

ATLANTA'S RACE RIOTS A TERRIBLE INDICTMENT OF THE SALOON

ALABAMA BAPTIST

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PARAGRAPHS

"The newspaper," said Wendell Phillips, "is parent, school, college, pulpit, theater, example, counselor, all in one. Every drop of our blood is colored by it. Let me make the newspaper and I care not who makes the religion or the laws."

Dr. R. W. Willingham, of Richmond, Va., addressed the Atlanta Baptist Ministers' Conference Monday, September 24th, on the subject of "Foreign Missions," and Dr. F. Y. Mullins, of Louisville, Ky., on "Religious Conditions in Europe."

"The Young Christian and His Bible," by W. H. Geistwelt, D. D., Editor of Service. The regular study period of the Baptist Young People's Union of America begins with the first of October, and this is the Sacred Literature Course text-book for that period.

There is friction and trouble between Greece and Bulgaria. The Bulgarian government will be forced, it appears, to take exceptional measures to terminate the disturbances which are due to the anti-Greek feeling with which the entire population of the principality is imbued.

September was scheduled for denominational education. What have we done? I promised \$25 from my field and when I appealed to my people they responded with \$35. The college has opened well. Dr. Montague and his faculty are in their places for business.

Let us stand in our places, Brother pastors, look after this matter at once. Let Dr. Montague know what to depend on. Give your people a chance and they will respond. J. M. McCord, East Lake.

Recently we had a good meeting at Grand Bay. Brother C. M. Morris, of Moss Point, Miss., did the preaching and won our hearts. As a result three promising young men have been baptized. At Newell's Chapel, the home of the veteran preacher, J. R. Newell, I assisted the pastor, Brother Williamson, a few days.—J. M. Kalin, Mobile.

The steamship Manchuria, on which Dr. T. W. Ayers and family were to sail on the 5th of October, is stranded in the waters of Hawaii, and they will not leave Aniston as had been arranged. The next vessel to leave American ports will not sail until the 20th—one from San Francisco and the other from Vancouver. It has not yet been determined which route will be chosen by the sailing party.

Rev. T. J. Porter, a one time Florida boy, but now of Cairo, Ill., has accepted a call to Roanoke, Ala. Quite a step back towards the land of his birth, spiritually and ministerially speaking. Wish you had come a little further while your face was turned this way. We of the old guard would be very pleased to feel the thrill of your cordial hand shake and your cheery smiles.—Southern Witness.

THE LIQUOR TRAFFIC



NOW YOU SEE IT!

THE LIQUOR TRAFFIC



NOW YOU DON'T SEE IT.

THE ATLANTA HORROR—FROM THE CHRISTIAN INDEX

The shadow of a great cloud has been hanging over our fair city. It is the shadow made by crime and the avenging of crime. Men's passions had been, and have been for some time, deeply stirred by the assaults made by vicious negroes on white women. And the reports of four such assaults in one day brought to a climax the feeling which had been growing stronger and stronger in white men's hearts, that some means must be adopted for the protection of their homes from these black brutes.

The leaders of public thought, with one unfortunate exception, have been insisting on observance of law by all our people, even while urging greater vigilance on the part of the authorities, and the enlargement of the powers of the officers of the law. The closing up of the dives and dens of infamy of our city have been demanded and, in the main, our people have called for the better course of law and order in our community.

But unfortunately all of our people are not thoughtful or self-controlled. The training of the children in our day is not of a kind to produce self-controlled men and women. And it is the class that has not learned this virtue that is apt to break loose and, under the sway of passion, commit deeds that bring sorrow to our people and shame upon our section. Reverence for law is found neither in many homes nor in public life. Courts, jurors, pardon boards and state executives have too little regard for law and its execution. Hence it comes to pass that lawless mobs laugh to scorn the pleas of the peace officers of the land when these call for the leaving of criminals to the law. They have come to distrust the courts and the law officers.

But the time now calls for the exercise of the best influence of the best people in our community for the preservation of law and order among us. Several things suggest themselves to us just here, that are called forth by the terrible things which occurred in our city on Saturday night last.

