

ALABAMA BAPTIST

Frank Willis Barnett, Editor

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Paragraphs

At Green Springs Baptist Church on Sunday, the 22nd, Walter Hall was ordained a deacon. Rev. J. F. Parker, the pastor, was assisted by Rev. S. L. Waldrop, of East Lake.

Rev. Andrew Parker was ordained as a minister of the Baptist church on Sunday afternoon in the Baptist church in West Huntsville. The ordaining presbytery was composed of Rev. W. M. Murray as chairman, Deacon J. T. Foster, clerk, Rev. H. E. Rice, Rev. C. T. Culpepper, and Deacon Burnett, of West Huntsville. The candidate for ordination was examined and found to be fully qualified for the duties imposed upon him. Mr. Parker has received and accepted a call to the pastorate of the Locust Grove church.—Huntsville Mercury.

Beginning the first Sunday in October, Dr. Malcolm McGregor, of Atlanta, Ga., preached for us about twelve days. Twenty-three were baptized and several added to the church by letter as a result of the meeting. I say a result, for under such preaching as Dr. MacGregor's the edification of the believers is of equal importance with the conversion of the lost. Dr. MacGregor is also a most skillful preacher to children and young people. His sermons are models of logic, diction and eloquence. The main things are kept to the front and in a most forceful and pleasing manner. The writer wishes Dr. MacGregor might preach continuously in our churches in the South until the Great Master calls him home.—J. M. S.

Rev. John E. Barnard, of Cartersville, recently honored us with a call and showed his love for the Alabama Baptist by putting \$5.00 into it, thereby getting on our honor roll. He speaks enthusiastically of his work in Georgia.

Rev. James Walker, principal of the M. I. Academy, called in to see us on Saturday and we found him to be a staunch Baptist, ardent supporter of education, having recently given \$500.00 to Howard College, and an implacable enemy of whiskey.

We feel a personal loss in the going of ev. J. L. Gross from Selma to Houston. We congratulate not only the church at Houston upon getting such a pastor, but the Texas Baptists at large for Brother Gross will prove a valuable man in the organized work. During his stay in Alabama he made many friends who will join us in praying God's blessings upon his work in his new field.

The orphanage has in it one hundred and nineteen children who have no means of getting their bread except by the free will offerings of those who are willing to help them. November is the month agreed upon to send your offerings for this work. Send for collection envelopes before Thanksgiving Day. Let's have your gifts, friends for this big dependent family.—John W. Stewart.

Yesterday was a good day with the Baptist saints here. The day opened cool, crisp and auspicious. A good attendance at Sunday school and Sunbeam and B. Y. P. U. meetings. Large congregations attended the preaching services both hours. Four additions

to the church at the close of the morning service. At a business meeting, along with other matters, the church adopted a plan looking to the enlargement of mission interest, and an increase of contributions, etc., on the part of the membership. Our work starts off encouragingly. A splendid outlook for co-operation is manifest.—H. M. Long, Newton, Oct. 23.

Have just closed a two weeks' meeting at this place with fifteen additions to the church. Five of them by baptism. Rev. C. J. Bentley, of Syllauga, assisted us the first week and did some excellent work. A packed house on Sunday night to hear sermon on baptism and witness the baptism of the happy believers. A great many of those present never before saw baptism in a church. We are justly proud of our new church with its baptistry and modern conveniences.—J. R. Wells, Piedmont.

A delightful meeting closed at East Birmingham church Oct. 18, in which Pastor Vesey was ably assisted by Rev. John E. Barnard, of Cartersville, Ga. The visible results of the meeting were thirty-eight



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PRESIDENT THEODORE ROOSEVELT.
Who Was Given a Great Ovation in Alabama.

professions of faith in Christ, thirty-nine additions to the church, and the Christians greatly strengthened. The preaching was pure gospel, clear and sound. Bro. Barnard was with us ten days and during his stay made many friends that pray God's blessings on his labors. We thank God and press forward in the work of the Master.—Joe W. Vesey, Pastor.

George Vanderbilt, with all his money, has failed to make his model farm on his great Biltmore estate near Asheville, N. C., pay and has sub-let it. It cost him about a dollar a dozen to produce eggs in his scientific hennery.

I have a great church here; have some 550 members. Please let me have the next number of your paper without fail. The Lord is blessing my work

Paragraphs

right along. I hope you are having the greatest of success. I am real anxious to see many of the Alabama brethren.—H. C. Risner, Tyler, Texas.

The Conecuh County Association will be held at Belleville on Nov. 14th instead of 21st as advertised last week. Belleville is the place and Tuesday, Wednesday and Thursday, Nov. 14, 15 and 16 is the time.—A. G. Moseley, Evergreen, Ala.

We will miss Rev. S. H. Campbell, who once more casts his lot with the Arkansas brethren. His record at Dothan was one to be proud of and the Dothanites will long remember him for his consecration and aggressive work.

Mr. and Mrs. Edwin Ripley Richardson request the honor of your presence at the marriage of their daughter, Mary Anderson, to Mr. Howard Ezra Frost, on Tuesday afternoon, November the fourteenth, nineteen hundred and five, at half-past five o'clock, West End Methodist Church, Nashville, Tennessee.

We regret that we cannot accept the following invitation: The trustees and faculties of Mercer University request the honor of your presence at the exercises celebrating the installation of Charles Lee Smith, Ph. D., as President of the University, to be held in the City Auditorium, Macon, Georgia, at 7:30 p.m., Friday, the twenty-fourth day of November, nineteen hundred and five.

Married at Warrior Baptist Church, Warrior, Ala., Mr. Luther H. Urquhart, of Woodlawn, Ala., to Miss Minta L. Collins, of this place, on the 17th inst., the writer officiating. The young couple were very prominent, Miss Collins being an active member of the church, will be greatly missed. We wish for them peace, prosperity and happiness.—L. S. Shuttlesworth.

The Religious Herald wisely says: "A large part of the editor's work consists in keeping things out of the paper. For this, of course, he gets no credit. This train of thought is started by a letter which came recently from a pastor, telling of the death of a good and faithful husband. In expressing sympathy for the bereaved widow, the pastor naively says: 'May the vacancy our brother has left be speedily filled. Of course it was cut out; but suppose it had been printed!'"

Married at the residence of the bride's father, September 28, 1905, Mr. Charles Dew, of Birmingham, and Miss Sarah Talley, of Trussville. The groom is a civil engineer and a very popular young man. The bride is an accomplished young lady and has many friends. They start in life with bright prospects. May heaven's richest blessings abide on them.—J. M. McCord.

Our work here is opening fine. There have been twenty-six applications for membership in the first month's pastorate which ended yesterday. The congregations are very large and everything is very hopeful.—John Bass Shelton, Pastor Adams Street Baptist Church, Montgomery.

A CLASS STARTED TO STUDY THE BIBLE

At the pastor's Bible class at the First Baptist church Sunday, October 15, the Rev. Dr. A. J. Dickinson delivered his first talk on "Post-Exile" biblical history and literature. The class was organized Sunday morning. In part Dr. Dickinson said:

We begin today a study of the "Post-Exile" biblical literature and history. Recently many great biblical scholars have cleared up this period and presented it with convincing consistency where hitherto chaos of contradictions prevailed. It shall be my purpose to present this period of biblical development to you as it is now expressed by the best scholarship. Much of this history is still in solution, but enough has been settled to give a confident exposition of this important period.

Our study will cover what is known as the Persian era of biblical growth and may be divided naturally into the following periods: (1) The restoration of the worship and building of the temple under Joshua and Zerubbabel; (2) the degeneration that followed the Persianizing of the world by Darius and Xerxes as seen in Malachi and the prophetic fragment of Isaiah; (3) the restoration of Jerusalem and its walls by Nehemiah; (4) the Samaritan schism and a study of the prophetic fragment in Isaiah; (5) the coming of Ezra, the scribe, and the institution of the Levitical code; (6) the revival of Judaism that followed the new law as shown in many Psalms; (7) the persecutions of Ochus and the end of the Persian rule as reflected in the prophetic fragment of Isaiah.

Trace Name of God.

To trace the hand of God in the ages of history as He produces a revelation of Himself in a word that endureth forever is a most engaging study. The first book that engages us is Lamentations produced towards the close of the Exile in Palestine by "the people of the land" left there by Nebuchadnezzar." It consists of five dirges on the desolation of Jerusalem and Judah. They are each constructed on an artificial plan more or less due to a purpose, to arrange them alphabetically. In the first and second each verse consists of three lines and the verses begin severally with the successive letters of the alphabet. The third also consists of three lines and each line begins with the same letter and each verse with a succeeding letter of the alphabet. The fourth has only two lines to a verse and each verse begins with the succeeding letter of the alphabet.

The fifth consists of twenty-two lines, the number of letters in the alphabet, and although not alphabetical they may have been once numbered by letters.

The rhythm is the peculiar elegiac measure found only in Hebrew dirges and composed to be sung on funeral and sorrowful occasion by the professional wailing women. Each line is broken by caesura which divides it into two equal parts, one long and another short. This division is observable both in the accent and the sense. The effect of this is to produce a limping movement which instead of the second part re-enforcing and sustaining the first as is usual in the Hebrew parallelisms, the first dies away into the second, producing a weird, plaintive, melancholy cadence. We find examples of this rhythm mainly in exile poetry, when it was peculiarly appropriate and natural. Another somewhat artificial device used by the author is to be observed in that the first line of each poem is an expression of the topic of that dirge. Although the author thus betrays himself as chained by these artificial devices which must have frequently fettered his soul yet in every line there breathes an exquisite pathos of a soul baptized in sorrow. Tradition extending back to the second century B. C. attributes the poems of Jeremiah. However, v:20 and other verses show that poems were composed when the exile had been long in effect. The best theory is that the dirges come from a disciple or disciples of Jeremiah who lived through the exile. They are valuable to our study in that they give us a view of the soul of the loyal and true people of Jehovah who had been left in the desolate land. It is important in our study to keep distinct these "people of the land" or "the people left behind" and "the children of the captivity" or the "returned." There is but little reason to doubt that while the latter furnished the inspiration of the restored Israel the former furnished by far the greater portion of its constituency.

Chief Source of History.

The chief source of our history is the book Ezra-Nehemiah which all early copies of the Bible give us as one work. It is not a book but a collection of historical miscellanies of different kinds and different dates and hence must be read with reference to the sources in the different sections. We find in the following documents:

(1) An outline of the return and restoration of the

temple by Sheshbazzar, Joshua and Zerubbabel. The author is the same as that of the books of Chronicles and wrote about 300 B. C.

(2) An excerpt from an older sketch of the same period written in Aramian and not translated by the compiler. The author of this excerpt probably wrote about 400 B. C. (3) Another excerpt from the same old Aramian work about the building of the walls of Jerusalem by Nehemiah. (4) Excerpts and compilations from the memories of Ezra. (6) An extract from the book of Genealogies given twice by Ezra. (7) A compilation probably from the book of Chronicles. (8) Excerpts from the memories of Nehemiah.

Such are the sources of Ezra-Nehemiah which the compilers have treated with great respect and abridged and glossed-only here and there so that the reader may see behind him his revered authorities. It was not his purpose to write history, but to compile valuable documents which throw light on interesting topics of history which were pertinent in his day. It is this misunderstanding of the compiler's purpose which has attributed to him the confusion we now get into by making his book do what it was never intended to do. The book is valuable as a source of the history of the Post-Exile religion of Israel, but it is not itself history.

The lesson for today gives us the decree as the compiler saw it two hundred years after its proclamation. Other versions of the decree are found as conceived by this same compiler in Chronicles, as understood by the elders of the restoration and as found in the court records at Eebotana in the old Aramian source. The last is doubtless the form given the court recorder and the former the one that was given Sheshazzar to show to the authorities in the west.

It seems that very few of the Babylonian Jews returned with Sheshbazzar and the majority of the personnel of restored Israel were of the people of the land. Hence Haggai and Zachariah speak of them as such. The first step was to remodel the old altar which had stood on the temple site since the destruction in 586 B. C., and to establish a regular worship. Then they had to contract with Tyre and Sidon for material and organize a force to do the work. There is every reason to believe that these preliminaries and preparations lasted until the year 520, when the corner stone or foundation was laid with great ceremonies.

