

50 CENTS—Paper Sent to New Subscribers to January 1st—50 CENTS

ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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PARAGRAPHS

Rev. S. O. Y. Ray now receives his mail at East Lake, Ala.

Dear Bro. Barnett: You have Harmony Grove Association to be held at Leroy. It is to be at Guin, on the Frisco Railroad. Please make change at the request of the moderator and oblige, A. D. Glass.

The Baptist Argus puts Dr. Montague's picture on its cover page, with the following heading: "President of Howard College, A. P. Montague, LL. D., under whose administration two new buildings and \$100,000 have been added."

We regret that the printers left out a notice of the program of the Moore reunion, which was held at Cedar Grove Church, near Leeds, Ala., on Saturday, July 28. We hope the Moores, with their friends, had a joyous time, and regret that we could not be present.

The Sixty-sixth Street Baptist Church, East Lake, has given its pastor, Rev. J. W. Partridge, a month's vacation, and he is spending the time holding meetings in Sumter county with Rev. J. R. Larkin. Partridge finds more pleasure and rest in holding meetings in the country than in doing nothing for three or four weeks.

The recent fifth Sunday meeting held at Wallace Chapel was quite a success. Large crowds attended, and the subjects were earnestly and ably discussed. On Sunday a collection was taken for the purpose of painting the church. The amount was more than \$75 and over \$40 in cash. God bless you and your paper. Yours very truly, J. H. Wallace.

Mrs. Jane Malone passed away at York, Ala., on the 25th of July in the 91st year of her age. Nearly sixty years ago her husband died, and since that time until her decease death had never invaded the surviving family, which was comprised of herself and four sons and a daughter, one of whom is Mr. W. M. Malone, a well-known citizen of East Lake. Mrs. Malone was a devout Christian, and was beloved by all who knew her, and the news of her death will be read with sorrow by many of the subscribers of the Alabama Baptist.

The Alabamian, a weekly paper published by the Alabama Anti-Saloon League, will make its initial appearance this week. The new publication will be edited by Dr. Brooks Lawrence, State superintendent of the league, and he will have as his assistants a number of prominent temperance writers throughout the State. The policy of the paper will be in line with the issues that are now being championed by the anti-saloon workers in Alabama. The enactment of a general local option law, to include the State, will be the principal question advanced by the Alabamian. The offices of the league are in the Watts building, and Dr. Lawrence and State Senator J. D. Norman are directing the campaign mainly through a committee elected at the convention of the league held in Birmingham last winter. They have sent speakers into nearly every county of the State and are waging an aggressive and continual campaign for local option.—Birmingham Ledger.

Stansel, Ala., July 30, 1906.—I have just closed a series of revival services at Hebron Church. The Lord greatly blessed His people by giving them a genuine revival of grace in their hearts, and as a result nine precious souls were added to the church by repentance towards God and faith in the Lord Jesus Christ. Elder A. T. Camp, of Columbus, Miss., did all the preaching. He is now doing general evangelistic work. Any brother wishing to secure his services can address him at Columbus, Miss. Bro. Camp was until recently pastor of the Second Church, Columbus, where he accomplished a great work. He is now an evangelist. He preaches the old doctrines, is fearless for the truth's sake, loves lost people and knows how to win them to Christ. He has no "clap-trap" methods, and does not pander to the sensational. With best wishes for the Alabama Baptist, I am sincerely, J. M. Mills, Stansel, Ala.



REV. W. T. DAVIS, LINEVILLE.
A True Soldier of the Cross.

"THE ALABAMA BAPTIST IN EVERY BAPTIST HOME IN ALABAMA."

Brother Barnett announces in this week's paper a proposition that ought to add 5,000 subscribers to his list in 60 days. IT IS THE GREATEST OPPORTUNITY OUR PEOPLE HAVE EVER HAD, and is made in order to reach more of our homes, in order that the paper may carry its weekly message of Christian love and cheer. IT IS NOT A MONEY-MAKING BUSINESS WITH HIM; any business man ought to know this. I do hope that all of the pastors, especially the missionary pastors, will avail themselves of this unparalleled opportunity. It means much to our people in every way.

100 benevolently inclined Baptists now have a chance to put the paper into 1,000 homes until January 1st by each one sending Brother Barnett \$5 in cash. Here is a chance to sow missionary seed. Brother, as soon as you read this, sit down with pencil in hand and run over in your mind the poor women, the old men and deserving orphan children and the men and women who are able but through indifference or other causes are not now subscribers and send in names and cash. This gives many Baptists a chance to send the paper to their relatives and friends who are not now subscribers.

Let's adopt Brother Barnett's motto, "The Alabama Baptist in the home of every Baptist in Alabama," and go to work and make it a blessed reality, and see what a thrill of enthusiasm will be felt in our work in the state.

Let me urge every friend of our Baptist cause in Alabama to go to work at once and help Brother Barnett in his unselfish missionary campaign.

W. B. CRUMPTON.

PARAGRAPHS

The Cane Creek Baptist is the name of a monthly church paper published at Poplar Bluff, Mo., by Brother J. F. Savell at 10 cents per year. It is published in the interest of the Cane Creek Association.

Correspondents will address Bro. R. S. Gavin at Quitman, Miss., until further notice. He goes over there for rest, but wishes to say to the brethren that he will be ready for protracted meeting work again after the third Sunday in August.

I have seen no notice of the meeting of the Selma Association. Please give notice that it will meet at Town Creek Church, in Dallas county, on the 14th of August, 1906. The nearest railroad stations are Tyler and Benton, on the Western of Alabama from Selma to Montgomery. Will be glad to see all that can come. Fraternaly, Lewis Johnson.

Dr. A. P. Montague succeeded in securing the \$100,000 for Howard College, and the Alabama convention was so well pleased that it endorsed a proposition to continue the work until the endowment reaches \$500,000. We congratulate Dr. Montague upon the success of his efforts and the brightening prospects of Howard College.—Baptist Courier.

President Giles, of the Central College, at Tuscaloosa, is very hopeful for next session. He says if applications continue to come in as fast the next twenty days as they have within the last ten that all the rooms will be taken. He says that the reputation of the college, with its reasonable expenses, is attracting as never before the attention of parents who want the best facilities and best environment for their daughters.

The Selma Baptist Association will meet with Town Creek Baptist Church Tuesday, August 14, at 10:30 o'clock a. m. Devotional exercises led by Hon. Benj. Ellis. The introductory sermon will be preached by Rev. J. Syd. Wood at 11 a. m. All delegates and visitors to this meeting will be met by the brethren with suitable vehicles at Tyler, Dallas county, Ala., on the Western Railroad of Alabama, on Monday evening and Tuesday morning, meeting the trains from Montgomery and Selma respectively. Let all come who can.—S. J. Catts, pastor.

We closed with Oakman Baptist Church, July 30, the best meeting for some years—thirteen accessions to the church, twelve by baptism. Rev. A. N. Reeves, of Eldridge, Ala., preached for us ten days, and his preaching was in demonstration of the spirit and power. Our church has been in a revival for some months. We had received six by baptism and some by letter prior to this meeting, and people became very much attached to Brother Reeves, and hope to be able to secure his help in another meeting. To any church or pastor desiring help in their meetings I would recommend Brother Reeves, as he is a strong man physically, mentally, morally and spiritually, and tells the old story of the cross very forcefully and effectively. The Lord hath done great things for us, whereof we are glad, and to Him we ascribe all honor and praise. May the Lord bless you and the paper.—J. I. McCollum, pastor, Oakman.

America has always had a weakness for fantastic religions, remarks Mr. Louis Paul Kirby, who writes, with no very sympathetic pen, of some of the curious religious sects which have sprung up and flourished on American soil. Mr. Kirby's examination of these sects concerns itself not with any esoteric truths they may claim to embody, but with their efficiency as money-making ventures. "It takes no capital to start a new religion," he asserts, and while the inventors of novel sects and the founders of queer communities sometimes meet with storms, "they oftener enter placid waters, and their guerdons surpass the dreams of avarice." Millions of dollars, he alleges, amassed by thrift, industry and self-denial are swallowed up every year by "greedy schemers masquerading as prophets or inspired teachers." Among the sects discussed by Mr. Kirby are the Christian Scientists, the followers of Dowd, the Mormons, the Spiritualists, the Economites, the Theosophists, the Sun Worshipers, the Angel Dancers and the Holy Ghost and Us Society.

Join in the Missionary Campaign for 5,000 New Subscribers at 50 Cents

A BIT OF HISTORY.

On January 1, 1902, when we bought The Alabama Baptist, we saw that by the help of God and the good pastors of Alabama we wanted 10,000 subscribers. Many of the brethren joined us in the wish, but few expected to see it come to pass. A few put stumbling blocks in our path, but many came along and cleared the way. Night and day we worked and prayed and kept putting more money into the paper until we were able to announce at the Talladega convention that we had passed the 10,000 mark, and a great wave of enthusiasm swept over the body and the brethren overwhelmed us with their love and sympathy. It was an inspiration, and then and there we moved our peg for 15,000 subscribers, and we are going to get them if we have to do like Brother Crumpton says he used to do when some boy outjumped him and set a new mark. We are going to get them or "bust the buttons off our pants" in trying.

Will you help?

OUR GREAT OFFER.

To let those who are not taking the paper see that it is meeting the new demands put upon it by publishing each week something of interest for all in the household, we hereby announce an offer to new subscribers which has never been equalled in the history of the paper. We will send The Alabama Baptist from date on which subscriptions are received until January 1, 1907, for fifty cents. The subscription must date from the day on which the money is received and the money must accompany each subscription. This offer is open only to persons not now subscribing. We cannot send back numbers, so the sooner you subscribe the more copies you will receive.

We wish our pastors and other friends to take up this offer and press it steadily and enthusiastically upon the attention of our people.

NOT A MONEY-MAKING SCHEME

We are not inaugurating this campaign for new subscribers as a money-making scheme, but to try and push and foster the organized work. Five thousand new subscribers will mean a step toward the endowment both for Howard and the Judson. It will mean increased gifts for state, home and foreign missions. It will mean much for every Baptist church in Alabama. Don't you want a part in this forward movement?

A WORD TO PASTORS.

If you will be good enough to simply announce that someone will canvass the church, town or community (giving name when possible), and urge upon your people to give the paper a trial, we believe you will be greatly helped in your work, and we know you will greatly help us in our work.

Now for 5,000 new names.

PLEASE ANNOUNCE SUNDAY.

Pastors who read this will greatly help our great missionary campaign for new cash subscribers to January 1st at 50 cents by bringing it before their people next Sunday. The subscription dates from time money is received at the office, and as we cannot send back numbers, it is important to let the people know about the special offer as soon as possible.



COSTLY IMPROVEMENTS.

We are making costly improvements. It is our earnest desire to give the Baptists of Alabama a great state paper, if they will give us their enthusiastic support. We want 5,000 more subscribers. We ought to have them. We can have them, and quickly, too, if our friends will all help us. The Herald truly says: It is just as easy to do a large thing as a small thing.

PRESENTS FOR ALL.

1. The boys and girls have a chance to get some nice presents. Go to work in your neighborhood and get up 1, 2, 3, 4, 5 or 100 new subscribers and send them in with the cash and we will surprise you by sending you a present worth having.
2. The young men and young women can do a little work for the paper and get something worth keeping.
3. The members of the Ladies' Aid Societies can do missionary work in their midst and at the same time receive substantial presents.
4. The pastors, however, are our mainstay. If they will only enter into the canvass wholeheartedly we will get the 5,000 names and their churches will be blessed and their own labors lightened, and we will reward their kindness with suitable gifts.

MANY VALUABLE PRESENTS.

We have over 3,000 presents to give way to those who will get new cash subscribers for the Alabama Baptist. There is a present for every one, for even the person who gets only one new cash subscriber at 50 cents has the choice of a number of lovely presents, many being worth nearly as much as the amount sent in for the paper. We believe we have begun the greatest gift campaign ever carried on by any Baptist paper. We want the new subscribers and to get them we not only "cut the price" to where there is no profit, but spend hundreds of dollars to get boys and girls and men and women at work for the paper. We do not expect to make one dollar out of the crusade for new subscribers, but on the other hand have already spent a large sum to make the offer to helpers attractive. We want the paper to go into every Baptist home in Alabama, and to bring this about we need the help of every Baptist who loves the organized work. We look on our effort as a great missionary campaign and we want volunteers for the work. We beg the pastors to help us put enthusiasm into the movement by making such public announcements as they deem proper. It is a great opportunity for live pastors to get the paper into the homes of their people. Unless we add 5,000 names by January, we stand to lose a very considerable sum, for the presents are already bought and paid for and ready to be sent out.

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EVERY ONE GETS A PRIZE.

Become an agent for the Alabama Baptist and get a prize. There are gifts for those who get one, two, three, four, five, 10, 20 and 50 subscribers. If you use tact and perseverance it will be easy to get a club for the Alabama Baptist at 50 cents cash until January 1st, the subscription to begin from the time the money reaches the office. NO BACK PAPERS SENT.

RULE AS TO NEW SUBSCRIBERS.

It don't make any difference if you ordered your paper discontinued last week. Any one who is not now taking the paper will be classed a NEW SUBSCRIBER. It may be you stopped your paper and failed to pay for it. If so we have no record of it. The past is forgotten. We look to the future. If you are not getting it, start at once as a new subscriber.

3,000 PRESENTS FOR HELPERS.

Go to work and get subscribers and send in the cash with the names and ask for any of the following presents which will be sent prepaid by return mail. A chance to get a present and an opportunity to help put the paper in the homes of the people:

Take Your Choice.

- 75 Ladies' Pocketbooks, trimmed in sterling silver, bought from a leading jeweler. Retail price, \$1.00 to \$2.50. Will send for 10 new cash subscribers at 50 cents each.
- 13 Fine German Razors, sold regularly at \$1.50. Best steel blades, fancy handles, and first-class in every way. Will send one for 10 new cash subscribers at 50 cents each.
- 250 Beauty Pins, assorted. Retail price 25 to 50 cents. Will send one for two new cash subscribers at 50 cents.

WE HAVE \$2,000 WORTH OF PRESENTS.

- 100 Stick or Cravat Pins. Retail price, 50 cents. Will send one for 2 new cash subscribers at 50 cents each.
- 200 Hat Pins, all kinds—gun metal, gilt, jeweled, beads and flowers. Retail price, 50 cents to \$1.00. Will send one for 3 new cash subscribers at 50 cents each.
- 75 Hand Bags bought from Loveman, Joseph and Loeb and sold for 35 to 50 cents. Will send one for 3 new

cash subscribers.

200 Fan Chains, gun metal, black from Loveman, Joseph & Loeb. Retail price, 25 cents to 50 cents. Will send for 5 new cash subscribers at 50 cents each.

50 Brooches for women. A truly beautiful assortment, from Loveman Joseph & Loeb. Retail price, \$1.00 to \$2.00. Will send one for 10 new cash subscribers at 50 cents each.

50 Link Cuff Sets, Suitable either for women or men; bought from Loveman, Joseph & Loeb. Retail price \$1.00 to \$2.00. Will send for 10 new cash subscribers at 50 cents each.

If you Prefer Cash

Will allow any one to keep 50 cents out of every \$1.00 cash or \$1.00 out of every \$5.00 cash they get. Five new subscribers means 50 cents cash to you or 10 new subscribers means \$1.00.

Don't Wait.

Get to work and cover your territory before any one else gets busy. It ought to be easy to get subscribers at 50 cents cash to January 1.

A CHANCE FOR A BELT.

50 gilt, two prong, ornamental hair combs—something very pretty. Will send one for one new cash subscriber at 50 cents.

50 fancy top, two pronged tortoise shell ornamental hair pins. Will send for two cash subscribers at 50 cents.

28 Blouse-Leather Belts, red, blue seal, green and black. There are 7, 22 in.; 15, 24 in.; 4, 26 in.; 1, 28 in. Retail price 50 cents. Will send one for 3 new cash subscribers at 50c.