1. The good white people of the city should do their utmost, by word and act, to let the negroes know that they have no sympathy with the actions of the mob. That they recognize the fact that there are good and bad negroes, and while they insist on the punishment of the bad, they also insist on

the defense of the good and well-behaved, and will lend their efforts to this end.

2. The city government should make an appropriation of money for the families of the innocent negroes killed by the mob. And if this cannot be done legally, then the good people should make contributions for this purpose. This would allay, in very considerable measure, the feeling on the part of the weaker race that the white people, as a whole, are their enemies, and would be an exhibition of good spirit which could not fail of good fruits in the producing of a better spirit between the races. Givers and receivers would be blessed.

3. There might well be held councils between the negro leaders of the better class and our city and state authorities, looking to the eliciting of the efforts of those who most direct negro thought and action, in the hunting out and bringing to punishment of the law-breakers of their race. Of late there have been expressions on the part of many leaders of the negroes showing that they are beginning to realize that the crimes of their fellows, and the covering up of these crimes by their people, were bringing about a state of things which could only result in evil to their race. Let this spirit in the good men and women of the race be brought into action and much evil will be spared both races.

Meantime, men and women of God, upon you devolve great responsibilities and great duties. Ye are the salt of the earth. Ye are the light of the world. Exert your influence for good and not for evil. Let your moderation be known of all men, remembering that your Lord and Master in heaven has His own among the negroes as among your own people, and He calls on you to do them good and not evil.

4. Meantime, let it be written in capital letters: THE CLOSING OF ALL LIQUOR-SELLING ESTABLISHMENTS, IN OUR STATE, WILL DO MORE THAN ANY OTHER ONE THING TO DIMINISH CRIME IN THE STATE. So long as the white people allow liquor to be sold to negroes for the sake of the revenue it brings, they will be responsible, in part at least, for the crimes that the liquor-besotted negroes commit. We cannot escape this responsibility. And, let it be borne in mind that the Atlanta mob was formed and got beyond control on Decatur street—the worst liquor-cursed section of the city.

PARAGRAPHS

The Confederate Veterans made arrangements for Rev. J. H. Longrier, pastor of the Baptist church, to preach a special sermon on last Sunday night. The veterans extended a cordial invitation for all the Union veterans to attend and occupy seats with them.

I have accepted the work of county missionary in the Lauderdale County Association. I am located for the present in Florence, but my best attention and efforts shall be turned toward the cause of the Master for the upbuilding of an interest and the saving of souls in the field assigned me. Pray for me, brethren.—Jesse L. Richey, Florence.

Nowhere in Atlanta are the effects of the temporary prohibition measure felt more than at police headquarters. Since the saloons were closed the number of cases docketed has fallen off to less than 50 per cent as compared with conditions existing a week ago.

This lessening of crime has been a matter of wonder and surprise to the police, and they attribute it solely to the closing of the liquor houses.

We have had a good meeting at Sayreton. It commenced on Saturday night before the second Sunday, in September and was conducted by Brother W. B. Newman, as we think, one of the best and strongest preachers in this district. His sermons were full of the power of the Holy Ghost. There were thirteen conversions. Brother Newman will preach for us the second Sunday in October. If any church needs a pastor it will do well to get Brother Newman. He is well known in this county. His address is Bessemer, Ala.—T. D. Parsons.

The following staff was elected yesterday for the well known magazine, the Howard Collegian, edited by the students of Howard college: David Bryan, editor-in-chief; W. T. Bell, Jr., business manager; J. A. Cook, M. R. Joiner, literary editors; W. S. Hendrix, J. H. Akins, educational editors; C. E. Crossland, C. B. Garrett, Charles Hasty, exchange editors; I. L. Jordan, C. P. McCord, alumni editors; H. H. Hagood, J. C. Duke, athletic editors; W. L. Henson, J. F. Lassiter, J. B. Scott, local editors; G. W. Smith, C. S. Bentley, D. C. Cruise, Y. M. C. A. editors.