LEST WE FORGET    By L. O. Dawson

How prone we are to forget. Past blessings are quickly obliterated by present desires. Growing strong we no more remember how weak we once were. Possessing plenty we realize no more how near the richest is to starvation. The distress that drove us to God being removed, how soon we forget Him upon whom we then leaned and once more felt self-sufficient and independent.

The Christ knew how easy it would be for His people to forget even Him, and how easy it would be when His image grew dim in mind and heart for the saintliest to lapse in sin.

With wisdom characteristic of the Master and a simplicity that marked all His requirements, He gave a simple command, obedience to which would keep Him in the thought of His churches forever. "Do this in remembrance of Me."

No dark and deep mystery about it. No great problems requiring philosophers to solve and explain them. No puzzling doctrines calling for the learning of theologians. No knotty questions inviting the ardor of pugnacious debaters. None of these. He whose compassion embraces all simply said: "Children, take this bread and this fruit of the wine at intervals not too far apart, and when you do it, remember me."

Simply this, and yet how the fatal ingenuity of human minds has tortured and twisted this thing made plain on purpose for the humble to understand! Around it has been built gorgeous rituals

and ceremonies magnificent. It has become a mass, a miraculous and mysterious changing of substance and sacrifice for sin. Outward and external though it be, thousands have made it essential to the salvation of the soul. Whole libraries have been written on questions about it that were never included in it by the Lord. Feuds have arisen and bloody wars have been fought between mighty nations for causes arising out of man made complications of this plain word. Well meaning Christians have taken the bread and the cup showing forth their love for each other, for relatives, friends and neighbors. Some have used this solemn feast to show how broad minded they were and how narrow and bigoted some others are. "Thank God, I communed today with my husband!" The words came bursting from a blessed soul whose Lord had simply said "Remember me." And she forgot Him while thinking of some other one. Here is a man recalling the sins of his neighbor and refusing to take emblems with him. There sits one passing judgment on the quality of the wine, its state of fermentation, whether it be too much or too little. And alas! for my people, I cannot recall a time in childhood or manhood when they were not recalled and remembered as narrow, selfish bigots because of their conscientious obedience to God's plain law touching this ordinance. This, too, when their hearts were overflowing with prayer for a sin cursed world and filled with love for those who could not

and some who would not see that they were humbly trying to do the Lord's will in what seemed to be the Lord's way! Oh, how needless this confusion and noise, and yet all this and more has somehow been wrung out of those easily understood words "Remember Me." "When you do this simply recall my life and love and death."

Ah well, let us hope that while we have often shown forth human frailty and folly and sin at the Lord's Supper time, we may have in some measure at least shown forth His death. As we draw near His table let us try to do what He said—just that and no more—recall what we can of Him.

If we can but keep the memory of our Lord fresh within the soul, our lives will show that for all the simplicity of this simple deed it is not a needless, useless, profitless thing to be done or not according to personal whims.

"Jesus! Thy love shall we forget,
And never bring to mind
The grace that paid our hopeless debt,
And bade us pardon find?

Shall we Thy life of grief forget,
Thy fasting and thy prayer;
Thy locks with mountain vapor wet,
To save us from despair?

THE BAPTISM OF THE SPIRIT.

Dr. W. J. E. Cox in his reply to my last article evidently misread my motive. I did not attempt to "prove that all of us may have and do have the baptism of the Holy Spirit," though that is my sincere belief, limiting the matter to regenerated souls. My attempt was to fix, if I might, upon the sense in which the phrase baptism in the Spirit and some kindred expressions were used in the Scriptures. The article, though brief, and marred by some typographical errors, was the result of several years' study of the subject, having read I know not how many thousand pages on the subject, and "authorities" are not wanting in support of my position, notwithstanding Bro. Cox has not met with them.

Bro. Cox challenges my proof text (I. Cor. 12:13), and says "the apostle does not say 'they were all baptized in one Spirit.'" I ask Bro. Cox's pardon for a flat contradiction, but that is just exactly what the apostle did say. The American Revision reads: "In one Spirit we were all baptized into one body." The expression is exactly, in both the English and the Greek, the same as that of our Saviour verbatim et liberatim, save that in this instance the verb is in the first person, which utterly forbids Dr. Cox's interpretation, for Paul includes himself in the "we were all baptized," and Paul was not baptized in water into the local church at Corinth as that interpretation would denote. Both the baptism and the body here are spiritual, and any other interpretation will force its adherents into Campbellism for consistency. It is a little surprising to me that Dr. Cox did not see that in his quotation from Meyer, "that we received one and the same Holy Spirit at our baptism." As for "authorities" supporting my view, as I said before, they are not wanting, but are far too numerous for a newspaper article. I give a few, however for the benefit of Bro. Cox.

Annotated Paragraph Bible, in loco, "Literally, in one Spirit, the Holy Spirit being, as it were, the element of baptism."

Conybeare & Hobson, "In the communion of one Spirit we were all baptized into one body."

Chas. Hodge, "Paul does not say we are made one body by baptism, but by the baptism of the Holy Ghost; that is, by spiritual regeneration."

Farrar, "Rather, in one Spirit, the diffusion of one Spirit is the element of unity."

Numerous others might be mentioned, and even Bro. Cox was compelled to put regeneration here where there is not a hint of it unless he finds it in the "in one Spirit we were all baptized." He says, they "were all one in Christ because of the renewing of the Holy Ghost and baptism."

Dr. Cox criticises my exegesis, but what of his? There is no conjunction in the passage coupling the baptism and the renewing. The baptism is in the renewing power—in the one spirit. I am surprised that he "never heard of" the identifying or coupling of regeneration and spiritual baptism before. It certainly is not new, and finds scriptural authority in this passage and in "the washing of regeneration," viz, "intuspose," and run it through the passages in which "baptism in the spirit" occurs, he will catch my idea. To be baptized in the Spirit, is then to be put within the Spirit. Paul conceived all Christians to be "in the Spirit." "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "Walk in the Spirit,"

Now, as to Pentecost, it is true, as Dr. Cox says, that "they were all filled with the Spirit," is "only a clause in a sentence," but it is what the Spirit does there that is the baptism; viz: filling and "giving utterance." As I see it that constituted "the baptism in the Spirit." The rest is a description of attendant phenomena. The sound which filled the room was not the Spirit, nor were the cloven tongues of fire. Gloriously typical they were of the resulting noising abroad and the translation into all tongues of the glorious gospel, but surely they were not the baptism. A similar experience occurs in the fourth chapter attended by the shaking of the house in which they were assembled, but the shaking of the house was one thing, and the Spirit's work on and in the disciples was quite another. In the other instance when Peter says the Holy Spirit fell on them as on us at

the beginning, some of the attending phenomena were the same as at Pentecost, though the sound and the tongues of fire are wanting. If I understand Bro. Cox he regards these occasions as baptisms of the Holy Spirit, not to Pentecost, but to "apostolic times." And yet the expression baptism of the Holy Spirit is not used in a single one of these passages. "Filled with the Spirit is the term" or "The Spirit fell on them." Now if the phrase, "filled with the Spirit" is applicable to "the baptism of the Spirit," I think we may safely find a baptism wherever we find a filling. "Things that are equal to the same thing are equal to each other." I am perfectly in accord with Bro. Cox theologically and doctrinally. There is between us only a question of definition. If I had his view of the baptism of the Holy Spirit, I should say it was limited to apostolic times. I think Paul clearly taught that the tongues would cease, miraculous knowledge should vanish away and prophecies should fail, Faith, hope and love would abide. But I put my definition of the baptism back of all these as the cause of them all, viz: union or communion if you please, with the Holy Spirit. Baptism in water puts a man in water, baptism into Christ puts a man into Christ, so that he is conceived as having put on Christ; baptism in the Spirit is the putting of a man in the Spirit. The miraculous may or may not follow, that is as God wills. The idea of union coupled with baptism finds striking support in the 6th chapter of omans, "For if we have been united with Him in the likeness of his death, &c." This idea of union grows out of Paul's reasoning on baptism.

Dr. Cox asks, if they (the baptism of the Spirit and regeneration) are one and the same or inseparable, is it not strange that Christ never made any reference to the baptism of the Spirit until after His resurrection, and then said it was to occur not many days hence, while He taught regeneration early in His ministry?" To this I reply that (1) "the argument from silence" is hardly scientific, (2) I fail to see the relevancy of the question, and (3) that though it may seem strange to Bro. Cox, I do not know why it is so. Jesus exercised His own will about it. The doctrine is, however, gradually unfolded in the dissertation on the vine and the branches in the talk on the Spirit in the 16th chapter of John, in the prayer in the 17th chapter, for the oneness of the disciples in the Godhead. It may be one of the truths Jesus had in mind when he said, "Ye cannot bear them now." In this dissertation beginning in the 14th chapter of John and ending with His prayer in the 17th chapter, the doctrine of the Spirit, and the trinity, and of the disciples' union in and with the Godhead is delicately unfolded.

This doctrine of the identity of regeneration is not my own "invention" save as I "discovered" it to Dr. Cox. Dr. David Thomas, editor of the Homilist, London, says: "This is the one baptism. Millions have entered heaven without water baptism, but none without the spiritual. Is not this one essential divine cleansing another good argument for the unity of love in all Christians?"

Dr. Cox will find a similar use of en and eis in connection baptism in I. Cor., 10:2. En pneumat is the enveloping element, eis soma the resultant end

J. V. DICKINSON.

Jasper, Ala.

John 15:2.

"Every branch in me that beareth not fruit He taketh it away; and every branch that beareth fruit He commands. Christ says: "If a man love me

The first part of this sentence is often quoted to prove that one may be in Christ by faith and yet be separated from Christ and perish eternally. The language is, of course, figurative, and unquestionably teaches that there is a sense in which persons are "in" Christ, who do not bring forth the fruits of holiness. Many make a profession of religion, are baptized and become members of a church. They are in full membership with the church and enjoy all the privileges of church membership, but their connection with Christ is only professional, not vital. They are among Christ's disciples, but they are not of them, as is indicated by the manner of their life, for they soon

return to the world and its beggarly elements. If they had been of Christ's disciples they would no doubt have continued with them. The final perseverance of the true believer is taught in the remaining part of the verse—"and every branch that beareth, he cleanseth it, that it may bear more fruit." It must be admitted that every one who is vitally connected by faith with Christ, who derives his spiritual life from Christ, bears some fruit; and if he bear any fruit of all Christ purgeth or cleanseth him and he brings forth more fruit. The fact that one bears no fruit at all is unmistakable evidence that he is not vitally connected with Christ, but only united to him by outward forms and ceremonies. Such are only lip-Christians, and say, Lord! Lord! but do not the things He cleanseth it, that it may bear more fruit."

he will keep My word," and if a man keep His word or commandments, he will abide in Christ's love, and if he abide in His love, or in Him, he "beareth much fruit." W. J. E. COX.

Where Are the Regulars?

I am getting uneasy lest many of them have fallen out of ranks. I am sure they have not deserted. They are taking a breathing spell at the wrong time of the year. This glorious weather will bring out the people, and collections ought to be pressed. It will be awful to miss this weather and then the cold weather catch the boards without money and the churches without congregations.

I am struck with consternation that the associations are assuming the right to hold back contributions for State missions, to be used for associational work. I must insist that all State mission money should be sent direct to the office here in Montgomery. The associations have no more control over it that they have over the home mission money. Money for associational work should be taken for that purpose.

I beg the pastors to see to it that the State work be not made to suffer by the wilful holding of funds which were intended for it. In the new schedule recommended by the convention one month is given to associational missions. When that month comes I propose to work just as hard to make it a success as I do for any other object.

I very much fear the brethren have neglected HOME MISSIONS

in October. We could only publish it in the paper. Some who have adopted the schedule have remembered it.

Please do not let anybody forget that November is

ORPHANS' HOME MONTH.

Write Bro. Stewart at Evergreen at once for envelopes. Let us make the orphans happy with great contributions.