4 Black Silk Belts with handsome buckles, 2 handsome velveteen belts with gilt buckles. Will send for 5 new cash subscribers at 50 cents.

6 Black Satin Belts with black pascamentrie trimming and beautiful buckles. Retail at \$1.69. There are 5, 26 in. and 1, 24 in. Will send for 10 new cash subscribers at 50 cents.

A WATCH FREE.

Send 50 new cash subscribers at 50 cents and we will send the paper to January 1st to designated parties, and will also send a 14 carat, 20-year gold-filled gentlemen's or ladies' watch to party sending in names and cash. They come in plain polished, engine turned and engraved cases. Cased up with American Jeweled movements. The watches retail in many places for \$20.00. Here is a chance to get a good watch free, or if any charitably inclined person wants to send the paper to fifty friends and get a watch, let them send the names and 25 and we will send the papers with a card telling by whom the subscription is given and send the watch to the donor. This proposition will net the Alabama Baptist no money, but its editor will be glad to do it as a contribution to state, home and foreign missions, and feel that he is helping the Howard, the Judson, and the orphanage, for the readers of the paper as a rule are the great contributors to the organized work.

A LADIES WATCH FREE.

Do you want a Sterling Silver Ladies' Chatelaine Watch, stem-winder and pendant set, in fancy engraved case? Retail for \$5.00, but any young lady by a few days' canvassing can get one for nothing and do a good thing for the Baptist cause in her community.

Just get 20 cash subscribers at 50 cents each until January 1st and send \$10 and the names and postoffice address and we will send watch and papers. Don't wait, but go to work at once and ask your pastor to help you and in less than a week if you are



not too easily tired you can be wearing a nice up-to-date silver chateauf watch.

Or if any one wishes to send the paper to 20 friends and get the watch for themselves, or give it to a niece daughter, or friend, just send your check for \$10.00 and the names and postoffice address of parties to whom you wish the papers sent and by return mail we will send papers and watch.

You see we want the 5,000 subscribers and we are willing not only to cut the price of the paper, but to give way all profit in presents. It is missionary work pure and simple with no thought of personal gain.

SEND THE PAPER TO SOME ONE.

Elsewhere Brother Crumpton suggests that it would be a great thing if those who take and enjoy the paper would avail themselves of the special cash offer of 50 cents until January, the subscription to begin from the time the money reaches the office, and send the paper to some worthy person, relative or friend.

To encourage our readers in adopting his suggestion we will let you send the paper as a gift and allow you to select the presents from the lists of premiums to be sent direct to the donors.

Write out the names of the persons to whom you want the paper sent and enclose a check, money order, or the currency, and we will send you the premiums you request and will also send to each one to whom you send the paper a card saying:

Birmingham, Ala., _____1906.

Dear Friend:

By request of we are sending you the paper with their compliments paid up in full to January 1st. It is sent with the prayer that its weekly visits will bless your home, and that on January 1st you will notify the editor to stop the paper or send a check for \$2.00 to pay for it during 1907, or a request to let it come on to be paid for later. Preachers, dependent widows and confederate soldiers in straitened circumstances can continue by sending \$1.00. It is hoped that you will speak a good word for the paper and try and interest your friends in it.

Yours in the work,
FRANK WILLIS BARNETT.

A GREAT FORWARD MOVEMENT

We publish the following, taken from the last issue of the Religious Herald, to show our friends in Alabama that even a paper with eighty years and some of the best brains in the denomination behind it is hard pressed to meet the great needs of the hour and give to its readers a religious journal worthy of the Baptists. We have always enjoyed the Religious Herald and congratulate its readers that its wide-awake editors are going to further improve it. But let Dr Pett tell his own story:

Within a few months the Religious Herald will enter upon its eightieth year of continuous publication. What ever Dr. Osler may think of men, in situations at any rate ought to grow better as they grow older. We propose to begin the celebration of the Herald's "four-score" within the next few weeks. We shall have, God willing, a roomier, more convenient, handsomer paper than ever before. New presses, new type, new printing machines, new appliances of every sort will take care of the mechanical part. Heavier and whiter paper will be used. The new form will lend itself more readily to a systematic and orderly arrangement of the contents. Increased editorial diligence and attention will guarantee the literary quality. More extensive and thorough correspondence will give fresh emphasis and interest to our news service, which has always been a special feature of

the Religious Herald. We shall be satisfied with nothing short of the very best.

Obviously there must be increased labor and expense. While our subscription price has remained the same, and while advertising rates have of necessity been lowered, nothing connected with the publication of newspapers has been lowered in price. On the contrary, when the contract of one of our religious papers with its printers expired a few months ago and bids for renewal were sought, the lowest price received was 33 1-3 per cent higher than the paper had been paying for years past. One thousand dollars additional per year was thus added to this single item in the expense account without a dollar on the other side to balance it.

Only two courses are left open to denominational weeklies in conditions like these. One is to print on cheaper paper, to reduce the amount of matter, to curtail expense in every possible way so as to meet the increased charges. Then subscribers would get less for their money than heretofore, editors and publishers would feel less pride and satisfaction in their work, and the great, historic journals that have done so much for their respective denominations and for the good of the community at large would enter upon a downward course, which would lead ultimately to extinction.

The other is to meet the challenge thus offered by a distinct advance, to print better papers, to put more vitality and enterprise into their management, to make them more modern, more convenient and handsomer in form, to give increasing care and diligence to the work of editing them, to use better materials, and thus to let our constituencies understand that we are alive and alert and that, undaunted by difficulties, however formidable we propose to do our work and meet our responsibilities in worthy ways trusting in God and in the brethren whose servants we are for Christ's sake. * * *

With the permanent inability of the senior editor of the Herald, who was ever a tower of strength in his day to take an active part in the work of the Herald, the whole burden falls upon two men, one in the editorial and one in the business department. Obviously neither of these can be long or frequently absent from his post. Our experience with field agents, while we have had some excellent men in that capacity, has not on the whole been satisfactory. We must therefore rely upon our pastors and leaders to present the claims of the Herald and to secure and forward subscriptions. Some of our pastors do not need a word of exhortation on this subject. But many of them are so busy and so preoccupied with their pressing tasks that they give little attention to this important agency. Formal and more or less conventional appeals in recent years do not seem to have reached them. This appeal is neither formal nor conventional. It comes straight from the hearts of those who hold and have for years held the laboring oars.

We wish now and here, we need now and here, a measure of co-operation and activity in the interests of the Herald, which has not been given for many years. It can manifest itself in several directions:

1. In pressing the offer which we make, and which is unparalleled in the history of the Herald, to send the paper to new subscribers till January 1907, for fifty cents. That offer will easily bring us 5,000 new names if only our pastors will earnestly and promptly and patiently press it. If only a few take hold of it vigorously and the great majority content themselves with forgetting or ignoring it or making some passing mention of it expressing a willingness to take the names and the money or a hope that many may see their way clear to take

it, then little will be accomplished.

2. In urging those who may be now taking it and who may be in arrears to forward their renewals at once. Some of our pastors would be amazed if they were to see our list. Scattered over Virginia and the South are many Baptists, presumably in good standing and full of fellowship, who have been receiving the Herald for years with out paying a cent for it, and who presently, when the accounts of necessity are turned over to some one else for collection, will declare that they never subscribed for the paper. Now, all this is "shop talk," unrelieved by any flights of fancy or bursts of song. It gets down to bed rock. Why should editors and publishers of religious papers be treated with less consideration than the butcher or grocer? The evil is a serious and embarrassing one and it is high time it was abated. It constantly happens that publishers of denominational weeklies have to go into bank to borrow money to meet current expenses when they have ten times the amount due and overdue in subscriptions from church members who stand high in their churches.

No one expects the pastor to become a collector of bad debts. But, when facts like these affecting so directly one of the great agencies of the denomination are brought to his notice he might without impropriety deliver a few general observations on the "Duties of Delinquents." This would be quite as practical and appropriate as to preach on "Dreyfus" or on "The Russian Douma."

Well, we have spoken our mind at any rate. The pastors are our hope and joy. If we thought we did not have their sympathy and good will we should not remain in the work a week. We know their burdens and would not needlessly add an ounce to them. If only our own private interests were involved we would not trouble them for a moment. But the Religious Herald stands closely and vitally related to every important cause we have. Every reader added to our list means either an additional or at any rate a more generous and intelligent worker.

And now, dear pastor, how many will you add?

B. Y. P. U. CONVENTION.

The fifteenth annual convention of the Baptist Young People's Union of America met at Omaha, Neb., July 12-15. The registered attendance was about 2,000, the actual attendance about 3,000. The attendance from the South and East was small.

The sessions were held in the City Auditorium, a commodious structure admirably adapted to the entertainment of large gatherings. The building was tastefully decorated with B. Y. P. U. colors and flags, as well as with the flags of the various nations. The music was one of the features of the meeting. The chorus of some 500 voices was led by Prof. D. B. Towner, of Chicago; quartette of Crow Indians, Baptists, sang a number of times to the pleasure of the convention.

The key-word of the convention was "power." The compensations, the prices, the uses and the results of Christian power were some of the subdivisions of the subject. Among the outstanding addresses were those of Rev. Charles A. Eaton, of Cleveland; Rev. W. J. Williamson, of St. Louis; Rev. A. K. DuBois, of Chicago. The convention sermon was preached by Rev. E. Y. Mullins, of Louisville, and was characteristic, able and pointed. His subject was "Christianity and Power." The consecration address by Rev. W. H. Geistweit, of Chicago was, as usual, one of the most delightful and impressive features of the meeting. Dr. Geistweit is a prince of preachers upon topics like this.

President John H. Chapman, of Chicago, was re-elected. He has deservedly held this office from the beginning. The vice-presidents are Geo. Miller, of Baltimore, A. L. McCrimmon, of Toronto, and Geo. W. Truett, of Dallas.

There were only two stated addresses by Southerners; Dr. L. G. Broughton and Dr. R. J. Willingham were on the program, but were not present. A great deal of genuine regret was expressed on all hands at the absence of these speakers. We were sorry, for the South's sake and for the sake of the convention.

At the roll call of the states the Southern responses were greatly appreciated. The manner of speech of the Southern men always seems to delight Northern audiences. We have noticed this repeatedly and have wondered, therefore, why the Northern speakers do not imitate them.

The local committees cared for the convention with grace and ease; no convention has been better handled. The Souvenir Program was a thing of beauty and the convention badge: were neat and tasty.

Omaha is a great and wealthy and progressive city of 130,000, situated on the west bank of the Missouri river, in the midst of what is pronounced to be the greatest valley in the world.

The people of Omaha, while thoroughly business-like and pushing, and while having a Western-like air, are yet so genial and accommodating and hospitable that one thinks that they must all have come originally from the South.

The next convention meets at Spokane in 1907.

OBITUARY.

Died on July 23, 1906, W. B. Kimball, at Brundidge, Ala. He was 46 years old the 6th day of last month. He joined the Baptist church at about 23 years of age in Georgia, and had been identified with the Salem Baptist church at Brundidge, Ala., and was clerk of said church at the time of his death. He was one of the building committee of the new church and did his part well. He was the cherished idol and a devoted wife, two daughters, an aged father, two brothers and two sisters—all grieved and broken-hearted over this sad bereavement. The great host of people who attended the funeral service at the New church, conducted by Rev. R. A. J. Cumble, pastor, assisted by Dr. W. D. Hubbard of Troy, and N. C. Underwood, of Midway, was but an expression of their love and appreciation of him. In his death the family, relatives, church, Sunday school, pastor and community all feel deeply his loss.

"NO TROUBLE"

To Change from Coffee to Postum.

"Postum has done a world of good for me," writes an Illinois man.

"I've had indigestion nearly all my life, but never dreamed coffee was the cause of my trouble until last spring I got so bad I was in misery all the time.

"A coffee drinker for 30 years, it irritated my stomach and nerves, yet I was just crazy for it. After drinking it with my meals, would leave the table, go out and lose my meat and the coffee, too. Then I'd be as hungry as ever.

"A friend advised me to quit coffee and use Postum—said it cured him. Since taking his advice I retain my food and get all the good-out of it, and don't have those awful hungry spells.

"I changed from coffee to Postum without any trouble whatever, feel better from the first day I drank it. I am well now and give the credit to Postum." Name given by Postum Co. Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Love and Cheer the Hearts of the Dear Old Grand Mothers

GRANDMOTHER'S WEATHER BUREAU.

When the baby's eyes are stormy
With a pucker in between,
Grandma shakes her head and murmurs,
She's afraid it's going to-rain.
When the baby's eyes are dancing,
Shining like two stars with fun,
Grandma smiles and says she's certain
We shall have a spell of sun.
—Exchange.

HOW TO TREAT THE OLD FOLKS.

One reason why old people sometimes grow difficult and perverse and hard to live with as years increase is that they feel themselves of little use, and are afraid they are in the way. They need to be entertained. The cheery optimism of twenty-five is natural when the blood bounds in the veins, life is a pageant, and you can not count your friends; but to be gay at seventy-five is harder, for the lone-some years have found you out.

I would give the old lady or the old gentleman the brightest, cosiest room in the house, but I would not expect him or her to stay there. Nor would I be on the alert every moment to save steps for the aged father or mother. They resent the best-meant endeavors to save them from fatigue and don't wish to be cared for as if they were children. Also, these gentle and pleasing attentions suggest their feebleness. It takes a good deal of tact to keep old and actively inclined people, who have no longer strength to be active, in a mood of contentment and tranquility. But as we all shall, if we live so long, arrive where now they are, it is worth our while to be good to them—good and patient and jolly about it.—Mrs. Sangster, in Woman's Home Companion.

GRANDMA'S PARTY.

Once my grandma gave a party:
My! but there was lots to eat!
Sandwiches and chicken salad,
Cakes, and every kind of sweet.

Must have been a million waiters—
Anyhow, I'm sure of eight;
'Cause each time I saw a new one
I would have him fill my plate.

When they woke me up next morning
Tummick didn't feel just right;
And I didn't want my breakfast—
Guess I ate that, too, last night.
—E. S. R., in Harper's Weekly.

NOT SO FUNNY THEN.

"'F I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "'f I should die 'fore I wake—"
"I pray," prompted the gentle voice "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin' grandmother; that's why I had to stop. You see, I'd upset 'ed's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear round in the morning. But 'f—I should die 'fore I wake, why—I didn't want to find them that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."—Baptist Commonwealth.



GRANDMA'S SILVER HAIR.

She wears on royal robes of silken splendor,
No coronet above her brow so fair,
But, setting crown for face so sweet and tender,
The shining radiance of her silver hair.

She wields no scepter, save of love and duty—
Our household saint before whose shrine we kneel—
But at her touch earth's common things gain beauty,
And on her head God sets his shining seal.

Around each silver thread is twined a blessing;
Each tiny wrinkle cradles love's embrace;
Time's restless hand has traced, with soft caressing,
Life's holy record on the well-loved face.

O diadem of priceless worth and splendor,
Pure emblem of a noble life well spent,
With thoughts of thee, in retrospection tender,
Our dearest hopes and memories are blent.
—Ida Goldsmith Morris.

WHAT GRANDMA KNOWS.

Did you ever know the spot
Where the mint is to be got?
Where the pennyroyal grows?
Grandma knows.

Did you know, when April rain
Brings hepaticas again,
They're a hidden cure for pain?
Grandma knows.

Smartweed, catnip, boneset, sage,
Plantain, mullein—I'll engage,
Cures for every ache and age.
Grandma knows

Why do children's faces brighten?
Why do tired hearts seem to lighten?
When she comes? Well, I suppose
Grandma knows.
—Phila Butler Bowmen, in Good Housekeeping.

GRANDMA LAND.

There's a wonderful country far away
And it's name is Grandma Land;
'Tis a beautiful, glorious, witching place,

With grandma's on every hand.
Everywhere you may look or go
Everywhere that the breezes blow
Just grandmamas! Just grandmamas!

