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PARAGRAPHS

I am now pastor of the Midway church and am delighted with my field.—W. r. Wilks.

Dr. P. T. Hale has accepted the secretaryship of the Baptist Education Society of Kentucky, and will make Louisville his home. We congratulate Kentucky Baptists on having secured the services of such a wide-awake educator.

A great day with the Dothan saints. Seven additions. Sunday school nearly 300. One hundred dollar pledge raised for Howard college and a new mission planted in the afternoon. Also there is a continuous revival among us; baptisms every week.—W. M. Anderson. Sept. 21.

The New River Baptist Association meets with Friendship church, eleven miles north of Fayette, Ala., October 13th, at 10 a. m. Representatives of our boards and the Alabama Baptists who expect to attend should be on hand by 7 a. m. October 13th and also notify me in advance. M. M. Wood, clerk, Fayette, Ala.

Inclosed please find money for which send the Alabama Baptist to my three brothers. Send this week's paper if possible. I am anxious for them to be permanent subscribers, therefore I thought I would do all I could to get all in our church who are not taking the paper to take this special offer from now till January 1, 1907. Will try to get others to subscribe soon. We enjoy the paper and want others to enjoy it.—Miss Louie Borden.

Let all the Sunday schools heed the call of Rev. Brooks Lawrence and give their collection on the 30th to the Anti-Saloon League. We are trying to save the country. Nothing more appropriate than that the Sunday school children should be called on to help this work. Won't the pastors remind the superintendents? We ought to have \$1,000 on that day from the Sunday schools of Alabama.

W. B. CRUMPTON,
Ala. President Anti-Saloon League.

I wish you could have been with us Judson opening day. The sight of the pretty girls would have brightened your eyes and cheered your soul. Judson full to overflowing. Seventy-five girls refused admission. More dormitory room absolutely necessary. Bro. W. Y. Quisenberry (you know "Quis" and love him) accompanied some twenty-five or more young ladies from Louisiana. You ought to see the Siloam building now that the alterations and repairs are completed. They say it is the prettiest church auditorium in Alabama. We followed Dawson's suggestion and placed the baptistry where folks could see. It is a beautiful baptistry, a memorial to Brother J. T. Fitzgerald. The pastor preaches next Sunday the second of a series of three sermons on "Why this baptistry?" Why don't you come down and give us one of your good sermons? Glad to see you at any time. The Cahaba meets with the Siloam church, October 17th. With best wishes, Paul V. Bomar.

Wm. J. Bryan, Birmingham's Guest



A Christian Statesman's Tribute to Missions

Hon. W. J. Bryan, returning from a tour of the orient, in his Fourth of July oration in London used the following striking utterances: After speaking of the wonderful awakenings in Japan and China, due to western learning, he says:

"In India, in the Philippines, in Egypt and even in Turkey, statistics show a gradual extension of education, and I trust I will be pardoned if I say that neither the armies nor the navies, nor yet the commerce of our nations, have given us so just a claim to the gratitude of the people of Asia as have our school teachers, sent, many of them, by private rather than by public funds.

"And now we come to the most important need of the Orient—a conception of life which recognizes individual responsibility to God, teaches the brotherhood of man and measures greatness by the service rendered. The first establishes a rational relation between the creature and his Creator, the second lays the foundation

for justice between man and his fellows, and the third furnishes an ambition large enough to fill each life with noble effort.

No service which we can render to the less favored nations can compare in value to this service, for if we can but bring their people to accept such an ideal they will rival the Occident in their contribution to civilization.

While in America and Europe there is much to be corrected and abundant room for improvement, there has never been so much altruism in the world as there is today—never so many who acknowledge the indissoluble tie that binds each to every other member of the race. I have felt more pride in my own countrymen than ever before as I have visited the circuit of schools, hospitals and churches which American money has built around the world. The example of the Christian nations, though but feebly reflecting the light of the Master, is gradually reforming society.

A Good Word For Foreign Missions

There are those who object to foreign missions on the ground that those who have the least light are in the least danger. If we bring Christ to the notice of the heathen and they reject Him, they are worse off, it is said, than before; whereas, if they remain in ignorance, God's mercy will provide for them. Now, if the only purpose of religion is to get into heaven, there is reason in such argument. But my understanding of religion is

that it is not meant simply to save men for heaven, but it is also intended to teach them what this life really means. If this is true, then we have an obligation to make Christ and His Gospel known to every human being. The Sermon on the Mount far surpasses all the wisdom of the sages. Because Christianity gives an assurance of the life that now is as well as of that which is to come, I am anxious to see this religion brought to all mankind.

PARAGRAPHS

Our association meets with Liberty church, 15 miles below Dothan, near Pansy, on A. C. L. railroad, October 10th. We will look for you.—Charles H. Davis.

On the occasion of the tenth anniversary of Dr. J. A. French, pastor First church, Austin, Tex., he was presented with a beautiful watch fob, set with diamonds, by his congregation.—EK.

Rev. C. C. Pugh, of College Park, Ga., formerly of Alabama, preached for us ten days not long since. He is a choice spirit and an excellent preacher. God honored his work in our midst and gave us a gracious meeting.—Arnold S. Smith, Alexander City, Ala.

Rev. J. L. Rosser, if he keeps on, will be the champion convention preacher. Last year he preached the annual sermon before the Virginia Association. The Alabama Baptist Convention recently elected him to preach their annual sermon next year. If he does as well down there as he did up here, we shall have occasion to be proud of him.—Religious Herald.

The Mussel Shoals Baptist Association meets Thursday before the first Sunday in October with the Austinville church about one mile from New Decatur. We would be pleased to have you with us at this meeting and will make room for you to make a big speech in the interest of the Alabama Baptist or any other subject you may feel disposed to talk upon. We are always glad to have you with us and trust you will make your arrangements to come.—John A. Thomson.

T. P. Bell: "How could I help loving the Seminary? When I was a young business man who felt himself called to preach, with a few things picked up in Sunday school and elsewhere, I was without knowledge of how to tell what little I did know. Blessings be upon the friend who guided my feet to the Seminary. Blessings be upon the men who then taught the men in those days. Blessings be upon the men who have succeeded them. Great things are going to come in the immediate years and the Seminary will have a high place in bringing it all on."

Mr. W. N. Hartshorn, of Boston, secretary of the World's Sunday school convention at Jerusalem in 1904, and chairman of the committee arranging for the trip to the world's convention at Rome, Italy, next year, says the indications now point to a delegation of at least one thousand from the United States and Canada. In 1904, 701 went from the United States and 63 from Canada; in 1889, there were 360 from the United States at the world's first convention, and in 1898, when the convention was again held in London, 180 American delegates were there. Interest in the Rome convention is greater than in any previous meeting. It will be an epoch making occasion.

SPOILING THE SERMON.

Rev. E. Y. Mullins, D. D.

Wrong Averages.

I thing some of the "averages" which are sometimes struck as to how our people give to missions are misleading. It will not do to say that the more than a million white Baptists of the South "average" so much per member. We must average the gifts of those who give little, and those who give much, and not put together the givers and non-givers and strike our average. As well put good and evil together and strike an average of morality or put together light and darkness and strike an average of sunshine.

I don't insist upon tithing as the exhaustive Christian law of giving. But I do insist that those condemn it as being "mere Judaism" are not acquainted with the history of tithing. It is far older than Judaism. It is more like the universal law of the Sabbath. Abraham gave tithes while under the promise (four hundred years before the law), and if we are to accept Paul's teaching in Galatians the time of the promise with Abraham was a time of gospel privilege.

The Christian law is that all of ours and ourselves belong to God. But assuredly we should adopt the tithe as the minimum in Christian giving. We ought to give far more sometimes, but surely Christian love will not lag behind a Jewish conscience. He who gives only a tenth of his income (on the supposition that tithing is "mere Judaism") barely escapes from the clutches of the sheriff of the law.

The trouble with most Christians is they plead the freedom of the gospel for a go-as-you-please basis for giving to God's cause. From the first chapter of Genesis to the last of Revelations there is not to be found go-as-you-please basis for any line of Christian duty. I advocate giving at least one-tenth of the income in the interest of order and system, as opposed to anarchy in our benevolent work. "Anarchy precedes poverty; obedi-ence precedes prosperity." We need systematic beneficence. Some have beneficence but no system; others system and no beneficence. A millionaire gave one dollar per annum each to seven different objects at stated times. There was system but no beneficence. It was systematic selfishness.

We are trying to draw a thousand horse-power train of missions with a twenty horse-power engine of benevolence. We are giving according to the flesh, while we try to work according to the spirit.

In our missionary organization and purpose we stand on Calvary; in our giving to support the organization we do not even stand on Mt. Sinai. I do not know just where we do stand, unless it is in Egypt.

Giving God his proportion pays. Among the Jews the blasting and mildew never struck the grain field until they first struck the treasury of the Lord. Empty missionary treasuries are not the result of hard times; they are the cause of hard times. "Hitch your wagon to a star," says one. Paying God what we owe is the coupling pin by which we hitch our wagon to the sun, the moon and the star, the winds and tides. Paying what we owe to God is better than firing cannon in the air to make it rain, and better than Paris Green to kill potato bugs, and better than all the patent remedies to kill the army worm. There was more statesmanship in that burning question of Malachi to the Jews, "will a man rob God?" than in all the financial legislation of the last congress.

What the Pastor Can Do.

Some pastors are timid upon the subject of preaching about money. Some Christians have a curiously mistaken idea that there is something

The Lord's Treasury Needs Cash



antagonistic between the "gospel" and "money." A gospel which leaves out the obligation to give to God of our money is no gospel at all. The Bible abounds in teachings about giving. The pastor who preaches about giving has the Bible on his side; the Holy Spirit and Christ on his side; he has the conscience of his converted hearers on his side—everything on his side except the selfishness of the man who thinks preaching about money is not preaching the gospel.

I once preached an introductory sermon at a district association. I felt that it was an excellent opportunity to impress the great doctrine of worldwide evangelization. I dwelt upon missions as a Baptist doctrine—the greatest of all Baptist doctrines—and pointed out how some Baptists thundered on baptism while they whispered on missions, and were rooted and grounded on "close communion," while they had scarcely taken hold at all on missions. In conclusion I spoke of the duty of all to give for the spread of the gospel. After the sermon a deacon, prominent and influential in one of the churches, said to me: "My brotner, you gave us a good sermon today, but you spoiled the sermon by preaching about money." This set me to thinking. Did I spoil the sermon? If so, then a great many other things are spoiled. Jacob had a glorious vision of the ladder with angels ascending and descending, and heaven opened above him. But he "spoiled" the entire transaction; for immediately afterwards he vowed that he would give God one-tenth of all his income. He spoiled it by speaking of money. Moses received marvelous revelations on Mount Sinai of a system of worship for God's people; but at once he "spoiled" it by calling upon the people to give of their substance for the construction of the Tabernacle.

The prophet Malachi paints a glowing picture of a coming Messiah, and "spoils" it by turning suddenly upon the Jews and saying they had robbed God in tithes and offerings. In the same way the wise men "spoil" their visit to the infant Savior; for they at once offer gold, frankincense and myrrh. In like manner Jesus "spoils" the Sermon on the Mount, for in it he delivers strong teaching on the duty of giving money.

In the fifteenth chapter of First Corinthians Paul mounts up on the wings of inspired imagination and portrays to us the glories of the resurrection. Surely this is a theme which is high and spiritual, and which should not be profaned by anything gross or earthly; yet Paul "spoils" it all by saying immediately afterwards: "On the first day of the week let each one of you lay by him in store according as the Lord has prospered him." Money is the theme which he couples with the resurrection. The fact is, if it spoils a sermon when its subject is money, many of my sermons have been spoiled; the Bible is "spoiled" from beginning to end. The time has come for God's people to recognize their obligation to give to His cause—to pay their debts to God. The time

has come for every pastor to instruct his church on this great theme. Not to do it is to prove recreant to our great trust as ministers of Jesus Christ.

TEACHING CHRISTIAN STEWARDSHIP.

Rev. H. H. Berry, of Ord, Neb., chairman of the state stewardship committee, has sent out a leaflet of questions and answers for use in Sunday schools which is of such excellence in covering the whole question of Christian stewardship that we give it place here. Its brevity, directness and scripturalness commend it to the use suggested. The exercise could and should be used in every Sunday school:

Superintendent, Question 1: Who owns the earth?

Answer by the school: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."—Psalm 24:1. "The sea is his, and he made it, and his hands formed the dry land."—Psalm 95:5.

Question 2: Does God have any claim upon the cattle of the earth?

Answer: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountain, and the wild beasts of the field are mine."—Psalm 50:10-11.

Question 3: But surely God has nothing to do with our money. If we earn it, it belongs to us, does it not?

Answer: "The silver is mine and the gold is mine, saith the Lord of Hosts."—Haggai 2:8. "But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth."—Deut. 8:18.

Question 4: What then is our position toward God, and all the things God has made and owns?

Answer: "As every man hath received the gift, even so minister the same to one another, as good stewards of the manifold grace of God."—1 Peter 4:10. "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful."—1 Cor. 4:1-2.

Question 5: Then if we are stewards how should we do the work we are expected to do?

Answer: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

Question 6: How should we give money?

Answer: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

Question 7: Will God bless those that are faithful to him?

Answer: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Malachi 3:10.

Question 8: To whom are we responsible for how we use things?

Answer: "So then every one of us shall give account of himself to God."—Romans 14:21.—Standard, Chicago.

CHURCH FINANCE DISCUSSION.

A RELATED ANSWER.

(1) The preacher should lead in all church matters, and in church finances should be cautious lest his hand be not too prominent. To lay down scriptural teaching of stewardship, to impress this by sermons and individual dealing, to encourage all honest efforts and himself to contribute is as far as he can go. (2) He should be on such terms of intimacy with members and officials as to see that the work is done. (3) The weekly offering system for wage-earners and quarterly subscriptions for all others with quarterly statements to all, and pledges taken at first of each year tell. (4) Business men do the work the best, and do it best if spiritually inclined. (5) Few sermons are preached in which reference should not be made to duty of giving. Quarterly sermons on different phases help. (6) The Presbyterian church in Canada insists that each call to a minister be accompanied by a guarantee of stipend signed by chairman and secretary of congregational meeting, which guarantee states that the minister's stipend shall be the first charge on all moneys collected and shall be paid at specified times so long as he is minister there. This relieves ministers of anxiety as to raising funds and leaves him free for work. (7) Use personal canvass by officials and pulpit appeal to raise all funds. (8) I know funds are rightly used. (9) Bazaars and suppers don't pay financially or spiritually. (10) Non-members may be asked to give because of benefits received, seat occupied. They may have been baptised in infancy and will later come into full relations.—Rev. F. O. Nichol, St. Andrews, Pres. Ch. Cargill, Can.

OUR CHURCH PROMISE.

"Will you contribute of your earthly substance, according to your ability, to the support of the gospel and the various benevolent enterprises of the church?"

Answer: "I will."

Our church motto: "Every member a voice; every member a contributor. Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—1 Cor. 16:2.

TO THINK ABOUT.

Do I use my possessions as a trust from God?

Do I hold my money as if I should hold it forever?

Am I living for myself or for the kingdom of God?

A CLUSTER OF QUOTATIONS.

Give as you would if an angel Awaited your gift at the door. Give as the morning that flows out of heaven.—Rose Terry Cooke.

Who shuts his hands hath lost his gold;

Who opens it hath it twice told.—George Herbert.

Hands that open but to receive Empty close; they only live Richly who can richly give.

—J. G. Whittier.

On one occasion when a plea was being made for some philanthropic enterprise, the chairman said: "All we want is a four and three naughts," meaning £4,000. Douglas Jerrold called out, "Put me down for one of the naughts." A good illustration of the way some people give to a collection.

LITERARY PARAGRAPHS.