"A pull together" is what we want.

W. B. CRUMPTON.

His Religion.

Not long ago a certain clergyman from the West was called to a church in Jersey City. Soon after his arrival, the divine's wife made the usual visits to the members of the parish. One of these, a plumber's wife, was asked by the good lady whether the family were regular church-goers, whereupon the wife of the plumber replied that while she and her children were attendants at divine service quite regularly, her husband was not.

"Dear me," said the minister's wife, "that's too bad! Does your husband never go to church?"

"Well, I wouldn't say that he never went," was the reply. "Occasionally Will goes to the Unitarian, now and then to the Methodist, and I have known him to attend the Catholic church."

A look of perplexity came to the face of the visitor. "Perhaps your husband is an agnostic," suggested she.

"Not at all," hastily answered the other; "he's a plumber. When there is nothing for him to do at one church, there is very likely something for him at one of the others."—Harper's Weekly.



THE ALABAMA BAPTIST

AS BY FIRE-- A Thanksgiving Story

By Henry Morton Payne



Chapter I.

It had become a proverb in Clayton, that when William Brent undertook anything, that thing was accomplished sooner or later, however difficult the task. He was distinctly a man of action and in action he was as positive as a trip-hammer. In his brief but vigorous career he had been many things; the manager of a cattle ranch in Texas, the boss of a railroad crew in Cuba, superintendent of a transportation company in South America; the prime factor in the building of a new and important city in his native America, and had successfully discharged the duties of Alderman, Mayor, State Senator and Congressman, in addition to building and manning the chief financial institution of his home town, the Clayton Bank and Trust Company.

That he had encountered a multitude of difficulties in his fight for success, was self-evident, and that he had formed a strong conviction that no difficulty was too great for him to conquer, may well be concluded. But until now he had never encountered a problem upon the solution of which depended not only his good name, but the very liberty in which his vigorous spirit delighted. In other words, he had never faced a defalcation; had never before felt the quail that comes to those who, through lax handling of their fellows' money, feel themselves upon the verge of being transformed from great financiers to common thieves.

With William Brent, as with many others who had gone the same path and stumbled over the same difficulties, there was an absence of criminal intent, though the crime was no less real. The money he had borrowed from the bank in the first instance was amply secured and the fact that it had been staked upon a doubtful venture could have been of no vital concern to the depositors, but subsequent sums which he borrowed were not so well secured, and now, as he turned face about and sized up the situation, he realized that his liabilities ex-

ceeded his assets by at least a hundred thousand dollars, and that unless relief came quickly the bank must go under. What this must mean to him he well knew—loss of character, separation from wife and children and perhaps long years of penal servitude. These things he understood, and in a measure he realized the awful consequence to the community. He could name half a dozen concerns, prime factors in the prosperity of the city, that would be carried under with the wreck. A score or more of widows and twice as many orphans would lose practically their all, and the nest egg of many hardy toilers would be swept away.

Despite the fearful gloom of this prospect, this man of many hard games held on as if by his teeth. Any day, any hour, yes, the very next moment, might bring about the explosion, but he was calm and bore no outward resemblance to a man seated upon a magazine about which sparks were flying.

The fact that the money he had wrongfully taken from the bank had been spent in a patriotic movement, did not mitigate the offense in the eyes of the president. He had undertaken to build a road from Clayton to Bay Point, and thus give the town a competitive outlet to tide water. That the result would have been of great importance, may be understood when it is stated that the only existing line was controlled by the owners of immense properties about the rival city of Trenton, twenty miles beyond Clayton, where the road terminated. Freight and passenger rates to and from Trenton were entirely satisfactory, being designated "through rates," while Clayton suffered from what the company was pleased to call a "local rate."

Under the favor of the only existing road, Trenton developed with gratifying rapidity, while Clayton, the younger and more vigorous city, threatened to come to a standstill under the influence of the local rate before referred to.

Conscious of the disadvantages of the position and being anxious to further stamp his individuality upon the place of his adoption, Brent had undertaken the construction of the rival road, and having once put his shoulder to the wheel, he refused to give up. The co-operation which he had naturally expected and which had been tacitly agreed upon, by certain men of money, failed to materialize and the game was still in its infancy when he came to realize both the presence and the power of opposition. The magnitude of the task increased as new obstacles were encountered, but Brent pushed on with the ardor of the pioneer, and did not pause until staggered by the shock of the discovery when he realized the condition in which he had placed the bank.

At this time the railroad was within a few miles of completion, and a little more money and a little more time would have witnessed the triumph of the resolute banker. But with him time was now a terror and money a thing to dream of but scarcely to finger.

The vital importance of keeping his true financial condition a profound secret was fully understood by Brent and the cheerfulness of his demeanor became a matter of comment; men attributing it to the near approach of his triumph over the existing line. Yet, if his condition was unknown, it was not unsuspected. Shirley Davis, the shrewd old head of the opposition road, had watched every move of his youthful antagonist with unblinking eyes, and he knew, or thought he knew, that money of the depositors was going into the new road. He was absolutely certain that the bonds issued for building the road had not been sold, and he became convinced that they were locked in the vaults of the Clayton Bank as very doubtful security for heavy loans. Believing this to be the case,

he calmly waited for an opportune moment to learn the truth. Now that the new road was nearing completion and might soon become a real factor in his affairs, he decided that the time was at hand, and straightway took himself to Clayton and into the Clayton Bank.

The appearance of Davis in the bank at Clayton with a request to see "the president" was an event so unusual that a wave of speculation immediately swept over the institution and at its height some one playfully suggested that maybe he wanted to "buy the old man's road." Thus was a rumor started that had an important bearing upon subsequent events.

With the instinct of long experience, Mr. Brent realized that the visit of his opponent meant mischief, and he nerved himself for whatever might develop.

"A lovely day," said Mr. Davis, extending a large hand that closed over that of Mr. Brent in perfect imitation of a friendly handshake.

"It is," admitted Mr. Brent with extreme cheerfulness.

"You are doubtless surprised to see me here," continued Mr. Davis, "but I assure you my call is one which you will not regret, as it is upon a matter of business that means profit to you," and he laughed easily. "The fact is, I want to borrow a few thousand dollars from that big cash surplus you always carry."

The ghastly truth that this man suspected his desperate financial condition instantly flashed over the banker and he felt himself upon the edge of a terrible precipice, but there was no outward indication of the giddy feeling within.

"How much do you want?" he asked.

Mr. Davis consulted a memorandum and replied, "Fifty-seven thousand dollars."

"What security do you offer?"



William Brent, Who Fears His Pet Railroad Will Be Sold Out



Shirley Davis the Shrewd Old Head of the Opposition Road.

Mr. Davis drew an envelope from an inner pocket and exhibited \$75,000 of government bonds. "This is ample, I presume"

"Certainly and I shall be glad to accommodate you," said Mr. Brent, without winking an eyelash. "It is very kind in you to think of our institution on an occasion of this kind and I trust that it may be the beginning of a long and happy business relationship. Do you want the money now, or shall I send it to you by special messenger?"

"I leave at three o'clock and wish to take it with me."

"Very well, and in the meantime I want you to lunch with me. It is now 12:30. We will step over to the Windsor and satisfy that which money is powerless to relieve—our hunger."

Without waiting for a reply, Mr. Brent excused himself for a moment and, stepping into the bank proper, he entered the telephone box. Calling up the Windsor, he asked for the head waiter. When that worthy responded, he said, "Bill, I want your assistance in playing a little joke. Lay plates for two in private dining room four, and when I come over, seat my companion so that he will face the clock. Now this is the important part, turn the clock back fifteen minutes, and remember, keep the joke to yourself."

Bill laughed gleefully and promised ready compliance, happy in the assurance of a liberal tip.

Mr. Brent thereupon rejoined Mr. Davis and the two walked over to the Windsor. To Mr. Brent, time had become a matter of tremendous importance. He knew that the cash resources of the bank did not exceed fifty-seven hundred dollars, to say nothing of fifty-seven thousand dollars. He knew also that he was lost unless he could postpone for a day at least the terrific test of his resources which his rival sought to apply. His hope for the present was that he could detain Mr. Davis at the hotel until after two o'clock, at which hour he had ordered the big doors of the vault to be closed, and they could not be opened until by the time locks at nine the next morning.

It was 12:45 when they reached the hotel and it was fifteen minutes later when they were shown into the private dining room. The intervening time had been spent in the lobby, where they had chatted merrily with several prominent citizens and had, by their cheerfulness, left with these gentlemen a feeling that there was "something doing."

To outward appearance, the little dinner in the snug little room was a most enjoyable affair, and it was with surprise that Mr. Davis, who faced the big clock, ticking away in the corner, noted that it lacked but ten minutes to two.

"How time passes," he exclaimed. "Here it is almost two o'clock and while this occasion has proven most delightful, it behooves us to return to the bank and wind up that little transaction." Mr. Brent turned and faced the clock and experienced a sense of relief when he noted the position of the minute hand and realized that exposure had been postponed at least a few hours.

Sauntering across to the bank, Messrs. Brent and Davis were greeted by the sign

Bank Closed.

A look of genuine surprise over-spread the face of Mr. Davis, while that of Mr. Brent bore an excellent counterfeit. Both consulted their watches. It was ten minutes after two.

"Great Scott!" exclaimed Mr. Davis. "How could this have happened?"

"It is strange," said Mr. Brent, then, speaking like a man who had just grasped the details of a puzzling situation, he said, "that hotel clock must be slow."

Entering the bank through the private door, they found that the vault had been locked and it would therefore be impossible to reach the bank funds.

"This is certainly provoking," said Mr. Brent, "and I regret very much that I will have to ask you to wait until tomorrow morning at nine o'clock, as the vault cannot be opened until that hour."

"The Vault will not open tomorrow," said the cashier, "tomorrow will be Thanksgiving Day."

"Too good to be true," thought Mr. Brent, but aloud he declared, and very truthfully, that he had forgotten the holiday.

If Mr. Davis felt chagrined at the turn affairs had taken, he did not show it. "I am sorry it has happened so," he said, "but day after tomorrow will answer, and it is not unlikely that I may ask you for \$75,000 instead of \$57,000 when I come again." With that, he took his departure, somewhat puzzled over the odd turn the affair had taken, but more firmly convinced that there was something radically wrong with the Clayton bank. The prompt closing of the vault and the possibility that he had been purposely detained until after banking hours, aroused his suspicion to a keen edge and he felt that he was playing a trump card, though the time for calling his opponent's hand had been unavoidably postponed.

As for Mr. Brent, he realized fully that the crisis was at hand, and there arose before his vision the picture of a desolate, unhappy creature, whose course had also been like the rocket, and he vaguely wondered if he, too, was soon to reach that level.

CHAPTER II.

The financial men of Clayton were stirred over a rumor that had spread rapidly over the community and was supported by several evident facts. The report was that "the opposition" had become frightened at the near approach to completion of the Brent railroad and an effort was being made to buy him out. Those who spread this rumor bolstered it up with the statement that Mr. Davis of the opposition company, had been a caller at the Clayton bank and had conferred at length with the president in his private office. Later, the two had dined at the Windsor and had appeared to be on the most cordial terms. It was hinted also that Mr. Brent had held out for an enormous sum and that he would undoubtedly get it. The result was that the financiers suddenly became alive to the importance of the new road to the community, and felt more or less indignation that its promoter was about to "sell out" to the opposition. This indignation became so general that a little conference was held and a committee of representative citizens was appointed to call on Mr. Brent and urge him to stand firm.

The committee, though it was long past business hours and Mr. Brent had left the bank for his home, was so in earnest that the members called upon the banker at his residence.

When the committee was announced, Mr. Brent, who had heard nothing of the rumors afloat, braced himself for the worst, and the grave faces of the gentlemen contained nothing to reassure him.

"Mr. Brent," began the spokesman of the party, "we have called to see you relative to a matter of grave importance to this community; a matter affecting directly or indirectly, every man, woman and child within its confines."

Mr. Brent felt the crash coming.