In this wonderful country far away
Where grandmamas abide,
In this beautiful, witching Grandma Land
The good things wait on every side—
Jam and jelly-cake heaped in piles;
Tarts and candy 'round for miles;
Just Good Things here! Just Good Things here!

In this wonderful country far, afar,
Where blow the candy breezes,
Where blow the candy breezes,
In this beautiful, glorious pudding land
Each child does just as he pleases
All through the night, all through the day,
Every single child has his own way.
Each his own way! Just as he pleases!

In this wonderful country far away—
In this gorgeous grandma clime—
When tired children can eat no more
There are stories of "Once on a Time."
Stories are told and songs are sung
Of when the grandmamas were young—
"Once on a Time!" "Well, let me see!

To this wonderful country far, afar,
Where only Good Things stay,
To this beautiful, glorious Grandma Land
Good children only find the way.
But when they sleep and when they dream
Away they float on the glistening stream
To Grandma Land! To Grandma Land!
—Hayden Carruth.

THE BOOK OF MEMORY.

My grandma has a curious book she often lets me see,
When at the dusk I leave my play to sit upon her knee,
I cannot touch the book at all, but shut my eyes up tight,
While grandma tells the pictures, and I see them clear and bright.

I see the dear old farmhouse, where my grandma used to play,
The barn, wit... all the cattle and the fragrant mows of hay;
The pets that grandma used to have, and all her queer old toys,
And the little country schoolhouse, full of merry girls and boys.

And there are other pictures, too, which make my grandma sigh;
She says I must not see them now, but wait till by and by.
But though she thinks they're far too sad to show to little me,
She's sure they all look brighter when I'm sitting on her knee.

My grandma says I'm making now a book to be my own,
And that I'll often look at it and smile, when I am grown;
And then I'm sure the picture that I'll like the best to see
Will be myself a-sitting in the dusk on grandma's knee.
—Hannah G. Fernald.

HIS LAST GRANDMA.

My grandma, if you knew her well
As I do, you would know
That words we use could never tell
How good she was; and so
A lump keeps coming in my throat,
To see her empty chair,
And know she nevermore will quote
Her texts, or lead in prayer.

I looked into her room one day,
My heart was beating fast.
Her Bible and her glasses lay
Just where she laid them last.
I tell you what, a boy like me
Has troubles hard to bear,
To go about the house and see
That grandma isn't there

If any rich man—one that's good—
Should lose most all he had;
If he had suffered all he could,
I'd think his lot was sad;
And when the tears came in his eyes,
He'd have my pity, sure,
But when a boy's last grandma dies,
You'd better think he's poor!
—J. J. Maxfield, in Christian Advocate.

THE LAND OF OLD AGE.

The Land of Old Age is an invisible country, which is all about us. How ever young you are, you have been near it, and I should count you unfortunate indeed if in the heat of the day you had not turned into its shady by-paths and lingered a moment with its quiet dwellers. It is a very peaceful land; there is not much work there to be done; duty is rarely seen—so seldom, in fact, that sometimes those of us who have gone there to live for good feel that we have passed our time of usefulness and have moments of hot resentment that we are not out in the world doing its work for it. I feel that way myself often and at such times make excursions outside. Always the gentle hands of my children lead me back to my own country; and I sometimes feel that the reason we resist taking up our places there is this sense that we are not allowed to come out when we wish, that we are kept prisoners—not through our own weaknesses, but because there are certain conventions as to what is suitable or unsuitable for us old people.—"An Elderly Woman," in Harper's Bazar.



The Junior Editor at His Desk Again

Charming

Dear Little Friend: I received my beautiful little pin yesterday and was more than glad to get it. Your little picture looks so cute in the paper, and you have always a smile on your face. Your little friend, Velma Thompson.

Dear Cousin Frank Willis Barnett: As your papa's and my papa's mother's great grandfathers are the same I claim the right to call you cousin. We take the Alabama Baptist and we all enjoy reading it. We have a fine Sunday school. We all attend every Sunday. On children's day we had over four hundred in attendance. We all love Brother Anderson and his noble wife. I have three brothers, Lawrence, Harry and Brannon. He is four years old and would appreciate a cravat. With best wishes and love, Your cousin, Lottie Copeland.

Dear Little Frank: My papa and mamma take the Baptist. I like to read the little letters so much; I would like to have one of your purses. Just any kind you will send will suit me. We saw your picture in the Baptist. You are a fine looking boy. I have two sisters and two brothers. May God bless you. Your little friend, Lucille Rhodes, Alpine, Ala.

My Dear Little Friend: The souvenir pin you were so kind as to send me was received all right, with your picture. I thank you for them. I trust that you and Donald may both grow up to love and appreciate the Alabama Baptist as much as I do. Your true friend, Mrs. F. G. Mullen.

Dear Little Frank Willis: I am a little boy seven years old. Papa takes your papa's paper. Please send me a little tie and sister a belt buckle, as she is too old for the purse and she will read the paper and the children's page to me. Mamma says it seems very unfair to receive so much and give nothing in return, but we shall do all you ask of us and try to get others to do so too. With best wishes and a hope that some day we shall meet each other, I am your little friend, Joel Owen Shamburger.

Dear Little Frank: My name is Homer G. Smith. I am two and one-half years old. I was born in Birmingham and my papa is a linotype operator and used to set type for the Alabama Baptist. Guess we will be newspaper men some day and I hope we will be friends and work together. My grandpa takes the Alabama Baptist. Would be glad to have a pin.

P. S.—I am large enough to wear Buster Brown ties and if you are not going to order any more pins I would certainly appreciate a tie from you. Wishing you and your father much success, I remain your little friend, Master Homer G. Smith.

Dear Little Frank Willis: I thank you very much for the nice pin. Since receiving it God has sent me a little brother and we named him James Wayland Walker. I hope you will soon be through cutting teeth, for I know how bad it is. Wishing you much success and thanking you again, I am, Mary Louise Walker.

Dear Little Editor: This letter leaves my home sad. My dear papa got killed in the mines. He leaves mamma, two sisters and me to grieve

FRANK WILLIS BARNETT, JR., associate editor, presents his compliments to his little Alabama cousins and regrets that his prolonged absence in Georgia made it impossible to answer or publish all of the dear letters addressed to him and opened at the office during his absence, but that his papa saved out a few that are published below. He wishes to

after him. Mamma noticed in the Alabama Baptist that you have some purses to give away. Please send me one. Papa loved the good paper and did not want to be without it. I will get mamma to read the children's page for me. Your loving friend.

Dear Little Frank Barnett: My mamma takes the Alabama Baptist and likes it fine. She sent and got one of your pins, and liked it fine. My age is nine and one-half years, and I read your column and like it fine. I see where you are going to give every little boy and girl a purse, so I come asking for two, one for my sister, aged eight years, and myself. I have four sisters, no brothers living; have on brotner in heaven. I will not be greedy and ask for all. The pin you gave my baby sister is so pretty and sweet. I will have two little sisters left out. So I will ring out by saying I hope God will bless you, mamma and papa and give you all a long and happy life. So, by-by for this time.—Vivian Powell.

P. S.—Come to see me and I will give you my baby sister for a sweet heart.

Dear Little Frank Willis: My baby sister has written for one of your at the pins and I will appreciate a little purse, selected by your own little hands. May you grow to be a good, useful man and help your dear papa in his good paper and be a great comfort to your precious mamma. It is the wish of your little friend, who will be six years old 18th prox. Jimmie Lois Turner.

Dear Little Frank: Grandma lives with us and she takes the Alabama Baptist. Please send her a spectacle case to put her specs in, so I won't be pulling them off the table, as I am a little boy thirteen months old, and I would be glad to have one of the baby pins you are giving to all the babies. My name is John Dillmos Hall. I wrote for a pin some time ago, but I guess you did not get my card, as I didn't get any pin. Well, I will close with much love to you and good luck and best wishes to your papa. Your little friend, John Dillmos Hall.

My Dear Cousin Frank: I can sympathize with you teething. I am six months and two weeks old and have one tooth almost through. Mamma and papa have been married eighteen months and have never missed a week having your paper in our home. We enjoy reading it very much and would be very glad of one of your pins. Would like it I know. Mamma also would appreciate one of your shirtwaist sets, if you have them. If not it will be all right. Affectionately yours, Louie Francis Sims.

Dear Little Frank Willis: I would be delighted to have one of your baby pins if I am not too late. My age is two and one-half years. My sister would like one, too. Her name is Mary Pauline, age 10 months. Mamma takes your papa's paper. My uncle is one of the teachers at Howard college. I wish I could see you. We would have a big time playing. Love to you and your papa and mamma.—Howard Moon Reeves, Cooledge, Tex Route 1, box 29.

say that if he had not been so busy cutting teeth that he would have had a good easy time at his grandmother's. He begs to inform his little friends that he has almost 50 pins left that he would like to send out at once. With love for the boys and kisses for the girls, affectionately yours, FRANK WILLIS BARNETT, JR.

My Dear Little Friend: My grandfather, I call him "Bampa," takes your paper and enjoys reading it ever so much—"munner," too—she's my grandmother. "Bampa" hasn't got any little babies except me and my little sister, Cecile, and my little Cousin, Marlon Frost Leavell, who has been spending several weeks at my bampa's house. I will be three years old in September; Cecile is eleven months old and my little cousin is eight months old. It is good for you to give so many pins away and I assure you we would love to have one; that is, if you will count us as bampa's own babies. I wrote this letter a week ago but bampa forgot to mail it. With lots of love from each of us, your little friend, Wm. Everette Berry.

Dear Little Frank W., Jr.: Here I come with thanks in advance for one of those "baby pins." My grandma takes The Alabama Baptist. I saw your sweet little manly looking picture in the paper. I'm a little girl four years old May 2. May God bless you and cause you to follow in your father's and His footsteps. I am lovingly, Myrtle Lee Bonner.

Frank Willis Barnett, Jr.: My mama takes The Alabama Baptist. Please send a pin to my new brother; he is 3 months old nearly. I am 4 years and can read some in the paper and read my Bible. I will ask God to love you. Marguerite Miller.

Master Frank W. Barnett: Please send me one of your baby pins. I am a little girl ten months old. My great-grandmother takes and reads your papa's paper and my grandmother also. My mother would like to have one of the shirtwaist sets. We sent our subscription today—sent it to Mr. Glass. We like the paper very much. My name is Evelyn Marie Mixson and live at Tuscaloosa, Ala. Address to me. My papa will get it. Your little friend Evelyn E. Mixson.

Dear Little Frank: I may be late but if you haven't given all the pins away would appreciate one very much for our baby, Ruby, fifteen months old. We know how a baby in the home makes you think of other babies. May God help us to train them in the way He would have them go. Respectfully Mrs. J. Lumpkin.

My Dear Little Friend: We have been readers of The Alabama Baptist for thirty years, and love the paper very much. We would like very much to have one of the little pins for our dear little grandbaby, Donald Hillman Pruett, who spends a great deal of his time with us. His parents are both Baptists. Thanking you in advance for the pin, I am, yours truly, Mrs. F. G. Mullen.

Dear Little Frank: It certainly is sweet and good in you in giving so many baby pins to the little babies and children. I would like to have you send me one for my baby sister. I certainly would appreciate it. Her name is Gladys. Mother and father have been taking The Alabama Baptist all of my life. I will be fourteen years old in October. I am a member of the Baptist church. Thanks for the pin. Lovingly yours, Gertrude Ingram.

Letters

Dear Little Friend: I am two years old and live with my "grandpapa," who takes The Alabama Baptist and likes it very much. May the Heavenly Father shower down His many blessings on you and your parents and lead you in the straight and narrow way, so when in the day of judgment He will take you into His fold where "none can pluck ye out of My hands." I can recite several little pieces that my mama taught me. Please send me one of your little pins and oblige. I am, your little friend, Eva Mae Sullivan.

Dear Baby Frank: Can I have two of your baby pins for my little nephew and niece, Walter Fike, Jr., four years old, and Francis Fike, two. God gave me one baby, or lent him to me, for twenty years, but on the 13th of last March He wanted him back, so he has gone to live in God's house with Jesus, and I can't ever see him again until I go to live with God in heaven. Tell your papa and mama I find time to read The Alabama Baptist just as soon as received each week. I send my best wishes and pray God to bless the little editor. Mrs. B. H. Nelson.

My Dear Little Frank Willis Barnett: You are so very kind to send so many little babies a pin I would like to have one for myself and little brother. I am 3 years old. My name is Jennie Sudie. Little brother is 8 months old. His name is Asa Allen. Mama and papa take The Alabama Baptist. They think it is the greatest paper in the world. With much love to you. Bye-bye, Sudie Young, Anniston, Ala.

Dear Little Frank Willis Barnett: I live with my aunt, Mrs. S. E. Kelly and she takes your good paper and wishes you to send me and my little cousin one of your pins. My cousin's name is Owen Dunaway Toles. He is four months old and I am eleven months old, and we are all Baptist people. With best wishes to you and your papa. Your little friend, Howard Lee Quarles.

Dear Little Frank Willis Barnett Jr.: I am a little boy seven years old and would like for you to send my little brother a baby pin. He is three months old. Hope you will have a good time at your grandmama's. I want to go see my grandmama some time this year up in Tennessee. Your little friend, Lamont Sparkman.

Dear Little Frank Willis: I am a little girl twenty-seven months old and would like one of your baby pins. I have a little brother five months old and he wants a pin, too. We are such fat babies; I weigh 32 pounds and little Wyeth Holt 20 pounds. Thanking you for the pins and wishing you a pleasant visit to your grandmother, I am, your little friend Dorothy Spier.

Dear Little Friend: I send my name and little brother's name, and we would be glad to receive one of your baby pins. I am three years old and my brother is not quite two. I send best wishes and pray God to bless the little editor. Elizabeth and Stephen Palmer.

Woman's Work CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.
Vice President—Mrs. H. L. Mellen, Livingston.
Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.
Organizer and Leader of Sunbeams—Mrs. T. A. Hamilton, 1127 12th st., Birmingham.
Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
Secretary—Mrs. D. M. Malone, 726 S. 29th street, Birmingham.
Treasurer—Mrs. N. A. Barrett, 7900 Underwood avenue, East Lake.
Auditor—Mrs. Peyton Eubanks, Ensley.
Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.

(All contributions to this page should be sent to Mrs. D. N. Malone.)

A MEETING FOR YOUNG WOMEN.

One of the most enthusiastic and inspiring meetings held during the state convention which met in the city of Talladega July 17-20 was the one held in the First Baptist church Thursday afternoon at 2:30 o'clock for young women.

The object of the meeting was to organize the young women of our state into an active organization for better service in the Master's vineyard. After much thought and prayerful consideration the Woman's Missionary Union of Alabama has deemed it wise to have a leader for young woman's work and during the recent sessions of the W. M. U. convention this leader was appointed. Indeed, it was a wise choice made by the nominating committee in choosing the much loved Mrs. J. W. Vesey, of Birmingham, Ala., as the leader. No better choice could have been made. A woman of deep consecration, sweet spirit and winning manner, whose heart is burning with enthusiasm and yearning with a soul's desire to do all she can for young women. Mrs. Vesey has had experience in such work and been very successful in her undertakings. My heart rejoices as well as many others in having this dear woman as our leader.

This was such a good meeting. About seventy-five young women and some dear elderly sisters were present.

Mrs. T. A. Hamilton, our beloved leader of Sunbeam work, in her own sweet, happy way introduced Mrs. Vesey to the audience. She emphasized the great importance of the work and expressed her great joy in knowing the young women would have such a noble, enthusiastic leader another year. After a short message of love and appreciation for the honor given her by the convention, Mrs. Vesey asked the young women to express themselves how they felt about the work and the new office, also to suggest any ideas and methods of work they might have in mind that would be helpful. It would have done your heart good, dear readers, if you could have looked on and heard the voices of the noble, enthusiastic young women as they rose to their feet so ready to express their joy and thanksgiving that they would have a leader to help them in their work. Feeling the need of such a one, for so long we have needed guidance and inspiration to help us along in doing our Master's work. We have been the dropped stitch in woman's work, for our elderly sisters and the children are well organized and doing good work; but we have been drifting along with no organization. But now we have resolved to accomplish some things and fall in line with our older sisters.