Sunday was a treat to the Liberty (East) Saints. Bro. W. A. Robertson gave us one of his strong sermons on missions, from Matthew xxviii, 18-19. At the close of the sermon he asked the writer to conclude. I could not think of a better way than to take pledges to missions, to be paid next Sunday and got \$4.10. We had already given \$3.06. I think this does well for us, considering we are nearly all renters and poor folks, but we hope to be rich in grace and liberality. The church has called the writer to the pastorate for the ensuing year and I trust that God will enable me to lead them to do great things for Him. R. L. ENNIS, Ozella.



SAM SMALL.

During the Torrey meetings, recently held in Atlanta, a thrilling and dramatic scene occurred.

Dr. Torrey had just concluded a sermon on "The Judgment Day," and made a call for all those who would accept Christ to stand up. Only a few responded, and there was silence as the evangelist pleaded in vain for others to start the Christian life. The meeting was about to end when a gray-haired man sitting at the reporter's table on the platform stood up and asked Dr. Torrey to pray for him.

As he did so a thrill ran through the audience, for the man was Sam Small, who as a minister of the gospel has held audiences spellbound by his eloquence all over the United States. He was once one of the most famous evangelists in the country; his name was a household word and he led thousands to a knowledge of Christ. He wandered away from God, however, and for years he had been a backslider. He had gone into all sorts of schemes and had held various positions. For some time past he has been doing editorial work on an Atlanta newspaper. In a voice full of emotion Sam Small said:

"Dr. Torrey, I once accepted Christ and knew the full joy of His salvation, but I have drifted away, and God knows I need to repent, and God helping me, I do now and here repent and surrender my life to Him," and so saying he sank back into his chair and buried his head in his hands on the table in front of him and wept.

Dr. Torrey, his own voice trembling, called on Mr. Alexander to pray, and when the singer had concluded he himself prayed:

"Father, I had the joy of hearing this man preach years ago in Minneapolis and Thou didst bless his work. Oh, God, we believe Thou didst do a real work before. Now do a thorough one and transform our Brother Small. Fill him with the Holy Ghost, make him strong to resist temptation, and make him once more a power for Thee."

The scene enacted at the front sent a wave of religious fervor over the audience. Dr. Torrey, who had been about to dismiss the people, asked any others in the audience whose lives were not right with God, but who wanted to get right before they left the building, to stand up. They began rising in every part of the building, and then, at the evangelist's request, went down to the penitent seats in front, where they knelt in prayer. Among the number who went to the front was a prominent business man of Atlanta, who is manager for three states of a leading insurance firm and who has other business interests in

the city which it is stated will be seriously affected by the step he has taken. At a meeting the next morning the insurance man's wife and daughter rose and told with tears in their eyes of what a transformation had already come into their home through the starting of a family altar.

THE FALLEN IDOL.

In noting the passing of Dowle from Zion City it is impossible not to indulge in some reflections as to what might have been if he had devoted his powers towards some good end, and if his sense of honesty and right had been equal to his capabilities. In studying his career it is impossible to doubt his power of leadership. It matters not how we may condemn his course, we are bound to admit that he exercised an influence over his fellow men and women that no ordinary man could have done. Coming from the disreputable conditions from which he emerged when he came to this country it required no ordinary attributes to enable him to control the thousands who blindly followed him and to make them absolutely the slaves of his will.

If he had devoted his really wonderful powers to some proper end there can be little doubt of the good he might have accomplished. As a teacher and a leader in the paths of integrity and righteousness he might have wielded a powerful and beneficent influence in his day and generation. Good men and strong men are wanted in all departments of life. There is good work for such men everywhere, to uplift the fallen, to assist the weak, to set good examples for the wavering and in every way to assist in elevating our civilization and our citizenship to a higher plane. Dowle had the mental and physical strength to have made him a power for good among the American people.