Continuing, the speaker said:

"There is a well defined rumor afloat that a man whom the entire community has learned to trust, to admire and respect, is about to prove false to this trust. In other words, sir, it is currently reported that you are about to sell the independent road to Davis and his associates."

Mr. Brent gasped and it was a full minute before he had grasped the situation sufficiently to speak. When he understood, he arose to the occasion with characteristic promptness.

"And, I am to understand," he said, "that you gentlemen who have aided so tremendously in the work, wish to file an objection."

"Exactly," replied the head of the delegation, ignoring the irony in the banker's tone when he referred to the "aid" given the project by the members of the committee. "And I wish to say further, that we are not insensible to the fact that we have, to a large extent, allowed you to make this fight alone. However, we are now alive to its importance, and if money is needed, we stand ready to supply this. In fact, I may add, that we are now empowered to subscribe for one-fourth of the one million dollars capital stock, and here are ten certified checks for \$10,000 each to bind the bargain if it is satisfactory to you. The balance of the money will be forthcoming upon the delivery of the stock."

"Gentlemen, you overwhelm me," and there was a suspicious break in the banker's voice. "You have, it is true, left me to make the fight alone, but now that you realize its importance and are willing to lend your assistance and co-operation, I pledge you my word that the road will not be sold."

Mutual expressions of satisfaction were then exchanged and the committee departed, leaving the ten certified checks. When they were gone the banker dimly recalled some scriptural verse in which were the words, "saved as by fire," and a great prayer of thanksgiving went up from his long burdened heart. It was good to feel the solid ground under his feet once more; to know that he was safe and the bank was safe—that a great calamity had been averted and that a great lesson had been learned, out of which would come obedience to the laws of God and of man.



The Value of Example.

To have your child truthful, be truthful.
To have him temperate, be temperate in all things.
To have him kind to others, be yourself kind to others.

Prescribe healthful amusements and so far as you can take part in them.

Prove to him by your life that a good name is to be chosen before great riches.

Teach him that riches are not to be despised, but should never be got by doing harm to others; that when acquired should be treated as a trust, not as a hoard.

To have him honest, present to him in yourself a living example of honesty. The chief part of a child's knowledge comes through observation. Acts mean more to him than speech.—Philadelphia Inquirer.

If Baby Cries.

Cries are the only language an infant has for proclaiming his discomfort, as smiles and gurgles are his only means of expressing content. A physician asserts that different sorts of cries bespeak different sorts of sensation; for instance:

The cry of teething is fretful.
The cry of passion or temper is furious.
The cry of grief is sobbing.
The cry of sleepiness is drowsy.
The cry of hunger is wail without tears.
The cry of a baby roused from his sleeps is shrill.
The cry of earache is short, sharp and piercing, the head being rolled from side to side and the little hand often put up to the seat of pain.

A True Friend of Howard College.

To the Editor, The Alabama Baptist.

Among the many gifts now being made to our college is one for which we feel especially grateful—\$500 from Captain and Mrs. John T. Davis, of Columbia, Ala., to be applied to payment upon our new library and recitation building.

The seats in our auditorium were given by Captain Davis; every year since my coming to Alabama he has sent a large gift, to be used as my judgment suggested.

It is hard to find words with which to express my admiration and respect for this noble Christian gentleman. Even as he was a gallant and devoted soldier in the great Civil War, so is he now a leader, not only in the industrial development of our state, but also in those better and larger things that make for a nation's moral and mental growth. All honor to this Christian soldier and his gentle wife.

A. P. MONTAGUE.

October 25, 1905.

THE LIBERTY OF THE GOSPEL, By Rev. William Kerridge

Preached before the Clarke County Association at Grove Hill, September 26, 1905:

Text: "Stand fast, therefore, in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage."

Dear Brethren, I bring you a message today which I trust is of interest to you as the Lord's freemen, rejoicing in the liberty of the gospel. Paul, having attained this state, was careful as to its preservation, because it is the magna charta of Christian hope and faith, and he regarded these Galatians as born unto freedom by regeneration as the work of the Holy Spirit.

The purpose of divine grace is, therefore, to make all such as repent and believe in Christ Jesus free.

The whole gospel must be faithfully taught everywhere, and, being known, must be faithfully defended, that it may accomplish its purpose, hence this admonition contains kind words of warning, penned by a keen but loving thinker.

Today, as in the time of the apostles, the enemies of Christian liberty are not dead, though some of them sleep. At present a very small part of mankind enjoys liberty in a complete form or have realized all the blessings of the gospel in civil and spiritual liberty.

That the result of preaching the gospel will be the complete emancipation of the world is as certain as revelation is true, but that this blessed time may come there must be a co-operation and concentration of forces, for the call is not only unto liberty, but for its preservation and extension.

Brethren, I am not a pessimist. I believe we live in the best times this world has ever known, and that Christ will conquer and make His enemies his footstool. Nevertheless I would remind you that proper contribution can be made to this end only by a life redeemed and consecrated to God as His freeman.

Paul saw that true liberty was essential to the growth of Christian faith and doctrine. His apostolic authority in the churches was used to cultivate this tender but precious plant of divine grace (liberty in Christ). A faith which worketh through love kept Paul in sight of this liberty. He said: "I glory in the cross," and on that cross had been won the world's freedom. Christ had set up a kingdom into which there should be for all time a continuous gathering in, for it is a matter of divine decree that the elect shall be saved.

Brethren, I am not a fatalist. I believe in human freedom. Man is a sovereign in his sphere, and has the right to choose good or evil and to fix destiny. But I believe that God is greater than man, by divine decree is this kingdom established, for in Dan. 2:44, we are told that the God of heaven shall set up a kingdom which shall never be destroyed.

Paul's hope was assured and he was not driven from his anchorage by failure of human efforts. Hitherto liberty had been a dream. Eyes the fall of man did not crush his hope for liberty. Like a sturdy Alpine climber man had scaled lofty heights, only to fall into the abyss below. Man cannot attain abiding liberty on blood-stained battle-fields, nor by force, but only as a divine gift comes liberty. Longing for liberty has been characteristic of the best minds of all nations. Systems of philosophy, the glories of Greece and Rome in their palmy days, did not furnish an answer nor provide material to crystalize thought sufficient to guide man to the true God or provide a working plan upon which the life of individuals or nations could be built.

Jewish traditions, the work of the rabbi, loomed like grim skeletons from which a covering of flesh had long since decayed.

That spirit of love to God and neighbor, enjoyed in divine law, which is its life, had degenerated into cold formalities, which froze the life of the nation into marble-like apathy and crushed forever its liberty and independence. Paul places his ear as a skillful physician to the heart of the world. He heard the crying of prisoners in spiritual bondage. What had man wrought to establish freedom? The answer was in the slave marts of Rome, mistress

of the world, in her corruption and luxury, in nations ruled by an iron rod, and in the spectacle of the master minds of Greece enquiring after the unknown God. Sad are the best expressions of human thought voiced in religion, literature and song. Like the caged eagle beating its pinions, trained to lofty flight, against prison bars, falling bruised and bleeding to the ground, so man sought liberty in vain.

These are the conclusions we reach as we review the past history of the race after giving to the workers in every field of thought, to patriots, to statesmen and rulers, who have toiled for the betterment of nations, their places in the world's galaxy of nations.

These have only demonstrated the failure of man's best efforts to form the fabrics of society on an imperishable base. Man lacked knowledge of the true God. Paul, on Mars Hill, addressing the multitude, directed them to a consideration of God. A correct knowledge of such a Being is only attained by supernatural revelation. Christ taught the Samaritan woman the lesson the world needed (see John, 4:23-24). But the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth for the Father seeketh such to worship Him. To a soul who so worships God reveals Himself. Righteousness through Christ is taught, and only upon this principle can freedom from sin and the liberty of the world be attained. He who is free forsakes that outward and visible sign which has been the snare of man in all ages. Before such knowledges idolatry will perish, whether it be in the forms of ancient religions or in the modern notions of beads, crosses and testaments. A transference from a state of bondage into the liberty of God's dead children is found in the kingdom of His grace—for what is true naturally is also spiritually. "In Him we live and move and have our being." Nor does this rest on theory. Paul says (II. Cor., 5:19) to-wit, that God was in Christ reconciling the world into Himself, not imputing their trespasses unto Him. Further, this is a matter of divine decree, and in the ultimate salvation of the world and the gathering in of God's people from all nations will be found a realization of the glories of prophetic messages.

Let us briefly notice, first, the liberty mentioned in the text in its primary sense: Christ making us free. As it is impossible to deal with all the issues involved, we will consider only those vital to the question. A complete and scriptural understanding of the nature of sin and its effects upon the heart and life of the sinner is not obtainable except through the Holy Spirit, which reproves the world of sin. Men naturally are insensible to its effects. Vice in its various forms has enslaved the nations, has eaten like a canker worm into their strength, until empires have fallen before its power. Only a divine power can show the sinner his true condition. Such a mission has the gospel of Christ, which is to be preached to all nations and in a proclamation of its principles are the seeds of liberty.

Men must be made to feel that they are sinners. In this is its greatest work. Penitence for sin is the first duty of an awakened soul. Brethren, you may do way with mourners' benches as such in the churches or with every outward and set form of penitence, but be careful to preach a gospel which shall cause men to cry as in apostolic times: "Men and Brethren, what must we do to be saved?"

Much is said and written today as to the effect of the gospel upon the world's ethics. Admirable as this may be as a secondary consideration, such a gospel is shorn of its strength. Sin has struck too deep into the heart of man for this to effect the purpose for which Christ came into the world. In the approach of a penitent soul to God, who alone can forgive, is the exercise of the prerogative of pardon, which makes man truly free. A soul, dead in trespasses, its moral nature crippled, torn and bleeding from every pore, enslaved by sinful habit, lost and fallen, can be saved upon a complete and unreserved surrender to God through Christ, and upon

this fact rests the hope of the redemption of the world today.

Whatever changes may take place in the world's thinking upon the subject of religion, the doctrine of the New Testament will remain unchanged, and round them the message of a faithful and loving ministry must swing. The old story of the Cross will remain new. The doctrines of substitution and atonement sets forth Christ as a divine emancipator, and soul liberty as the birthright of such as believe on Him. Again it teaches the supremacy of Christ in his kingdom, not a patching together of the old, but destruction of the old, and a new creation unto righteousness before there can be an extension of liberty. A recasting of methods along new lines of application has been going on through the ages. Christ comes, not to place the old wine in new bottles. He taught that man must be born from above, and from that life enabled and blessed should come a concentrated power which should renew the life of the world.

Upon this foundation is the congregation of believers called the church placed, and must ever rest. Being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone (Ephesians, 2:20), this union with Christ fits the churches for the work which is before them. Being firmly bound to Christ, their invisible head, they owe allegiance to the principles He taught in the gospel, and are in debt to their fellows to proclaim in purity His message, relying alone on Him. They will guard that committed to their trust as a part of a kingdom which he says is not of this world. They will be true to their Lord in all things.

A careful examination of these principles will forbid that union of church and state which has caused the persecution of God's people in all ages, and which have caused many to be entangled in a yoke of bondage. Within the bounds of gospel truth, right and liberty is so guarded and taught that slowly but surely the world will learn some day the truth.

Second, let us notice the means to be used to preserve Christian liberty:

The apostle directs us to stand fast, that our liberty be not curtailed, for the effect of such entanglement will surely injure others. Liberty is the gift of God, as such it is precious to ourselves and to the world. Being born free into Christ's kingdom, let its laws so govern us that we lost not our birthright.

We may say that every age has its peculiar besetments. In the case of that address by Paul in the text it was Judaism. Very plausibly was this taught, as we are often bound by old associations, rather than by the truth. All that was dear to these Christians was in past associations; before them was persecution and distress and the loss of all things. The plain, simple rites of Christian life and worship appeared bald and barren after Jewish and heathen worship. The temptation was to adulterate. Hence Paul would anchor this little flock to the gospel of that Christ who gave them their liberty. Nor, brethren, are we exempt from this danger today. Sin and heresy are twin forces which operate against that purity of thought and life which should be in every Christian's life. Time was when the simple forms of society prevailed in the country. The sturdy pioneer, who, far removed from civilization, cleared the forests and reared a home for his children, lived a simple life—a child of liberty, worshiping God in simple, primitive style. Today through the blessing of God wealth has increased. Let us, according to our ability, cast into the treasury of the Lord that which is His. Money, like character, never ceases to act. If wealth tends to luxury, then shall the God of this world be our ruin. For James says the love of money is the root of all evil. This suffering world, for which Christ died, hath need of our substance and service in Christ-like ministry.