As previously said this was a good meeting. In our midst were three dear souls who have been accepted by the Foreign Mission Board to go as missionaries to Japan and China, two of whom sail very soon. The third one of Alabama's beautiful, consecrated daughters, stands ready to enter

the training school in Louisville, Ky., this fall. Two others were present who have felt for a long time that God had called them to go and tell the "old, old story" to our neighbors across the sea. Several pledged themselves to go home and do all they could to organize societies in their churches. This indeed was a meeting full of inspiration and comfort and assurance, too, that God was in our midst.

I wish more of the young women from the state could have been there to catch the spirit of it all, but they will, for we hope to sound the clarion note of good news to every one during the year and bring our young women and girls in united services for God's work and next year report good work having been done as a result from this meeting.

In closing I want to say that as one of the objects of work to which we hope to contribute will be to support an Alabama young woman at the training school next year. Isn't this a glorious work?

Now, my co-workers, I urge you to consider our work earnestly and prayerfully and let us stand by our leader and make her heart rejoice over having many workers who are standing ready to do whatever she bids us do to the very best of our ability. God is with us, and will bless us.

FRANK T. TURNER.

Selma, Ala.

Shanghai, China, May 30, 1906.

My Dear Mrs. Smith:

Have you given up all hope of hearing from me again? I have been wanting to write to you for some time, but so many things occupy my thoughts and time that my farming friends are often apparently neglected.

And now where shall I begin? Your letter received so long ago was very much appreciated and enjoyed. I am always interested in the good work going on in dear old Alabama and rejoice in all the evidences of progress the Baptists are making in that part of the world.

We missionaries are feeling that the Lord has much good in store for China; that the kingdom is coming over here, and that China as she has been all these past centuries is passing away. A new China will arise with new ideas, new aspirations and a new religion. Here and there already temples are being pulled down. Idols are overthrown, and the people are showing in many ways that they are losing faith in the religions of their forefathers. Yet all this does not mean that they are coming into the church of Christ in large numbers as yet, for to the workers here the ingathering of souls seems pitifully small. But there is hope for China in the fact that she is becoming dissatisfied with herself. That period of profound complacency and self-satisfaction is passing away, and she is learning that there are really

some good things in this world apart from China.

At one time many people feared serious trouble all over this country. But everything seems quiet now, and we hope all danger is past. Now and then we hear rumors of something serious, but there seems to be no real cause for alarm. The riot in Shanghai last December was rather trying on one's nerves. For two nights I slept in my wrapper ready to escape on short notice. Our street was patrolled those two nights, so that an alarm could be given in case of any attempt on our lives or property. But all that is a thing of the past, and we lie down at night with no fear of a rude awakening.

Mr. Provence baptized four Chinese last Sunday afternoon—his first experience. He is now able to use the language in part, but there is still much for him to learn. And your humble servant has much less to boast of. Yet I do know more of the language than I did before coming to China.

My little boy asked me this afternoon, "Mother, why didn't God make me a Chinese man?" One day I asked him what he wished to be when grown. He immediately replied: "A mo foo;" a "mo foo" is a Chinese boy who drives a carriage.

We have thought so much of the Chattanooga convention, and invited to be there, I am impatient to get reports from it, and especially do I want to know what our ladies did in their meeting. But we shall have to wait at least two weeks longer for news.

Something in the Alabama Baptist a few weeks ago, I do not remember just what made me think that you had been ill. I trust you are now well and strong again.

With much love for yourself, and kind remembrance of all my Alabama friends, I am, Most sincerely,

MARY H. PROVENCE.

As Seen by One of the King's Sons and Daughters, of Alexander City.

The Baptist State Convention, as you all know, was held in Talladega July 17 to 22, 1906. When we arrived in the city Tuesday at noon we were first carried to the First Baptist church, where we were assigned homes. We were sent to the Southern hotel with about forty-nine other delegates.

Tuesday afternoon a woman's meeting was held at the Presbyterian church, and at the same time a ministers' meeting was conducted at the First Baptist church.

The woman's meeting was conducted by Mrs. W. C. Cleveland. The address of welcome by Mrs. E. R. Dean was responded to by Miss Una Gilbert.

The delegates were then enrolled, there being about 300 present at this meeting.

After the report of the Secretary and Treasurer and Mrs. Hamilton, the state organizer, we enjoyed a very interesting talk on the Orphans Home by Mrs. Lollie Jones.

She told us that the girls were taught to cook, sew, wash and iron and do everything else they could need to know after leaving the home. The boys are taught all kinds of outdoor work. She said that the girls were divided into sets. One set would cook one week and another would do the housework and the third would sew, and the next week those that had cooked the week before would sew and those that did the housework cook and so on, so that none of them would have the same work all the time. She said that they had a certain time for everything and something to do most of the time, except Sunday afternoons, and that time was given them for general reading; and if they didn't care to read they could stroll about the

grounds. They have enrolled now 60 boys and 57 girls, making in all 117 children in the home.

She spoke of the many nice boxes that had been sent to the home this year. She said we couldn't imagine how happy those children were when a box was received and the things were distributed. So many of them had never had anything nice before.

She mentioned, especially, one little girl who received a box from a little Sunbeam Band. When the box was opened and she saw all of the things the little folks had sent to her she was so happy that she sang and laughed and cried for ever so long before she could even look at the things, but finally, when she could look at them some one asked her which one liked best, and she grabbed a box of toilet soap and said that she liked that best and carried it all over the home showing it to everybody.

After Mrs. Jones' report, the meeting adjourned.

Wednesday morning the meeting was again held at the Presbyterian church. The morning was spent in hearing reports from societies all over the state.

We also had a short talk by Miss Sallie Priest, who is to be Miss Willie Kelly's helper.

A collection was taken at this meeting, at the suggestion of Mrs. Malone for Miss Kelly and Miss Priest, which amounted to \$25. A committee consisting of three, was chosen to select something nice for their home in China.

Thursday morning the convention sermon was delivered by Dr. Black welder at the First Baptist church.

In the afternoon the woman's meeting was held at the same place. At this meeting we had an interesting talk by Miss Floy White, who has volunteered to go to China, and another by Miss Metcalf, who will go to Japan as soon as she is old enough.

Thursday night we had short talks by Dr. Crumpton, Dr. Grey, Dr. Patrick, President of the Judson; Frank Willis Barnett, editor of The Alabama Baptist, and various others.

We spent Friday morning in sight-seeing. We visited the Deaf and Dumb Institute and Orphans' Home and Bible Institute and many other places of interest.

At 2:01 o'clock that afternoon we left Talladega, after spending three very pleasant and profitable days in that city.

DAUGHDRILL.

Miss Elizabeth Daughdrill, of Old Spring Hill, Marengo county, Alabama; born February 23, 1814, and died May 12, 1906, in the home of her niece, Mrs. G. G. Cunningham, at Thomaston, Ga.

"Aunt Bettie" was one of the sweetest Christian characters I ever saw. She spent her life for others. The orphan children she cared for so lovingly "will rise up and call her blessed."

She professed Christ, and was baptized by Rev. Ed Baptist, Sr., in 1839 and for sixty-five years her devotion to her Savior was simply beautiful.

About two weeks after the death of "Aunt Bettie" her much loved nephew Captain J. L. Daughdrill, followed her into that home prepared for God's dear children.

Captain Daughdrill was 73 years old, and was one of the highest types of Southern gentlemen, loved and honored by all who knew him.

He professed faith in Christ in early manhood, but did not unite with the church until late in life, when he was baptized by Rev. W. A. Parker, Sr.

"He is not dead, but sleepeth."

J. W. SANDLIN.

Subscribe for The Baptist.

EVANGELISM AND MISSIONS.

By R. S. Gavin.

The above caption is a bit redundant. As a matter of fact, all evangelism is missionary, and all missions is evangelistic. The evangelistic idea and the missionary idea are "one and the same," and that one idea is the great commission tremendously in earnest, and constantly in action. But my caption suggests an excellent basis for the remark, which is in my soul, struggling for deliverance. The remark is this: Such an evangelistic campaign as was suggested in the last number of the Baptist will do more for the mission cause in our state just now than any other new step we are able to take.

1. Facts stated as they are force all Baptist pastors to the somewhat gloomy assertion that the rank and file of the Baptist north of our state are as a rule not enthusiastically missionary. Many of them are in accord with the missionary movement as a theory; but they "fall down" most fearfully when they touch that same movement as a great living fact. They are orthodox missionaries; that's the trouble with them. They need enlistments, and that can never be effected except by way of the heart. The missionary sermon may be chock full of facts, logically arranged and faultlessly preached, but it never moves the audience to great things until it touches the heart. "I seek not yours but you," means, among other things that when one gets you, he has yours. The missionary movement never gets ours until it gets us. Getting Baptists' hearts is most assuredly getting what Baptists have. This statement leads me to my "secondly":

2. Some of the reasons for my remark that such an evangelistic campaign as was suggested in last week's Baptist will bring great things to pass for the mission cause just now:

(1) It will reach the rank and file of orthodox but inactive Baptists that our mission boards do not exist primarily to get money; but that they exist as great soul-saving agencies, and that they ask for money for but one purpose, namely: To enable them to carry on the great work of soul saving for which they have been brought into being. And this contemplated campaign is sure to teach this lesson. Why? Because this entire movement is to be under the direction and immediate control of the mission boards, the Home Board and the State Board! Just think of it! Mission Boards back of state-wide revivals! Many people seem to think of these Boards as cold heartless things, caring nothing especially for the people who roster them except in a perfunctory way; and as getting close to the people's heart only when they want money. But when every one who engages in this great soul-saving campaign shall make prominent the fact that it is a movement of these mission boards, it is going to be a revelation to many of these good, but to date "good-for-nothing," Baptists. "The world for Christ" is the motto of missions. And yet this mighty host of sleeping, inactive Baptists have not yet read the full meaning of that motto, as they are sure to read it in the light of this evangelistic campaign.

If this suggested movement materializes—and God grant it may—then I shall be optimistic enough and full enough of faith to predict that the Baptists in this great state shall speedily decide that after all our mission boards really have got religion, and that they mean it all when they say: "Give us your money that we may evangelize the world."

(2) This suggests my second reason: Such a campaign is as sure to awaken these sleeping, careless, indifferent Baptists as it comes. Not all of them, of course. Many of them are

constitutionally "no 'count." They were born wrong. There is where their trouble lies. But the rank and file are going to be awakened like some sleeping giant, and when that awakening comes, and these erstwhile dormant forces begin to fall into line, the problem of enlargement, now so perplexing to our boards will have solved itself. Baptists are no longer a feeble folk. The cattle on a thousand hills are theirs, and so many farms and banks, and bonds, and stores, and lucrative positions and places of honor and influence, not a few. We are rich in this world's goods. We need but one thing now. We need regeneration. That's the word. Not regeneration, but reconversion. And in its final analysis, that is what revival means. This campaign is to revive us; it is to touch our cold hearts anew with Heaven's fire, and through our hearts it is to touch our pocket books and then—well—"See what God hath wrought!"

(3) And again, the amount of new material to be secured from such a campaign is beyond comprehension. The state is full of the finest sort of Baptist material. I remember to have heard an enthusiastic brother who was speaking in the interest of the mountain people within the bounds of the S. B. convention. He capped the climax of his effort by affirming that all these mountain people are born Baptists. Well, that was a new one on me. I can see how it is possible to be a born Methodist or a born Presbyterian. The people of Alabama are not born Baptists; they are born sinners; but they are excellent Baptist timber. It is a matter of real delight to see how readily they take to Baptist faith and practice. The situation reminds me of an immense forest of virgin timber, waiting for the ax and saw to convert it into lumber. Nothing but the doing of the very thing which is now crying out from every quarter to be done, can show us what our possibilities are. As I write, the vision of what is coming to us rises before me. It is a vision, glorious; but one of trust and responsibility. In Wales as many came to the Baptists as to all other denominations combined. Yet Evan Roberts is himself a Methodist. As in Wales, so it is to be among us. The new-born child of the king is going to ask in no uncertain tongue: "Lord, what is my duty?" And there is nothing this side the stars which can answer a question like that quite so well as the Word, studied in the light of the Baptist faith and practice. It was the answer to that question that brought Judson to the Baptist ranks; and Luther Rice and scores and hundreds of others. And, brethren, I give notice in advance, when this wave of evangelism sweeps over our goodly state they are coming to us. And God bless them let them come! We need them; they need us.

(4) A great soul-saving campaign fostered by our mission boards, will furnish another convincing argument against the old claim that we have plenty of lost to save at home, etc. It will add emphasis to the fact that our boards are even Biblical in their methods of campaigning. Repentance and remission of sins are to be preached in his name. (Luke 24:47). That's evangelism. And that's exactly what our boards are set for. But in that same verse it is said that this evangelism is to be carried among all the nations—beginning at Jerusalem. A home movement under the auspices of the mission boards will set this Biblical method of campaigning for souls so clearly before the people that many a fault finder will be put to the nonplus and forced to shut his mouth. So be it. Amen!

Quitman, Miss.

Now is the time to subscribe.

ROMANISM AND THE NEGROES.

Our people in general are not aware of the very earnest effort that is being made by the Roman Catholics to convert the negroes of the South. Recently there fell into the hands of a brother, evidently by mistake, some circulars that are being sent out by the "Epiphany Apostolic College, Walbrook, Baltimore, Md." The purpose of the circulars is to ask for help "to educate and support our young men preparing for the missionary work of the Catholic church among the colored people of our Southern States."

In order to induce the people to give to this cause a great and special favor is granted to them. One of the circulars, with the heading, "St. Anthony's Bread Offering," reads as follows:

"It is now a widespread devotion among our Catholic people to petition St. Anthony when in spiritual and temporal need, promising when their request is granted an alms or donation in honor of this great saint."

"So many and so wonderful are the requests obtained through his intercession that he has been justly given the name of 'The Wonder Worker.' Who has not heard of the daily favors being granted by Heaven through the asking of this saint, whom our late Holy Father Leo XIII called 'the saint of the whole world.'"

"Wonderful are the favors he obtains, wonderful the title given him by our Holy Father, and so we have erected a shrine to St. Anthony in our chapel under the title of St. Anthony's 'Missionary Shrine.'"

"Every Tuesday morning mass is read at 'The Missionary Shrine' in our chapel and the petitions sent to this shrine are remembered in the mass, and also prayed for by the priests, sisters and our young men aspiring to the priesthood. Any devotee of St. Anthony is welcome to place his or her petition at 'The Missionary Shrine' of St. Anthony."

"In placing petitions here always remember that there is no obligation to fulfill your promise unless your favor is obtained, though in charity you may make the gift."

"Some make an offering of one dollar toward the work, and for this they have the privilege of placing the name of a living or deceased person under the shrine, and each Tuesday we remember those persons in the memories of the mass."

In next to the last paragraph there seems to be a sort of "no cure, no pay" guarantee, and yet in the last paragraph it appears that at least a dollar is expected to accompany the petition. That there may be no misunderstanding about the dollar there is inclosed with the circulars an envelope in which the contribution is to be inclosed.

In one of the circulars there are forms given for three kinds of petitions, and following each is a blank space with the words, "This blank space is for your petition, printed across one end. The forms are as follows: "Dear St. Anthony, please obtain from heaven during the novena the following things: . . . "Dear St. Anthony, please during the novena pray for my living friends and relatives: . . . "Dear St. Anthony, please during the novena pray for my deceased friends and relatives." Thus it will be seen that things of all sorts and persons, living and dead, may be prayed for, with the assurance that "the saint of the whole world," the omnipresent St. Anthony, will see that the petition is granted.