From the press of Jacobs & Holmes comes a pamphlet entitled "Science, the Mind; Revelation, the Heart of God," by J. W. Barwell, of Waukegan, Ill. The pamphlet is 25 cents. Jacobs & Holmes, publishers, 167 Adams street, Chicago.

We have received a report of the Student Volunteer convention held recently at Nashville, Tenn., which has been published under the title, "Students and the Modern Missionary Crusade." Orders for the report may be sent to the Student Volunteer Movement, 3 West 29th street, New York city. Price is \$1.50 postpaid to any address. The volume is filled with stirring addresses and is well worth a place in every library.

Have you observed how some people always have these words on the tip of the tongue, "If I were rich"? When they are called upon to give to some generally useful work, they say, "If I were rich I would give so much and so much!" Failing that, they give a ridiculous amount, very much below what they might give. Experience proves that this sort of people in general are of very little use to any one. They are the discontented and the selfish ones, and are actuated by the most evil spirit. In saying, "If I were rich," they blame those who are rich and accuse them of a want of generosity. On themselves, however, they bestow the gratuitous brevet of liberality. If they were rich they would give by handfuls!

Tolstol, taking for his text the warning of Christ, "Bethink yourselves!" he directs a heart-stirring cry, first to his own countrymen and then to the rest of mankind, to open their eyes to the folly, as well as the criminality, of all war. If this appeal had been the work of any other Russian subject, it would probably have cost its author freedom, if not life. But Tolstol has grown too great for punishment. A blow struck at the venerable seer would hurt the government more than anything else, inside its own borders as well as outside of them.

It was first published in English in the London Times, occupying almost two full pages of the great London newspaper. It is a satisfaction to have it now in this neat form for general circulation in America. It is sold for ten cents, and the friends of peace will certainly scatter it broadcast. Published for the International Union by Ginn & Company, Boston.

Gannett, Garrison and Houston's Commercial Geography, by Henry Gannett, geographer United States geological survey and the twelfth census; Carl L. Garrison, Principal Thomas P. Morgan school, Washington, D. C., and Edwin J. Houston, emeritus professor of physical geography and physics, Central High school, Philadelphia. Half leather, 8vo, 451 pages. With numerous maps, diagrams and illustrations. Price, \$1.25. American Book Company, New York, Cincinnati and Chicago. This textbook for commercial students has been prepared by eminent authorities and is intended to serve as a practical tool in leading pupils to an appreciation of the physical conditions and economic principles on which depend the successful production, manufacture and exchange of the world's great commercial staples. It treats of: 1. Commercial conditions, physical, social and economic, that influence commerce in every region; 2. Commercial products, vegetable, animal and mineral, together with the treatment of the soil and its cultivation. 3. Commercial countries, with special reference to the industries and commerce of each.



Painter's Great Pedagogical Essays. By F. V. N. Painter, A. M., D.D., professor in Roanoke college, author of "A History of Education," etc. Cloth, 12mo, 426 pages. Price \$1.25. American Book Company, New York and Chicago. This volume introduces the student to the principal documents of educational history, from Plato to Spencer. Every important phase of education receives consideration. Selections from twenty-six of the world's greatest educators are given, prefaced in each instance by a brief biographical sketch. The book will meet the demand among students of educational history for an acquaintance with the original sources of information, and will form an acceptable and useful volume supplementary to any standard history of education.

Children of the Bible Series. Each story is complete by itself, while the series covers the period from the call of Abraham to be the father of a nation to the captivity of Israel, and contains as well the story of Jesus, "the pale, potent worker of miracles." These volumes are most admirably adapted for holiday gifts and presentation purposes, and as such will be appreciated by parents, clergymen, teachers and all who judiciously select what young people should read.

The Boy Who Obeyed, the story of Isaac; The Farmer Boy, the story of Jacob; The Favorite Son, the story of Joseph; The Adopted Son, the story of Moses; The Boy General, the story of Joshua; The Boy at School, the story of Samuel; The Shepherd Boy, the story of David; The Boy Who Would Be King, the story of Absalom; The Captive Boy, the story of Daniel; The Boy Jesus. Half vellum, illuminated sides, numerous half tone illustrations. Price 50 cents each. Philadelphia, Henry Altemus Company.

Russell H. Conwell. By Agnes Rush Burr. It is written in an unbiased way, but by one who knows intimately the Work and the Man. In an intensely interesting manner we have the story of a life as varied, as astounding in its facts, as picturesque and thrilling as even a Scott or Dumas could picture: A leader and organizer in his school days. A captain in the war at 19, left for dead on the battlefield, a lieutenant-colonel at 20. A lawyer in Minneapolis and Boston, giving free counsel to thousands of poor. A traveler who has several times circled the globe and who has numbered among his intimate friends Longfellow, Emerson, Garfield, Stanley, Gough, Garibaldi, Blaine, Holmes, Bayard Taylor, Lincoln, Grant, Sherman, Butler, Wendell Phillips, Beecher and Whittier. A lecturer who for 43 years has arranged from 100 to 225 lectures each year. A man who, three times rising from abject poverty, has by his honesty, force of character and ability become one of the greatest forces for good in the country today. He preaches to the largest Protestant congregation in America every Sunday. He is founder and president of a college for busy men and women, which is now to be enlarged to accommodate 7,000 students. He is founder and president of a hospital which treats annually (and by far the majority free) more than 5,000 patients. (I was his guest and present at the laying of the cornerstone.)

From the story of such a life we gain not only facts, interesting and

educating, but an inspiration that is live and compelling. Two of his more famous lectures, so full of humor, pathos and power. "Acres of Diamonds" and "Personal Glimpses of Famous Men and Women," are also contained in this volume. The former has been delivered with ever-increasing popularity 3420 times to the present date and has been translated into eleven different languages. To the church worker of any denomination his methods would be invaluable. To those who read but for entertainment, his biography is a kaleidoscope of enthralling interest. 12mo, cloth, 365 pages. Postpaid \$1.00. The John C. Winston Co., Publishers, 1006-1016 Arch street, Philadelphia, Pa.

Carpenter's Geographical Reader—Africa. By Frank G. Carpenter. Cloth, 12mo, 336 pages. With maps and illustrations. Price, 60 cents. American Book Company, New York, Cincinnati and Chicago. This is the latest addition to the popular and widely-used series by this well known traveler and writer. Carpenter's African Reader is largely based upon explorations, and also upon the author's travels and personal observations in all parts of the continent. He has, in fact, presented the best and latest information about Africa, from the standpoint of educational interest, and that in a way that can not fail to interest the children. The book is a personally conducted tour, in which the children, accompanied by the author, travel through Africa studying the geographical, commercial and industrial features of the continent as they go. They explore the great mountains; they ride in caravans across the Sahara, and see for themselves the wonders of the Nile, the Niger, the Congo and the Zambesi while sailing upon them. The study the strange peoples of the various countries, and learn about the birds and wild animals by seeing them in their native haunts. This Reader shows the great development that is going on in Africa. The children go over the new railroads; they see the gold and diamond mines and other great industries of South Africa and learn the part that each country has in the world of commerce and trade. Indeed the book is filled with just the facts about the Africa of today that every one should know, presented in such a simple and interesting way that the children can not help but understand it. Mr. Carpenter has had exceptional advantages in securing authentic information, illustrations and other literary material. The book is profusely illustrated from photographs by the author, and is supplied with numerous and helpful maps.

The Teaching of Jesus concerning God the Father. Archibald T. Robertson, D. D. Southern Baptist Theological Seminary, Louisville, Ky. VIII 152 pages, 75 cents. Contents: The Importance of a Knowledge of God. The Basis of Jesus Teaching. Jesus the Revealer of God the Father. The Relation of the Father to the Son. The Relation of the Father to the Holy Spirit. The Relation of God to His People. The Relation of God to the Unsaved. The Relation of God to Believers. Jesus' Conception of God. Summary and Indices. Both the subject and the writer promised so much that we read it through, though tired from a hard day's work, and we found that all promises were fulfilled."—Baptist Argus.

LITERARY PARAGRAPHS

"Forty Years an Advertising Agent" by George P. Rowell. It's a unique book. It's a book that young and old but thoughtful people will read with delight and profit. To the newspaper and advertising man, and to the business men interested in advertising it will appear as the first and most complete history of American advertising. Printers' Ink Publishing Co., 10 Spruce street, New York.

The Cynic's Rules of Conduct, a perennially interesting book.

These rules for happenings in the sophisticated world are infectiously entertaining. Like all of Mr. Field's illuminating utterances, they have the bonhomie that entitles them to cold enduring print. Illuminated cloth, 50 cents. Henry Altemus Co., Philadelphia. Here are a few samples:

"There is only one worse break than asking a woman her age; it is looking incredulous when she tells it.

"Take care of the luxuries and the necessities will take care of themselves.

"The chief duty of the best man is to prevent the groom from escaping before the ceremony.

"Avoid church fairs. It hurts less to be stung by the scoffers than by the faithful.

"Never leave the price tag on the present unless it is a very expensive present.

"In taking soup try not to give others the impression that the plumbing is out of order."

"The Tin Diskers," a love story. By Lloyd Osbourne. A perfect, absorbing story possessing a rare degree of beauty and the distinction of Mr. Osbourne's literary style. He handles his personages with an unusual grasp of the picturesque and the adventure rushes on, to its culmination in the most captivating fashion. Although it is a story of buried treasure, a welcome variation of the old-time tune of love runs through it—the love romance of an American girl and a well bred Englishman. Mr. Osbourne being a master of his art, has produced that most cheerful of things—a story that comes out right. 12 mo decorated. Henry Altemus Co., Philadelphia.

Greek Classics in English. Volume 1 (Preparatory). The list of subjects treated includes, the Greek Reader (with selections from Aesop's Fables, Xenophon's Memorabilia, Lucian's Dialogues), Xenophon's Anabasis, Homer's Iliad, Homer's Odyssey, Aristotle.

The author says: "Of all that the Greeks did in the world, nothing remains to us unchanged from the form in which it left their cunning brain and hand except a few noble architectural ruins, a few inimitable, though mutilated, antique pieces of sculpture, and last and chief some masterpieces of literary composition. . . . The languages in which the ruling races of mankind did their speaking and their writing, generation after generation, the literatures which embalmed for all future time the thought, the feeling, the fancy and the recorded actions of those many millions of the foremost of our fellow men—surely, say we, these languages and these literatures are worthy of the attention from us that they have commanded, and that they command, if it be only on the score of their being a part of science itself. Is not man, even as just an interesting animal, an object of study at least equal in importance to fishes? And shall we not continue, as lovers of science, if no longer as classical linguists to teach our children how the world's gray fathers spoke and wrote, and what they thought, felt, fancied? and this, although their languages be now dead?—If languages can indeed be dead that live in literatures which are immortal.

TIDINGS FROM OUR WOMEN AND CHILDREN IN THE COLBERT AND MUSCLE SHOALS ASSOCIATIONS.

Leaving behind the seething mass of humanity that blocked Birmingham on Labor Day, one feels like a bird fleeing to its mountain as the pure air and inspiring scenery of north Alabama is reached. The sunlight and the moonlight both seem to flood this portion of God's earth as we do not have them in our region. This was borne in upon our senses and sensibilities most forcefully as we enjoyed the piazza at the pastor's home in Russellville. The rest of body and mind after the day's travel was enhanced by the sweet converse held with the dear little family of our brother in the Lord, Henry T. Crumpton, and his true helpmeet. After meeting and greeting some dear friends in the morning and holding a meeting for the ladies and the children in the afternoon, we hurried on to Sheffield, where we were truly at home with our faithful vice president, Mrs. A. J. Ivie. The next day, together with several of the Sheffield saints and some of the brethren from other points, we journeyed on to Town Creek, where the Colbert Association was to convene. The association honored itself and Brother A. J. Ivie by electing him moderator of the body for the tenth time, they having had no other to preside over their body since their organization. The high water mark was reached on the second day, when the reports on missions, home and foreign, state and associational, were made and spoken to by a number of the brethren, and when Howard college and the orphanage were presented by their representatives. In the school house near by a large gathering of the children and ladies were assembled. The result was the organization of a Ladies' Aid and Missionary Society, with Mrs. Robert Reid, president; Mrs. N. C. Sanderson, vice president; Miss Nola Owens, sec. and treas. There was little trouble in forming a Sunbeam band under the leadership of Miss Nola Owens and Miss Mabel Reid. May the work of that day and the earnest prayers of the vice president be blessed to the abiding good of the churches of the community. The Methodist sisters gave Godspeed to the new undertaking with promise of continued interest. Brother E. G. Fenn, who has charge of associational missions, "helped those women" according to Biblical instruction by making several further appointments for meetings with the women and children. Accordingly on they went to Leighton, where a cordial welcome awaited us at the pastor's home, presided over by one of our Birmingham girls, who inherits rightfully love for what is good and true.

This is one of Brother Fenn's churches, and here the Sunbeams had been organized by the preacher's wife and we were anxious to see our Sunbeam children, "whom having not seen, yet we loved." The ladies also had an Aid Society and we persuaded them to add a missionary feature, and placed several of the cards for the West Huntsville chapel to be filled by them and the Sunbeams. Miss Flora Masterson is the president; Miss Indiana Aycock, secretary. The little Sunbeams are being guided by Miss Indiana Aycock and Mrs. Annie T. Gargis. The delayed train gave us a longer rest with our brother's dear little family, and when we turned away we carried with us a fair picture of the vine enclosed piazza, where a veritable feast was spread at the noon time hour, and where the young mother and little one bade us affectionate adieu. We trust the meeting now in progress may be blessed to the strengthening of the

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.
 - State Organizer and Sunbeam Superintendent—M. S. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 - Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.
 - Secretary—Mrs. D. M. Malone, 736 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.
 - Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Montgomery, Woodlawn; Miss B. Morrow, Birmingham; Mrs. D. H. Smith, Prattville; Mrs. George M. Irdle Ethridge, Avondale.
- (All contributions to this page should be sent to Mrs. D. M. Malone.)

hearts and hands of our sisters and their children in church and mission work.

Cherokee was another point chosen by Brother Fenn for our work, and thither we wended our way, wondering how the Sunbeams were faring whom we set to work two years ago, when the Association met with this church. We found their leader sick and the lambs scattered, but by the kind offices of our Methodist sisters, whose hospitality we have shared upon both occasions of our visits here. We held a meeting in their church and felt perhaps it was not in vain. Would that our Baptist folks might not be so perfectly satisfied in possessing "the truth" that they think it not worth while to have lights in their churches or to make them otherwise comfortable.

On to Barton we went, where we found as energetic and faithful a society as has been our privilege to meet in many a day. We put them in the way of reporting to their vice president, induced them to add a missionary feature to their society (here the cards for the building of the West Huntsville chapel came in well again), inspired them to fall in love with the Sunbeam work and select leaders who will next Sunday call a meeting of the children. Then we went on our way laden with flowers and "rejoicing" that it had been made possible for us to come to this point, and to do this service for the Master. How great a kindness our pastors do us when they "point the way" and we then can so easily "go forward."

Miss Sallie Garner is president and Mrs. Sallie Thompson is secretary of the Barton society.

As the heated day melted into the refreshing even-tide and the busy week sought rest in the coming of the blessed Sabbath day, so this weary scribe found comfort for body and mind in the delightful home of Mrs. W. A. Simpson, vice president of the Muscle Shoals Association and president of the society in the Central church of New Decatur.

It is said that woman has a genius for detail and that that is the secret of success, which accounts for the uplifting meeting held on Sunday afternoon, in which many participated and which all enjoyed. The program was well planned and well executed and the meeting was a signal success. Can we ever forget the bright boys and girls that gathered to listen so attentively and to sing so sweetly, both in duet and solo? For many a day we shall hear the echoes of those sweet young voices and hold the vision of the fair faces as well. Not only did the mass meeting demonstrate the executive ability of the vice president of the association, but the campaign begun on Monday among the churches of the Decatur and vicinity alike showed generalship.