As Baptists we are concerned in the maintenance of New Testament teachings in our home and church life, as a basis of liberty and as an example to others.

And the Anti-Saloon League.

Having no ritual, creeds or confessions of faith, we have cut loose from that which many have thought essential to the maintenance of a standard of doctrine. Trusting alone in divine truth, revealed and taught by the Holy Spirit to the individual, to bind us together in common fellowship for Christian service and the glory of God, we accept no authority but Holy Scripture.

Therefore our individual and church life must center round the cross, and, like Paul, we must know nothing among men save Jesus Christ and him crucified. A close, systematic and regular study of God's word is required on our part, coupled with adherence to its requirements. Armed with this revelation, we shall preserve the purity of our churches and our strength. Brethren, let us not be entangled in a yoke of bondage by compromise with evil. A church that tolerates a dispensary or retains whisky-sellers in its fellowship knowingly has lost its liberty and is entangled in a yoke of bondage. We are enjoined by the apostle to avoid even the appearance of evil. We cannot live for ourselves; let us hand down to our children the simple form of Christian life by our example that we, being dead, may yet speak to coming generations. Let us be progressive along all lines, and our liberty will be enlarged. God is speaking to us every day that we may have a better knowledge of His wisdom, grace and godness, to prepare us for the larger liberty of the better land and for His service here. A few short years shall pass away and we must give place to others, and the Lord will say "Come up higher."

As to general education, there ought to be no question as to our position on one of the great questions of the day. I cannot think that ignorance and the gospel are copartners. I hope there is no Baptist father who hears me today who will be careless on this question. You owe it to your children, to the State of Alabama and to Christ, who called you into liberty, to educate your child. Believing, as we do, in the progress of the mind through life to a better understanding of truth and its bearings on civil and religious life, therefore we cannot afford to be an illiterate people. To appreciate what God teaches us in His word, to understand His purposes in grace, and what He means in the salvation of a lost world with its teeming millions of immortal souls, requires an enlightened mind. Education fits us to receive and value the teaching of Christ and the world-wide sweep of the gospel. If society is to be benefited, business to be run by the principles of righteousness, the corruption which is a festering sore upon the political and social life of the world is to be cleansed, then Christian principles must be exemplified and practiced with unflinching fidelity by Christian citizens. Christ and creature must meet in the market places of the world, and in the increasing demands of modern life we must give the best we have as a contribution to the welfare of others. A paramount Christian influence will mold society and accomplish more than any mere civil reform the world has tried to forward the cause of liberty.

Essential to our success as a people is a divine call to the ministry. The fathers clung to this truth, believing in the teaching of scripture as to its necessity. To make the preaching of the gospel a profession, based solely upon educational qualifications, is a false premise, however plausible it may seem, and has resulted in the past in untold injury to the propagation of the gospel and the cause of true religion in all lands. This call is necessary to the maintenance of a consecrated ministry. The Christian minister must love men as Christ loved them, and must evidence to them that he will be all things to them to win them to Christ. The world needs a gospel preached by men who will go to the lost and fallen, in the byways and highways of life, and lead them to Christ and to a betterment of their social, and moral condition. This call is essential to pastoral work, this being a work often requiring great self-denial. The wholesome influence of a consecrated pastor upon the lives of his flock will lead them to understand and appreciate soundness of doctrine and result in the enlargement of their capacity for Christian service in their community and to the general interests of Christ's kingdom in the world.

It will be a progressive ministry, in keeping with

the development of the age. The preacher must be a man in sympathy with the people. No other calling requires a closer knowledge of life in all its conditions. To apply the teachings of Christ to these varying conditions requires its intelligent presentation to all classes of hearers by one fitted for the work. No one is more conscious of his weakness than the God-called minister—that he may perform the task assigned by the Lord. He will use the means at his command, and will not wilfully remain without such education as is within his power to obtain. Above all, zeal for the truth and the preservation of the spiritual teaching of the gospel will be the passion of such a minister.

To preserve the doctrine of the guidance of the Holy Spirit. The salvation of the world is not a humanly-devised enterprise. We are only co-workers together with Christ in this great work, and, left to our devices, the most earnest efforts will fail. Behind every message delivered from the pulpit must be power and the guidance of the Holy Spirit. The apostolic age was pre-eminently one in which the endowment of the Spirit was paramount. God in Christ, revealing Himself in love to a sin-stricken world, was very clearly shown in apostolic preaching.

In all Bible teaching the supernatural holds precedence and man is taught his dependence on the unseen for guidance. John says there are three that bear witness on earth—the Spirit and the water and the blood—and these three agree in one. All ministry must agree with the cardinal doctrines of the New Testament; if not, the blind lead the blind and they fall into the ditch.

Third, the extension of liberty in the world is based on the progress of the gospel. Hence the Lord's last command to his disciples (Matt., 28:19): "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and follows by the assurance that He will be with them. Dear to every Baptist heart is soul liberty. But I would remind you, dear brethren in the Lord, of the great responsibility resting upon us today in relation to the extension of this liberty to the world through the preaching of the gospel. We are only here for a few short years; let us fill them with Christ-like service for others; let all our education and advancement be that "I may not only save myself and reap a larger profit in my business in store and on the farm, that I may live in comfort, but also that I may advance the cause of Christ on the earth." This, I think, is the axiom upon which education should be based; and lastly, as regards that "far-flung latter line" of missions, may the Holy Spirit guide us in the extension of His kingdom on the earth and to the strengthening of the workers who have left home and kindred to tell the old, old story of Jesus and His love to the far-off nations of the earth.

On Liberty Island, at the mouth of New York harbor, stands Barthodj's great statue, "Liberty Lighting the World" to the immigrants from other lands. The light of that blazing torch flung far out on the water is a reminder of the principles which are the glory of this great nation. So let us carry to all nations the blessed gospel of Christ Jesus. Only then shall that which we hold dear in civil, political and spiritual government be extended to all nations, and Jesus shall reign and they "shall come from the East and from the West and from the North and from the South, and shall sit down in the kingdom of God." (Luke, 13.) Then shall they rejoice at the coming of the King. It is said that during the Indian mutiny Lucknow was closely invested, and day by day the ranks of its gallant defenders were thinned by shot and shell as the enemy advanced closed to the works. Hope was almost gone when the quick ear of a Scotch woman caught the sound of bagpipes at the head of the British regiments far over the hill, marching to the relief of Lucknow. With a cry of joy she exclaimed: "I hear the sound of the bagpipes. Havelock is coming." But brethren, I bring you a better message today—Jesus is coming. And there shall be no more bondsmen, for, rejoicing in the liberty wherewith Christ hath made them free, Jew and Gentile shall crown his Lord of all.

Numerous inquiries have been made about Dr. Young, who so successfully launched the Anti-Saloon League movement in Alabama in the early part of the year. For a time he was in the employ of the Alabama State League, but on account of the demands upon him as superintendent for the South of the National League, we were forced, reluctantly, to give him up. We are glad, however, to announce that it is probable that Dr. Young's headquarters may be established at Birmingham, the best possible headquarters for the South. Should this be the final decision of the National Headquarters Committee, we of Alabama will consider ourselves very fortunate in having this wise and consecrated temperance leader in our midst.

The State Headquarters Committee will as soon as possible elect a state superintendent, and all the friends of the movement can be assured that a proper man will soon be in the field and that the work will be pushed vigorously. We appeal to all lovers of god morals to come to our aid. We feel assured we will have the earnest prayers of pious people everywhere. As president of the Alabama League I have received many letters from heart-broken wives, mothers and fathers, assuring me of their sympathy and earnest prayers. We will need money, and I beg the friends who have already pledged to promptly forward the amount of their subscriptions when notified by our efficient office secretary, Mr. A. D. Peck. We confidently count on these pledges to meet our need; and we hope to have some larger gifts from men of means. Is there any object known to man more worthy? God and home and native land join in the appeal. Everything that men hold dear is in jeopardy so long as the liquor traffic occupies a seat of power. Money is needed to wage the campaign against this great power, and we feel that the friends right in Alabama will furnish all that is needed.

W. B. CRUMPTON,

President, Alabama Anti-Saloon League.

Sulphur Springs Association Session of 1904.

It has come to my ears that a preacher of another denomination stated publicly that he was present at the Sulphur Springs Association during the session of 1904; that \$2.41 was all that was reported for missions from the churches; that Frank Willis Barnett, of the Alabama Baptist, and W. B. Crumpton, corresponding secretary of the Board of Missions, were present, but were not asked to participate in the proceedings further than pronouncing the benediction.

I have the minutes of that session before me. I notice this: "Motion that we allow Rev. F. W. Barnett a few minutes to speak in behalf of the Alabama Baptist, who gave us a very interesting discourse."

On page 4 the minutes show that the two were, on motion, recognized respectively as editor and corresponding secretary.

On page 5 is recorded a request made of W. B. Crumpton to answer for the association a query sent up by one of the churches. The record shows that I spoke on almost every question and that I preached the missionary sermon. The report of the finance committee showed \$13.92 sent up for missions and \$49.07 for all benevolence. Doubtless there were other items, sent direct from the churches through the year, which were not reported.

Our Baptist people in many sections are doing but very little for missions. We are all ashamed of it. We are not surprised that others make fun of us, we do so little, but we must protest when the case is made out against us worse than it really is. The truth is bad enough. After all, we are ready to compare figures in Alabama with other denominations. While I do not know positively, I feel sure Baptist would not suffer much by comparison with the denomination to which our accuser belongs.

W. B. CRUMPTON.

FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

DUTY.

An evangelist of international reputation said before a large audience: "I am sorry the word duty is in the Bible." In striking contrast with this preacher's utterance are the words and encomium of Gen. Robert E. Lee: "Duty is the sublimest word in the English language." Nelson immortalized the word and the principles which it embodies when he issued as an augury of his great victory: "England expects every man to do his duty today." We do not risk anything when we say that the great military chiefs understood better than the evangelist what constitutes the elements of true characters.

Duty means obliged to do, bound to do. Duty is enforced by obligation. It is not choice, it is not feeling inclination nor desire, or I want to do, but I ought to do. Duty is in contrast with privilege. Privilege is permission, right to do. Privilege holds out great benefits, large results for the doing—but the doing is not enforced; it is rich in its voluntariness, but it does not coerce, nor move by authority. The power of oughtness is not in privilege.

Obedience is characteristic of duty—dutiful is obedience sweetened and enriched; dutiful is full of odor and of fruit matchless in symmetry; its movements are harmony. Duty and love are in no wise antagonism. Love creates duty and enforces it; makes it gentle, strong and sweet. Duty makes men, reliable men, steady men, men of honor and integrity. Duty makes Christians, noblest and highest in mold. The performance of duty is the sum of life: The divine record pauses and says: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man." God made Paul a man of duty. Apostles and martyrs cannot be made of gentler mold, nor of gentler stuff. The love which burned in him was a constraining love, duty fed, fashioned and enforced it. "I am debtor," he said. Obligation mastered him, fettered him. "Woe is me if I preach not the Gospel." "What mean ye to weep and break my heart," he exclaimed with passionate tenderness, as his friends were heaping up obstacles and hedging the way where duty called. "I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus.

"This cup which my Father hath given me, shall I not drink it?" This is the epitome of the life of Jesus Christ. The autobiography of duty. What more pathetic? What sublimer? What a diviner illustration of duty? He was oppressed; he was afflicted, he opened not his mouth; he is brought as a lamb to the slaughter and as a sheep before the shearer is dumb so he openeth not his mouth." Jesus Christ was under the law of duty. "It becometh us to fulfill all righteousness," was His declaration to John the Baptist as He began his God-appointed work. "I have glorified thee on earth, I have finished the work Thou gavest me to do" was the seal crown He put on duty.