Unfortunately he was not that kind of man. His inclinations were wrong and his practices were all evil. He wanted power and domination over his fellow creatures for what it would bring him. He was without scruples where gain was concerned. He was a shrewd observer of men and women and knew how to work on them and dominate them. If ever there was a man more thoroughly entitled to the title of "grafter" we have no knowledge of him. Control of men and women meant money, money meant power and power meant more money. His game was to control his dupes and obtain their lucre and he accomplished his designs as few other men could have done.

But with Dowle, as with many other unscrupulous men, success begat overconfidence and confidence brought ruin. If he had continued his practices of deception and charlatany behind the curtain, so to speak, he might have continued to make dupes and to gather in their money, but there was where he made his great error. He evidently thought that he had such a hold on the minds and hearts and pockets of his victims that no human or other power could tear him loose. There was his fatal blunder and he fell. It may not be exactly the case that there are "none so poor to do him reverence," but it is certainly true that he is discredited and displaced. Instead of being Elijah, and Divine Healer and lord over thousands of deluded people, he is now practically a lone fugitive and an outcast, seeking a place in Mexico, perhaps to build up another money-making concern. But it is hardly possible that he can succeed; age has sapped his strength; exposure and overthrow have taken from him the power to again delude the people, and the chances are that he will die in obscurity "unwept, unhonored and unsung," a warning to future charlatans and deceivers.

But will Dowle's downfall put an end to the most monumental deception of the age? No one may safely predict the future of the affair. Dowle was Zion City and Zion City was Dowle, to all intents and purposes. With him down and out and with all his deceptions and rascalities exposed to the world, it may be that the entire movement will gradually die out and our country and civilization be relieved of a fearful shame and blot that has existed too long for the good name of the American people.

But this is not a certainty. There is hardly any limit to human credulity and human confidence. The new managers of Zion City may be able to restore Dowle's stealings and, what is more important and difficult, may restore the confidence which has received such a wrench, but it is hardly to be expected. It is only on rare occasions that a man comes forward who possesses the power over others that Dowle did. If the whole organization fades away and becomes only an unpleasant memory it will be well.—Montgomery Advertiser.

FIVE PRISONERS WERE BAPTIZED.

An interesting event happened in the prison history of this state at Pratt City prison slope No. 10, when five inmates of the prison professed faith in Jesus Christ and were baptized, namely, Sam Barnes, from Jefferson county; William Henry Hill, Montgomery county; Will Douglas, Jefferson county; Will Jackson, Jefferson county, and Summers Wilson, Montgomery. They were all members of the Shepherd Mission Society and Bible class of cell No. 4. The administering of the ceremony was conducted by Rev. Kirtland, chaplain of the North Birmingham prison. State Chaplain Rev. Brewer was present and conducted the services, but was too ill to administer the baptismal ceremony. The baptizing took place in the prison yards. A nice, commodious pool was erected by the request of State Chaplain Rev. Brewer and was placed in the yards near the wash house, in fair view of the cells. Many of the inmates were allowed to go out of their cells to the pool and take part in the service, especially the better class. The others witnessed the scene from the windows of their cells. Several visitors were present, including the wardens, Mr. Gordon and Mr. Burrows, and other officials of the prison, who were very courteous and faithful in assisting on the occasion.

NEWS FROM BRAZIL.

Pernambuco Baptist Mission,
Box 178, Aug. 30, 1906.

Dear Brethren—It is with feelings of great thankfulness that I write to tell you of the good work that is going on in this city and province, and of the signs of quickening and revival that are everywhere manifest. We have been having wonderful times in the First Baptist church. Since writing last ten persons have been baptized, while thirteen others, who have been approved, will be baptized shortly. Besides these there are a large number of inquirers. At the interior churches the same thing is happening. At one place a native pastor baptized twenty-two at a time. A little later he baptized seven others and organized a promising church at all the other churches the forward movement is much in evidence. Flourishing Bible classes and Sunday schools, the outcome of earnest desire for Bible study and instruction, together with a remarkable development of the spirit of prayer, are among the many hopeful signs that the great revival which we are all expecting will not be long delayed.