Mrs. W. R. Simpson is president of the Missionary Society of Decatur and gave most cordial welcome to the

visiting sisters. It was no small pleasure to find friends from home in the audience, and especially some of the Sunbeam children of the South Side Baptist church. We understand that this church can not only make great improvements upon their building, but are at the same time helping to support a native preacher in China. This is as it should be.

The afternoon of the same day found the vice president and her guest at Moulton Heights, a suburb of New Decatur, where a commodious new church had just been finished and furnished and where the sisters were feeling the need of organizing. A goodly crowd greeted us and after presenting the work a Young Woman's Missionary and Aid Society was organized with Miss Maggie Pfafe president and Miss Addie Barnes secretary. A good Sunday school is maintained here and the children had come out well to the meeting, so a Sunbeam band was organized with Mrs. Barnes as leader and Miss Barnes organist. A fierce little shower detained the sisters after dismissal, which served the good purpose of giving opportunity to become acquainted and to learn of the work "more perfectly." Riding home in the peaceful evening hour with the rainbow bending above us and God's peace in our hearts, we appropriated the promise given cycles ago and rested in His unfailing love.

It was to East Decatur that the good missionary horse Nellie carried us the next morning and here again we greeted friends. Years ago when the work was young, there was a consecrated young woman at Hartselle who loved the Master and little children and worked faithfully for the one and with the other. Today as Mrs. John Dutton, she still plays the organ for the Sunbeam Band in her new home and with the pastor's wife, Mrs. Frank Avergt, teaches the children and encourages the grown folks. It is a well organized church and they listened and gave hearty co-operation in every undertaking proposed.

Austinville, where the Muscle Shoals Association convenes on the 4th of October, was our next objective point, but the threatening clouds descended in a drenching rain and the pleasure of meeting the sisters there had to be postponed. We can promise them, however, a good meeting during the association and they will no doubt be organized and prepared to play the part of hostesses at that time. Nothing makes us feel so good as to take part in a grand cause, and that is "the place" our Master has "prepared" for us on earth, just as He has prepared a place for His children in "the upper and better kingdom." Let us all see to it that we fill our places here as we hope to fill them there.

The glorious atmosphere and the "bright shining after the rain," that is a part of this exhilarating climate,

made it no hardship to set out for Fair View the next morning. Here there is no church house, but we strengthened the purpose of the saints present to "rise and build" some time in the future, and as a step in this direction confirmed their belief that it would be well to band themselves together for work. The ladies, under the leadership of Mrs. W. F. Bell and with Miss Elsie McRae as secretary, came into the general organization for church and mission work. Again we discovered another of our Sunbeam children in the crowd of little folks out to meet us, this time from Pratt City, and great was her interest to hear how brightly shone the beams from that quarter.

Mrs. Ada Mote and Miss Etta Compton will guide the newly launched Sunbeam work with the assistance of the following officers: President, Virgil Bell; vice president, May Lamon; secretary, Isola McDaniel; treasurer, Willie Glass, and may they live long and never regret that they early began to be about their "Father's business."

Everywhere Sept. 29 is gladly accepted as Orphanage day, and all hands go up when an opportunity is given for expression of interest in this well deserving institution. The cards for the building of the West Huntsville chapel are quickly appropriated, and we trust they may be quickly filled. We would suggest that Brother Crumpton attend the Muscle Shoals Association, so the children may get acquainted with him. It really grieves us that they have never met the secretary of our State Mission Board, and seeing his genial face on the chapel card makes them all the more anxious "to see if he looks like that."

MRS. T. A. HAMILTON.

THE WAY OUT

Change of Food Brought Success and Happiness.

An ambitious but delicate girl, after failing to go through school on account of nervousness and hysteria, found in Grape-Nuts the only thing that seemed to build up and furnish her the peace of health.

"From infancy," she says, "I have not been strong. Being ambitious to learn at any cost, I finally got to the High School, but soon had to abandon my studies on account of nervous prostration and hysteria.

"My food did not agree with me. I grew thin and despondent. I could not enjoy the simplest social affair, for I suffered constantly from nervousness in spite of all sorts of medicines.

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were being cured by eating Grape-Nuts.

"I had little faith, but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from any ordinary food. I slept and rested better that night and in a few days began to grow stronger.

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became bright and hopeful. I resumed my studies and later taught ten months with ease—of course, using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts. I am the mistress of a happy home and the old weakness has never returned." Name given by Postum Co., Battle Creek, Mich.

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

WOMAN'S MEETING OF THE BIG-BEE ASSOCIATION.

The women of the Bigbee Association met in the York Baptist church at 3 p. m., September 7, 1906. Devotional exercises were conducted by Miss Brown. The meeting was called to order by Mrs. W. L. Mellen. Delegates were enrolled from eight W. M. U. societies, two Y. L. M. societies and two Sunbeam Bands, during which time the ladies sang "Blessed Assurance Jesus is Mine." The vice president's report was read and adopted, and was replete with good things from beginning to finish. That our work is on a firmer footing than ever before is proved by the larger number of churches cooperating and by increased contributions, personal manifestations, etc. Our three weeks of prayer were presented, viz.: State Missions, by Mrs. W. P. Stallworth; Home Missions, by Mrs. Carden; Foreign Missions, by Mrs. Tartt, who also led in prayer for God's blessing on these three great departments of our work. Miss Coleman sang in a most touching way, "I'll go where you want me to go, dear Lord." Our vice president, Mrs. F. B. Stallworth, gave us gleanings from our state convention, a most interesting feature of which was the work among our young women. The Margaret home and our training school were presented by Mrs. Sullivan and discussed respectively by Mrs. Mellen and Mrs. Carden. Reports were read from four Sunbeam bands. Two little Sunbeams from Cuba, by request, came to the front and stood, that the ladies might look into their faces. Miss Smith read an interesting paper on the orphanage. Mrs. Carden spoke briefly of our literature. Mrs. F. B. Stallworth made a short talk with reference to the Howard college library, and in addition to societies already pledged. Demopolis, York, Shorts and Eutaw pledged a dollar each. Reports were heard from nine W. M. U. societies and two Y. L. M. societies. The vice president requested that all reports be placed in the hands of the clerk of the association. Meeting adjourned with prayer by Mrs. Mellen.

MRS. F. B. STALLWORTH, Vice President.
MRS. PHILA CARDEN, Secretary.

WANTED, WORKERS!

The objects for which the women of Alabama are working this year are more numerous and diversified than ever before. The first and dearest is the support of our missionaries, Miss Kelly and Miss Hartwell. Continuing under the head of foreign missions is the Italian Compound, the Christmas offering, the study of the foreign fields. Under the head of home missions, the week of special effort, the Colon chapel, Tichenor memorial, Mountain schools, frontier boxes, under state missions, chapel building with the chapel cards. Then come the Margaret home, the Louisville home, the orphans' home, work among the young women and children, the library of Howard college, the library of the Judson, expense fund, etc. There is plenty of work; what about the workers? Are our women in earnest? Do they really long to express their love for a dying Savior? Are they afraid to refuse to do the Lord's work? Or are they simply doing just enough to humbug themselves and others! There is variety enough to appeal to every taste and disposition. Take time to look into these beautiful things, beloved by our Southern Women's Missionary Union and by our State Woman's Missionary Union. Put your heart into one or more of them. How sweet it is to help in some great and good work!

Next week we shall have a new work for our women, and one that must be done quickly.

Students in the Smith Bible School



LETTER FROM MISS KELLY

Old North Gate, Shanghai, China,
Aug 2, 1906.

Dear Brother Crumpton—Your nice long letter came yesterday. It has been a long time since I have had a letter from you, so it is doubly appreciated. I enclose a picture, as you request, of some women in training which I suppose will answer for the tract. No, I has a remarkable history and we would never have known her but for the Smith Bible School. She belongs to a wealthy aristocratic family and when a young girl was given in marriage to a seemingly nice young man. Afterwards he began smoking opium, finally leaving his wife and baby. The wife returned to her own family and was tenderly cared for by her loving parents. Sick at heart and weak in body, she went one day to Dr. Reifsnnyder's hospital. While waiting her turn a Christian woman told her about the gospel and she made up her mind to hear more of it, so the Christian woman brought her to our Bible School to see if she'd like to enter. In a few days she returned with her mother, who wanted to see if the place was a safe and respectable one. She came in a few weeks, and here she has learned to know the Savior, who is very precious to her. When she came her feet were very badly bound and also had pieces of wood inside the heel so as to make her taller. Walking up and down our

steps was almost out of the question. Gradually the poor crippled broken feet were set free, and though broken and deformed, she can now walk with perfect ease. Little by little the look of pain and suffering has given away and "the peace of God that passeth all understanding" has shown itself in her naturally beautiful face, and the poor bruised heart has found a haven of rest.

At present she is at home with her mother, but will return when school reopens. Mrs. Yih does not fail to declare the blessings of the gospel to her whole family. They are wealthy and proud, though, and full of the pleasures of this world, therefore this newly found happiness has as yet no charms for them. The youngest brother is very anxious, though, to learn English and often comes to see me and I have opportunities of putting in a word now and then. Mrs. Yih's mother is Mrs. Sung. The whole family almost felt disgraced when Mrs. Yih was baptized, but they are beginning to see that there is really something in her life after all which they have not. God bless the Smith Bible School and the one who is trying to teach the women and take care of their spiritual needs. She feels her utter insufficiency, but her hope is in God. Pray for us! Your sister,

WILLIE KELLY.

War Inconsistent With the Law of Jesus Christ

War Inconsistent with the Religion of Jesus Christ. By David Low Dodge. To David Low Dodge, of New York belongs the high honor of having written the first pamphlets published in America directed expressly against the war system of nations, and of having founded the first peace society ever organized in America or in the world. His first pamphlet, "The Mediator's Kingdom not of This World," was published in 1809. His second and more important pamphlet "War Inconsistent with the Religion of Jesus Christ," was prepared for the press in 1812. In August, 1815, the New York Peace Society, the first in the world, was organized, with Mr. Dodge as its president. This was four months before the organization of the Massachusetts Peace Society, and nearly a year before that of the English Peace Society, the first in Europe.

The present volume contains both of Mr. Dodge's famous old pamphlets with an introduction by Edwin D.

Mead, telling the story of his remarkable life and reviewing his pioneering work in the peace cause. David L. Dodge was the father of Hon. Wm. E. Dodge, who during his long life, which closed in 1883, was identified with so many of the leading commercial and political interests of New York, and whose son, William E. Dodge, recently deceased, was equally eminent as a merchant and a philanthropist. Himself an enterprising merchant, David L. Dodge's whole later life was devoted earnestly to the cause of peace. The pre-eminent historical interest attaching to his pamphlets would alone justify their republication at this time when the ideas for which he so courageously stood are at last winning the general recognition of thoughtful men. But their intrinsic power and worth are also great. In his central thought and purpose, in his reliance upon the Christian principle, the New York merchant was a Tolstoi, a hundred years before his time. Ginn & Co., publishers, 29 Beacon street, Boston, Mass. Price 50 cents net.

A WORD ON DISFRANCHISEMENT.

A paper published in Alabama should not say that the Alabama constitution disfranchises 100,000 white men. It is an immature thought, and is a statement that cannot be justified. The constitution was distinctly made to disfranchise no white man. Every white man in Alabama, not only could have registered as a life voter, but they were urged to do so. Newspapers and orators did all they could to induce these men to register. These facts will not be disputed. The only obstacle placed in the way of a white man's voting was the poll tax he must pay to the schools to educate his own children, or the children right around him. This is no new tax. Every Alabama voter was accustomed to paying it. The tax collector used to pull it out of him every year. Now he pays it or not, as he pleases. It is no hardship; it is no new burden; the voter only has to pay it for twenty-four years, and he knows that that money doesn't go to the public treasury to be paid in a way he disapproves. It goes to the little children, and the white man who refuses to pay it should be ashamed.

The white men who have come to the State since the constitution was adopted can easily register and become voters. There are not 10,000 men in Alabama who cannot register and become voters. It is a mistake to criticize the constitution. It did not and does not require one new thing of the voter; therefore it disfranchises no one. It is a good constitution, and there is no flaw yet found in it.—Birmingham Ledger.

We congratulate Mr. and Mrs. John Bass Shelton, of Montgomery, Ala., on the arrival of John Bass Shelton II, on September 4, 1906.

FAMILY RUNT

Kansas Man Says Coffee Made Him That.

"Coffee has been used in our family of eleven—father, mother, five sons and four daughters—for thirty years. I am the eldest of the boys and have always been considered the runt of the family and a coffee toper. "I continued to drink it for years until I grew to be a man, and then I found I had stomach trouble, nervous headaches, poor circulation, was unable to do a full day's work, took medicine for this, that and the other thing, without the least benefit. In fact, I only weighed 116 when I was 28.

"Then I changed from coffee to Postum being the first one in our family to do so. I noticed, as did the rest of the family, that I was surely gaining strength and flesh. Shortly after I was visiting my cousin, who said, 'You look so much better—you're getting fat!'

"At breakfast his wife passed me a large sized cup of coffee, as she knew I was always such a coffee drinker; but I said, 'No, thank you.' " 'What!' said my cousin, 'you quit coffee? What do you drink?'

" 'Postum,' I said, 'or water, and I am well.' They did not know what Postum was, but my cousin had stomach trouble and could not sleep at night from drinking a large cup of coffee three times a day. He was glad to learn about Postum, but said he never knew coffee hurt any one.

"After understanding my condition and how I got well he knew what to do for himself. He discovered that coffee was the cause of his trouble, as he never used tobacco or anything else of the kind. You should now see the change in him. We both believe that if persons who suffer from coffee drinking would stop and use Postum they could build back to health and happiness." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Interesting Items About the State Work

AUBURN'S NEW PASTOR.

A private letter informs me that Auburn has called Rev. M. P. Edwards as pastor and he is already on the grounds. I gladly assume the privilege of introducing Brother Edwards to the brotherhood of Alabama, and of commending him to their esteem and love. Brother Edwards is a native of Florida, an A. B. of John B. Stetson University, a ThM. of the Gainesville Sem., of the class of 1904-1905, being one of the speakers at the commencement of that session. He spent last session in the post-graduate department of the Sem. and for two or three years was one of the assistant pastors of Dr. Eaton's church, in charge of the work at Glenview. It was my privilege to assist him in a meeting at Glenview last fall before I was taken sick. In that meeting I learned how truly and how greatly his people loved him, as a man, as a preacher and as a pastor. All through my illness in December and January he watched over me with such tenderness, brotherly love and sympathy as I shall never forget, neither in this world nor in the next. He visited Auburn to supply for them the first two Sundays in September and they very wisely refused to let him leave. Personally it is a great joy to me to have him in Alabama, for having such a well equipped man among such a choice band of God's saints as make the church at Auburn and in this great Alabama vineyard of the Lord should make us all thank God. I bespeak for Brother Edwards that cordial welcome into the ministry of Alabama which it is our custom to give to all brethren from other states who east their lot among us. May God greatly bless both pastor and people at Auburn in the great work which they have to do there.

T. V. NEAL.

GOOD MEETINGS—GO TO THE SEMINARY.

Sardis and Mt. Carmel, the two churches of which I have been pastor two years, held successful meetings this summer. Brother J. N. Vandiver, of Avondale, Birmingham, did most of the preaching. Vandiver is a preacher of power. The Lord greatly blessed the truth. The churches were both much revived and strengthened. There were thirty-three additions.

After my meetings I went to Mississippi, Tennessee and Texas, where the Lord was with me in preaching the gospel and many souls were led to the savior. The Texas pastor, whom I helped is Brother E. B. Moore, an Alabama boy and a Seminary man, of whom we are proud and whom all Texas is learning to love and appreciate. He is one of the professors in Decatur Baptist College.