Duty is ours—results belong to God. Duty, not success, not enjoyment, not honor, duty is ours. Let duty be the law of our lives and life will never be a vain thing nor a failure—duty ennobles life, makes it divine.

In the school of duty Christ places us. We are servants, and servants are bound to duty. We are scholars, and scholars are bound to duty. We are soldiers, and soldiers are bound to duty. We are children, and children are bound to duty. We are saints and there is no sainthood but in duty.

A LONG DEFERRED VISIT.

For four associational years we have hoped against hope that we would be able to attend the East Liberty Association for ever since coming home to become editor of the Alabama Baptist we have been told of the great work done by the East Liberty Association. This year we counted confidently on being present and early in the season began to negotiate with our corresponding editor in

order to get his permission to attend for somehow Brother Hamner seems to hold a kind of proprietary right in the East Liberty so far as the Alabama Baptist is concerned and guards this right with jealous care. Divide up the work as best we can we yet fail to cover the associations and it is against our policy to double team on them (it is hardly fair to the associations) and then besides we have to arrange the territory with regard to who holds the passes over certain lines. Bro. Hamner has the one over the Central of Georgia, but despite these hindrances we were ready to pay our fare and tried to swap him out of the East Liberty by offering two of the best ones in Alabama instead and let him get full credit for his work. We gave up when he told us the East Liberty would meet at Camp Hill, his home town. Of course Bro. Hamner will go where we request, but when a fellow loves his crowd as well as Hamner loves the East Liberty brethren it would be cruel to separate him from them and we reckon as long as he is corresponding editor we will have to indulge him and deny ourselves.

Although we failed to get there, we met some who were present and they said it was more like a State convention than an association.

"IN TIME OF PEACE, &C."

The saying so often repeated by our militarists and naval expansionists that the way to have peace is to prepare for war, uttered as if it were an axiomatic truth applicable to all times and conditions, is one of the grossest and most pernicious fallacies that ever fell from human lips. It is under precisely this logic that the vast military armaments of European nations have been built up which are crushing the life out of the people. Under such logic anything and everything may be defended in the way of war preparation. It sets forth a principle which no sane man would admit for a moment as a proper or safe rule of action in individual or community life. We know how it has worked heretofore, for when "Bill" Jones, armed to the teeth, sallies forth in search of "peace" one or two things most generally happens, either an undertaker is called in and a preacher over his dead body says, "Peace to his ashes," or he is fleeing from a pursuing sheriff armed with an indictment for murder, and if caught and brought to trial much is said by his lawyer in the presence of the jury to show that "Bill" was a man of peace but could always be counted on to "vindicate his honor." The statistics will bear us out that armed peace, that is whenever a fellow, particularly in this climate, goes about with a gun in his pocket on a still hunt for peace, is liable to die in his boots or make some good woman a widow, and whenever a nation goes forth armed with "a big stick," although treading softly, it may step on the corn of some tenedrooted country and then there is a cracking of heads.

There always will be a wide gulf between those who cry for "peace with honor" and those who cry for "peace at any price," but there is always a majority who are willing to fight for peace and so wars and rumors of war abound throughout the world and we live in an age of armed peace.

GRANTING CHURCH LETTERS.

Many pastors and churches are very careless about sending letters of dismission to members who have moved into other communities. Some pastors have the reputation of being very slow in attending to such matters. It requires weeks, sometimes months, to get letters of dismission from their churches. They make no response to such requests until they are repeatedly made. This is a matter that ought to be attended to very promptly. It is of great importance that church members should promptly identify themselves with the churches of the communities in which they are living, and pastors ought to encourage their members when moving into other communities to move their church

membership promptly. It is better for them and better for the cause of Christ. Many Baptists who move to the cities lose their Baptist identity by keeping their letters in their trunks or leaving their membership with the old church. We have pastors and churches that encourage their members to retain their membership with the old church when their residence and all their interests were in other communities. Such persons may have been active in the old home church but they soon lose all interest in church work and drift far away from a religious life. There are hundreds of Baptists in our cities in Alabama who are worth nothing to the cause. Many do not let it be known that they are Baptists and yet complain that the city pastors and churches do not show them any attention. Some let it be known that they are Baptists only when they are in trouble. It is of great importance that one's church membership should be changed when he changes his residence if his new residence is in a different community. Pastors and churches ought to do all they can to encourage this. We know a man who moved from a country community into a city in Alabama. His wife was an Episcopalian. He soon united with her church. Twenty years or more afterwards he married a second wife who was a Baptist. He became interested in the Baptists again and finally wrote to the Baptist church of which he had been a member and found that he was still in good standing and full fellowship with the church. For twenty years or more he had been a member of the Episcopal church and yet he was a Baptist in good standing and full fellowship. Is it not wise for a church to overhaul its membership at least once a year, and ascertain something about those who have moved into other communities? Look after your absent members, brethren, and when letters of dismission are asked for see that they are promptly granted.

UNITY WHICH HAS POWER.

While much is being said by the leaders of certain religious organizations in favor of a special union of all Christians, it needs to be borne in mind that a merely formal unity does not in itself imply or indicate that it is one of spiritual power. All believers or professors of religion, might agree to have no name but that of Christian, and all of them might agree to accept the Bible as the one guide of their faith and practice, and yet such a unity would not insure genuine spiritual power; nor would it necessarily impress the unconverted most favorably. The Roman Catholic organization, called a church, makes great account of general and universal unity but the world outside of that body is not at all impressed by any Christian power from that source. Unconverted people are not thereby convinced that Christianity is of divine origin. No one thinks of such a thing. The Christian unity which has a living and convincing power in it is such as is characterized by godly principle, by personal righteousness by a peaceable temper, by brotherly kindness, and by a forbearing spirit towards those who are not Christians. These professions of a desire for organic unity with all Christians have no moving force upon outsiders. It is a noticeable fact that one particular religious organization that is vehemently urging all others to come together in brotherly unity, is constantly manifesting a very unfraternal spirit towards one another in the same body. Severe contentions are going on among them. In a number of respects they are at extreme variance with each other. Hence, with all of their talk about fraternal unity, they exert not even as much genuine power over the unconverted as do those Christians who belong to other and separate denominations. The people of the world are looking at the lives of individual Christians, or professors of religion, to see if there be anything in their lives which corresponds with what they declare that Christianity is.

Editorial Trip Notes.

Early Wednesday morning I left for Blocton to attend the Bibb County Association which convened with the Mount Moriah Baptist church. Despite the rain there was a good attendance on the first day.

The rain greatly hindered the Bibb County Association on the first day, and yet quite a number were present, and all enjoyed the talks, and got close together at dinner time, for the dinner was spread in the church. I preached the introductory sermon.

I don't know when I have been in a more attractive home than the pastorium at Blocton. The location is ideal, the house compact and comfortable, and the cheer dispensed within in keeping with the surroundings. It almost made me sigh for the pastorate.

I want to congratulate the Bibb County Association upon the prompt way in which it effected its organization and got down to business. It is one of the newest associations in Alabama but many of the older ones would do well to take lessons of it in the art of dispatching business.

I have seen more drinking on the cars recently than I have noticed for years. I saw two boys and the news "butcher" recently tanking up. It was a sad but disgusting sight and yet no reproof or appeal could touch them—they felt that they were grown and could do as they pleased.

Brother D. P. Lee drove Brother Shelburne and I out to the Bibb County Association and surprised me greatly by saying that Blocton had five white Baptist churches within its bounds. The field is a difficult one and Brother Lee has my sympathy and prayers in the work he is doing so well.

A pressing invitation came to me from Brother Park Nichols to attend the Randolph County Association. A twenty-five mile drive with him would not be too long for he is good enough company to spread over much territory. I longed to take him up but I just couldn't make it fit in with other promises.

Brother J. B. Davie, the moderator of the Bibb County Association, does a large mercantile business at Blocton, but he is the kind of a Christian that does not let his worldly business absorb all of his time, but is also active in his Master's business. I have been struck with the increasing number of laymen who are taking an active part at the associations this year.

Brother Shelburne was at the Bibb County to represent Brother Crumpton. He very kindly gave way to me and I left before he presented the work. On the train I discovered he was a lover of Dickens for he was reading *Oliver Twist*. I asked him if it was his third or fourth reading but he said he didn't know, but admitted that he had the Dickens habit and read me a passage or two that made me know that he was a true Dickensite.

A little while back on my way from the Clay County Association Brother C. J. Bentley, of Sylacauga got on the train en route to his appointment and greatly tempted me by asking me to get off and preach for his people. How I would enjoy having time to accept such invitations, but if I accepted all the appointments that friendly pastors desire to make for me even a presiding elder would marvel at the size of the district I was expected to cover.

Since visiting this fall the Marshall, Warrior River, Carey, Clay, Harmony Grove, North River, Colbert, St. Clair, Etowah, Bibb and Sipsey Associations, I am more and more confirmed in my belief that Baptists have great things in store for them in North Alabama. And good news from other Alabama associations that I have been unable to reach have been told by the brethren who met with the numerous bodies.

I have missed Brother Crumpton at the associations for more than two weeks, but wherever I have followed him I have found that he has prepared the way for me and my work or has done some act of personal kindness in having me met at trains or arranged places for me to be entertained. He is a fine associational scout.

After hearing Brother M. M. Wood, of Fayette, make several talks I came away more impressed than ever that under the Lord he is doing a great work. I was impressed not only with the common sense and practicality of what he said but with the great spiritual power that was in his remarks. May the Lord be with him in his fight for right is my devout wish and prayer.

Rev. J. B. Ferguson, the moderator of the Sipsey Association, greeted me warmly as I entered the church and Brother M. M. Wood stopped in a talk to shake hands and to introduce me to the brethren. I had never met with the Sipsey before and yet in a few short hours I felt perfectly at home for the moderator, pastors, and delegates gave me such a genuine and hearty reception that I came away with thirty new subscribers and feeling that I had indeed been among brethren. I preached the missionary sermon.

I rode all night on a day coach in order to get to the Sipsey Association. The train was scheduled to arrive at Bankston at half past one but arrived at break of day. I got breakfast and started at once on a twelve mile drive, the first nine miles I was alone, but at New Lexington was joined by Brother J. D. Thomas, who added much to my pleasure by his sprightly conversation as he piloted me through a settlement road to New Hope church where the association was being held. Brother Thomas is a staunch Baptist and stands for the organized work. He greatly enjoyed Brother Crumpton, who was at the association the day before.

When one gets up a five in the morning and has to gulp down a meal at a quick lunch counter and then rush to catch a train, and spend several hours before reaching a point where a long drive awaits him on a rainy day, I say only one who has had this experience many times during a season can appreciate just the good luck that happened to me on reaching Blocton the past week on my way to the Bibb County Association, for I was met at the train by Brother D. P. Lee, who took Brother Shelburne and I up to the pretty pastorium and sat us down by a comfortable fire and in a little while invited us into the dining room where a hot dainty but wholesome breakfast lay before us. Brother Shelburne before arriving at Blocton had an intimation as to what was coming but it burst upon me with all the pleasure of a surprise and the way I enjoyed it hid the fact that it was my second attempt that morning to satisfy the inner man.

On my way to Carey I met with Jim Hawes and S. T. Watkins, both engineers on the fast trains between Birmingham and Atlanta on the Southern railway, and both deacons in the Baptist Tabernacle and both ardent supporters of Dr. Broughton. I remember Jim Hawes in the days of my law practice when he was a wild and dissipated man and I was without God and without hope. We were friends then but now that we both love our common Saviour we are closer together than in the old worldly days. Brother Watkins, who lives in Atlanta at the Kimball House, has taken the Alabama Baptist for years. He told me recently that when he first spoke to Jim Hawes about his soul's salvation that he made him very mad but now they are bosom friends and working together for the Master's cause. I feel safe when I am riding behind either of these men, for I know their hands are steady, and their hearts are brave. The Lord bless these two deacon engineers.