Not less important is the spirit of unity and co-operation which is show-

ing itself among the different denominations of the city. A bi-monthly prayer and fellowship meeting has been arranged for all the missionaries, at which a wide range of subjects, bearing upon the work of the Lord, will be discussed. "Christ is the center; if we are close to Him we shall be close to one another," said Dr. Mott, who visited us early in the month, and his words are beginning to bear fruit.

In course of conversation Dr. Mott said to me: "Now is a wonderful opportunity for South America, and in my opinion it is the last one." He is going back to the state to urge the missionary boards to make the best use of it. He hopes to come back in three years to help on the cause of Christ in this "neglected continent."

The visit of Mr. Ellihu Root, his refusal to attend a Sunday race meeting held in his honor and his speech at the Pan-American Congress demonstrating the friendship of the United States for South America have done a great deal to further missionary work, removing the lies and intrigues of the Jesuits, who said we were here as spies and secret emissaries of the United States government.

Our ex-priest, Joseph Plant, is going to William Jewell college to prepare for work in this country. I would urge the brethren in the churches not only to help him, as is their custom, but to hear him on the subject of Catholicism in Brazil. He has a message which is worth while listening to, and has proved himself worthy of all confidence.

Next week we celebrate our fourteenth anniversary. Dr. Deter is coming from Rio de Janeiro especially for it, and the church is praying for and expecting a time of great revival and blessing. Please pray that it may come and spread. Yours in His name,
SOLOMON L. GINSBURG,
Missionary.

P. S.—Mr. and Mrs. Sheppard are expected to arrive on the 1st. We shall be glad to welcome them, and hope that many more will shortly be coming out. The opportunities for work are many. Doors are opening up on every hand. Our great need is for more men, spiritual and consecrated.
S. L. GINSBURG.

CAPEFUL DOCTOR

Prescribed Change of Food Instead of Drugs.

It takes considerable courage for a doctor to deliberately prescribe only food for a despairing patient, instead of resorting to the usual list of medicines.

There are some truly scientific physicians among the present generation who recognize and treat conditions as they are and should be treated regardless of the value to their pockets. Here's an instance:

"Four years ago I was taken with severe gastritis and nothing would stay on my stomach, so that I was on the verge of starvation.

"I heard of a doctor who had a summer cottage near me—a specialist from New York—and as a last hope, sent for him.

"After he examined me carefully he advised me to try a small quantity of Grape-Nuts at first, then as my stomach became stronger to eat more.

"I kept at it and gradually got so I could eat and digest three teaspoonfuls. Then I began to have color in my face, memory became clear, where before everything seemed a blank. My limbs got stronger and I could walk. So I steadily recovered.

"Now after a year on Grape-Nuts I weigh 153 lbs. My people were surprised at the way I grew fleshy and strong on this food." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

"There's a reason."

WHO ARE ELDERS?

Will you please allow me space in the Alabama Baptist, and will not some of our brethren discuss the above question for the readers of our paper?

The train was late and the writer spent the time in hearing a prominent Presbyterian preach from Acts xx, 28, "Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops (or elders) to feed the church of the Lord which he purchased with His own blood." As I saw it he did preach from it.

The preacher said in substance that there are two distinct sets of officers in the church besides the pastor. For proof the text was a part. The command to "ordain elders in every city" and the account of the choosing of deacons at Jerusalem to look after the finance were other scriptures. The elders are the spiritual heads in a church. It is their duty to look after the spiritual needs of the people. He is one in governing power equal to the pastor. The deacon is to look after finances.

Did you know the principles by which the United States government are largely founded, on Presbyterian church government? The manner in which her officers are chosen and that of higher and lower courts are from the Presbyterian church. They got them from the Presbyterian church. The Presbyterian church got them the Word of God.

Many Baptists heard the sermon and it was preached in a Baptist church; as the occasion was for the purpose of ordaining elders for a newly constituted Presbyterian church. The assembly of course expect to build.