I have resigned my work here to enter the Seminary October 1st. How sad to leave my good people! How they seem to grieve to give up the pastor! But I feel sure it is best. I must prepare myself better for the work to which I am determined to give myself unreservedly and unstintingly. It costs a sacrifice? Yes. There are many brethren in Alabama who should attend the Seminary. Only ten from dear old Alabama last session. That is not right. Brethren, we ought to have twenty-five or thirty this session. Go and God will reward you.

After September 25th my address will be New York Hall, Louisville, Ky. Yours for better work in the Master's name.

ROBERT JONES.

Stanton, Ala.

CLOSED HIS SIXTH MEETING.
I have just closed my sixth and last protracted meeting, commencing at Halo Lake on the fourth Sunday in

July, which resulted in seven additions to the church. This church was organized a year ago by Brother C. H. Morgan. The church is located in the lower part of Clarke county, where a church was very much needed. The church and community is very much indebted to Mr. A. G. Holder, a member of the Presbyterian church, for its existence. He built the house and gave it to the church, besides rendering other valuable help.

The next meeting commenced on the fifth Sunday in July with West Bend church. Brother S. A. Cowan, of Atlanta, did most of the preaching, and did it well, to the delight of all the people. He is an exception to the rule that a prophet is not without honor save in his own country, for it was there he was born and reared, and all say Sam is a good boy and a good preacher. There were seven accessions to the church.

The third meeting was held at Coffeeville, commencing on the first Sunday in August. Here I had the help of Brother G. L. Yatz. The church showed their appreciation of his preaching by raising him a purse of \$50 for four days' service. There were twenty-two added to the church.

The next meeting was with Asbury church on the second Sunday in August, with the assistance of Brother P. H. Benson. The meeting resulted in one addition to the church.

From Asbury I went to Rockville and began on the third Sunday in August, where I baptized seven and received two by letter. I was expecting Brother S. O. Y. Ray to help me here, but he was mistaken in the time and was in the vicinity on the fifth Sunday in July and preached four sermons, which prepared the church for the meeting.

The last meeting closed today at Goodwill with two baptisms. All my churches were greatly benefited by these meetings. None of the meetings continued more than five days. We praise the Lord for what He has done for us.

J. H. CREIGHTON.

P. S.—I congratulate you on your success in the improvement you are making on The Baptist. I hope all the Baptists will show their appreciation by supporting the paper. Come to our association on the 2d of October at Marvin.

J. H. C.

PALMETTO STREET CHURCH AND PASTOR HAPPY.

Today has been the greatest day in the history of the Palmetto Street church. Today a prayer which I have been praying for fifteen years has been answered. The church of which I am pastor will support a missionary in the foreign field.

With this in view we have been looking forward to the coming of Dr. Ayers to our church with a great deal of anxiety. Many a battle was fought with satan as he would try to fill our hearts with doubts, but over all has the Spirit of Christ triumphed today.

Oh how our hearts burned within us as Dr. Ayers told of the needs of China, of the triumphs and sacrifices that were being made by the native Christians there. And when the pastor asked the people to give they just did it like they loved to do it.

We are happy—too full to find words adequate to express our feelings.

When the result of the collection was made known the congregation simultaneously burst forth in singing "Praise God From Whom All Blessings Flow."

J. W. SANDLIN.

FROM GIRARD.

Many churches in the Harris and neighboring association have held their annual meetings and so far as we have been able to ascertain, good results have crowned the many efforts to reach out after the deeper and closer side, which is the most effective, of the Christ life. When the Christian people fellowship Christ in their daily life, Zion travails and sons and daughters are born unto her. The summer season is a great time with the people of the rural districts. It is a time when business is laid aside and they all "go on pilgrimage" to Christ and beg of Him the salvation of their sons and daughters, the restoring of the joy of their or thy salvation. It is the beginning of a new year in their Christian experience and church progress. These are great times in the history of our Savior's work as committed to the trust of the country brethren. The churches take on new life. The long forgotten prayer meeting is reorganized. The interest in the lifeless Sunday school is increased. A new teacher is found. The superintendent receives spiritual impetus that sends him on with the song of Zion and the great thought of victory filling every fibre of his nature. He enters his closet "shuts the door" and talks to Christ about that boy who has recently come from an ungodly home. He pleads for wisdom that in some way the searchlight of God's truth may be turned into the channel of this boy's thought and make him great in the work of saving a lost world. He consults mothers, fathers and the church and they become of "one accord." The revival fire continues until some reach the Mt. of God and see the divine Christ, feel the pulsebeats of that loving, searching heart of our Savior for a lost world. They get out of the universe of home, church and community and see the need of organizing not only their church, but all the Christian forces of the world and make not one but many heroic efforts to capture the world for Christ. Messengers to the association are appointed, a collection for missions is taken and out of the abundance of the heart flows from the pinnacle of these great visions a few scattered but finally collected dollars to help some one of God's hundreds of servants distribute invitations of salvation through the mighty gospel "which is the power of God unto salvation."

Oh! Brethren, if these days would only last among God's elect in the country we would have no unfaithful seasons, but the waters each month would be distributed and the annual ingathering would be a thing of the past and the preacher would have to carry his baptismal robe with him as he makes his circuit from church to church each month. From these country districts must come, as they have in the past, men who are to fill our pulpits, men and women who are to be our home and foreign missionaries. Let me beg of you pastors of the town and city pastorates as you labor with the poorly paid and hard worked country pastor in the summer season give them a word of encouragement, fellowship and touch hands with them throughout the year. Help him to overcome the annual revival idea, thus helping him to make his church a faithful field at all seasons. God bless the country pastor and his people. May he pass the visions of the past and know the heart of Christ for a lost world.

B. S. BAILEY.

We have recently closed a gracious meeting at Verbena. Brother C. J. Bentley, of Sylacauga, did the preaching, which was done in power and demonstration of the Spirit. Brother Bentley is one of our most sound and reliable preachers. I do not know that I have ever listened to a series of better sermons from any one. My people were greatly edified and the unsaved brought to Jesus. As a result of the meeting seven united with the church, four by experience and baptism. Others will join later. We trust that Brother Bentley may live long to present the truth to the people in his plain, instructive and forceful way. We began our meeting with a good collection for the Howard.—W. J. D. Upshaw.

We, the members of the Ladies' Aid Society of the Baptist church of Enterprise, Ala., through the columns of the Alabama Baptist, desire to express our appreciation of the work done in our society by Sister R. M. Hunter during Brother Hunter's pastorate here. We feel that she has been all that a faithful secretary could have been, and while we regret to accept her resignation, we submit to the will of Him whose we are and whom we serve, and we pray God's blessing upon Brother Hunter and his good wife, and wherever their lot may be cast we pray that they may have the assurance that God has led them hence, and may He continue to prosper His work in their hands. Done by order of society.—Mrs. J. E. James, committee.

We have just closed a great meeting in Cullman. Rev. L. M. Bradley, of Avondale, was with us eleven days and twelve nights, during which time he preached twenty-five sermons. Every sermon was a clear and forceful presentation of the gospel of Jesus. There were many conversions and twenty united with the church—five by letter and fifteen by profession of faith and baptism. Two of those baptized were Judson girls. They will go back to college next week happy young Christians to blend their lives and influence with those who come from other parts of the south that the wholesome Christian atmosphere of the Judson may be kept up to its usual high standard. Brother Bradley won for himself a large place in the affections of the Cullman people and will always find a warm welcome when he comes to our town. Fortunate indeed is that pastor and church who have him to conduct a revival meeting for them.—L. T. Reeves.

Last night we closed a great meeting with our church in this place. Rev. F. H. Watkins, of Union Springs, spent ten days with us in the faithful and effective presentation of the old-fashioned gospel. Brother Watkins is a man of God and a superior preacher, as was attested by what he accomplished while in our midst. The people flocked to hear the preaching and many souls were made to rejoice in a Savior's love. I made no attempt to count the conversions. There were possibly thirty or forty. Twenty stand approved for baptism, two joined by letter and one was restored. We hope to see others unite with the church as a result of the meeting. Some who were saved will possibly join the other churches of the town. With many things to hinder, such as circuit court and the opening of the "busy season," God gave us a great victory. Our church was greatly benefited by the meeting. We closed with a crowded house and souls still seeking the way. We are grateful to God for His blessings.—J. G. Murray, September 13, 1906.

Editorial Notes by Frank Willis Barnett**MINERAL SPRINGS ASSOCIATION.**

It is a lonesome feeling to land at midnight in a mining town and find that the hotel is crowded. It is still more lonesome when one remembers that on one occasion a Baptist preacher landed in the same town and slept out. Many of us have heard Brother J. W. O'Hara tell his experience of that night spent under the bridge at Brookside, but the editor of The Alabama Baptist, when it comes to finding a place to lay his head, is a bit more enterprising than the hustling pastor of Clayton Street church. When the hotel keeper turned us adrift we said, "Brother, ain't there some Baptists in this town?" He replied, "Yes, there is Mr. Payne, who lives several blocks away." All at once our heart yearned toward Brother Payne, and we were in search of him. By the help of a kind young man we located his house and waited in and rapped on the door. A stern male voice asked, "Who is that?" when we piped up and said, "It is Brother Barnett, editor of the Alabama Baptist, who wants to spend the night with you."

"Alright, just wait a minute," came the reply, and soon we were ushered into a room and put to bed with Brother S. O. Y. Ray. It had been a long time since we had thought so much about the beauty of Christian hospitality. Early the next morning Brother Ray piloted the way over the hills to the Mineral Springs Association, which was meeting with Mt. Pisgah church. We felt more at home than at the Blue Creek Association, for when a fellow is with S. O. Y. Ray anywhere in Alabama he can feel easy, for he is in safe hands, for somebody is bound to know him or he knows somebody. On the road we met a brother and were introduced by Brother Ray, when Brother Hughes spoke up and said, "God bless you, Brother Barnett, I take your paper and couldn't do without it." That's the way we like to hear a man talk. We soon found we were in Baptist territory, for Rev. W. B. Earnest had just passed along, and wherever he goes folks along the route know that a Baptist has passed. He is that kind; he lets people know it. On reaching Mt. Pisgah we met a number of old friends. Rev. B. F. Hughes, the moderator, had received us so cordially three years before when presiding over the body that we felt easy, for we knew that religious literature would get a good hearing. We learned from those who were present on the night before that Rev. G. B. F. Stovall had preached them a strong sermon. The great trouble with those of us who have to attend so many associations is that we have to make them on the run and can't sit through the sessions and enjoy them as we would like to. While present we heard some good speeches on missions, Sunday schools, ministerial education and temperance.

There's a plucky band of Baptists at Brookside, for despite the long strike and many other drawbacks, the good women, backed up by a few godly men, went to work to erect a house of worship and today it stands on a hill overlooking the town, as neat and comfortable a church as one would care to see, a monument showing that where there is a will there is a way. We pray God's blessing upon those who sacrificed to build it and hope that soon they will have a shepherd worthy to lead them on to higher and better things.

BLUE CREEK ASSOCIATION.

Last week we had the pleasure of attending the Blue Creek Association, which met with the Liberty Baptist church, three miles out from Yolande. We caught an early morning train for Yolande with a feeling of uncertainty as to whether we would be able to find the church, as it is not easy for a stranger to find his way over the mountainous country where the roads cross one another every little while, but while figuring on a plan of campaign, just before reaching the station, we saw sitting across from us a man who looked like a Baptist and we asked him if he could point out the way to the Blue Creek Association and he said he could, as he was the moderator. We placed ourselves under his care and together we had a pleasant tramp over the hills. We arrived on the grounds and for once in our life discovered that we were among entire strangers, for we knew no one and no one knew us, save Brother J. D. Falks, our companion. We sat around and waited for a while and finally a brother from a sister association drove up and shouted out, "Hello, Brother Barnett," but he was not half as glad to see the editor as the editor was to see him. At the earnest request of Brother Falk, who was down for the introductory sermon, seconded by the executive committee, we preached to an attentive and appreciative audience. After the sermon the association adjourned and there was "dinner on the ground" and plenty to go around. Having to catch an early train in order to make another appointment the association came together almost immediately after dinner in order to give us an opportunity to speak on missions. We had to hurry away before the association organized, but left feeling that we had made a number of new friends who would keep up with us through the columns of the Alabama Baptist.

TRAINING SCHOOL AT LOUISVILLE.

The Baptist Women's Missionary Training School and Home, located in Louisville, Ky., opens its third session October 1st. The Southern Baptist Theological Seminary, where, in accordance with the will of the Southern Baptist Convention, the Biblical training is given to the young women who desire to fit themselves for Christian service at home or in mission fields, opens at the same time. It is a great advantage for the students to be here at the opening, though if necessity compels a delay, they can enter later. Let all make earnest efforts to be here October 1st, or a few days earlier.

The Home offers comfort and protection to the women students at a cost of \$3.00 per week for room and board. Laundry and incidentals will vary in expense, according to the economy practiced. The students are all earnest, consecrated young women, who are willing to sacrifice much, when necessary, to learn to do the Master's work.

Mrs. C. M. V. Follette, who has done effective Christian work in North Carolina, will be superintendent of the Home. Miss Julia McIver, of Texas, comes as head of the music department, leaving a fine position in Baylor College, Texas, to help in this work. There are no charges for tuition in any of the departments.

The board of managers are relying on the generosity of God's people to enable them to give these servants of His the advantages they need. Applications for admittance to the Home can be sent to the president—also money for its support. It is hoped

that the societies will consider this needy and important work and send contributions as soon as possible to Mrs. S. E. Woody, 600 W. Broadway, Louisville, Ky.

MINISTER'S REPLY.

Quite a time ago a statement appeared in the papers regarding a minister's experience in rebuilding his health by correcting his diet and without drugs.

The original statement is here reprinted, followed by some extracts from a letter he wrote to another minister who made direct inquiry of him. (Original Statement).

**FOLLOWING SCRIPTURE
He Proved the Good Things and Holds Fast To It.**

A young preacher found the change from life on the home farm to the city and college very trying, especially the transition from the wholesome country food to the boarding house fare. How he solved the food question is interesting.

"I soon came to face a serious problem," he says. "I began to decline in health, grew thin in flesh and weak in body and mind. The doctor diagnosed my trouble as 'indigestion,' but was unable to give me relief. I tried patent medicines with the same result. I was weak and growing weaker, and had no capacity for study. For 4 years I fought a hard battle—fought it poorly, because of my physical and mental condition.

"A Postum Cereal calendar fell into my hands. I hung it over my study table. It bore the inscription 'Brains Repaired' across the face. I used to lean back and gaze at it when weary with study till at last it occurred to me that my ^{brains} needed repairing. Why not try Grape-Nuts food and see what it would do for me? I acted on the thought, beginning a few months ago.

"Gradually I found that it was making me stronger and better. Then I decided that as Grape-Nuts was helping me I would stop coffee and take on Postum. This I did, and the two are simply working wonders! And while the improvement has been only gradual, it is permanent. I do not gain a little for a few days and then lapse back—I keep what I gain.

"From the use of the two, Grape-Nuts and Postum Coffee, I have acquired a quickened vitality, capacity for harder work, clearer and more energetic mentally and can study better. My flesh has become firm and healthy and today I weigh more than for years before. I am a new man. As pastor of the Christian church I preach Christ from the pulpit and in my pastoral work as a man among men, I also preach Grape-Nuts and Postum. I have 'proved them to be good, and am holding fast to them.'" Name given by Postum Co., Battle Creek, Mich.

A 10-days' trial is easy.
Box 244, Metropole, Ill., Apr. 19, '06.
Rev.