Another circular is as follows: "Blessing of Saint Anthony the 'Wonder Worker.' Behold the Lord's Cross, enemies of Christ, take your flight; to the lion of the tribe of Juda, belongs the victory. Alleluia! Alleluia! (One hundred days' indulgence, once a day, to all the faithful who de-

voutly recite this short exorcism of St. Anthony of Padua.—Rescript of May 21, 1891.)

"Prayers, to be said for nine days in honor of the Holy Infant and St. Anthony: Prayer to the Infant Jesus in the arms of St. Anthony. Oh, Jesus, my Savior! Who didst vouchsafe to appear to St. Anthony in the form of an infant, I implore Thee, through the love thou didst bear to this saint when he dwelt on earth, and which Thou now bearest to him in Heaven, graciously hear my prayer and assist me in my necessities, who livest and reignest world without end. Amen."

"Prayer to St. Anthony of Padua. Almighty and eternal God! who didst glorify thy faithful confessor, Anthony, with the perpetual gift of working miracles, graciously grant that what we confidently seek through his merits we may surely receive through his intercession, through Christ our Lord. Amen"

"Notice.—The above prayers can be used at any time when asking St. Anthony's help." On the reverse side of this circular is a picture of this marvelous "Missionary Shrine." On one side of this picture are the words "Help us with the negro work," and on the other the words, "Send us your correct address." Just below the picture are the following sentences: "Your petitions are placed at this altar. St. Anthony, whom the Infant Jesus so much loved and honored, grant us what we ask of thee. St. Anthony, powerful in word and work, grant us what we ask of thee. St. Anthony, attentive to those who invoke thee, grant us what we ask of thee."

What are we Baptists doing in this country to convert our Roman Catholic friends from such idolatry? We send missionaries to Italy and other Roman Catholic countries to show the Catholics the error of their way, but in this country where they are preaching the same doctrines and seeking in every way possible to get a hold on our government, we are doing practically nothing. Indeed, if a Protestant minister profoundly convinced that it is his duty to refute the errors of Romanism preaches against Roman Catholicism, there are many Protestants, even Baptists, who think it is wrong to do so, and they criticize him for it.

This "St. Anthony of Padua," to whom this shrine is dedicated and to whom prayer is to be offered, who is "The Wonder-Worker," "the Saint of the whole world," was born at Lisbon in 1195. Many marvelous miracles are attributed to him by Roman Catholic tradition. One is that Jesus appeared to him in the form of an infant and another is that the fishes came to listen to his open-air sermons.

Are the Baptists of Alabama doing as much as they should do and can do for the negroes of the state? I believe we ought to do more to elevate their ministry. This can be done by helping the theological department of the Selma university. Rev. A. F. Owens is dean of that department and is in every way worthy of the confidence and help of us white brethren. He lived for many years in Mobile and had the confidence of both the white and colored citizens who knew him. His address at our state convention at Talladega impressed the brethren with his intelligence and good sense. Those who are associated with him are, I believe, men of like character. Help these brethren, as you have opportunity. They are very much in need of commentaries and other theological books. I believe we can do no better work among the negroes than to help to elevate their ministry. Owens will not offer a prayer to "St. Anthony," for you if you will send him a contribution for his work, but I believe he will be profoundly grateful to you and will pray to God for his blessing upon you, which is far better.

W. J. E. COX.

FRANK WILLIS BARNETT
Editor and Proprietor.



J. W. HAMNER
Corresponding Editor
A. D. GLASS
Field Editor

OUR DENOMINATIONAL PAPERS.

Some of the oldest, best edited and best financed Baptist papers in the South have made special offers in order to try and add new subscribers to their lists. We have watched their notices with interest, and elsewhere reprint a great part of a leading editorial from the Religious Herald, one of the denomination's oldest, strongest and most conservative organs. We feel sure that the pastors do not fully realize the burden that is pressing more and more upon the shoulders of the men who are editing and financing the religious papers.

Believing that we can help along the organized work we have decided to offer the paper until January 1, 1907, to new cash subscribers at 50 cents. This will give pastors an opportunity to put the paper into the homes of their people. We believe that with the improvements we have on foot that it will be easy work to add several thousand names by January if our friends will interest themselves in getting new subscribers. Read our special offers elsewhere.

FISHING FOR MEN.

Not long ago we had an editorial on "Angling for Souls," and recently a brother wrote:

"The good Christian is to be a fisher of men, but not the kind of a fisherman we see angling with pin and worm in some quiet mill pond or casting artificial flies over some lonely wilderness pool. Fishing in Jesus' day was no amusement or idle hours, where the fish is first tricked into taking the hook and then played to exhaustion before complete capture is possible. To Peter and Andrew fishing was not an occasional amusement, but a permanent occupation. To it they had been bred as boys; by it they earned their livelihood; to it they expected to devote the working years of life. Deceit and trickery were not the stock in trade of their fishing. The work is to be done without trickery, cajolery or flattery. There are no hooks and bait."

All of which is quite true, but we confess that when we wrote our editorial and after reading the above we had lost sight of the devil himself as a fisherman. No doubt the lines of John Boyle O'Reilly in "The Lure" will come to mind:

"What bait do you use," said a saint to the devil,
"Where you fish the souls of men abound?"
"Well, for special tastes," said the king of evil,
"Gold and fame are the best I've found."
"But for general use?" asked the saint. "Ah, then,"
Said the demon, "I angle for man, not men,
And a thing I hate
Is to change my bait."
So I fish with a woman the whole year round."

The wit of the gifted Irishman loses its sting when we call to mind that while the devil can use a woman to lure man to destruction, God uses women to draw men heavenward.

THE CHRISTIAN'S DEFENSE.

We devote this article especially to those Christians who are presently in a troubled state of mind and who feel the need of a support which is greater than human hands can bring to them. Perhaps some of our readers are so hedged up that they know not what to do. Certain friends upon whom they had been depending for assistance in a trying hour have forsaken them. It may be that they have recently been falsely accused by some malicious person, and now they are smarting under the cruelty. But, whatever may be the instrumental cause, these afflicted ones feel forsaken and sad. Let not your heart continue grieved. Remember that your Lord is still with you as an unconquerable defense. Read anew Paul's words in his second letter to Timothy: "At my first defense no one took my part, but all forsook me; may it not be laid to their charge? But the Lord stood by me." Paul had long known the fickleness of human friendships. Many a time he had found that when he had most needed assistance from some that he had regarded as being his loyal friends, they deserted him. And yet he seems to have not lost all confidence in all people. At this particular time it appears that he believed that at least a few of his friends would remain true to him; perhaps some were professed Christians; he wanted their aid in this trial, but every one of them left him; and yet he was not alone. The Lord stood by him. That was worth everything to the troubled Paul. We may believe that he appreciated that defense more fully than he could have done if his friends had remained with him. It seems true that the Lord's defense

was more manifest and forcible than, just because all others had deserted Paul. Surely the Lord's defense of the Christian is of vastly greater moment than that of all others combined. Have an abiding sense of this great truth. You can always unreservedly depend upon your Lord to defend you, if, like Paul, you are in the way of duty; therefore, be of good cheer.

WHO TO VOTE FOR.

Strong pressure has been brought on us to declare for certain candidates now seeking the support of the Christian voters in Alabama, but we have refused on the grounds that the Alabama Baptist is not in politics, and while it counsels and urges its readers to vote only for good men, it does not attempt to espouse the cause of any man. The candidates' private lives and record on public affairs are easily known to all who care to investigate. When you go to the polls to cast your vote you must do it in the fear of God and ought not to be influenced by friendship or favor. Cast your ballot for men whose private lives are above reproach and whose public acts will bear a thorough probing. We need clean, capable and conscientious men to represent us, for great moral issues are involved. The Baptist Courier gives the following reasons why it is necessary to vote for good men:

1. Because good character is essential to the faithful discharge of any public duty.
2. Because a man in office means a man exalted to a position of greater influence over others, and that influence should be on the side of righteousness.
3. Because putting a bad or morally deficient man in office is equivalent to saying to our young men that good character is a thing of unessential or minor value.
4. Because the ballot means a power entrusted to us by the Lord to be used sacredly only for good objects, and it is unreasonable to trust bad or deficient men to work solely for worthy ends.
5. Because the holder of public office is nearly always beset by peculiar temptations, and it takes a man of solid integrity to withstand the evil.
6. Because we have no right to expect a man to originate or support measures that are higher than his own character. We want good fruit, but have no right to expect it from bad trees.
7. Because government in every department ought to be representative of the best that is in us. It is ordained of God, and it is not purely human. It ought to be as pure in its own sphere as the church, and that is impossible if we have unfit men to conduct it.

A SAINTED GRANDMOTHER.

Just over the street from our home death came a few days ago and claimed a manly lad, and now day after day a disconsolate old grandmother sits out on the porch alone with God and her thoughts. We passed the other afternoon with our son in our arms and she looked down and with a seraphic smile said, "Pretty baby," and we passed on with joy in our hearts that he had been able to give her a passing pleasure. We sit by the hour and watch this dear old saint over the way, and our mind is filled with vague wonderings as to what memories must be trooping through her thoughts, for years and years ago she came to this country from over the seas from Germany, living long enough to see herself surrounded with strong, vigorous young Americans to call her grandmother. We know they love and honor her, for the Germans have great respect for old age. Elsewhere we print a page in honor of the dear old grandmothers left in the homes of our readers. May God give them the love of their sons and daughters and cause their grand children's hearts to turn to them in succoring care.

Bro. Barnett: Just a few lines to say that Bro. J. A. Hendricks has recently assisted me in two good meetings. The first was with my Uniontown church. This lasted eleven days. Four were received by experience and baptism and some ten by letter, etc. The second meeting was with my church at Brown's. Seven baptized, one by letter and one by statement. My Hopewell church has let the contract for a new church house. Among the number received and baptized at Brown's was Lois, Bro. Hendrick's oldest child. We greatly appreciate the valuable services which Bro. Hendricks rendered. All my churches have done well for missions, etc. Yours fraternally, J. E. Barnes, Marion, Ala.

CHRISTIANS ON VACATION.

Many Christians are now taking their summer vacations. Some are by the sea, others in the mountains, and many in the great cities. It is a testing time, for many who are devoted to their church at home grow lax about attending services when they are away. Church members ought to set the worldly minded a lesson by properly observing the Sabbath. A brother in writing to one of our religious papers recently said:

"My experience is that the majority of the Saviour's followers are loyal to him wherever they go, and are careful, as a Roman Catholic priest once remarked to me, 'not to become slack in their religion.'"

We are sorry that our experience has been different and that at many summer resorts we have seen church members "become slack in their religion."

The Anglo-Indian Temperance Association has just completed its eighteenth year. Under the wings of this organization hundreds of temperance organizations of all sorts and shapes and sizes have sprung up and affiliated with it. The progress of the reform has been so remarkable in some respects that President Gokhale, President of the last Indian National Congress held at Benares, declared some months ago in London that he believed the great majority of the people of India were prepared for total prohibition of the beverage liquor traffic. Commenting on this statement, Abkari for July says: "There is not a single organ of Indian opinion that does not support this view." The chief lion in the road for such an accomplishment is that India is ruled from Downing street, and the men who wax fat selling liquor to the natives of India have much influence in that neighborhood.

Uncle Sam refuses to be responsible for beer canteens in State camps of the National Guard which are being held in various parts of the country at the present time, and declares the State in each case will have to decide the matter. Texas National Guard authorities declare they will authorize the sale of beer on every camp site, "using the profits for improvements of the camp," but in startling contrast Governor Hanly, of Indiana, announces that there will be no canteen at Fort Benjamin Harrison (Indiana) with the knowledge or consent of the Governor, and continues: "I should think they would know that without asking about it. A canteen is not needed in the camp. I am quite sure there will be plenty of water out there."

Baron Pierre de Coubertin finds significant and impressive similarity in the international happenings of the present year with those of the year 1453. In Figaro (Paris) he compares the defeat of a European race by an Oriental in both of the two years—the capture of Constantinople by the Turks (1453), and of Port Arthur by the Japanese. The fall of Russia's great stronghold in the far East, he contends, marks the close of one era and the commencement of another. And yet, he reminds us, although, after the Turks had taken the city of Constantine, for many years Europe dreaded a Turkish triumph all over the continent, yet this never came. Therefore he bids those who are quaking at the idea of the yellow peril to take heart. For three centuries, he continues, our forefathers had the dark peril in their mind's eye, but it was never actually realized.

Railway stations in Switzerland are to have a measuring machine placed near the ticket office. The contrivances will be used in enforcing a new rule, that all children under two feet one inch in height will be passed at half fare. Children above that height, of whatever age, will be treated exactly as adults. The temptation to prevaricate concerning the age of their offspring when traveling will thus be removed from the pathway of parents.

"There is no place outside of the Bible where a Christian worker can get so many points on how to do successful religious work as in studying the advertising sheets of our great daily and monthly publications," said the Rev. Edgar H. Libby, of North Congregational Church, Chicago, recently. "Successful advertising is simple, direct, attractive and personal. The power of the gospel is in its simplicity. When we mystify and make complicated the plan of salvation, we destroy its power. The gospel must be made 'attractive' unto men, but, above all, it must be made 'personal.'"

EDITORIAL

PARAGRAPHS

Germany's "little war" in Southwest Africa is still rolling up the expense. It has cost the lives of 2,000 German soldiers and \$51,000,000 so far.

Dr. Torrey declared that what struck him in London was its joylessness. The East End is joyless; so is the West. The poor are joyless; so are the rich. You cannot have joy if you are "outside Christ."

It is interesting to know of the immense advance made in the production of grape-fruit in recent years, and that there are 200 acres of grape-fruit trees now growing in a portion of Florida long deemed irremediable—the Big Cypress Swamp.

For the first time in modern history a State has named housebreaking in its code as a capital offense. Mississippi has adopted a law providing death as the penalty for any one who enters a house, day or night, to commit a crime.

A dear preacher friend of ours writes of a mutual friend and brother beloved: "A member of one of our churches, _____, is discouraged, but sees his difficulty. He needs to pray more and eat less." A good remedy for a great many discouraged preachers, but a very severe remedy when applied to one who loves good eating and little praying.

It has been pointed out that the word criticism, from the Greek "kriuo," "I judge," means a judgment whether favorable or unfavorable, and a critic is one who expresses a judgment. In a recent issue of a Boston daily paper the music critic, in commenting on a concert, spoke only in terms of praise. His article was criticism as truly as if it had been condemned severely; it was the uttering of a judgment, criticism.

Alabamians, look to your laurels. It has been our proud boast to lead all the States in the number of subscriptions to Our Home Field. I am beginning to be afraid we have relaxed our energy. The cheapest paper in the South is Our Home Field. It would be so easy for pastors to get subscribers by the twenties, fifties, seventy-fives and hundreds. The last Home Field showed Alabama behind in subscriptions.

Total abstinence is the leading requisition for employment in what is believed to be the first municipally owned and built street railroad in the United States, now under construction at Monroe, La. Mayor A. A. Forsythe in an Associated Press interview July 11 said:

"I am not a prohibitionist, but it is absolutely essential that men occupying these responsible positions should be sober, sane and strictly reliable, and only those who are on the 'water wagon' and keep on it will be employed."

Brother Crumpton says: "There never was a campaign in Alabama which offered such splendid opportunities for pastors to sow the seeds of good government in the minds of the people. 'What shall I do with my ballot?' is being asked by thousands of good men. No need for the preachers to call names or take sides publicly. But he can speak of the God side of the ballot. Righteousness exalteth a nation, but sin is a reproach to any people." The ungodly liquor power is going to make itself felt. They are saying nothing, but they are working like beavers. The saloon men are for those who are least likely to hurt their business. Men who have a record against liquor in any way they are not for. They are the very men Christians ought to support. Will they do it?"