When two preachers ride together for several hours over the hills and down the valleys they have an opportunity to thresh out many questions and to get in close touch with one another. I wish I could put in print all the confidences that have been made

to me by pastors during this associational season as we have ridden together. It would be a tale of sacrifice, struggle and heroism. A story of work and toil against odds and yet lit up by a determination not to shirk duty. I am glad that while I have met those who have had their discouragements and perplexities none have been "quitters" or "whiners," but all have frankly viewed the situation and resolved to try and do better service in the future. Sometimes I have felt physically unfit to take long trips through the country caused by sleepless nights spent on trains but after snuggling up to some weary pastor and hearing him tell of the miles he has to drive to his weekly appointments in rain or shine, quit feeling sorry for myself and in my sympathy for him I am refreshed. After all we are not put here to have easy times.

By appointment Dr. Montague and I met at the station in Birmingham on the night of the 16th en route to the Marshall Association. Our trip to Attalla was spoiled by a drunken man in the coach who not only annoyed passengers by boisterous language and careless flourishing of a pistol but actually made a northern man, a commercial traveler, who sat opposite him, throw down a paper by pointing his pistol at him with the threat that if he did not do so he would shoot him. We put up with it as he was accompanied by his wife and three small children and we knew that if we had him arrested they would suffer. The conductor seemed not at all worried though I believe he did ask him to be quiet after several passengers had called his attention to the outrage to which they were being subjected. I know some conductors who would have silenced him pretty quickly.

Time and Place of Meetings of Associations. November.

Calhoun, Piedmont, Wednesday, 1.
Crenshaw, Pigeon Creek, Wednesday, 1.
Salem-Troy, Shiloh, Wednesday, 1.
Yellow Creek, Shiloh, Saturday, 4.
Pea River, New Ebenezer, near Elba, Saturday, 4.
Centennial, Mt. Zion, near Inverness, Tuesday, 7.
Geneva, Hartford, Friday, 10.

Mail carriers, policemen, firemen, nurses, dress-makers, good cooks, typewriters, all get more wages annually than teachers, yet the teacher's work demands more extensive and expensive preparation for efficiency than any of the occupations named.

"Are there not those amongst us who at home, at the town meeting, and at the school meeting, win all the victories of ignorance by the cry of expense? Are there not men amongst us, possessed of superfluous wealth, who will vote against a blackboard for a school room because the scantling costs a shilling and the paint a sixpence!"—Horace Mann.

"What makes you so late?" asked Tim's father, who in the boy's absence had had to see to the evening chores himself.

"Teacher kept me in."

"What for?"

"Cause I couldn't find Moscow on the map."

"Couldn't find Moscow? And I'd like to know who could then! Why, I remember hearing tell o' Moscow being burned when I was a boy! It's an outrage to put such non-sensical questions to children what's there to learn something useful. I'll look into that, and let yer teacher know I ain't been elected on the school board for nothing!"—Youth's Companion.

The London Christian World says: "The Baptists have, throughout their history, been the ultra-democrats of Christianity. Their appeal has always been to the people. Their church government is a popular one. They have regarded the gospel as pre-eminent, a layman's religion. Nowhere have the pretensions of priestcraft, or of clericalism in any form, met with a more sturdy resistance than within their ranks. It was amongst them first of all that Nonconformist ministers began to shed the white tie, the all-round dog-collar, and other features of that clerical garb which stands as the sign of a separated caste."

Last spring a brother gave for our building, now in course of erection, a \$1,000 saw mill bond. If we sell this bond, we can get only \$500 for it. If we keep it, it will bring face value in 1910 and will pay \$60 a year interest. If some brethren, who have pledged for our endowment \$500 or \$250, could pay now, we could use their money to help out in the new building, and put the \$1,000 bond into the endowment fund. If some friends could do this, they would greatly assist us in our work.—Yours fraternally,
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Of Interest to Women

All for Show.

American women are notably ambitious, but there are times when a thoughtful observer is forced to the conclusion that in their desire to put their best foot foremost, they make serious mistakes. There are, after all, things in life more worth while than to make a fine "show."

There are women whose kitchens are a medley of old battered, blackened, rusted tins and pots, whose kitchen furniture is meagre and whose kitchen arrangements are most inconvenient, but whose parlor is a model of propriety, precision, and plush. All kinds of sacrifices are constantly made in the back of the house that the front may shine.

There are women whose spare bed room presents an alluring picture made up of handsome furniture, expensive linens, consistent color schemes, etc., a room which has more conveniences and a pleasanter exposure, doubtless, than any other apartment in the house, but whose own room is furnished with shabby odds and ends and never gets the sun. There is many a woman who had rather have a showy vase for her "front room" mantel than a comfortable mattress for her bed.

There are women who spend a small fortune on an elaborate entertainment every season who go without the comforts of life the rest of the year, showing on such occasions a retinue of servants, and doing their own work at other times.

There are women who dress with a certain degree of magnificence when they appear in public and economize in their home clothes, when no one sees them but their hapless husbands.

A home should first and above everything be a home before it is a show place and a woman should be a wife and a home-keeper before she is a grand dame.

The New Hat.

The new hat for women has two marked characteristics, viz; it is new, that is entirely unlike anything we have had before in many a long day; and it is on right when you think it is on wrong. The average woman who goes into a millinery establishment and takes up one of the queer little things couldn't tell to save her life how to wear it. But the obliging milliner relieves you with a professional wave of the hand, puts it on in exactly the way you were sure it did not go, pushes it up in the back and down in front, gives you a hand glass and asks you if you ever saw anything as swell and becoming in your life?

The hats are all small, at least those of good style are, and they have a tilt about them somewhere. It is, probably on the side, but it may be in the back. They are wonderfully and curiously made, trimmed sometimes with feathers or wings and sometimes with flowers such as never grew on any bush, but they have a world of style, and leave the big stogy picture hats of previous seasons far in the shade.

The new hat requires a much more careful coiffure than formerly and New York women have taken to wearing their hair high again, undulating it softly and becomingly all over their heads.

Taken altogether, the hats like the fashions for this season are particularly stunning and becoming.

Making Cities Beautiful.

A wave of reform in the matter of removing eye sores and promoting municipal beauty is, without doubt, sweeping all over the country. The reformers are using the simple old processes of subtraction and addition in their work, with a most gratifying result.

They are subtracting all ugly, glaring, inartistic sign-boards, wherever possible.

All ugly, unpainted fences, and all fences of any kind wherever possible. There is nothing more inartistic than a fence.

All useless turrets, towers and scroll work on houses to which such decoration is entirely unsuited.

They are adding:

Trees, grass and flowers where there was only bare ground.

Parks and play grounds and beautiful school grounds where before there were none.

It is a work essentially for women who are born sanitarians and beautifiers. Every city ought to have a society devoted to such aims. In fact, there is such a one in every up-to-date city, and those without are considered hopelessly behind the times.

Once we would have laughed at the idea of expecting to see anything beautiful in the neighborhood of a railroad station, but now there are roads who require their agents to maintain a pretty grass plot and a bed of bright blossoming flowers.

A love and cultivation of the beautiful is infectious and the little work entailed soon becomes a great pleasure.

Women and Humor.

Who could have been the stupid man who first started the idea that women are without humor? Never was there a greater fallacy, notwithstanding the fact that the world has never produced any humorous woman/writer of great eminence.

Women are, in fact, born humorists. Two little boys will play together with perfect seriousness, their faces as solemn as owls over their make-believe tasks, while two little girls will giggle delightedly while with the most delicious humor they will play lady and mimic their elders.

A boy from twelve to twenty takes himself very seriously. He feels he is a man, and is apt to think quite highly of himself. He would be breathily shocked if he could hear a crowd of girls the same age laughing at and making fun of him behind his back. He would think that girls have humor all right.

And a married woman has humor too! She does not begin to take herself as seriously as her husband takes himself, nor does she take him as seriously as he does, either. When he develops little peculiarities, as men do sometimes, she may be all respect, concern and affection to him, but when with other women friends she hands over her embroidery and tells with little peals of laughter of how amused she had been at the idiosyncracies of "John, the dearest boy in the world," and when the other women give their experiences amid continued laughter, and all agree that "men are funny, less their hearts," he would think that women certainly are not without humor.

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TWO VIEWS.

A glass of rosy, sparkling wine;
Two lovers standing near;
One's eyes are full of mocking light,
The others hold a tear.
He lifts with eager hand the glass,
She stays it with a touch.
"Ah sweetheart mine," he lightly muses
"Can danger be in such?"

He held it where the sunbeams fell
In rosy shafts of light
It danced and sparkled, ruby red,
As clustered diamonds hight.
'Twas warm and luscious as the South,
It held the breath of June,
In mingled hearts of roses red
With all the glint of noon.

"Ah, let me tell you what I see,
Dear little sweetheart mine,
To make you fear and dread for me
This harmless cup of wine.
The tint that makes the shining drops
Like roses of the South,
Bring to me dreams and fancies sweet
Of your red, laughing mouth.

"The golden lights that dance within
And seem so wondrous fair
Are like the changing lights you bind
Within your sunny hair.
The sparkle that like jeweled points
From jeweled arrows fly,
Is but to me the laughter sweet
That lingers in your eye."

He paused; her slender, trembling hand
Was lifted slowly up.
"Now, let me look within," she said,
This mocking, tempting cup!
The ruby tints you praise too well
Forebode to me but strife—
They seem but gathered teardrops of
A broken-hearted wife.

"The changing lights that dance and play,
That charm, entice, allure.
Are but the baleful serpent's eye—
As deadly and as sure!
The sparkle rarer than the light
That ever kissed a sky,
Is not the laughter you have said,
But teardrops for the eye.

"The world is rosy, so they say,
Viewed through a glass of wine,
But tears and grief and broken hearts
Are for thee and thine!"

—Leila Mae Wilson.



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Field Notes



Eufaula Association, B. Davie:—The fifty-second annual session of the Eufaula Association has just passed into history. The convention of this body was with the church at Midway, beginning Wednesday morning, the 18th, inst., and continuing three days. The financial exhibit was something more than three thousand dollars; and in this particular, as in many others, the association surpassed all previous records. The personnel of the association was excellent, consisting, in part, of W. B. Crumpton, John W. Stewart, Dr. Montague, W. D. Hamilton and others from abroad, and, further, of a splendid attendance of delegates from the various churches.

Throughout this history-making convention the gavel was in the hands of Col. G. L. Comer, who is at once our own beloved moderator and the president of the State convention. Col. Comer is one of those magnificent Baptist laymen whose heart is always full to overflowing with the sunshine of love for his fellow man and of an unflinching purpose to work, live and give for the glory of God.

The introductory sermon was preached by Rev. J. H. Bush on the text, "Lift up your eyes and look on the fields, for they are already white to harvest." The sermon was one of the very best appeals made and throughout the entire session no speaker was more gladly welcomed to the floor, whenever he saw fit to speak.

Among the first things disposed of was the subject of missions; and as the speakers' names were called, one after the other, in turn, responded only to give their time to Bro. Crumpton. It is the heart-felt belief of this humble scribe that if the names of six of the greatest men in the Southern Baptist convention were written in order, that Bro. Crumpton's name would not only be one of them but would be near the head of the list. It is no mean privilege to be in an audience when this magnificent specimen of physical and christian manhood stands up to plead his Master's cause. He it was who represented the cause of missions.

Bro. Crumpton was succeeded on the program by Dr. Wharton with a sermon from the text, "The men of Ephraim being fully armed and carrying bows, turned back in the day of battle." The sermon was a masterpiece of oratory and power and was easily followed by a cash collection and pledges amounting to nearly or quite one hundred and fifty dollars.

Dr. Montague made his matchless appeal for Howard College in the afternoon of the second day. The result must speak for itself and pronounce its own eulogy. Over thirteen hundred dollars were raised for the endowment of this splendid school, making \$40,000 of the \$75,000 necessary in order to obtain Mr. Rockefeller's donation of \$25,000. Dr. Montague is as full of consecrated enthusiasm as an egg is of meat and he who can hear him without catching on fire should immerse himself in kerosene oil and strike a match.