Dear Sir and Brother:
"Your letter at hand and contents noted. Yes, a minister's life is very busy, but his duty is to 'do good' and no man in real need should be considered by him as a stranger. Therefore I take pleasure in writing you the facts as I know them, in hopes they may be suggestive and place you in a better position to understand my troubles and the blessing derived from Grape-Nuts and Postum, for I honestly believe these were the 'black-winged ravens' that brought, or induced the return of the natural activities of the body, which condition we call 'health.'"

"Until I was 25 years of age I could, and did eat anything I wanted at any time day or night. I entered the 'College of the Bible' at Lexington, Ky., and after three months took the measles, which settled in my stomach, and in a short time was compelled to give up my work. I re-entered college the next September, but bad stomach and hard study kept me torn up. I fought along for over a year taking pepain and several other preparations besides medicine from the doctors. I was a sufferer, did poor work and did it at all times in the face of the aggravated condition of my stomach which made me so very nervous. I starved myself, eating very little but soup, and this was even painful to me.

"One day a calendar came to my study which was placed over my table and it bore a peculiar message—'Brains Repaired.' Mine were gone and my nerves gone. I doubted whether they could be properly restored. At last my wife urged me or rather sent and purchased two packages under protest (if I remember well). I began eating. I had been drinking coffee, but had given that up and was taking water. As coffee was injuring my wife's health I proposed she try Postum, which she did, to her relief and my surprise. I soon began taking Postum also. I had been eating Grape-Nuts and drinking Postum but a few days until I was feeling better. Even then I did not think of giving Grape-Nuts the credit. I kept eating and still grew stronger in mind, nervous condition improved. I was taking no medicine, working harder, with much more ease and comfort, from the growing sensation in my stomach. Before, I got hungry but dared not eat; now I get hungry as before. I finished that year's work (9 months) and came out in far better condition than I began. September came again, it found me in my place for my fourth and last year. I had missed two-thirds of my first year by ^{not eating Grape-Nuts and drinking Postum} ~~not eating Grape-Nuts and drinking Postum~~ ^{not eating Grape-Nuts and drinking Postum} ~~not eating Grape-Nuts and drinking Postum~~ the fourth year's work and two-thirds of the first. I had discovered my weapons the year before. They were Grape-Nuts and Postum. That year's work was the most satisfactory to me, also to my professors, as same told me.

"I did not take Grape-Nuts as a medicine but a natural food. I still keep it up. My wife and two little school girls find in it a nourishing morsel which guards against fatigue. It is our meat.

"I have tried many of the breakfast foods on the market now, as a change, but invariably I flee to Grape-Nuts and Postum as the Old Reliabilities.

"I am glad you wrote me and will be pleased to answer any question which I have not made perfectly clear. My praise of Grape-Nuts and Postum is given, not in the interest of the Company, but simply my honest conviction of what they have done for me and can do for others. Hoping for your speedy recovery, I am,
Your Bro."

Pastor Christian Church.

Ministers owe to themselves and to their noble cause, that they keep "the machine" (the body, which they use to carry out their work), in fine working order, and naturally they feel a certain solicitude for the physical welfare of their people, for the man or woman who is consciously or unconsciously crippling the "beautiful human temple" by the use of harmful food, drink, or drug habits can not express the intent of the Creator until those habits are eliminated and the body again assumes its proper condition, the reward comes when a clean soul dwells in a well ordered house. A minister can consistently guide for physical well being while seeking to influence towards the higher life.

FRANK WILLIS BARNETT
Editor and Proprietor.



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

BAPTISTS STAND FOR SOMETHING.

Time was when Baptists stood for something definite, but we fear that we see signs of some of our broad-gauged brethren getting ready to cut loose from their denominational moorings and drift out to sea with the Baptist flag hidden out of sight. We cannot fully trace the course that a Baptist travels before he flings overboard his Baptist colors, but have noted that some of the preachers who leave us start towards the north. First they take on "alien immersion," then they try open communion and then they are ready for anything attractive that comes their way. We of the south have lost some good men because of their desire to get work beyond Mason and Dixon line.

TIME FOR HEROIC GIVING.

There are many ways of giving. There is the careless, the impulsive, the lazy, the systematic and the heroic way. It is said that the latter way was adopted by John Wesley, for he limited his personal expenditures to a nominal sum and gave away all the rest of his income. Rev. F. B. Meyer, of London, tells of one whose income is \$10,000 per annum, who lives on \$1,000 and gives the remaining \$9,000. Another, whose income is \$10,000, lives on \$1,200 and gives away the remainder. A governess earns \$500, of which she gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives. Sarah Hosmer, a worker in a factory, supported a student in the Nestorian Seminary. Five times she gave \$50, and sent five native preachers.

We fear that few of us are heroic givers, but that we reverse the rule, and after we have had all necessities and many luxuries, we set aside a pittance for the Master's work.

PRACTICAL PRINCIPLES.

However high a value we may place upon a belief in strictly sound Bible doctrines, it is not this which exerts the greatest force on the mind of unconverted people. Contention for true Bible teaching is in evidence on all of us, but unless we constantly emphasize the necessity of the practice of true gospel principles, our advocacy of sound teaching amounts to but very little. The people of the world pay small heed to a professed Christian's beliefs, however orthodox he may be, but they do notice the daily practices of every professor of religion. When the publisher of a secular paper discovers that a subscriber, supposed to be a Christian, will not pay what he owes on the paper, he logically concludes that he is dishonest and, of course, the publisher cares nothing for the man's doctrinal soundness. It is the man's moral unsoundness that is looked at and despised. He who is possessed of genuine Christian principle is necessarily both honest and truthful. He who is destitute of these elementary principles should never say a word in favor of sound doctrine, nor should he ever give his "testimony" in public. We write very plainly on this subject, because we want our readers to keenly realize the fact that every professing Christian is judged by the world by his practical principles, and not at all by his professed soundness in doctrine. And this is precisely the rule by which Christ judged all people in His day. It was not what they said, but what they did, which was an evidence to him of their being either righteous or unrighteous. Christian fruits are the practical fruits of honesty, truthfulness, sincerity, kindness and temperance.

BROTHER CRUMPTON AND HIS TRACTS.

We are afraid the brethren who attend the associations each year and hear Brother Crumpton's talk on "tracts" fail to understand just how much in earnest he is in his efforts to get the tracts distributed and read. We all ought to help him more in his unselfish labors and not look upon it merely as a "hobby," for if he has his way he will sow down the state with good religious literature. We can never forget the first time the usefulness of tracts dawned upon us. It was while at the Convention of Christian Workers held at the Moody church in Chicago in 1900, for we heard H. W. Pope, of New Haven, speak on "Tracts and How to Use Them." We believe, however, that Brother Crumpton knows how to arrange them in much nicer little packages than Brother Pope, and the next time you see him at an association busy fixing them for distribution

just make up your mind to help him get them out among the people. A story about what has been accomplished by the use of tracts would read like a romance. Brother Crumpton is largely carrying the "tract propoganda" by himself. Every now and then some one interested gives him a quarter or a half dollar and sometimes as much as a dollar, and then sometimes by gentle hints he gets some Ladies Aid or Missionary Society to invite him to deliver his famous "Stem-Winder" lecture about how a boy got through the lines during the war, which contains more thrilling adventures and half-breadth escapes than a ten-cent novel and is warranted to keep the sleepiest awake. We know that this is true, for out of courtesy we went to hear him deliver it one night at Avondale. We had put in a hard day's work and thought we would "snooze" through it, but we never got even a cat nap, but sat up and enjoyed every word of it, although it takes him an hour to tell it. He has not asked us to either help him distribute tracts or "boom" his lecture, but we do it willingly, as we want his tract fund increased and we want the people to know about the great part he played in "whipping" the Yankees. Send him a dollar or make a date and have him lecture for you, for he uses the proceeds of the lecture for his tract fund.

"FOUNDERS' DAY."

In a recent issue of the Baptist Argus, Dr. Lansing Burrows, secretary of the S. B. C., and pastor of the First Baptist church, Nashville, Tenn., suggests that January 11, the birthday of Dr. James P. Boyce, be made "Founders' Day," and appropriately observed every year. He calls attention also to the fact that the natal day of Dr. John A. Broadus is January 24, and that since these days come so near together that "Founders' Day" would be in honor of both men. Dr. Burrows says:

"January 11 and 24, 1907, will be the eightieth natal days, respectively, of James P. Boyce and John A. Broadus.

"They were the founders of the Southern Theological Seminary, for which they give their lives and possibly shortened their days; for eighty years in the flesh is not too long for such abstemious and ethical lives as they practiced.

"Two small volumes, although admirably written, contain all the information which the next generation will be apt to possess concerning the inner lives of these men.

"Might not the Seminary at either date, preferably the natal day of Dr. Boyce, establish a 'Founders' Day?' The number of those who were permitted personal and intimate knowledge of these men is gradually decreasing. Might they not be called upon from year to year to put upon record what they knew and the information derived from their contact with them? Might not these contributions to their memory be preserved in the Seminary Library for use in the future?"

We enter heartily into the suggestion and believe that all Southern Baptists will be delighted to have an opportunity to honor Drs. Boyce and Broadus.

GROUPING CHURCHES.

The following editorial in the Biblical Recorder speaks for itself, calling attention to a condition that cries out to be remedied not only in North Carolina, but in Alabama and elsewhere, if the Baptist churches are to meet the great demands put upon them:

If the 1,700 Baptist churches in North Carolina were properly grouped into fields, with a view to the convenient location of pastors, we suppose the effectiveness of the denomination would be doubled the first year. We could get more out of the pastors and the pastors would be better off.

But who is sufficient for this task? In his letter last week Brother Lineberry told us how to do it—the only way. But he realizes, as we all do, that this consummation so devoutly to be wished, must be one of grace. It is an ideal to work toward, a sort of millennial state of affairs, which cannot be brought to pass until all the horned deacons and constitutional kickers have been gathered up—or down!

The best we can do is to keep the subject before our people, and we are writing to suggest that associational committees on the state of the churches will do well to mention it in their reports and also in the remarks on the floor of the associations. And better still, ministers can be

very reluctant to accept scattered fields, suggesting to churches that call them the advisability of forming compact groups.

Some day this may be done in Alabama, but it will be long after the time when our four-score associations are reduced to a score. We fear neither Brother Crumpton nor the editor of the Alabama Baptist will live to see that blessed day, but we will still go on agitating and hoping that some of the associations will come together voluntarily and pave the way for grouping the churches.

LOUD IN THEIR PROFESSIONS.

We have all had many occasions to hear some of our "Holiness" friends talk about "sinless perfection" and how they obtained it, and how we needed the "second blessing," and how they had overcome and were no longer capable of sin. Usually when they get in a church they tear it with divisions and strife and frequently they are in a continual fuss among themselves, but about the strangest holiness row that we have happened upon is set forth in the following press dispatch:

Asheville, N. C., September 6.—(Special.)—As a result of alleged slanderous statements uttered by Rev. Lucius B. Compton, pastor of the Haywood Street Holiness church, Fannie E. Jeffers, known to the Holiness religious sect as "Grandma" Jeffers, yesterday in superior court instituted suit demanding \$2,000 damages from the defendant. The litigants are both preachers, although of different sexes, and the progress of the law suit will be watched with much interest by the Holiness people in the city.

According to the complaint on file in the clerk's office in the superior court, the slanderous remarks consisted of this statement, made by Rev. Mr. Compton to D. F. Muse and Frank Hall, prominent Holiness workers: "Grandma Jeffers was turned out of the Baptist church for lying."

The plaintiff recites as a fact that she is "now a good, true and honest citizen of this state, a member of the Baptist church and an ordained minister of the gospel of the Lord Jesus Christ and an humble worker in the vineyard of her Lord, and as such has always conducted herself in a straight and upright manner.

She alleges that the defendant knew that the plaintiff was an honest and upright preacher of the gospel and that the defendant, wickedly and maliciously, intending to injure the plaintiff in her good name and credit and bring her into a public scandal, infamy and disgrace, caused it to be suspected that she was a common liar. The plaintiff then recites two instances in which the defendant is alleged to have stated that the plaintiff was turned out of the Baptist church for lying. Carter & Chedester represent the plaintiff in the suit.

We knew that the "holiness craze" had struck the south and that some of our Baptist preachers had joined in it, but we never dreamed of reading that a "female Baptist preacher" had sued a male preacher for saying that "she was turned out of the Baptist church for lying." We have indeed fallen upon strange times.

A number of porcupines huddled together for warmth on a cold day in winter, but, as they began to prick one another with their quills they were obliged to disperse. However, the cold drove them together again, when just the same thing happened. At last, after many turns of huddling and dispersing, they discovered that they would be best off by remaining a little distance from one another. In the same way the need of society drives the human porcupines together, only to be mutually repelled by the many prickly and disagreeable qualities of their nature. The moderate distance which they at last discover to be the only tolerable condition of intercourse, is the code of politeness and fine manners; and those who transgress it are roughly told—in the English phrase—to keep their distance. By this arrangement the mutual need of warmth is only very moderately satisfied; but then people do not get pricked. A man who has some heat in himself prefers to keep outside, where he will neither prick other people nor get pricked himself.—Schopenhauer.

A Page of Interesting Editorial Paragraphs

God says: Son, give me thine heart. He wants the whole heart, not a part.

Ask people to come up into the house of the Lord. Ask people to come where prayer is wont to be made.

We need the great love the apostles had for their fellow man which broke down prejudices, creeds and races.

Jesus never inveighed against prudent foresight and hard work, but the temper he condemned was foolish worry or needless anxiety.

The sun which rejoiceth as a strong man to run his course is a daily light to remind man of his Creator and of his obligations to God.

Many are simply drifting indifferently to their fate, with a faint hope that after all eternal punishment may not be so bad.

The wicked sleep not unless they have done mischief and their sleep is taken away unless they cause some to fall."

There will be no chance to get into heaven on a technicality; the only safety lies in having a life hid with Christ in God.

If we want clean hearts we will have to go to Christ, and with the faith of the poor leper cry: "Lord, if thou wilt thou canst make me clean."

Paul was not ashamed of the Gospel of Christ, and so he stood in the presence of King Agrippa and told him of what Jesus had done for him.

Homicide increases wherever capital punishment is abolished and decreases where just punishment is inflicted upon the criminal.

The hoary learning and boasted erudition of the east are the heritage of the select few only—the classes, not the masses.

It is a blasphemy to pray "Thy kingdom come," when you despise its ordinances, defy its laws, violate its principles and put stumbling blocks in the path of its development.

"The saloons of Birmingham," said an alderman recently, "are taxed \$1,125, and many of them consider the liquor license rate here very high, but in New York it is \$1,200 and in Boston it goes to \$2,000." The high license does not keep down the number.

The American farmer in the present day is a reader and a thinker, in touch with all the movement of the world. Telephone, trolley, rural delivery keep him from isolation and monotony; and his outdoor life, with his mental and social activity, should give him a better chance of long life than the merely sedentary-brain worker has.

Mr. Samuel Hopkins Adams, writing on "The Great American Fraud" in Collier's, says among other things:

"Gullible America will spend this year some seventy-five millions of dollars in the purchase of patent medicines. In consideration of this sum it will swallow huge quantities of alcohol, an appalling amount of opiates and narcotics, a wide assortment of varied drugs ranging from powerful and dangerous heart depressants to insidious liver stimulants; and, far in excess of all other ingredients, undiluted fraud.

When Michael Kober, of Minneapolis, stole his baby's shoes the night of July 8 and bought whisky with the money procured on them, he did not know that the facts were going to be known by all the people of the city next morning; but the proceeds from baby's shoes were sufficient to give him a regulation drunk and when he was arraigned in court Monday morning, July 9th, the story came out. Mrs. Kober hesitated to tell her trouble to the court, but finally walked up to the bench and told how her husband had come home intoxicated, and finding no money in the house, picked up the baby's shoes and started for the nearest second-hand store. She followed and saw him handed over 25 cents in exchange for the shoes. Then she went home and Kober bought a small bottle of bad whisky to finish his spree. The man was given a sentence of 30 or twenty days, but baby's shoes have not been returned to date.