The writer is personally acquainted with some of the elders ordained and also knows said preacher and has many things he could say in the highest respect, but has convictions in regard to elders that stand at an angle of 90 degrees to them. Let us have a full discussion on the elder.

Much success to the Alabama Baptist and her efficient editor, and thanking the brother or brethren who are to discuss this subject, yours for the faith as taught in God's Word,
W. A. DARDEN.

FROM GETHSEMANE**TO CALVARY.**

One day during the past week Judge J. S. Kimbrough attended a service at the First Baptist church in Phenix City, and heard Rev. W. J. Ray preach from the subject, "From the Garden to Calvary." He returned to his office immediately from the service, and being so impressed with the subject and the masterly manner in which it had been expounded by the preacher, he indited the following beautiful poem:

From Gethsemane to Calvary.
The blessed son of God in prayer,
Alone He agonized there;
The sins of Adam's fallen race
Bears on him in that lonely place.

The garden of Gethsemane,
Behold it, sinful man, and see;
The Lord of vast eternity
Weeping, praying, there for thee.

Great drops of grief stand on His brow,
The Roman guards are coming now,
And soon up Calvary's rugged steep
The march of death their steps will keep.

The cross borne by the law of God,
Whose feet the stony pathway trod,
Shall ever be my hope and plea,
For on it Jesus died for me.

The sun in darkness hid his face,
The dead rose from their resting place,
And nature trembling at the sight
Arrayed herself in robes of night.

But soon the darkness fades away,
Bright dawns the resurrection day,
"Hosannah" shouts the hosts on high
And glory rings through earth and sky.

Redemption's work is now complete,
And man has found a safe retreat;
The stream from Calvary's mountain flows
That saves from sin and all our woes.

SOME NOTES.

To the Pastors—I doubt not you share my feeling in the decision of Dr. Gray to remain as Secretary of the Home Mission Board.

The pastorate in Waco, Tex., held out many flattering inducements.

I felt certain we would lose our gifted secretary when I saw the announcement of the call in the papers.

To a man who loves his home and family and loves the pastorate as I know Dr. Gray does it was a great temptation. I devoutly thank God for his decision to remain with the Home Board.

I am writing this in the hope that the pastors will resolve to do more for home missions this year. The board deserves better treatment at our hands. Dr. Gray, whom we all love and honor, would be especially grateful for our increased interest. It would be a good way for us to show our appreciation of him and our hearty approval of his decision. I wish we might raise \$5,000 in October for Home Missions.

Don't put off until March and April the collections. Every day we delay our Home Missions collections increases the interest debt of the board.

Will the pastors attend to this? Especially do I appeal to the pastors of the strong churches to observe the schedule and give a rousing collection to the Home Board in October.
W. B. C.

Brother Crumpton's appeal to the pastors ought to be heeded. All Alabamians love to honor Dr. Gray. He was once among us. To him, more than to any one man was due the credit of raising the debts which incumbered Howard college and our boards, when it looked like ruin was before us. Let us show our appreciation of him by helping the board of which he is the efficient secretary with liberal gifts in October.
F. W. B.

"GOD'S MUSIC BOOK,"

An impressive term used by our pastor in a sermon recently, made the book seem much more valuable from a musico-viewpoint.

Musical conception is considered a gift which is most rare, for "music is a heavenly art," and in the dream of Jubal we have the first intimation of the invention of music, the initial concert of the ages.

Music and song were used for worship at festivities and in heaven.

It is said that poetry was first a work of inspiration, secondly of science and lastly now of trick, and that the story of music is the same. How refreshing them, to return to the Book of honor—the true fount of inspiration—for the exquisite beauty of the rich harmonies and melodious themes contained therein.

The spirit of quibbling could be avoided entirely by taking for example the following beautiful lesson taught in musical harmony: "The waves must proceed together with perfect regularity or we would not have what is known in musical acoustics as tone. If, on the other hand, the waves of sound interfere with one another, a mere discord is produced."