When Stanley went under the direction of the New York Herald to find Livingstone he was a worldling, a man looking simply for fame and money, caring nothing for God, or Christ, or the Bible. He came in contact with the sick, weary traveler and missionary, who never spoke a word to him about becoming a Christian, but Stanley was not with him long before he found himself worshipping Livingstone's God, and trusting Livingstone's Saviour, and reading Livingstone's Bible. He said afterwards that it was Livingstone, not his words or preaching, that attracted him to Christ. And so it was with Christian Schwartz. When the Indian official wanted a man to talk with about government affairs he said, "Send for Christian Schwartz, he will not deceive me." As Adoniram Judson walked along the streets of India the people would say, "There goes Jesus Christ's man." It is not so much eloquent speaking, but eloquent living that wins the soul to Jesus Christ.

It seems to some of us a little singular that the two great Kentucky papers represented in the Talladega convention seemed not to know that we were doing any mission work in Alabama. One was represented by the editor in person, the other by one of our pastors. The two great papers were together for once.—W. B. C.

Not every publisher of the Scriptures can report—as do the agents of the missionary press at Shanghai, China—that he is six months behind his orders; but taking the world around, it can be said in all reverence that still, and always, the Bible is "the most popular book of the month" and "the best selling book of the year."

"Adopt, adapt, adept," may be described as the three stages in Japan's industrial career, according to a member of the Japanese House of Peers. First, the people imitate some new thing from foreign sources; next they adjust it to their own peculiar needs, and finally they become so skilled in its use that they reach the stage of origination.

Assisted by Bro. W. M. Anderson, of Dothan, our church at Headland recently held a week's meeting, resulting in four accessions by experience and baptism. Bro. Anderson is a strong gospel preacher and a companionable co-laborer, and his sermons were of the kind to greatly help the church and pastor.—J. H. Riffe, pastor.

July 30, 1906.—By the time this item goes to press I will be in the midst of our annual revival meeting at Carrollton. Dr. W. J. E. Cox, the scholarly pastor of St. Francis Street Church, Mobile, will do the preaching for me. I am praying that we may have the greatest revival in the history of our group of churches. Fraternally, E. P. Smith.

Michael Monahan reminds us that "though you can pass sentence of social death upon a man, you cannot execute a Book!—you cannot lay your hangman's hands upon an idea, and all the edicts of Phylloxera are powerless against it. For true genius is the rarest and most precious thing in the world," and God has wisely ordained that the malice or stupidity of men shall not destroy it."

President Roosevelt has the habit of glance reading strongly developed. Robert W. Wynne, United States Consul-General at London, according to an article in the London World, says he once asked the President how on earth he managed to keep abreast of the times, and the answer was: "Well, I get up early and have a read before breakfast, and again for an hour or so before turning in—and," he added, turning over a number of imaginary pages, "I quickly tear out the heart of a book."

The Divine law stretches the scepter of its authority over every part of our being. It claims the right to control our inner as well as our outer life. It demands that we be pure in thought and imagination as well as in word and deed. It would be well for us if we should frequently use the prayer contained in good Bishop Ken's midnight hymn—

"Lord, lest the tempter me surprise,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout."

If we could only get at the people and see them face to face we could add hundreds of names at the special cash offer of 50 cents to January 1, 1907. But we can see only a few and our field editors, Brethren Hamner and Gass, can reach only a small part, but if the pastors will help we can get at hundreds, and if those who now take it will help us we can reach thousands. It is the greatest offer ever made by the paper. It is an experiment and we stand to lose hundreds of dollars, but we want the organized work to get before the people as never before in Alabama and we want to speak to all in the home in every Baptist family in the state. We have a message. Help to give us a chance to deliver it.

A bill has been introduced in the Mississippi Senate providing that children of a father who does not pay his poll tax shall not be admitted to the public schools.

The First Baptist Church of Asheville, N. C., of which Rev. William Lunsford is pastor, has adopted a novel rule, to the effect that 10 per cent of all the contributions of the church shall go to foreign missions.

Owing to complaints made that unworthy Americans have imposed on the Vatican authorities by securing audiences with the Pope it is now ordered that hereafter all those seeking such privileges must produce positive credentials.

The Baptist Press says: "The denominational weekly is next to the voice of the preacher the greatest human potency in developing the kingdom of Christ among men. To make this potency actually and fully operative is a work of highest importance."

For a time Sunday bull fighting has been prohibited in Spain, on the ground that it was a sport involving manual labor. The Council of State, however, held that it was an art and not a trade, and therefore that it was lawful on Sunday.

A. W. Carson, editor of the Joplin, Mo., Herald, who died recently, directed in his will that \$1,000 of his estate be invested in copies of Mark Twain's "How to be a Gentleman," to be distributed among the Young Men's Christian Associations in the North.

It has been wisely and truly said that prosperity is the blessing of the Old Testament. Adversity the blessing of the New. This declaration finds its basis in the New Testament: "Whom the Lord loveth He chasteneth." The influence of this principle will tend to check the eagerness of our pursuit of earthly good and strengthen us under the heavy load of adversity and sorrow.

The Foreign Mission Journal ought to be in every Missionary Baptist home in the South. Think of the educational value of these letters from our missionaries! Thousands of miles away, yet they bring vividly before our minds the heathen as they are in their homes, in their business, in their churches. Get your neighbor who is skeptical about foreign missions to read the Journal a time or two, and his skepticism will soon disappear.

At a meeting of the Cincinnati Sorosis Miss Rose L. Alexander, the president of the organization, declared that the failure of women to progress rapidly in every land and clime was due to the fact that they were weakly disposed "to make concessions to men," and she urged her sisters to free themselves from "entangling alliances, resolutely assert their independence and take positions in the realms of art, literature, science and politics, which their talents entitled them to occupy."

"It makes me genuinely sorry," said Dr. Goss, when telling a friend of his pioneer experiences, "to see young ministers growing up in ignorance of what people really are, seeing them only 'on parade,' as it were." "Why, I've often said," he continued warmly, "that if I were a seminary president, I'd take the graduating class, put 'em in a box-car and ship 'em West! I have always felt that a fellow who leaves the theological seminary and takes a church of cultured people first, makes a fatal mistake." Within the last six months the same truth, put almost in the same words, was expressed by the Rev. Charles W. Gordon, the "Ralph Connor" of Sky-Pilot fame, when telling what his frontier life had done for him.

"Shall I enter the ministry?" is the title of a tract from the American Baptist Publication Society. I will be glad to furnish it to any one furnishing me a 2-cent stamp. It should be put in the hands of a thousand young men in Alabama in the next thirty days. We are mourning and groaning over the dearth of preachers. What are we doing besides mourning? The mourning will do no good by itself. Let us put this tract into the hands of our young brethren, seek a heart-to-heart talk with them and pray God to impress them. From whom will I hear first? If I hear from none, will I not have reason to fear we are not so distressed after all? Brethren, it is the most serious question we have to deal with. As sure as you live there ought to be something doing about it.—W. B. C.

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CANCER Send today for my **FREE BOOK**, telling all about my great home cure for this dreadful disease; no knife; no pain. A postal card will do. Address **A. J. MILLER, M. D., ST. LOUIS, MO.**

YES MY CHILD IF YOU DON'T USE MAGIC WHITE SOAP I LIVE WILL I BE AS BIG AS A GOOSE AS YOU Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboard; no backache. If you use **MAGIC WHITE SOAP**, will iron easy as magic; has no results like in yellow soap. Get your grocer to order, or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers. **MAGIC SOAP CO., Ltd. New Orleans**

NOT FOREIGN MISSIONS LESS, BUT HOME MISSIONS MORE

Richard Hall.

When Brutus at Caesar's funeral protested that his love for Caesar was not less than any dear friend of Caesar's, he added, "If then that friend demand why Brutus rose against Caesar this is my answer: Not that I loved Caesar less, but that I loved Rome more." If any dear friend of foreign missions should ask why this plea for home missions I make an answer, Not that I love foreign missions less, but after listening to Dr. Gray's speech at the state convention I love home missions more—if not more than foreign missions at least more than I did before.

For some time I have believed and preached that home missions deserved greater attention from Southern Baptists than it has yet received and that many of our churches are doing not too much for foreign missions, but too little for home missions.

The reasons for this are easily discovered. Foreign missions has a romantic element in it not found in home missions; its appeal to the heroic imagination is stronger; measured by an arithmetical standard of spiritual destitution the needs are far greater. What intelligent preacher of this generation has not felt the spell of missionary biography—an influence as beneficent as it is mighty, leading not merely to the volunteering of men and women for the field abroad, but to nobler and more self-denying lives among Christians at home. The reading of the Life of Adoniram Judson was one of the chief influences which led me ten years ago to forsake a railroad office for the gospel ministry. The highest tide of religious enthusiasm and resolve in my experience has come to me in foreign missionary gatherings: the Student Volunteer convention at Cleveland eight years ago, and again last March in Nashville, and one memorable session in the Southern Baptist convention at Nashville two years ago.

Notwithstanding these experiences the conviction has slowly forced itself upon me that though home missions does not thrill and move me as much, it is just as important as foreign missions and that it ought to share equally my efforts and contributions.

And here I would make a confession. I have not lived up to this conviction. I have given greater labor to the preparation of foreign mission sermons and made greater efforts in preparation for foreign mission collections than for home missions. While pastor at Orrville, the church gave one year over \$500 for foreign missions and less than \$200 for home missions. The pastor was chiefly responsible for this disparity. I find that this condition of affairs is not an uncommon one. A pastor in Mississippi recently raised \$600 for foreign missions and less than \$150 for home; another in Georgia over \$600 for foreign missions and so small a sum for home missions that he was afterwards ashamed to name it.

When I listened to the secretary of our home board at Talladega last week as he spoke of the amazing material progress and the still greater spiritual need of Texas and Indian Territory and Oklahoma and our great cities; when I heard that in our own state 25 languages are spoken, and that at a little town within a few miles of Montevallo the gospel is preached in three different languages; when a speaker at the convention declared that Birmingham was "lost" to the Baptists; when I called to mind the astonishing evidences of growth I had just witnessed in the magnificent new residences and brand new streets in the vicinity of my old home in Nashville and coupled with this the fact that the Baptists of that city are calling

on the home board for help and that one of our leaders there had just told me that the Baptist opportunity in Nashville had been lost—ten years of amazing growth in the city accompanied by comparatively little growth in Baptist strength; putting all these things together, I reached the conclusion that my work next year ought to see a stronger emphasis laid on home missions than ever before.

It is my hope and prayer that Montevallo shall contribute more for foreign missions than in any previous year, and that home missions shall not fall one dollar behind foreign missions.

I wonder if there are any other pastors in Alabama who will not make a similar confession and record a similar resolution?

THIRTY MISSIONARIES NEEDED

By T. W. Ayers.

Never before has the need for laborers in North China been so great as at present. Today the doors of opportunity are wide open. Now the people of all classes are willing to hear the gospel. There is not a city or a village that is closed, and, indeed but few homes where the missionaries of the cross are denied admission. Today is the accepted time to give the gospel to China. This the missionaries on the field feel as do no other people, and every letter which comes from them contains an appeal for more laborers.

A doctor and wife and a preacher and wife are needed in Teng Caow.

A young lady is needed in Hwang Hien.

A preacher and wife and a young lady are needed in Laichowfu.

A teacher and wife and a preacher and wife are needed in Pingtu.

Two preachers and wives are needed in Chefoo.

A preacher and wife are needed in Tsing Tao.

Two doctors and wives and four preachers and wives are needed to open work in Manchuria.

All these laborers are needed at once. They should be appointed so as to reach China in time to commence the study of the language this fall.

The new stations mentioned are Chefoo, Tsing Tao and Manchuria.

Chefoo is the most prominent part of North China. It is a large and rapidly growing city. It is a prominent summer resort, and has a large Chinese and European population. Is a delightful place of residence. Bro Peyton Stephens has recently gone there and opened work and needs two strong men at once to help in the work. Our first work in North China was done in Chefoo. The work was started there by Dr. Hartwell and Bro. Holmes, and the body of Bro Holmes was placed to rest on an island near Chefoo. We have already a number of Christians there and the outlook for a splendid work is bright.

Tsing Tao is the German port, and is indeed a model city. It is one of the prettiest little cities that I have seen. It has all the modern conveniences, such as electric lights, water works, telephones, splendidly macadamized streets, a railroad and elegant hotel buildings. We have about twenty Baptists already there, and should by all means have a missionary there at once, and he should be one of our strongest preachers.

Manchuria is indeed a section great in many things which make it desirable. Great in the richness of its soil. Great in its timber wealth. Great in its mineral wealth. So great, so desirable is it that it is intensely sought by both the Russians and the Japanese. It is great, too, from the fact that it is inhabited by ten million people, whose souls are more valuable than all its agricultural, mineral and timber wealth combined. These souls the Lord Jesus Christ seeks, and is

Continued on Page Fifteen.

AGENTS DOUBLE MONEY IN A SHORT TIME.

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Hot weather trips via Central of Georgia railway, to the seashore, mountain and lake resorts in the North, South, East and West. A trip by rail and sail to New York, Boston, Baltimore, Philadelphia and points in the East via Savannah and steamship lines, is to be considered at this season. Tickets are on sale at all coupon ticket offices. For rates, schedules, etc., apply to any agent or representative of the Central of Georgia railway.

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I CURE CANCER.

My mild combination treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for free book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. Dr. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

SCHEDULE OF TRAINS.

The Western Ry. of Ala and the A. & W. P. R. R. Co. (The West Point Route.) Effective May 13th, 1906.

No.	Lv. Selma	Ar. Montgomery
36	5:00 a m	6:50 a m
37	4:00 a m	6:05 p m
38	Lv. Montgomery	Ar. Selma
39	8:20 a m	10:30 a m
37	9:35 p m	11:30 p m
38	Lv. Montgomery	Ar. Atlanta
40	6:55 a m	11:40 a m
40	9:15 a m	3:40 p m
34	1:15 p m	3:40 p m
36	6:30 p m	11:35 p m
35	Lv. Atlanta	Ar. Montgomery
35	5:30 a m	10:55 a m
33	12:45 p m	6:20 p m
37	4:20 p m	9:20 p m
97	11:15 p m	3:17 a m

TRAINS FROM MONTGOMERY—Train 38 carries through sleeper to New York. Dining Car on this train. No. 36 carries through sleeper to New York and day coach to Washington. Dining car service on this train Spartanburg to Washington. Trains 40 and 34 east are local. Trains 39 and 37 west are local.

CONNECTIONS FOR COLUMBUS, MACON and SAVANNAH—Trains 38 and 40 connect at Opelika with C. of Ga. for Columbus. No. 36 from Montgomery, if on time, connects for Columbus, and if not more than thirty minutes late, for Columbus, Macon and Savannah. Through sleeper from Opelika to Savannah.

CONNECTIONS FOR MERIDIAN and JACKSON—Train 39 from Montgomery connects with Sou. Ry. at Selma for Meridian and Jackson.

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Write Today for our plan and reason for giving these valuable books away.
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Gentlemen: Please send full particulars in regard to the music books which you are giving away free to little girls.
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SPECIAL RATES VIA L. AND N.

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POLITICS AND THE CHILDREN OF LIGHT.

By Dr. Robert Stuart MacArthur.

Churchmen and citizens generally are most remiss in endorsing their representatives in the state and in the national legislatures, when these representatives support wholesome legislation. Many citizens in New York do not know even the names of their representatives at Albany and in Washington. The indifference of these citizens is largely responsible for the bad legislation from which the people often suffer. Legislators would rather do right than do wrong if, in doing right, they could be assured of the support of their best constituents. But these constituents do not take the trouble to write a letter of endorsement and encouragement to their representatives when they are bravely standing for the right against powerful opposing forces. We are ready to criticize our representatives when bad legislation has worked its evil results; but we fail to endorse them when they are striving to prevent evil legislation. The so-called "best citizens" are verily guilty at this point.