German engine drivers are given a gold medal and a sum of money for every ten years' service without accident. The officers of our American railroads would not have to spend much money for medals. The record of accidents in this country is something appalling.

"Yes, we did violate the law," said a railway man who was cornered the other day. "Our competitors were doing it, and we had to do it or go out of business." And this is the plea of some saloon men who pretend that they want to obey the Sunday closing law, but can't afford it, because some of their competitors keep open. All of which goes to show the necessity of enforcing the law. Punish the violators.

Dr. Roberts, in the Church Economist, in speaking of Christianity as the dominant religion said: Its adherents amount to 477,080,158. The next religious faith in point of numbers is Confucianism with 256,000,000 adherents. Hinduism is third with 190,000,000, and Mohammedanism fourth with 176,834,372. Buddhism is given 147,900,000. The various smaller heathen faiths count up only 118,129,470. This is on the basis of a population of the globe of 1,430,000,000. In other words, the adherents of Christianity comprise just about one-third of the world's population.

THE HOLINESS CRAZE

Every now and then we hear of some Baptist church being disrupted because some wandering Holiness brother has been permitted to hold a meeting and succeeded in indoctrinating the people and seducing the pastor. When will our people learn to be more careful in permitting strangers to use Baptist churches to preach doctrines at variance with Baptist beliefs and practices? Sometimes these holiness brethren move in pairs, one claiming to be a Methodist minister and the other a Baptist, for then they can usually get into a Methodist or Baptist church some where in the country under the pretense of holding a "union meeting." They are as "wise as serpents," but not often as "harmless as doves," for they worm their way into the weaker churches and take advantage frequently of the inexperience of some young preacher. A brother recently wrote us, setting forth how a Baptist church had been torn asunder, but let him speak for himself:

"To me it was a sad sight to see a church broken up by a set of sinless fellows, so sanctified as to know nothing of the proprieties of a gentleman, intruding themselves upon the church and community, sowing seeds of strife and discord by their preaching and by circulating their non-sectarian literature.

"Strange sanctification to me that would prompt men to do that which is morally and religiously wrong! All this trouble and confusion is the direct result of so-called 'union meetings.'

"When will Baptists learn to be 'wise as serpents and harmless as doves?' When will they heed the Apostle Paul to the Romans: Romans 16-17: 'Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.'

"I want Baptists to do their own preaching and positively refuse to endorse in others that which they believe to be erroneous. Then they will be consistent, and not till then."

Our Baptist pastors need to be vigilant, need to be up and doing, need to see that the children are taught Baptist doctrines strongly from the pulpit and faithfully in the Sunday school, and then when they grow up they will not be easily led away by any and every new error, but will know and believe with Dr. Strong that the essential Baptist principle for which we contend is above all things for a spiritual church. The church is the body of Christ. It properly consists only of those who have been renewed by the Spirit of God and are joined to Christ by a living faith. This conception of a spiritual church carries with it all the other articles of our creed. The word "spiritual" suggests the deity of Christ, whose omnipotent spirit is the source of the church's life. The word "church" suggests the outward expression of that life in the forms appointed by Christ himself. Thus a spiritual church implies a regenerate church membership on the one hand and the New Testament ordinances and polity on the other. Dependence on the Scriptures as the sufficient and only standard of faith and practice, and Independence of the state in all matters of doctrine and government, while they are not the central truths, are yet logical corollaries of the Baptist faith. The maintenance of a spiritual church furnishes the reason for our existence as Baptists. When we cease to follow the gleam we shall die, and we ought to die.

Robert DeC. Ward says: "What the south most wants today is not the newly arrived, ignorant and penniless alien, but the settler with means of purchase, preferably one who has already resided in the United States for some years and who is familiar with American customs, or else the immigrant with money, coming from northern Europe, skilled in intensive and diversified farming, and who can depend on his own exertions, manage his own business, market his own products and save money. As the large plantations are cut up into small farms, thrifty tenants, not ignorant and pauper laborers, are needed.

It is well to remember that while the air is full of snap judgment of others, hypocritically thanking God we are not as bad as others, the life insurance rascals, the political grafters, the trust-sinners; a kind of moral hysteria whose reaction is bound to make defective our power of genuine moral reaction. It will be a more hopeful sign when we turn to ourselves, when judgment begins in the house of one's own life, and men, unaccused by the public, cry, God be merciful to me, a sinner.

Never let us forget the truth of the following: Business which involves employment of others brings us into personal relation, not simply a purely economic one. Workmen are human personal beings who cannot in moral or reason be treated as things or tools; cannot therefore be used for self interest alone. They are personal beings, with personal interests, in the same relation to the God above as those who employ them. To count them as chattels, to buy them or sell them as things is fundamental wrong. The first principle of a just economic relation is that the interests of wealth shall be subordinated to interest in men as human beings.

Rev. G. Campbell Morgan, when in America, declared:

"The American church does not seem to be much more than a social organization now. Its members spend more time developing along social lines than they do along spiritual lines. The business men, the influential Christians and others do not do their duty. The old fire and the old-time spirit are lacking, and without this what can be expected by social clubs but a leading away from God and the path. What the churches want is more of God and less of dress and social position; more of the spirit of the Master and less of a strife for place and money, and more religion by example and life than by preaching and talking."

The following quotation is from the Jiji Shimpō, a leading Tokyo daily: "Though the Christian religion is of recent introduction, the improvement it has effected in the moral condition of the nation and the influence it has had on the minds of the people are very great. No one can deny the great good accomplished by the believers of that religion in establishing many charitable institutions, in assisting the progress of the nation and in promoting the happiness of the poor and helpless. There are already in the country many schools and colleges for both boys and girls, which are supported entirely by the Christians. As for the charitable institutions, excepting those which are established by the public, it is not too much to say that all are the result of Christian enterprise.

Rev. C. A. Nicholls, D. D., of the Bassein Sagan-Karen Mission, tells the Temperance Advocate of Bangalore, some lurid facts regarding the effect of the white man's civilization in Burma. He says: "Whereas twenty-five years ago in any of our larger towns a drunken Burman was as scarce as hen's teeth, now we can't go out in any part of Lower Burma for a half-hour's walk about the business part of the city without encountering one or more, sometimes quite a number of Burmans and other indigenous races, reeling from intoxication." Touching upon the same subject, a Bangalore correspondent of a recent issue of the Methodist Temperance Magazine writes: "It is a remarkable fact and a sad one that the spread of the drink habit is chiefly aided and abetted by Christian nations." All this time the Englishmen have been selling liquor under "safe and sane regulations" because prohibition is such a "flat failure, don't you know."

According to a writer in a medical journal, probably one-third of the English agricultural laborers who survive the age of thirty or thirty-five die of paresis. The figures look exaggerated, but the intellectual barrenness of those laborers is almost incredible, and the monotony of their lives is perhaps not the least of their hardships and misfortunes.

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Get your grocer to order, or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.
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The Children's Corner

A SPOILED STORY.

Young Tommy was a reckless chap
As ever you did spy;
He crept into the pantry once
And ate a pot of lye—
No, no! I mean a lot of pie.

The pie did not agree with Tom,
So very large a piece;
He felt so ill he hastened off
To find a pot of grease—
Dear me! I mean a grot of peace.

He wept with pain and doubled up
As tight as any clam.
"O dear! I feel as bad as when
I ate that jot of lamb—
No, No! I mean that lot of jam."

This story gets so mixed at times
Under my very eyes,
I'll stop. So far what I have said
Seems like a lack of pies—
Dear me! I mean a pack of lies.
—St. Nicholas.

THE LAND OF THE LITTLE FACES.

I wonder, O, I wonder, where the little faces go,
That come and smile and stay awhile
and pass like flakes of snow—
The dear, wee baby faces that the world has never known,
But mothers hide, so tender-eyed,
deep in their hearts alone.

I love to think that somewhere in the country we call heaven,
The land most fair of anywhere will unto them be given,
A land of little faces—very little, very fair—
And every one shall know her own
and cleave unto it there.

O grant it, loving Father, to the broken hearts that plead!
Thy way is best—yet O! to rest in perfect faith indeed!
To know that we shall find them, even them, the wee white dead,
At thy right hand, in thy bright land,
by living waters led!
—James Buckham in Wayside Altar.

SOME RUSSIAN RIDDLES.

Here are some riddles which the boys and girls in Russia puzzle their heads over. See how many of them you can guess without looking at the answers:

1. I am blind, but show others the way; deaf and dumb, but know how to count.
2. People pray for me and long for my company, but directly I appear they hide themselves.
3. I have four legs and feathers, but am neither beast nor bird.
4. There are four brothers under one hat.
5. Two brothers run side by side, but never catch one another.
6. What walks upside down overhead?

7. Who are the two brothers that live on the opposite side of the road, yet they never see each other?

8. A pack of wolves ran by. One was shot. How many remained?
Answers: 1. A milestone. 2. Rain. 3. A feather-bed. 4. Legs of a table. 5. Wheels of a cart. 6. A fly. 7. Your eyes. 8. One—the dead one.

SHE DIDN'T KNOW WHAT TO DO.
There was a girl—perhaps you know
The little maiden's name,
For maids in country and in town
Are apt to be the same,
She went to bed at 8 o'clock
And slept the whole night through,
And when the morning came she said
She didn't know what to do!

She went downstairs and breakfasted,
With many a frown and pout,
And quarreled with the servants,
while
She ordered them about:
She made her little brother cry,
Then cried herself—she knew
She'd have no fun that day, because
She didn't know what to do!

She had more dolls than you could count,
She had a hundred toys,
And bookshelves filled with handsome books
For little girls and boys,
And dainty dinner sets and games
To play with one or two;
But yet she wouldn't play because
She didn't know what to do!

So all day long, from morn till night,
This little maid would sigh
And mope and fret about the house,
And say she didn't know why
She never could have any fun,
Like little sister Sue—
Because, with all her pretty things,
She didn't know what to do!
—Selected.

PROVERBS TWENTY-TWO.

On the mantel-piece of my grandmother's best parlor, among other marvels, was an apple in a phial. It quite filled up the body of the bottle and my childish wonderment was: "How could it have got there?" By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass throughout the length of the phial. I was satisfied by careful observation that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. One day, walking in the garden, I saw it all. There on a tree was a phial tied and within it a tiny apple, which was growing within the crystal. The apple was put into the bottle while it was little and it grew there. Just so we must catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the church; for alas! it is hard indeed to reach them when they have ripened into careless sin!—Spurgeon.



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Thin White Shirtwaists of linsens 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 taking at such reductions as these:

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- \$8.95 Waists now \$5.95.
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Your Choice of 4 Selected Music Folios
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A maiden born when Autumn's leaves
Are rustling in September's breeze,
A Sapphire on her brow should blind—
'Twill cure diseases of the mind.
Solid gold rings with one stone,
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GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need **PORTER'S CA-TARRH-O.**

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.**

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50 cts.; send stamp for booklet by mail. **PORTER MEDICINE CO., Paris, Tenn.**

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Chesterfieldian Manners.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, **J. T. Shuptrine, Savannah, Ga.** Bathe with Tetterine Soap, 25c. cake.

Paragraphs

To The Alabama Baptist—On behalf of the Home Mission Board, I ask opportunity to announce to the brotherhood that Rev. Dr. B. D. Gray, our corresponding secretary, has declined the call extended to him by the First church at Waco, Tex. The call came as a surprise. The church is one of the most important in all our southland. The board, while appreciating the wisdom of the church in choosing Dr. Gray as pastor, by unanimous and hearty vote entered its objection to his acceptance. After prayerful consideration our secretary decided to abide in the work for which he has shown conspicuous ability and unremitting consecration. The outlook for home missions is most encouraging. We beg the prayers of the brethren that the board may be divinely led in pressing forward its ever enlarging work.—**W. W. Landrum, president.**

(This is good news for those who love the Home Board.)

A glorious revival came to a close at the Baptist church in this place last Wednesday night, the 12th, after being in progress ten days. Pastor I. G. Murray had busied himself making things ready and well was the way prepared. According to appointment, Rev. F. H. Watkins, of Union Springs, Ala., came and preached throughout the time the meeting continued. A more forceful presentation of the gospel was never known in this city. People thronged to the meetings, God's spirit was there and Christians were revived, and sinners were converted. There were twenty additions to the church by baptism, two by letter and other conversions.

Our pastor leaves today for South Carolina, where he goes to aid in a few days' meeting.—**R. L. Gaines, clerk, Lafayette.**

I wish to send my greetings and my love to all my Alabama friends through The Alabama Baptist. I have thought of you many times since leaving the state. The Lord has been gracious to us in the beginning of my work in this difficult and yet promising field. Members are received at nearly every service and the church is united and earnest in the work. Since the first of July we have received about fifteen by letter and six by baptism. The First church, in cooperation with the state board, is assisting a city missionary, Rev. J. W. Senterfitt, who is pastor of two young Baptist churches here.

We are planning to make an aggressive move to build up the Baptist cause in this section. A splendid lot has already been purchased on East Hill for the East Hill church and we hope soon to see a building erected.

The First church has some splendid workers, both men and women, and the outlook here is perhaps brighter than it has ever been.

Pensacola is a delightful city to live in, and we have already found many congenial friends. With much love for the Alabama brotherhood, I am yours in a common cause.

THOMAS M. CALLAWAY,
Pensacola, Fla.

P. S.—Permit me to say I enjoy The Alabama Baptist very much, which seems to improve with each issue. **T. M. C.**

We met a number of old friends at the associations. This is one of our most prized perquisites. How we do enjoy shaking hands with old acquaintances during the recesses.

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Expenses: \$210 pays for board, fuel, lights, laundry, physical culture, sight singing, books, physician's attendance, uniform, incidental fee and tuition in Literary department. The above with piano or voice, with practice one hour per day, \$260; with violin, mandolin or guitar, \$250; with art, \$250.00.

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SOME NOTES FROM
BROTHER CRUMPTON.

Between the meetings of the Pine Barren and Bethlehem Associations I stopped off at Wilcox Mineral Springs, at Schusters. With my mail coming to me and correspondence necessary to arrange for the October association, I have been as busy as if I had been in Montgomery, and far more comfortable. This is the place of which Brother Curry wrote not long since. As there was nothing the matter with me, I cannot write of any personal benefit, further than a sharpened appetite and improved digestion. From many witnesses I hear of marvelous cures of desperate cases. The season is now over and the hotel is closed, but the water drank freely at home will serve the same purpose as dipped fresh from the spring. Brother G. W. Stuart, the proprietor, is a conscientious Christian man and spares no pains or expense to give perfect satisfaction.

I have written to many brethren requesting them to go to associations where I cannot attend. Sometimes I have written to two, for fear one could not go. I do hope all will go as far as possible. The visiting brother is always welcome, and he can be a power for good, if he will throw himself into the spirit of the meeting. The many matters besides missions, mentioned in the board's report to the convention are of great importance, and I hope the brethren will look them up and speak on them. Especially should the schedule receive attention. Let it be tacked up where all can see it and full explanation be given. This, with the apportionment, should be insisted upon.

Night and day through October there will be a great stir among the Baptists of Alabama. Think of forty-eight associations meeting in one month. I wish it could be changed, but Baptists are a peculiar folk.

There will go out from Montgomery in a few days letters to the church clerks, superintendents of Sunday schools and pastors, an appeal for home missions in October.

Let the churches deal liberally with this board now, rather than wait until March and April to make whirlwind efforts.

