all the money selling dishwashers. I have been in the business over four years—in the past three months I have made over \$300. Dishwashers are used three times a day, that is why they sell better than washing or sewing machines, which are used only occasionally. When people pay \$25 for a sewing machine, which often stands idle for weeks, imagine how quickly they will pay \$5 for a dishwasher, which is used three times a day. A dishwasher will save its cost in dishes every year. You cannot break dishes in a dishwasher. You can wash and dry the dishes beautifully in two minutes, without putting the hands in water, or touching the dishes. I do not canvass, but sell by mail. Write to the Mound City Dishwasher Co., St. Louis, Box 151, and they will give you particulars and start you in the business, so you can make a fortune right at home, as the dishwasher sells itself and sells to every body.
 Miss L. A. C.

A little church paper called The Heights Baptist, of which Rev. Boardman B. Bosworth, pastor of the Washington Heights Church, of New York, is editor and publisher, in its issue of February 4 contains this prediction: "The time is certainly close at hand when Baptist churches will make no requirement for admission to membership other than a personal faith in the Lord Jesus and intention to do his will as one understands it." No, not "close at hand," nor yet while the world stands. Wor when a church does that, whatever else it may be, it will cease to be a Baptist church. It will become that mongrel thing called a "Union Church," in which the ordained ritual of the divine Head of the Church is accounted a matter of indifference.—Examiner.

MORTGAGE SALE.

Default having been made in the payment of the indebtedness secured by a certain mortgage executed on the 14th day of December, 1904, by S. I. McElrath and Mattie McElrath, said mortgage being recorded in Vol. 361, page 156 on the office of the Judge of Probate of Jefferson County, Ala., I, Clifford Cooper, will proceed to sell before the Court door of Jefferson County, Alabama, on Monday, April 30th, 1906, during the legal hours of sale, to the highest bidder for cash, all of the right, title and interest of the said S. I. McElrath and Mattie McElrath in and to the following described real estate, to-wit:

Lots Three (3), Four (4), Five (5) and Six (6) in Block three (3) Eborne Addition to North Birmingham as recorded in Probate Office of Jefferson County, Alabama, in Vol. 3, of Maps, page 57, all the lots together fronting 200 feet on 5th avenue in said addition, and have thereon two four-room houses and one six-room house.

Said sale is made for the purpose of satisfying in whole or in part the indebtedness secured by said mortgage.

This the 20th day of March, 1906.

CLIFFORD COOPER,
 As Mortgagee.

ALLEN & FORT, Atty's.

WHY NOT? have a business of your own.

The Dennis Drop Light fits any gas fixture, triples your light, saves your sight, and reduces gas bills. SELLS AT SIGHT. YOU can make \$10 a week at home. Send 75c for sample, post paid.

FULLMER & BALL
 Manufacturers,
 155 Washington St.
 Chicago, U. S. A.

State of Alabama,
 Jefferson County, ss.

Know all men by these presents, that, Whereas, the undersigned George W. Harris and John T. Fletcher, Junior, are the holders of all of the capital stock of the Harris-Fletcher Transfer Company, a corporation organized in Jefferson County, Alabama, under an act of the Legislature of Alabama, approved on the 2d day of October, 1903, entitled, "An act to confer and limit the powers of business corporations, and to provide for their organization and regulation"; and, Whereas, the said George W. Harris and John T. Fletcher, Junior, desire to dissolve the said corporation; and, Now, then, this instrument witnesseth, that the said George W. Harris and John T. Fletcher, Junior, as holders of all the capital stock of said corporation, hereby agree that said corporation shall be dissolved, as provided in Section 48 of the Act aforesaid.

Witness our hands, this, the 21st day of February, A. D., 1906.
 GEO. W. HARRIS,
 JOHN T. FLETCHER, JR.

State of Alabama,
 Jefferson County, ss.

I, Edward T. Rice, a Notary Public in and for said State and County, hereby certify, that George W. Harris and John T. Fletcher, Junior, whose names are signed to the foregoing agreement, and who are known to me, acknowledged before me, on this day, that being informed of the contents of the agreement, they executed the same voluntarily, on the day the same bears date.

Given under my hand, this the 21st day of February, A. D., 1906.
 EDWARD T. RICE,
 Notary Public.

State of Alabama,
 Jefferson County, ss.

I hereby certify that the within was filed in my office for record February 21, 1906, and duly recorded in Vol. F of Incorporations, Page 315, on the 21st day of February, 1906.

S. E. GREENE,
 Judge of Probate.