Saloonkeepers, gamblers and the leaders in all forms of evil, federate and act as a unit in support of evil legislative measures. They make legislators feel that their support is vastly more important than that of church men and other good citizens. The result is that men who wish to return to the assembly at Albany fear to introduce or support bills which antagonize the saloons and the gambling hells in our great cities. The good people in all our communities are far more numerous than the bad; their influence also is vastly greater than that of the disreputable and law-breaking classes. The best citizens could control all legislation if only they would take the trouble to make their influence felt in the legislature. Just at this point the Anti-Saloon League is doing a work of vast importance. It is discovering, compacting, organizing and practically utilizing the best sentiment of the best people in supporting the best legislation. Evil-doers are at heart cowards. They fear the light of publicity because they know that their deeds are evil. The supporters of gambling and the race tracks are at this moment in mortal terror because of the publicity which has been given to the most hurtful legislation which they are endeavoring to secure.

Let all good citizens earnestly support their representatives who stand for the right. Thus assured of support, these representatives will stand for the best things in state and national legislation and a brighter day will come for all that pertains to the welfare of our beloved land.—Lincoln Magazine.

A DISPENSARY DISPENSED WITH.

The dispensary at Georgiana, Butler county, is no more. The law under which it was established was said by the courts to be defective, and as a result the dispensary at Georgiana is no more. Too much cannot be said of the splendid efforts put forth by some of the leading business men of the place to accomplish this result. Their action demonstrates the falsity of the oft-repeated statement that it will cost the business man his business prosperity if he interferes with the liquor traffic.—Alabama Citizen.

THE ANTI-SALOON LEAGUE.

The Anti-Saloon League of Alabama is a part of the general movement throughout the United States for the overthrow of the liquor traffic. It is now represented in upwards of forty states and territories, many of which are making remarkable showings in their contests. The central national organization, headed by the Rev. Purley A. Baker, D. D., national superintendent; Dr. G. W. Young, assistant superintendent, who has direct supervision of the Southern states, and Rev. E. C. Dinwiddie, legislative superintendent, at Washington, D. C., have amalgamated the states into a tremendous power for righteousness. The movement has had only fourteen years of existence, but in that time it has earned recognition by its fidelity to the cause entrusted to it by the churches of the land, and its future is assured because of the firm foundation upon which it stands.

The Anti-Saloon League is a reasonable, rational movement that appeals to thoughtful men and women, and it lives from year to year by its persistent, aggressive actions and the results it produces.

The Alabama League will work through three departments—Agitation, Legislative and Law Enforcement.

The agitation, or educational work, is the foundation, and by the Sunday field day service, illustrated mid-week lectures, the circulation of The Alabama Citizen and general literature, we hope to enlist the attention of a large number of substantial people and secure their co-operation.

Through our legislative department we will try to bring about the repeal of laws favorable to the liquor traffic, such as that infamous law now on the statute books of Alabama which permits twenty freeholders to fasten a saloon upon a community, notwithstanding the fact that every other man, woman and child residing there may be opposed to saloons. We will also try to secure the enactment of laws favorable to driving the liquor traffic entirely out of our civilization. We will ask the next Legislature of Alabama to enact a county local option law, giving the people what is, after all, an inalienable, American right to determine by majority voice whether or not there shall be saloons or the sale of intoxicating liquors.

Our law enforcement department will be in charge of a competent attorney, and just as soon as we can locate the right man we will invite him to give his entire time and talents to the confederated churches of Alabama as their attorney in their fight against the liquor traffic. Such a man is to be had, and we believe the churches of the state will support such a man. Through this department we will recommend secret services men, who will help locate and drive out "blind tigers" from prohibition territory, thus giving a very necessary help to the aroused citizens of such communities.

The Anti-Saloon League goes into this fight on the basis that "the only solution of the saloon problem is, NO SALOON." Not high license, to regulate; not a dispensary or civic saloon, but NO SALOON, and on this basis we solicit the help of every God-fearing, humanity-loving citizen in the state.—Alabama Citizen.

I started out to make the best lamp-chimney in the world—I have stuck to it all my life.

My name is on the chimney if it's a MACBETH.

The Index explains how to get a MACBETH chimney to fit every lamp, and how to care for lamps. Sent free to everyone asking for it.
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This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham.

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It hires teachers to teach the books and to coach its students in honor, sobriety, industry, economy and all else that is good and useful. A school that believes in work and self-denial to accomplish great things. Its graduates enter junior classes in the state schools and in Howard and Judson. Music, elocution, literary. Expenses the lowest in the state. Write to A. W. Tate, principal.

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SAW IT IN THE BAPTIST FLAG.

W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

NOTICE TO NON-RESIDENT.

The State of Alabama, Jefferson County. In chancery. Circuit Court of Jefferson County.

F. K. Ferrall vs. Mae L. Ferrall.
In this cause it being made to appear to the judge of this court, in term time, by affidavit of James M. Russell, agent of complainant, that the defendant, Mae L. Ferrall, is a non-resident of the state of Alabama, and resides in Toledo, Ohio, and further, that in the belief of said affiant the defendant is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Ala., once a week for four consecutive weeks, requiring her, the said Mae L. Ferrall, to answer or demur to the bill of complaint in this cause by the 27th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against her.

This 12th day of July, 1906.
(Signed) A. A. COLEMAN,
Judge Tenth Judicial Circuit of Alabama.

Now, therefore, pursuant to said order, this publication is made, and the said Mae L. Ferrall is required to answer or demur to the Bill of Complaint in this cause by the 27th day of August, 1906, or after thirty days therefrom a decree Pro Confesso may be taken against her.

This 12th day of July, 1906.
WALTER K. MADORY,
Clerk and Register.

MERIDIAN CONSERVATORY OF MUSIC

is the largest in the South. Write for terms to
PRESIDENT J. W. BEESON,
Meridian, Miss.

Some Interesting Notes About the State Work

REV. H. M. LONG RESIGNS AT NEWTON.

At a recent business meeting of the Baptist church Rev. H. M. Long tendered his resignation to take effect October 1. His work here as pastor has resulted in much good both as to winning souls for Christ and systematizing the work of the church. Bro. Long is an able, conscientious and fearless preacher of the gospel. As a scholar he knows the word in its purity, and having had years of experience as a pastor he understands well the workings of the church. He is a pastor that recognizes that mission work is the great work of the church and under his excellent plan of work our church has given more than three times as much to missions as we formerly gave.

We sincerely regret to give up Bro. Long and his estimable family, realizing that we will sustain a very great loss in their departure. His wife, a true help meet, indeed, is an untiring worker in the Sunday school, and his daughter, Miss May Belle, is a faithful worker in the Sunday school and every line of work for the young people.

Any church securing Bro. Long's services as a pastor is certainly to be congratulated in getting such an exceptionally strong man in the pulpit and experienced worker in everything that leads toward the improvement of society and the saving of men. We hope for him a field that his ability and faithfulness in his Master's cause merits. May the Lord yet be gracious unto us and send us a man who can fill the place which will be made vacant by Bro. Long's departure.

J. T. M'KEE.

FROM LINDEN.

Our first month's work on this field has just closed and the Lord has graciously blessed us. The brethren have bought us a cozy new home and have not failed to supply all of our wants.

It was quite a sad thing for me to give up Hayneville, Mt. Zion, Mt. Lebanon and Brewer Memorial but I felt that the needs here were greater I shall never cease to love the good brethren and sisters, especially at Hayneville and Mt. Zion; much have they done for me.

The Lord is giving us increase at Linden and I can see that the spirit is operating at our other churches. We are praying for a gracious outpouring of the Holy Spirit in our midst and we will not let Him go until He blesses us more abundantly.

At Rembert we lost our church by fire, but we are going to rebuild right away. At Linden we will either enlarge or build a new house of worship. Our church at Myrtlewood is in very good condition. If any of the brethren feel like helping us a little with our buildings it will be graciously and thankfully received.

The Bethel Association meets with us at Linden on Wednesday before the second Sunday in September. We hope to have a large attendance, and especially do we hope to see all of our missions well represented. Come and be with us, brethren.

By the way, don't forget that Senator D. J. Meador, candidate for Lieu tenant-Governor, is an earnest, consecrated Baptist layman, and a member of my church. I hope the brethren will bear this in mind through August.

Brother Barnett, come down and we will give you an Alabama Baptist day. It will do you good to come into our midst, and I believe it will help the paper—financially.

CHAS. M. BREWER.

A WORD TO PREACHERS.

Gastonburg, July 26, 1906.

Dear Editor:

Will you please allow me a small space in your paper. I want to express a few thoughts.

Mr. DeWitt has been in the house eight weeks; sometimes suffers intensely; says he is only waiting for our Master's will to be accomplished. Oh, if it is his will may he hear the welcome plaudit, "Well done, thou good and faithful servant; enter into the joys of thy God." He said he wished to write one more letter to The Baptist, but he felt too weak. I asked him if I could write for him. "No," said he, "I wanted to speak to the preachers of Alabama." So many of his friends have asked me to let them hear from him, I thought I could reach more through The Baptist. He has been blessed with kind friends, one of the greatest blessings on earth. Then will I cry unto the Lord, when my heart is overwhelmed with grief, "Lead me to the rock that is higher than I."

Your efforts in getting him in Dr. Davis' infirmary were highly appreciated. Words are inadequate to express our thanks for the manifold blessings that have been bestowed upon him by his friends. All we can do is to lay our burdens at the feet of Jesus, He will all our sorrows heal. One and all please remember us in your prayers. Yours truly,
THEODOSIA DEWITT.

A LETTER FROM TEXAS.

Dear Baptist:

I take this method of saying to many brethren and friends in the dear old home state that while far away from you, yet you are very dear to me, and it is a comfort to me to read The Alabama Baptist and hear of the good things of the Lord. I could not help but say when I read what the state had done for missions the last conventional year, "Bless the Lord, oh, my soul." Brethren, stand by the boards. This I am trying to do here, but in this part of the state it means a great difference to the old home state; but the Lord is doing great things for us, whereof we are glad. I accepted the care of the Baptist church at Yantis for half my time. I could not say missionary, because they did not do anything that way. The church was dead in almost every way, but we trusted in the Lord and worked and the harvest is on. We have closed a meeting in many respects the greatest of my life. The church has been sealed, we bought an organ, gave \$25 for home and foreign missions combined, and in view of the fact that they had not been doing anything, only makes me the more thankful and hopeful. Our people are rejoiced as never before. We have been building up all the year and the results of our meeting are very gratifying. We received during the meeting seventy-five members, fifty one by experience. The church has greatly revived; others will join.

Some 2,000 or more witnessed the baptism on Sabbath evening. We had taken in about twenty before the meeting. In this I am sure many will rejoice with me in the Lord. Love to the editor and my old churches yea, and all who love our Lord. Amen

W. G. GREGORY.

Yantis, Tex.

BROTHER CUMBEE WRITES.

I am not wanting to trouble you, but so many friends I meet say why don't you write oftener to the Baptist that we may hear from you. Yes, when I am writing to the Baptist I feel as if I were talking to my brethren and as I have just closed up my summer's work, I just feel like saying a few words in your paper. After our

good meeting I spent nearly two weeks at Jonesboro with my son in the gospel, who I baptized years ago, and I felt proud as I saw how the Lord was prospering him in the Master's work. Glass is a hustler not only for the Alabama Baptist, but to win souls to Christ. We had a glorious meeting which resulted in forty-two accessions to the church.

From there I came back to Clio, one of my churches, where we had a good meeting and four additions. Young Bro. Wilks, of Troy, assisted me here and did us good preaching. Bro. Wilks is a promising young man with a bright future.

Next I went to my other church, Goshen, where we had a most gracious meeting. I had no help except Bro. Wilks dropped in for a day or two in passing. As a result 22 were added to the church, 18 by baptism, numbers of them married. The church was greatly revived and much interest remains in the congregation. I see by reference to my book that there have been 82 additions to my church so far in this associational year, for which the Lord is to be praised. With many good wishes for the success of the Alabama Baptist, I am as ever yours to serve,

R. A. J. CUMBIE.

NEWS FROM BRO. SCHRAMM.

We closed a delightful meeting at Independence last Friday, July 27th. I mean we discontinued preaching—I never believe in closing a meeting. I believe the meeting should go on from one year to the next. So I took up the meeting on Friday night, July 20, little in advance of where we left off last year, and by Monday night when that consecrated man of God and earnest preacher, Bro. E. E. George, came to help me in the meeting, he found the church in a warm condition; four had joined. I have known him from childhood, having been his father's pastor at Pin Flat church in Perry county, where I was ordained. It was a great joy to have him to help me in this meeting. It was the delight of my life in my own pastorate, for his home was a regular preacher's home and his people were great friends of mine. It was a great pleasure to visit such a home and mingle with such consecrated Christian people as I found there. It is not a wonder that the Lord should bless those parents with such a gifted preacher. Any church is fortunate in having Brother George assist their pastor in a protracted meeting. He did us good work and the Lord greatly blessed his labors and my people were highly pleased with him. Thirteen joined for baptism after he came, four before and one by letter. I baptized 16; one was not well enough.

The young people kept up their prayer meeting and union during the year and so the church was ready for the meeting. No pastor can boast of a more loyal set of young people than those at Independence. I am proud of them and any pastor could be proud of them. Wednesday was our thanksgiving day. We had some good talks and got up as a thanksgiving offering \$6 for the orphans' home. This meeting will be remembered in that community and church.

We had a good meeting at Tallassee. Bro. H. W. Fancher assisted me and did most of the preaching, and did it well. He is a great power in a meeting, a very able preacher and a consecrated worker. The pastor who can get his services is fortunate. As a result I baptized 25. Others joined by letter and restoration, making 31 in all. I enjoyed working with such a consecrated preacher. He is devoted to his work. I preached to his people at Rome, Ga. I found them noble people. I found him well beloved, and

he had done a noble work. He ought to have a tent and preach every day.
H. R. SCHRAMM.

DON'T FORGET THE OLD PREACHERS

August is the month to take collections for the old preachers. I have a letter from one of them ninety years old asking to be remembered.

Now and then I hear from a brother with a contribution for San Francisco Baptist churches. Here is one for \$5 and the brother adds: "It seems strange to me that so much was sent for material relief and so little for this good cause."

Only \$500 asked of Alabama, and we have not received \$100 to date. What will the brethren do?

West Huntsville.

Brother Culpepper writes: "We are in our new chapel. It is good to be there. The people are delighted. Can't the board aid us to secure two more men? They are badly needed."

I hope the Sunday schools will not forget West Huntsville. The people there are struggling to pay for the house. Let us all help, for they are worthy.
W. B. C.

REV. W. T. DAVIS, LINEVILLE, ALA

Whose picture we publish elsewhere was born in Fayette county, Georgia July 27, 1832, and joined Concord church August, 1849. Was ordained to the ministry in 1861. He served many churches in Clay, Randolph and Tallapoosa counties and was evangelist for a number of years in the Carey Association, of which he was moderator for 24 years, the last 20 years in succession.

Dear Little Friend: May I come in as a baby and ask for a pin? I am a little boy four years old next August. I live with my grandmother and she takes The Alabama Baptist and she and my mother love to read it, and they think it is a splendid paper. I thank you in advance for the pin, and if I do not get one it will be all right. Hugh Clotfelter.

A WINNING START.

A Perfectly Digested Breakfast Makes Nerve Force for the Day.

Everything goes wrong if the breakfast lies in your stomach like a mud pie. What you eat does harm if you can't digest it—it turns to poison.

A bright lady teacher found this to be true, even of an ordinary high breakfast of eggs and toast. She says:

"Two years ago I contracted a very annoying form of indigestion. My stomach was in such condition that a simple breakfast of fruit, toast and egg gave me great distress.

"I was slow to believe that trouble could come from such a simple diet but finally had to give it up, and found a great change upon a cup of Postum and Grape-Nuts with cream for my morning meal. For more than a year I held to this course and have not suffered except when injudiciously varying my diet.

"I have been a teacher for several years and find that my easily digested breakfast means a saving of nervous force for the entire day. My gain of ten pounds in weight also causes me to want to testify to the value of Grape-Nuts.

"Grape-Nuts holds first rank at our table."

Name given by Postum Co., Battle Creek, Mich.

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

BABY COVERED WITH SORES

Would Scratch and Tear the Flesh Unless Hands Were Tied—Wasted to a Skeleton—Awful Suffering for Over a Year—Grew Worse Under Doctors—Skin Now Clear.