From all I can gather, our cotton crop in Alabama will be short. That need cut no figure in the amount of Alabama's contribution, if we begin in time and press matters steadily, according to the schedule. I plead for this, brethren. The people need it, they want it, and if the leaders will exert themselves just a little, this splendid system will be thoroughly inaugurated, never to be abandoned, and the results will please us. One lady writes: "Send me the schedule and I will see that it is tacked up and the cards regularly changed." I appeal to the sisters to see that the schedule is faithfully tried.

I will not have time to write much before November. I crave an interest in the prayers of my brethren and sisters. Pray for the associations now meeting, too. How much depends upon these meetings! The impetus they give will be felt by the churches the year long. w. B. C.

THE BEST MEDICINE EVER PUT
IN A BOTTLE FOR CHILLS
AND FEVER.

The best of all. "I came here with my wife and five children. The first year my family were all down with chills and fever. I tried all the known remedies but without success, until I got Hughes' Tonic, which has cured them entirely. I have kept the medicine in the house ever since. Hughes' Tonic is the best medicine ever put in a bottle for chills and fever." Sold by Druggists—50c and \$1.00 bottles.

Prepared by Robinson-Pettet Co., (Inc.) Louisville.

The greatest meeting in the history of Littleton was conducted by W. B. Earnest, evangelist, of Carbon Hill. We have had great men to preach in our town, but Earnest is the greatest of them all. He leaves the churches in the towns where he preaches stronger. Thirty-nine joined the Baptist, thirty joined the Methodist. All that meet Brother Earnest love him. He will hold a meeting at Brookside later on. Any church would do well to get Brother Earnest to hold a meeting if they want the church revived. All classes go to hear him—saloon men, gamblers, drunkards, all love him. He carries a large tent of his own. May God bless Brother Earnest wherever he may go. He is working under the state board of missions. Fraternally, G. W. Redd, pastor Littleton Baptist church.

My attention is called to the five-column answer of Dr. Stratton to my rejoinder of last week. I have not as yet time to read it, though I have no doubt that he makes out his case in his own estimation and does not in mine. We can discuss until doomsday the issue between us without any conclusion being reached which will likely be satisfactory to all parties. But there is one very effective way of settling whether Dr. Foster is correctly represented by me or by Dr. Stratton. Dr. Foster lives within 30 minutes of Dr. Stratton and knows better than any one else what he means by his own language. I suggest that Dr. Stratton make him a visit and ask him what is his mind on these important matters and report to the readers of the Alabama Baptist. I will accept that statement as final in this dispute. Will Dr. Stratton inquire and report?—A. J. Dickinson.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 20th day of September, 1906.

Estate of J. E. Payne, deceased. This day came T. A. Payne, administrator of the estate of J. E. Payne, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 20th day of October, 1906, be appointed a day for making such settlement, at which time all parties in interest can appear and contest the same if they think proper. S. E. GREENE.

The State of Alabama, Jefferson County, Probate Court, Sept. 18, 1906.

This day came George Parr and filed his application in writing and under oath, therewith producing and filing in this court an instrument of writing purporting to be the last will and testament of Amanda Patton, deceased, and praying therein for such orders, decrees and proceedings as may be proper and requisite for the due probate and record of said instrument as such will, and alleging therein that the following named next of kin of said deceased are non-residents of the state of Alabama, to-wit: Maud Haywood, daughter, residing in New Orleans, La.; William Watson, son, residing in Nashville, Tenn., both of whom are over twenty-one years of age.

And whereas the 30th day of October, 1906, has been set as a day for hearing testimony in proof of said instrument as such will. Notice is hereby given said non-residents to be and appear before the judge of the probate court of Jefferson county, Alabama, on said above named day, and contest said application if they think proper so to do.

S. E. GREENE, Judge of Probate.

Birmingham, Ala., Sept. 20, 1906.

My Dear Brother Barnett:

With gratitude to God and with sincere appreciation of the loyalty of our great brotherhood, I report to you fifty boys ahead of this date last year, the second day of the session.

And a nobler band of young men we could not find throughout our land, eager for instruction, kindly, courteous. Our faculty is well equipped for service, and the chairman is an ideal executive officer.

The greatest force under God in the attainment of the present success in this phenomenal registration is your noble paper, which grows better every week. Then Brother Crumpton's help is of incalculable advantage. Yours gratefully, A. P. MONTAGUE.

"The enrollment of students at Howard College continues to increase," said Professor A. L. Smith, instructor in mathematics. "At present there are fifty-five more students enrolled than there were at this time last year. Before the first of October the indications are that the number will be increased by something like twenty-five. The prospects are very favorable for the college establishing a new record this year. The trustees and the faculty are almost unanimous in the opinion that everything should be done to promote clean and healthy athletics. The new football rules have practically eliminated all the objectionable features of football and there remains very little ground on which the game can be opposed."—Birmingham Ledger.

PROGRAM.

1. Hymn, "All Hail the Power of Jesus' Name."
2. Scripture Reading—Rev. J. A. Jenkins, I Timothy, vi, 12 to end.
3. Prayer—Rev. C. J. Bentley.
4. Hymn—"Work for the Night Is Coming."
5. Rev. J. M. Shelburne, for the Baptists of the Birmingham district.
6. Mr. Belton Gireath, "The Business World."
7. "My Old Kentucky Home."
8. Mr. George G. Miles, "The Patrons of Howard College."
9. Rev. Dr. H. P. McCormack, for the Baptists of Birmingham.
10. Mr. Ell P. Smith, "The Press of Alabama."
11. "My Country, 'Tis of Thee."
12. Dr. J. W. Stagg, "Our Brethren of Other Faiths."
13. Rev. Frank Willis Barnett, "The Baptists of Alabama."
13. "I'll Anchor My Soul in the Haven of Rest."
14. Dr. J. H. Phillips, "The Educators of Alabama."
15. "Junata"—Misses Montague and Wood.
17. Announcement by president and chairman.
18. Benediction.

We had the pleasure of being at the opening of Howard College during a part of the exercises, but unfortunately had to hurry away before they were concluded in order to catch a train to keep an engagement at an association. We heard the speeches of Brothers Shelburne and McCormick, two of our leading pastors, and feel sure they will take no offense if we say that two laymen from Montgomery, Brethren Miles and Lasseter, surpassed them. Every one expects our city preachers to measure up to any occasion, and these two did, but when two business men get up and make stirring talks just on the spur of the moment we "sit up and take notice." All that we have to say is that George Miles had better look to his laurels or L. Lasseter, of the same village, will capture them. Belton Gireath, a

Methodist layman, but a staunch friend of Howard College, arose to speak just as we were leaving. If he measured up to former occasions, he captured the crowd.

The auditorium was packed with visitors from far and near. It cheered the hearts of all who loved the college to see such a cultured and overflowing audience present at an opening. The French have a way of saying about anything that promises to be a success that "it is beginning to arrive," but, judging from what we saw and heard at the opening, Howard College is already here. It must have been a glad day for Dr. Montague and his worthy collaborators.

It seemed perfectly natural to see Dr. Hobson present at an opening, and it seemed unnatural not to see Dr. Crumpton, but we know that somewhere in Alabama he was working for the Baptists and praying for the success of the college.

Additional subscribers to Howard College endowment fund:

W. P. McEver, Avondale.....	\$ 25
J. E. Burd, Avondale.....	25
Luther Sides, Carbon Hill.....	10
Rev. W. M. Anderson, Dothan.....	100
Dr. J. R. G. Howell, Dothan.....	250
R. A. Suttels, Rockford.....	25
Rev. C. M. Brewer, Linden.....	50
Rev. Dr. W. J. E. Cox, Mobile.....	100
R. H. Shumake, Carbon Hill.....	25
T. E. Pace, Creola.....	250
Misses McLean, Bayou LaBatre.....	10
Rev. John Bass Shelton, Montgomery.....	250
I. L. Aycock, Leighton.....	25
Bradford, Tusculmba.....	25
O. E. Comstock, Sr., Sheffield.....	50
Miss Mary Cammack, Tusculmba.....	10
L. A. S., Sheffield Church.....	25
Miss L. Moody, Tusculmba.....	15
A. J. Ivie, Sheffield.....	25
Sheffield Church S. S., by A. J. Ivie.....	25
Rev. J. M. Roberts, Town Creek.....	25
Russellville Church, Rev. H. T. Crumpton.....	50
Tusculmba Church, by Rev. J. O. Colley and C. A. Womble.....	200
C. A. Womble, Tusculmba.....	100
Dr. L. C. Blakeney, Millport.....	25
J. A. Brangan, Millport.....	25
A. K. Collins, Millport.....	25
Rev. W. B. Earnest, Carbon Hill.....	50
B. G. Farmer, Dothan.....	250

A. P. MONTAGUE.

Lately we held meetings at Mill Town and Buelah. Brother George L. Bell, of Dadeville, assisted me at Mill Town and the Mill Town brethren were much pleased with him. Brother Bell is an earnest preacher and much esteemed by his churches. I never had better help than he gave at Mill Town. Nine members were received.

At Buelah I was assisted by Brother Jesse Holladay. The meeting was a good one. Eight or ten members were received. Brother Holladay is a good preacher and much loved by the Buelah brethren. I also assisted Judge Ingram in a meeting at Ashland. The meeting was fine and sixteen members were received.—John P. Shaffer.

I have accepted a call to the church at Marbury. My work will begin there the 20th. Have not had the Baptist for two weeks, as I have been away. I am very anxious for one, so please get it to me this week. With very best wishes for you and the Baptist, I am yours in His name, J. A. Smith.

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What is that brings the women from all over this southland of ours as well as the men together in these great conventions? It is because they are all engaged in the same great work for God—that of soul-saving and evangelizing the world. To be in one of their meetings is to be enthused and inspired and so aroused that we feel like we want to go back home and do more than we have ever done.

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WORKERS TOGETHER WITH GOD.

Having recently read the life and work of Russell H. Conwell, an eminent lecturer, a noted Baptist preacher of Philadelphia, and one of the greatest workers of whom I have ever read, and one who has built up a church of over three thousand members and which has a university, hospital and 'orphans' home connected with it, has aroused within my heart a new desire to do more work for the Lord than I have ever done.

I feel like there is a great work for each of us to do.

Being workers together with God does not mean that it is just for the men or the women separately, but that each individual has a work to do, and that we will have to give an account in that last great day for the way in which we have used our talents and our opportunities. I, for one, would feel, if I should have to account for my work on earth now, that I had done a very little compared to what I should have done, and what I ought to do. I can't be content to go on this way. I must do more. I realize that life is short and death is certain and as long as there are souls about us unsaved, there is something to do.

What is that brings the women from all over this southland of ours as well as the men together in these great conventions? It is because they are all engaged in the same great work for God—that of soul-saving and evangelizing the world. To be in one of their meetings is to be enthused and inspired and so aroused that we feel like we want to go back home and do more than we have ever done.

Nearly every time there is a earnest cut as a foreign missionary, there is a true loving wife to assist him and where there are unmarried men on the foreign field there are unmarried women, too. See them all engaged in the same great work.

I acknowledge that I haven't the faith nor the courage that I ought to have to talk to the unconverted, but I am praying that God will strengthen me and give me more courage that I may undertake more for Him. Quoting from the book referred to in the beginning, I give a beautiful poem written by that great preacher, Phillips Brooks:

"O do not pray for easy lives,
Pray to be stronger men. Do not pray for
Tasks equal to your powers. Pray
For powers equal to your tasks.
Then the doing of your work shall be
No miracle. But you shall be a miracle,
Every day you shall wonder at yourself,
At the richness of life that has come to you
By the grace of God."

Now, if we do nothing more than to meet here and sing songs and pray for sinners and contribute to missions we would be doing a good work. Then here are the young people and children needing to be trained and instructed in the better way. What are we going to do about it?

We can't afford to do nothing. God is going to expect something of us. He has given us talents and He is going to expect us to use them for Him.

So let us be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

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has brought many a poor woman to the brink of the grave. Do not work too hard at tasks which strain your delicate womanly constitution, such as lifting, carrying, running a sewing machine, etc. Injury from these causes will weaken your whole system and cause dreadful pain and suffering. Take

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Editorial Notes by Frank Willis Barnett.

NORTH RIVER ASSOCIATION.
We had the pleasure of attending the North River Baptist Association, which convened with the Oakman Baptist church. The following program had been arranged, but unfortunately some of the speakers were absent:

Wednesday, September 19.— 10 a. m., devotional exercises, conducted by William Patton. 10:20 a. m., enrollment of messengers, election of officers, etc. 11 a. m., introductory sermon by W. M. Olive. 2 p. m., devotional exercises by M. L. Jones. 2:20 p. m., Sunday school report by S. W. Vice. Discussed by W. H. Brown and others. 3 p. m., report on orphanage by J. A. Sumner. Discussed by John W. Stewart and others. 4 p. m., report on temperance, by Sheriff Lacy. Discussed by A. J. Preston and others. 7:30 p. m., sermon by A. B. Metcalf. 8:30 p. m., report on B. Y. P. U. by J. S. Watts. Discussed by A. N. Reaves and others.

Thursday, September 20: 9:30 a. m., devotional exercises by J. M. Kimbrell. 10 a. m., report on state missions by J. I. McCollum. Report on home missions by W. C. Davis. Report on foreign missions by L. H. Baker. Discussed by mission representative. 11 a. m., mission sermon by L. H. Baker. 2 p. m., devotional exercises by O. C. Miller. 2:20 p. m., denominational and ministerial education report by J. A. Huggins. Discussed by A. P. Montague. 3:30 p. m., report on denominational literature by John I. Lollar. Discussed by F. W. Barnett and others. 4:30 p. m., report on prayer meetings by D. D. Douglas. Discussed by W. B. Earnest. 7:30 p. m., sermon by A. J. Preston. 8:30 p. m., report of executive committee by A. J. Preston.

Friday, September 21: 9:30 a. m., devotional exercises by A. N. Reaves. 10 a. m., report on aged and infirm ministers by R. F. Sumner. Discussed by A. B. Metcalf and others. 11 a. m., treasurer's report. Report of auditing committee. Report on nominations. Announcement of standing committees. Miscellaneous business.

Oakman is an enterprising little village nestled amidst surrounding hills. Its people are open-hearted and hospitable.

We had the pleasure of being entertained in the home of Brother and Sister Dunn, and had for a roommate Rev. G. B. F. Stovall, of Birmingham, who preached a helpful sermon on Thursday night.

We overheard some one trying to joke the polite pastor of Carbon Hill for wearing a Prince Albert coat on such a hot day. This gave Brother Metcalf an opportunity to tell the crowd that the young men in his church had placed him in the hands

of a tailor and had the suit made for him to wear to the Southern Baptist convention. We all agreed that under the same conditions we might be tempted to do what is technically known as a "Jim Swinger."

The pastors in the northwest Alabama Associations all speak well of the work being done by Evangelist Earnest. Brother Earnest was present, wearing a handsome new Panama, the gift of one of his warm admirers. Brethren Metcalf and Earnest both being from the same church we begin to believe that the Carbon Hill saints know how to treat their preachers.

Brother J. E. Cox, of Littleton, was present. Brother Cox says the trouble he finds at the associations these days is that the visitors make his speech. He accused Brother S. O. Y. Ray and this editor of taking the words out of his mouth at the Mineral Springs Association. Brother Cox has been in bad health, but when he gets up to speak he does it in a forceful and vigorous way. We greatly enjoyed being with him and hearing him tell of some of his early experience in and around where the association convened.

Rev. A. J. Preston, pastor of the Baptist church at Jasper, was present and added much to the occasion by his strong and stirring speeches. If you are a visitor at an association and don't know how to get the floor just ask him to do it, for you.

John Stewart came in Thursday and made a short-talk in the afternoon and got \$50 in cash to put in his famous "shot sack." He said that the North River Association had set the pace so far for all the associations which had convened this fall.