Bro. Stewart gracefully yielded so much of his time and opportunity to Dr. Montague that he could do little more than stand up and bow and smile to the scores of friends of the orphanage. Some one set the pace and a stampede was made to the secretary's desk, where a miniature mountain of the "wheels of commerce" was soon stacked up and turned over to Bro. Stewart to be used in behalf of those whom the Lord has taken up when forsaken by father and mother.

At the night session on the second day, the Sunday school report was presented and discussed. The provisions of this report are unique and suggestive; a Sunday school secretary for the association was appointed to visit, organize and reorganize the various Sunday schools of the association; the several pastors will call their special workers into requisition at stated

times and aid him in carrying out on such occasions the best possible program on Sunday school work, in the effort to stir up the Sunday school spirit and maintain schools of the longest terms practicable. The association showed its sincerity and good faith by placing at the disposal of the Sunday school secretary a sufficient amount of funds to defray the expenses of this new campaign, and a year's results are prayerfully, if impatiently, awaited.

One feature not down, so far as the writer knows, on the programs of any of our associations (would God that it were on every one) was on this wise: During every day of the session a large number of school children were seen to file into the church, take their seats and sit quietly through long discussions not intended or adapted to the ear of childhood. It was no other than Bro. Underwood, the splendid chairman of religious exercises, who on the last day arranged for a children's service at 11 o'clock. We should not forget our little ones in our associational meetings.

But little remains to be said. All delegates and visitors were loud in the praise of Midway church and its excellent pastor. Bro. Underwood is a natural artist. He could not do a thing by halves if he tried; and the generous manner in which his members responded on all calls for financial aid and the splendid organization of his people as shown by their royal welcome and beautiful hospitality—all go to make him as in the forefront of the Master's line of battle and the beloved under-shepherd of one of the best churches in the state.

Eufaula, M. B. Wharton:—The Eufaula Association held its session a few days ago at Midway. While the attendance was not very large, it was highly representative. Among the visitors were Drs. Montague, Crumpton, Hubbard, Watkins, Stewart and the editor of the Alabama Baptist.

Colonel G. L. Comer was re-elected moderator and J. T. Watkins clerk. Much time was given to Howard College and a contribution to the fund to secure Rockefeller's donation made, amounting to \$1,350.

Bro. Stewart made an address for the Orphans' Home, with gratifying results, and Rev. W. B. Crumpton spoke an hour on missions, to say nothing of other addresses made.

The introductory sermon was preached by Rev. J. H. Bush and the missionary sermon by the writer; \$100 taken in collection at the close. Bro. Davis, the incomparable Sunday school worker, made a brief address at a mass meeting on that subject. We meet next year at Louisville, with Bro. Barkwright to preach the introductory sermon and Bro. U. C. Underwood the missionary sermon. Bro. Green is pastor at Louisville, and delivered a fine sermon at this meeting of the association.

The first Church of Eufaula raised the past year \$4,000 for all purposes.

Rev. H. M. Wharton has just closed a fine meeting with the First church, Eufaula, resulting in scores of conversions and a great benefit to the whole community. He goes from here to Peoria, Ill.

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— Could Not Hold Her — Tore
Face and Arms Almost to Pieces—
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FIVE YEARS LATER

Mrs. Conrad Writes

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From Evergreen—Several things that are of much interest to us just now, may be of some interest to others. First, we have just closed a good meeting in our church here. Bro. Crouch, Bishop of the Woodlawn saints, was with us for nearly two weeks, and his strong and plain presentation of the plan of salvation resulted in fifty-three accessions to the church. Forty of these by baptism. This was Bro. Crouch's second meeting in succession with us, and his work has proved a blessing to us.

Second, we have recently ordained three new deacons in our church. They are W. L. Stallworth, E. J. McCreary and Dr. J. W. Hayond.

Third, our new church building is now in process of construction and it is good to see the walls go up. We are building from the utilitarian point of view, and with separate rooms for main auditorium, Sunday school, primary department, ladies' parlor library, fourteen class rooms, study, dressing rooms, and a large basement for social purposes. We hope to have a house well adapted to our needs. Dawson needn't lose any sleep over the baptistry. It will be up high enough and will have the inside only the actual water depth. The water will overflow in pretty effect around the curved front of baptistry.

Fourth, Assisted by Rev. A. A. Scroggs, of Brewton, I have just recently closed a good meeting with my Sunday afternoon church at Grenella. There were thirteen accessions to the church there, ten of them by baptism. The outlook for this little church is good.

Fifth, The Conecuh County Association will hold its annual session at Belleville on Tuesday, Wednesday and Thursday, Nov. 14th, 15th and 16th. As we should have met in October, and then changed to November 21, and then back to Nov. 14, there may be some confusion as to the time. But let Crumpton, Montague, Barnett, Stewart and any other peripatetics hereby take notice that Belleville, Nov. 14th, is the third and last call. Belleville is twelve miles from Evergreen, and we will take the visitors out.—A. J. Moseley, Evergreen, Ala.

The Chilton County Association was in session at Pleasant Grove, Mapleville, on October 11 and 12. Rev. P. G. Maness was elected moderator. An able introductory sermon was preached by Rev. Glass, field editor of the Alabama Baptist.

Most of the churches were reported in good condition. Nearly all reported good Sunday schools.

The fact that all but one of the reports were ready was warmly commended by the moderator. The report on periodicals was read and discussed on Wednesday afternoon. The association then adjourned until Thursday morning.

Thursday's session was very interesting and enthusiastic. The reports were all good. Some were long, so that a great number might get the benefit of them through the minutes. Our moderator, though a young man, showed great ability in the management of the association.

On Thursday afternoon we had with us our beloved president of Howard College, Dr. Montague.

The association adjourned to meet next year at Pilgrim's Rest, near Fletcher.

J. T. WILLIAMS.

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Teachers' Recital at Judson College.

On Monday evening, October 16th, the friends of the Judson had the privilege of hearing the first recital of the year, given in the Alumnae Auditorium by the music faculty. The program was as follows:

Organ (E. Batiste) Overture, "St. Cecilia"—Mrs. King.
Piano (F. Chopin) Funeral March, Sonata, Opus 35; Etude, Opus 10, No. 5—Mr. Powers.
Aria (C. St. Saens) My Heart at Thy Dear Voice—Miss Trotter.
Violin (D. Alard) Faust Fantasie—Miss Johnson.

Piano (Schubert) Musical Moments, Opus 94, No. 2. (Schubert-Liszt). Soiree de ienna No. 6—Miss Smith.
Aria—(G. Meyerbeer) "O Tender Shadow", Dinorah—Mrs. Gurganus.

Piano (Paganini-Liszt) Etude No. 5. (F. Liszt) Etude in D flat—Miss Robson.

Songs (A. Astrelezki) A Day Dream. (Alma Goetz) Melisande in the Wood. (C. Johns) I Love and the World is Mine—Miss Trotter.

Violin (E. Bach) Romance, "Spring's Awakening"—Miss Johnson.

Piano (E. MacDowell) Rigaudon. (F. Chopin) Andante Spiniato. (F. Liszt) Dance of the Gnomes—Miss Carter.

Songs (H. T. Burleigh) Jean. (Arthur Foote) Irish Folk Song. (O. Weil) Spring (violin obligato)—Mrs. Gurganus.

Piano (M. Miskowski) Reverie. Waltz in E. Major—Mr. Powers.
Accompanist—Miss Williams.

In her development of the pastoral theme the combined flute and string notes to the full orchestral effect, Mrs. King, aided by the dignity and loftiness peculiar to the pipe organ, succeeded well through her power of artistic interpretation and her command of organ technic, in inspiring the audience with musical sympathy.

Miss Trotter's selections were well rendered; the first, calling forth beautifully sustained notes, showed the possibilities of a great voice; while the last, sung with taste and spirit, was especially pleasing to the audience. Our admiration for skill of execution was all alive while Mrs. Gurganus sang "O Tender Shadow," and our tender emotions were roused by the artistic soulful interpretation of her last three selections.

Miss Johnson, with dainty touch, took us into another realm of music—that of the violin—where we wandered and lingered among the several airs of the "Fantasie" and the sweet, longing strains of "Spring's Awakening."

The pianists—Miss Smith bringing the deep, singing tones of the Schubert number in contrast with the light, flexible runs of the waltz; Miss Robson, rendering with sympathy and skill the brilliant selections from Paganini-Liszt; Miss Carter playing with finished, sparkling yet lingering touch; Mr. Powers entering with masterly stroke into full sympathy with the fantastic, yet hopeful strains of the "Funeral March, the delicately dancing flow of the "Etude," the stately, measured rhythm of the "Valse"—all of these satisfied the several musical tastes of the audience with their variety of selection and interpretation.

Much of the pleasure of the evening was due to the excellent playing of accompaniments by Miss Williams. We congratulate the music faculty on their success and we assure them of our full appreciation of each recital given by them, for "our ears hear deeper than our eyes can see."

Dewberry School Agency.

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ORDER OF PUBLICATION.
The State of Alabama,
Jefferson County,
Susie Craig vs. John Craig.—In Chancery.
At Birmingham, Ala., Fifth District,
Northwestern Chancery Division of
Alabama.
In this cause it being made to appear to
the register by affidavit of John C. Pugh,
solicitor of complainant, that the defend-
ant, John Craig, conceals himself so that
process cannot be served on him, and that
his residence is unknown; and further,
that, in the belief of said affiant, the de-
fendant is of the age of twenty-one years,
it is therefore ordered by the register
that publication be made in The Alabama
Baptist, a newspaper published in the city
of Birmingham, Ala., once a week for
four consecutive weeks, requiring him, the
said John Craig, to answer or demur to
the bill of complaint in this cause within
thirty days after the 1st day of Novem-
ber, 1906, or a decree pro confesso may
be taken against him, the said John
Craig.
Done at office, this 9th day of October,
1906. J. W. ALTMAN, Register.
10-11-06

Prayer.
I am impressed with the pieces on
prayer in your last issue and am con-
strained to write briefly on this sub-
ject. One of the greatest needs of all
Christians today is prayer and lives
so conformed to the life of Christ by
grace as to cause God to answer pray-
er. "The prayer of a righteous man
availeth much." There is no way to
become righteous except through
Christ by confession of sin and walk-
ing after him. "Lord, be merciful to
me, a sinner," should be our continual
cry. God wants every child of His
to become a mighty hero of the cross
and wants all who are not saved to be
saved through the blood of His Son.
We should therefore now come to
God with the greatest prayers which
it is possible for us to come to Him
with in the name of and for the sake
of our Master who died for us. Even
calling upon God to give us His peo-
ple, all the blessings which it is pos-
sible for Him to give us through our
Saviour, all the faith, hope, charity,
righteousness, knowledge, wisdom,
wealth, honor, grace and last but not
least all the souls of the unsaved
among all nations for Jesus sake now,
now, now. And if it can be that any
greater prayer of prayers can be con-
ceived of through the aid of the Spirit
come with them to God and now.
God is the same yesterday, today and
forever, and his children who come
to him with the greatest petitions and
serve him best get most. We, God's
people, want the world with all its
inhabitants for Jesus and let us pray
and work for this end and now. It is
n time to awake out of slumber and
coldness in iniquity and put on Christ
for the time past of our life will suf-
fice to have served Satan and now our
salvation is nearer than when we be-
lieved. Let us awake by calling upon
God to our marvelous opportunities
and possibilities. Conquerors and
more than conquerors through Christ
is the Christian's inheritance. By the
blood of the Lamb we will triumph.
Let us pray, watch fast and work
forward, march, on to victory.
W. C. ELDER.

You should look ahead—get money
ahead—in bulk. The amount is dependent
on circumstances—the deposit is depend-
ent on YOU. Economy alone has never
made any one rich, but few rich men are
not economical. They realize that it is
a means to the end. A ladder alone will
not take you to the top—it is merely
something on which to climb. The ladder
for your savings is The Guarantee Trust
Company of Georgia, the bonds they offer,
the other means, by which you may be-
come independent later on and while so
doing secure an income, if you commence
saving even a small sum each month,
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frigerators are the best. We guarantee them.



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