WOULD HAVE DIED BUT FOR CUTICURA.

"My little son, when about a year and a half old, began to have sores come out on his face. I had a physician treat him, but the sores grew worse. Then they began to come on his arms, then on other parts of his body, and then one came on his chest, worse than the others. Then I called another physician. Still he grew worse. At the end of about a year and a half of suffering he grew so bad I had to tie his hands in cloths at night to keep him from scratching the sores and tearing the flesh.

"He got to be a mere skeleton, and was hardly able to walk. My Aunt advised me to try Cuticura Soap and Ointment. So great was her faith in it that she gave me a small piece of Soap to try and a little of the Ointment. I took it home without any faith, but to please her I tried it, and it seemed to dry up the sores a little.

"I sent to the drug store and got a cake of the Soap and a box of the Ointment and followed the directions, and at the end of about two months the sores were all well. He has never had any sores of any kind since.

"He is now strong and healthy, and I can sincerely say that only for your most wonderful remedies my precious child would have died from those terrible sores. I used only one cake of Soap and about three boxes of Ointment. (signed) Mrs. Egbert Sheldon, R. F. D., No. 1, Woodville, Conn, April 22, 1905."

Complete External and Internal Treatment for Every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c; Ointment, 50c; Resolvent, 50c. (In form of Chocolate Coated Pills, 25c. per vial of 60), may be had of all druggists. A single set often cures. Foster Drug & Chem. Corp., Sole Mfrs., Boston.

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MINISTERIAL COURTESY.

By I. N. Langston.

The word courteous is mentioned a few times in the Bible. Our definition of courtesy is "elegance of manners." A still better definition is "radical sweetness of temper of mind that spreads itself into a man's words and actions."

Ministerial courtesy is not different essentially from other courtesy. Courtesy is one of the characteristics of all genteel men. Some one has said that a minister should be as thick skinned as a rhinoceros to withstand the darts of criticism aimed at him.

I believe that we ought to build our work and leave it so that any of God's men can take it up and carry it on when we are gone. We have some men who are what I call stock-pole preachers, who build the work up around them instead of God, and when they are gone no one can take up the work and carry it on successfully. God help us to build up the work around our exalted Christ.

When you resign you should resign, and don't keep on going back to give advice as to how to run the church you have left. Go back to be sure and mingle with the dear old flock, but let your visit be social, and helpful to church and pastor, and never in an officious way. As you move among the people endeavor to strengthen the tie between the church and the new pastor. Speak well of him. Say something in his favor if it is nothing more than he has a good shock of red hair. Say all the good you can and leave out the too frequent and always hurtful, "But."

Don't seek to have the church to stick to your methods of work when you are gone. We employ different methods to do the same thing. David and Saul were both warriors, but employed different methods. David could not fight in Saul's armor, but was a tremendous success with his sling and the smooth stones from the brook.

Let me say just a little of retired pastors. While many of them in our churches are helpful to the acting pastor, some in the past have been thorns in the flesh, especially for young pastors.

Let me say here that I speak from observation and information. I have had no bitter experience in the past with my brethren. On the other hand in all my ministry the fellowship of my brethren has been sweet and helpful. I have heard preachers criticize the new pastor in the beginning of his pastorate; say he could not preach; that the seminary had spoiled him.

Don't go back to marry people except under very peculiar circumstances. I mean that we should not go back to the church and marry people in the presence of the new pastor.

When you go to hold a meeting with your brother pastor keep him with his people; pray, talk, work for him all you can, and in so doing strengthen the pastor and church.

Our beloved Secretary Crumpton in his going in and out among us helps wonderfully by his prayers for the pastor, his family and his flock.

Sometimes it is the finest courtesy to tell a brother a painful truth. He asks how you liked his sermon and you say it was a failure. He girds himself and determines to do better and succeeds because you were courteously frank.

Let us be courteous and listen while our brethren speak. We require our congregation to give us attention. Let us practice what we preach and give attention to each other, but on the other hand, let us not in speaking presume on the good attention of our audience and speak too long. Be charitable, brethren. You may think you can speak better in the convention than the man that is speaking, but when you try it you fail.

Dr. T. T. Eaton has asked if we did not consider the paper in which our article was published the best copy and the convention at which we spoke the greatest session?

I close by saying, brethren: Answer the letters of the brethren; answer Bro. Crumpton's letters, Dr. Montague's letters and the letters of all our representative men and all other men in regard to our great work.

There is one letter I do not answer and that is that of the professional evangelist, who writes to say that he wants to hold a meeting, and that he feels that God wants him to come to my church. He may feel that way but I don't, so I never answer his letter.

But we are doing better, brethren. There's a brighter day coming; indeed, it is upon us. Some one has said, "It takes a sunny eye to see the sun." Let us look for the good in our brother and we will find it, and soon the discourteous brother will be stung out of life.

MINISTERIAL COURTESY.

That was an interesting and profitable discussion at our recent convention. I wanted to speak, but being new and modest (?) I refrained. I wanted to say that we should be more careful about picking to pieces our brethren's sermon. Now, there is no use denying it, we have that habit. Suppose we learned it in our seminary days from Dr. Dargan, of Louisville or from some other Dargan. It is according to a sort of pious reciprocity remembering the days of "red ink." In the sacred writing, there is a rule which is entitled to its name, "As ye would that men should do to you, do ye even so to them."

Then, again, our venerable ministerial brethren owe ministerial youth a debt of sympathy, encouragement and help. They have gone through the years, and are rich in observation and experience, in trials and triumphs, and should be able and anxious to strengthen their juniors. And yet who of the younger set have not preached now and then to some of these venerable brethren whose faces, soon, after our well-rounded introduction, (?) were toward the window or the clock or the floor in "undisturbed repose," every movement and expression (when awoken), saying, "Well that's no preaching." There comes to my mind this moment a little bit of experience. When younger than I am now, I made an appointment at a country church and walked seven miles to fill it, considering a great privilege both to myself and my people. I preached a great sermon, according to my judgment (at that time). After I was through I called on a venerable minister to pray. The part of the prayer which I remember was as follows: "Oh, Lord, if the young brother has preached any truth at all today we pray thy blessings upon it." Of course, when I remember my youth and my subject (predestination) the venerable brother is wholly forgiven in my heart, but not always are our venerable brethren entitled to such forgiveness. Every honest effort is entitled to encouragement. God bless our venerable brethren; we love them and know their strength and covet some of the same.

There is also a custom among our country brethren in some parts of our state which needs a gentle reproof viz., that of seeking the other brother's field. In the district mentioned when one brother helps another there is not much thought or said about remuneration, but often there is the hope that the next call at that church will be by way of remuneration which is sufficient reward; all of which genders strife and hinders many "tender-hearted pastors" from securing help at all.

W. M. ANDERSON.

Clearance of Women's Shirt Waists

Thin White Shirtwaists of linens and lawns will be the best part of a woman's wardrobe for several months to come. But we must get rid of our stock before your demands cease. Now we might be able to do this at regular prices, but we can't afford to run any risk. We must take measures that will make a complete clearance absolutely certain, and we have, for there can be no doubt of an early leave tak-

ing at such reductions as these:

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Birmingham, Ala.

In Memory of Mrs. Mary Garrett.

Whereas, God saw proper on the night of July 1, 1906, to take from our midst one of our number, Sister Mary Garrett, be it, therefore,

Resolved, 1. That our church (Macedonia) has lost one of her most consistent and consecrated members, and our community and neighborhood a devoted Christian citizen.

2. That we extend unto the bereaved husband and children our heartfelt sympathy and commend them to the heavenly father, "who doeth all things well."

3. That we, as members of this church, try to emulate the example of Sister Garrett in so much that we, too, when called to go, shall be ready.

4. That a copy of these resolutions be furnished the bereaved husband, and a copy be sent to the Alabama Baptist for publication.

J. V. CLIFTON,
T. M. CLINKSCALES,
AUGUSTA MACKEY,
Committee.

July 25, 1906.

Brother Barnett:

Dear Brother—I send you the picture of our little Leroy Baptist church. We want you to have in your next issue of The Baptist the picture of this church, so that the brethren can see what kind of a house we have for them to hold the next Antioch Association in. Now, brother, we want you to be with us if you can possibly do so. We will say that there are not but few members of our church that take the Baptist, and we think that if you will come and be with us that you can get others to take the paper.

The church is just three miles from Carson Station, on the Southern railroad. We will meet you there. The meeting starts on Friday before the third Sunday in October, so we will expect you to be with us. Please send picture back as soon as convenient. May God bless you and The Alabama Baptist and all that are concerned in it. Your brother,

G. M. LITTLE.

EXCURSION RATES VIA CENTRAL OF GEORGIA RAILWAY TO MEMPHIS, TENN.

Account national Baptist Convention (colored), September 12-19, 1906; one fare plus 25 cents round trip Tickets on sale September 9 to 12, inclusive, with final limit good leave Memphis not later than September 20, 1906.

For further information apply to nearest Ticket Agent.

The fifth Sunday meeting of the Geneva Association Convened with Antioch church July 28, 1906. Introductory sermon 11 a. m. by Rev. T. O. Reece. Afternoon: Rev. W. F. Clements was elected moderator for the session. Devotional services at 1:30, after which discussions came up as follows: Soul Winning in Revivals, led by Rev. T. O. Reece, of Geneva, followed by Rev. J. F. Register, Geneva. Closing thought by Bro. Reece. Soul winning in regular services and by personal effort, led by Rev. S. D. McCormick, followed by Rev. T. O. Reece and closed by Rev. J. F. Register. Soul winning in Sunday school, led by Rev. O. T. Anderson, of Hartford, followed by Rev. S. D. McCormick. Closing by Rev. J. P. Sanles, of Geneva.

NIGHT SESSION.

Devotional services, after which Bro. T. O. Reece tried to impress the thought of the great need of work and support in the different mission fields.

Sunday morning devotional services were held at 10 o'clock by Rev. J. P. Sanles. Paper read, "Character Building," by Miss Maryetta Register. Preaching at 11 a. m. by Rev. S. D. McCormick. J. L. SHAW, Secretary.

Richmond College

Strongly endowed and well equipped. Total value of property and endowment \$1,200,000.00. New dormitories have conveniences of city homes. Courses of study lead to degrees of B. A., B. S., M. A. and LL. B. Heads of departments have been called from other strong colleges and are proved teachers and educational leaders. Library facilities unsurpassed in the South.

Special attention is invited to the thorough course in law. Hon. A. J. Montague became dean of the Law School immediately upon leaving the governor's chair last winter, and will teach regularly. He is assisted by 3 professors and 3 lecturers.

Special endowment for aid of ministerial students from other states than Virginia.

Session opens September 20. Two catalogues, one general and one of the law school. Copies of either or both sent upon request. Address Pres F. W. Boatwright, Richmond, Va.

Young Lady: Learn Stenography & Bookkeeping.

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Continued from Page Ten.

calls upon us to take them for Him. Not take them by powder and shell but by the still small voice. Not to take them in the name of the Mikado but in the name of Jesus. When the Mikado called for volunteers to enter Manchuria and put to rout the Russian soldiers, there was no lack of volunteers. Now, while our great Leader calls for volunteers to enter and take that land for Christ, what is the enlistment from the South going to be? Today the Manchurians are bound in fetters and chains by the enemy of our souls, and the soldiers of the Lord in North China, who see and realize the situation, call for help to go up against this great enemy, and while they call, the Lord says, Go What shall we do? Today there is not a Baptist missionary of any denomination in Manchuria. Today there is not a Baptist missionary in all Manchuria. Today there is not a missionary of any denomination in Manchuria from America. This should not be. This is indeed a great opportunity for Southern Baptists. The field is just across the bay from Teng Chow. The language is the same as spoken in our North China mission and everything is favorable to us in opening work there. We only need the men and women. We need them, and need them now. The Lord never makes an unreasonable call. Today He calls for twelve men and women for Manchuria and this is indeed a reasonable call, and there should be no trouble in securing them. Who will go, and who will send? Anniston, Ala.

Read elsewhere about the greatest gift campaign ever begun by a Baptist paper. You can get a present by securing one new cash subscriber at 50 cents to January 1, 1907, and bless a home and help us in our fight for the organized work. Do not wait, but get busy at once. There are gifts for all. Look down the list and select what you want.

A CALL TO PIETY.

What America needs more than railway extension, and western irrigation and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quiet field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions.

What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick-easy big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be good in America than to charge an earth works in Manchuria.—Wall Street Journal.

MERIDIAN FEMALE COLLEGE is said to be the safest for girls in the South. Write for catalog to PRES. J. W. BEESON, Meridian, Miss

The Bible is Alive.

We live in an age which is discarding the myths and legends of the past, an age which is more enlightened than any of its predecessors. In such an age as this and amongst the most enlightened of its enlightened people, the Bible is having an ever-increasing circulation. You may take fifty of the most popular works of fiction, history, biography and travel that are running at one and the same time, and total their combined circulation for any one year, and the Bible for that same period will eclipse the lot. Over 10,000,000 copies of the Scriptures are now being circulated annually, and this book has been the longest on the market. There are over 1,500,000 persons giving their time and labor free every Sunday to teach the young out of this book. No other book can command such a vast army of voluntary workers as this one can. It is remarkable as literature itself. But it is also remarkable as a creator of literature. It has been translated into over 400 different languages, and for this purpose languages have been purposely reduced to writing where the art of writing was unknown. The consequence is the Bible has made other literature in these tongues possible. Over 70,000 different books have been written about the Bible, and the end is not yet. Men are still finding in it more and more of help and comfort.—Rev. Earnest Baker.

THE SALVATION OF THE JEWS.

Brother Crumpton sends the following letter: Daleville, Ala., June 28, 1906. Rev. W. B. Crumpton, Montgomery, Ala.:

Kind Brother—I feel much interested in the salvation of the Jews, and I would like for our denomination (in the South and North, yes, in the whole world) to select suitable men for this great and much needed work. I intended to go to our State Convention but for fear I do not go, I ask you to please bring this subject up and talk for it at our State Convention, which meets next month. Do please try to get this started, as I am very anxious that we send a missionary to the Jews. I feel like the time of their dispersion is near being fulfilled, and we should be ready and willing to take hold of this work right now, if it be the Lord's will; and I believe it is His will and that He will bless the effort. Please study this prayerfully and be governed by the inspiration of His wondrous love. Fraternal yours, E. A. THOMPSON.

Help us in our campaign for 5,000 new subscribers by January 1st. Go to work among your friends. Get 50 cents, send in their name and post office address and we will send the paper until January 1st. No back papers sent. The subscription begins on the date the money reaches the office. The offer grows less attractive the longer you wait to work it. Now is the time. See lists of presents elsewhere.

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WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request that they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

MAGIC TAR SOAP.

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The State of Alabama, Jefferson County. City Court of Birmingham. In Chancery. At Rules before the Clerk and Register. In Vacation. J. M. Austin, complainant, vs. Willie A. Austin, defendant. In this cause it being made to appear to the Clerk and Register of this Court, in Vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Willie A. Austin, is a non-resident of the State of Alabama, her particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years. It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Willie A. Austin, to answer, plead or demur to the Bill of Complaint in this cause by the 16th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against her. Granted this 9th day of July, 1906. JOHN S. GILLESPIE, Clerk and Register. JAMES M. RUSSELL, Solicitor.

The State of Alabama, Jefferson County. City Court of Birmingham. In Chancery. At Rules before the Clerk and Register. In Vacation. Lizzie Lee, complainant, vs. James J. Lee, defendant. In this cause it being made to appear to the Clerk and Register of this Court, in vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, James J. Lee, is a non-resident of the State of Alabama, his particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years. It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him, the said James J. Lee, to answer, plead or demur to the bill of complaint in this cause by the 16th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against him. Granted this 9th day of July, 1906. JOHN S. GILLESPIE, Clerk and Register. JAMES M. RUSSELL, Solicitor.

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