Rev. D. O. Balrd, of Reform, preached one of the strongest and most effective missionary sermons that we have ever heard at an association or anywhere else. It was simple, yet soul-stirring, for as we looked into the tear-dimmed eyes of the old preacher, we knew that his words had been backed up with long years of active service in aggressive missionary effort. Long may he live to tell the story of the needs of a lost world and point sinners to Christ.

Rev. A. N. Reeves made a strong plea for the school at Eldridge. We hope the brethren will rally to him. He has promised to send us a full account of what has been done and what is to be done if the Baptists will take the school on their hearts.

When we say that the singing was led by Brother J. A. Huggins, every one who has heard him lead will know that it was pleasant to be present.

Rev. J. I. McCollum, the host of the association, busted himself for the comfort of all. He is a man of deep piety, and has the love and confidence of the brethren.

Brother O'Rear, the moderator, knows no favorites at an association, but calls down visiting brethren as well as home brethren when their time is up. This is the way to do.

Brother J. S. Watts is one of those good clerks, the kind Brother Crumpton thinks ought to be kept in office.

We had the pleasure of speaking at the Oakman High school on Thursday morning through the courtesy of Principal Reeves, who seems to have the confidence of the patrons and the affection of the scholars.

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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.



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Dr. B. H. Carroll, Waco, Tex.—Never have I seen anything on the subject of baptism equal to it. Beyond all question, it is a great book.

The Baptist Courier, Greenville, S. C.—Altogether it is the best book we have seen on the subject of baptism.

Rev. A. C. Davidson, D. D., Murfreesboro, Tenn.—I am lifted up by it in an inexpressible way, somehow.

W. E. Hatcher, D. D., Richmond, Va., in the Baptist Argus.—With every page we grow in our respect for baptism.

Dr. John T. M. Johnston, St. Louis, Mo.—The Christian world is indebted to you for its best exposition on this subject. "The Moral Dignity of Baptism" is a religious classic.

The Baptist Argus, Louisville, Ky.—Surely the circle is squared when we may count a discussion of baptism a devotional book.

Journal and Messenger, Cincinnati.—It is its contents, however, which distinguishes it from every other book on baptism.

The Baptist Workman, New Mexico.—The book reads like a romance and gives a larger meaning to the Christian life and profession.

Western Recorder, Louisville, Ky.—It is the product of earnest thought and profound conviction.

Religious Herald, Richmond, Va.—It is a clear, strong, fresh presentation of an aspect of baptism which has received scant attention.

Rev. P. E. Burroughs, in Baptist Tribune.—Its work and mission will lie distinctly apart from "Grace Trueman" and similar books which have so mightily served the truth, and yet I am strongly persuaded that it will prove a stronger campaign book than any of them.

The Christian Index, Atlanta, Ga.—It is not controversial in one sense, i. e., in the ordinary sense of a controversial work on baptism; yet it is most powerfully controversial.

The Baptist Teacher, Philadelphia.—He writes with great clearness, forcefulness and vigor of thought. It is a many book through and through.

S. M. Prowence, D. D., in Alabama Baptist.—An epoch-marking book. It forever settles the doctrinal and apologetic importance of baptism.

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A MEDITATION ON "OUR PREACHERS."

A recent article by Miss Lida B. Robertson on the waste of time in the average country' pastorate leads me back in memory to the first years of my ministry, while a student at Richmond college and a pastor of several country churches.

The article intimates an inferiority in spirituality in country churches, as compared with those churches which enjoy the services of a settled pastor and preaching every Sunday—a charge which I desire to call in question. The article on the whole is good and timely, but it makes the common mistake of hasty and so faulty generalization from insufficient data, as well as of arguing from premises which are, to say the least, doubtful as to their truth.

There runs from Charlottesville, Va., to Richmond what is called the Three Notch road, reputed to have been made by LaFayette in his march to Yorktown. My first pastorate consisted of three churches lying near or on this road and necessitating a buggy or horseback ride of seventy miles in each direction each month. The first Sunday was spent at home, the second I preached at New Bridge church, near the Seven Pines battlefield, nearly seventy miles away, the third was given to Oakland church, the half-way point in the long line, and the fourth was given to Beulah church, eight miles down the road from my home. In traveling this long "rural route" no time was wasted. Miss Robertson to the contrary notwithstanding. My library in those days consisted of my Bible, the Baptist hymn book, a pocket edition of Greenfield's Greek Testament and Pendleton's Christian Doctrines. The library traveled with me and the moments were few indeed in which one of those books was not in my hand as I rode along the road. Hours for meditation I had, such as many a poor city preacher longs for. I never dreamed along the road of "priceless time going into the wastepipe of the gospel"—whatever that may mean. On the contrary, study and meditation and prayer and song alternated and that old ridge road for seventy miles is flooded with a sacred glory of blessed experiences never to be forgotten. Today I would not give the hours I spent along the old Three Notch road for all my days in college. They have been worth more to me in my ministry. Long roads have never been chief obstacles to ministerial usefulness. Our Savior made long trips in his ministry and made them on foot. It was a long way for Philip to go after one soul on the road that led to Gasa, but God sent him there. Miss Robertson's viewpoint is

wrong, and "playing truth" is a psychological impossibility. She says, "In these times of alert business life the estimate of time is the basic principle of success, and so it is with our religious estimates." And that is "the fly in the ointment." There are greater hindrances to ministerial success than long and muddy roads and steep and rugged hills. Modern appliances for travel easily overcome them, but from a secular and temporal prospective of religion and the functions of the ministry we may well pray to be delivered.

I travel over the state a good deal, and in my evangelistic work for many years I have been closely associated with many of our pastors. I know whereof I speak. The greatest hindrances to the success of "our preachers" are not miles, but men—and women. In fact, a long road of many miles is usually the remedy taken for their troubles and failures. The chief trouble may be found in the very phrase, "our preachers." They are no longer "God's stars which he holds in his right hand;" they are "ours." "We have met the enemy and they are ours," so to speak. Ours to set right from a secular viewpoint; ours to criticize, ours to boss, ours to run, and if we can't run them in any other way, ours to run off by that long road along which so much of "priceless time goes into the wastepipe of the gospel."

J. V. DICKINSON.
Clayton, Ala.

PARKER MEMORIAL WILL BE IMPROVED.

At a short business meeting of the members of the Parker Memorial Baptist church yesterday morning after services, it was decided to at once begin work on improving the exterior of the building, and a committee consisting of W. H. McKleroy, chairman; O. M. Reynolds, G. G. Britton and C. W. Carlton, was appointed to investigate the practicability of removing the pipe organ from its present position in the rear of the church.

The committee will report on its investigation at the meeting of the church next Sunday morning, and if the removal of the organ is found practicable, the church will take a vote as to the advisability of the undertaking. It is believed that most of the members favor the change.

Dr. Joshua H. Foster, pastor of the Parker Memorial, has raised a sum of \$1,500 for the purpose of improving the church on both interior and exterior, and it is said this amount can be doubled if it should be found necessary. The interior improvements will not begin immediately.—Anniston Evening Star.



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that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can't slip through. See that all cards have our name on.

Send 4 cents in stamps for sample worth double the money.

CONSOLIDATED SAFETY PIN CO.,
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THE OLD RELIABLE FIRM
Our Patrons are our best Advertisers
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GIVE US A TRIAL
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A 10 Cent Package of DR. LORD'S HEXAGONS POWDER

will cure one head 4 times or 4 heads one time. Money back if they fail.
Price 10 and 25c at all druggists or by mail on receipt of price.

COLLIER DRUG CO., Birmingham, Alabama.

HALF TONES By MAIL



YOU GET PERFECT CUTS AND GET THEM QUICKLY.
NEWS ENGRAVING
BIRMINGHAM, ALABAMA.

Southern Railway
Four trains daily Birmingham to Atlanta. Leave Birmingham 6:35 a. m., 4:05 p. m., 6:50 p. m., 11:30 p. m. Arrive Atlanta 11:40 a. m., 10:08 p. m., 11:45 p. m., 5:30 a. m. Pullman sleeping cars on all trains. Train leaving Birmingham 6:35 a. m., carries Dining

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

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THE GREAT NATURAL ARBON PINT

It arrests rust, prevents decay, protects and preserves iron and wood. Common Paint will not stick long to any metal, but DURBON has a natural affinity for metal as well as wood. You must buy paint or your structures will decay. THEN WHY NOT BUY THE BEST? Why not buy a paint which not only has a smooth, glossy finish, but will prevent decay, will endure any kind of weather, sun or rain, snow or sleet, cold or heat, and will save you money by wearing longer than any other paint.

Durbon Paint Has Been Tested and is Guaranteed

Black is our standard, but we can furnish iron brown and grey. A trial order shipped on request in paste, semipaste or dry form, or ready for brush with directions and suggestion for use.

Ask your dealer for Durbon, and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weight as a diamond or a piece of gold.

DURBON PAINT is not a mechanical compound, but a natural composition which nature stored away many years ago. DURBON will assimilate with any color the consumer may wish to use. DURBON PAINT is sold under a positive GUARANTEE. Write the

DURBON PAINT MANUFACTURING CO., NASHVILLE, TENN.

HOW CAN WE HUMBLY GIVE YOU?

You Don't Pay A Cent

Until you know, until you see, until you feel, until you are sure. We cannot get a penny from you until you know that we have done the work, until you are willing to send it to us, until we have earned it of you as pay for what Vitae-Ore has done for you. We take all the risk—we stand to lose all. You take no risk—you cannot lose anything. We match our remedy against your ailment. You must experience actual, positive, visible good before you pay for it. You must know it has helped you; you must feel better, stronger, healthier, from using it.

You Are To Be the Judge

You don't pay for promises, you pay for only what has been done. You pay for the work, not words, and if the work has not been done to your satisfaction, you don't pay for it—No, not a penny! You are to be the judge, and you can easily judge. You know if you feel better, if you sleep better, if you are stronger, more active, if your limbs do not pain you, if your stomach does not trouble you, if your heart does not bother you. You know whether or not your organs are acting better, whether or not health is returning to your body.

If You Cannot See It

If you cannot feel it, if you cannot be sure of it—that ends the matter and you pay nothing. How can we humbug you when you alone have the entire "say so"? How can you hesitate to accept our offer immediately if you are ailing and need help? What excuse have you? Read the offer and do not delay another day before writing for a package on trial. Start your cure immediately.

THOUSANDS OF PEOPLE

and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anaemia, Sores and Ulcers, and worn out, debilitated conditions.

Could Hardly Walk

HOUSTON, ALA.—Three years ago I was running a dynamo near Ourray, Colorado, and fell from a water dam and hurt my hip. This injury developed into what the doctor called Rheumatism and Lumbago. I tried the doctors there and all the patent medicines I could get, with no relief and therefore had to give up my position and come home. I tried our physician in North, Ala., and he is as good as any that ever compounded a pill or wrote a prescription, but he could do me no good; then I tried a specialist and he failed. I also tried Pulecat Oil, Barfoot and old Bacou rinds, also Whiskey and Folk Root and all the old remedies which we folks down here generally use, and all with no relief.

This kept up until I could hardly walk a step. My appetite was gone, my flesh was gone, and I thought I was gone.

When I noticed the Vitae-Ore advertisement and sent for a package, I had no faith in anything. I was just grabbing at every straw in reach. You sent me the package of Vitae-Ore telling me to take it according to directions, which I did. You also wrote me to report results and said if I was not benefited not to send you one cent. Well, sir, in 15 days I felt like a new man. I could walk five miles and walk perfectly straight and had gained 7 pounds in weight.

I have taken five packages of Vitae-Ore and am well. I walked 18 miles yesterday and carried about 40 pounds. I am still taking Vitae-Ore and I advise anyone who is suffering to try it and they will thank the Theo. Noel Company all the rest of their days.



FRANK KING.

Make the Effort That Cures

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their ills, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and do themselves duty after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

The trouble is, that they are treating the symptoms, the external evidences of a disturbance within, and not the cause which brings it about. They depend the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up, week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the cause goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore treats the CAUSE, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a cure and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absoluteness and permanency of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitae-Ore effaces such different symptoms by the removal of these underlying and controlling causes.

It is easy to cure ordinary, simple disorders. Most any ordinary medicine will. Extraordinary diseases, that defy ordinary treatments, require an extraordinary remedy to vanquish them. Vitae-Ore is an extraordinary medicine, and its reputation is built upon its achievements where "ordinary" treatments failed even to benefit.

Our 30-Day Trial Offer

If You Are Sick we want to send you a full sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all the chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

WHAT VITAE-ORE IS.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly all healing mineral springs, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

Permanently Cured

Used Two Packages Two Years Ago, Was Permanently Cured and Has Had No Return of the Trouble.

SENATH, MO.—I have been afflicted with Rheumatism ever since 1875 and have been so bad that I was almost paralyzed; at times I could hardly move more than if I were dead. I had tried several doctors and all the patent medicines I heard of. The doctors here all told me I was incurable. They said they could give me some temporary relief, but they could not cure me. Two years ago I saw the Vitae-Ore advertisement; I knew I must do something or die and I sent for the trial package.



I used it according to directions and sent for three more packages. Before I finished the second package I was entirely cured. I used the third package to make the cure sure. It is now two years since my cure, and I have not felt a trace of Rheumatism since. When I sent for the trial package I could not walk across the house and I did not weigh one one hundred pounds; now I weigh 145 lbs.

I am sixty-two years old and today I feel as well as if I were but twenty-five. I can do all my work and my washing and walk two miles to church and it does not tire me. The people here who knew me when I was sick, ask me what I have taken to be cured and to look so well. I tell them Vitae-Ore and nothing else.

Mrs. N. J. MILAM.

Cures Stomach Trouble

SOUTH BEND, IND.—I suffered terribly with Stomach Trouble for over fourteen years and for the last six years was unable to do any housework whatever. I was induced to try Vitae-Ore, and since taking it I feel like a different person and am able to attend to all my household duties. V.-O. has brought me back to health and I would not do without it in the house.

Mrs. JOHN REEDER, 820 W. Water St.

Cures Bright's Disease

MARYSVILLE, CAL.—My mother was afflicted with what the doctors called Bright's Disease for about six or seven years; was attended all of that time by physicians. She was finally given up to die and at this time was induced to try Vitae-Ore. To our surprise and great joy she was cured soon and well by the use of three packages.

JOHN WILLIAMS.

Health IS WORTH TRYING FOR!

It is worth writing for. It is worth getting out pen, ink, paper and envelope, and writing us:

"I am sick. I need Vitae-Ore or something that will cure me. I have seen your trial offer. Send me a dollar package. I will use it and pay the dollar if I find it has helped me. I will not pay one penny if it does not help me."

That is all it takes. Just a letter asking for it, just your promise to use it. What excuse have you to keep on suffering? How can you continue to look your family in the face and say: "I feel so sick today" or "My back aches" or "That rheumatic leg is getting worse" or "My stomach is bothering me again," when here, right at your elbow, right within your reach, ready and waiting for you to turn and get it, is the thing that has set thousands right, yours for the mere asking.

WRITE FOR IT TODAY

A TRIAL OF VITAE-ORE Will tell to you its own plain story, a story that has meant comfort, peace, and happiness to thousands.

READ THE TESTIMONY. Read it again and again. No stronger words have ever been written about any other medicine; no better expressions are truthfully commanded by any other treatment. Vitae-Ore is an different from other remedies as is pure milk from Vitae-Ore. It takes only a trial—all we ask. THIS MEDICINE ENTERS THE VEINS OF THE SICK AND SUFFERING PERSON AND CURES whether the sufferer believes in it or not, whether he wants it or no. Its substances enter the blood, the vital organs, and WORK, WORK, WORK—a work that cures.

THEO. NOEL CO. A. B. Dept. Vitae-Ore Bldg. CHICAGO, ILL.