Few who enjoy the language of harmonious sounds know or realize what an important influence is exerted upon people thereby, or how powerfully im-

pressed one can become while listening to music that is alive with true spirituality. Observation gives us proof many times that "a verse may find him who a sermon flies," for "no power is subtler o'er the spirit of man than song—sweet echo of great thoughts."

In the songs for the multitude the "dear old story," instinct with tender and brilliant melody, is listened to again and again with thrilling realism.

In antique song the ancient psalmist lifts us to musical heights and the sweet singer teaches us that "love carries its burden with a song."

"Be the day weary, or be the day long,
At length it ringeth to Evensong."

Praise is comely.

Be filled with the Spirit, singing and making melody in your heart to the Lord "until music—the 'expression of the inexpressible'—has reached its irresistible climax in the melody of eternal beauty as a voice from heaven is heard, the voice of harpers harping with their harps" in "perpetual praises to God."

Indeed, God's Music Book "dispetals roses."
KATE McMULLAN.

GOOD MEETINGS.

Cartersville, Ala., Sept. 21, 1906.

I would like to say to my brethren that the Lord has graciously blessed His work in this part of the state this year, especially the part of it over which He has made me overseer. He has sent abundance of rain and we have fine corn crops, good hay and corn, cotton-medium. The county is in a prosperous condition.

I am just in home from a month's revival work. Brother L. M. Bradley assisted me in August at Pine Flat. We had a great meeting; 18 additions to the church, 13 by experience and baptism. I would not ask that the preaching be done better than Brother Bradley did it. The church has not had a more thorough revival in her history. She is the most up-to-date country church I can mention. She has paid out in cash this year about one thousand dollars for all purposes. She has a good house, newly furnished. She wishes to move up by locating a pastor nearer and have preaching twice a month. I drive thirty miles and preach to them once a month.

I was also assisted at Antioch the fourth week in August by J. R. Wells. He did us some good preaching. The election held us down for two or three days, but Brother Wells kept pouring the gospel in on us, so the Holy Spirit came in great power and politics went by. The result was eighteen added to the church, twelve by experience. Baptismal service will take place on the fourth Sunday. Brother Wells endeared himself to this people.

The first week in September I did some preaching for Brother J. M. Tucker at Pine Grove. The church was much revived and fourteen additions to the church were made, most of them by baptism.

From the second Sunday we had our meeting at Hepzibah. Brother P. G. Manes did the preaching for us and he did it well. The result was three additions by baptism, one restoration and the church called Brother Manes to preach for them at my recommendation.

God be praised for his blessings.
J. W. MITCHELL.

DR. DIXON'S LETTER.

In response to the requests of my friends that I give my reasons for accepting the pastorate of the Moody church in Chicago, permit me to say:

1. After six months of prayer and thought I was convinced that it would please the Lord Jesus Christ for me to accept the call, and my heart rests in that conviction.

2. The Moody church, like the New

Testament churches, is congregational and independent.

3. The Moody Church believes in a regenerate, spiritual membership, and uses spiritual methods in building it up.

4. The Moody Church stands solid against the apostasy from the fundamentals of Christianity which is now going on under the leadership of certain Baptist, Methodist, Congregationalist and Presbyterian institutions of learning.

5. The Moody church stands against the flood-tide of worldliness which is now summing so many churches of all denominations and destroying their power with God and man.

6. The Moody Church is an organization, like the "China Inland Mission," composed of all evangelical Christians, with the single purpose of bringing the world to Jesus Christ, and offers a field for soul-winning second to none in the world. During the past fifteen years God has given to me His greatest blessings in interdenominational work.

7. The Moody Church regards as established like the sun in the heavens the fact that the Bible is the written word of God, and Jesus Christ is the Incarnate Word of God, our Divine Lord and Savior, while it has no fellowship with those who would destroy these foundations.

8. The Moody Church believes in the Roger Williams principle of religious liberty, which gives to every individual the right to interpret the Scriptures for himself, and obey them according to the light he has.

9. The Moody Church has a baptism in which believers are immersed, and practices strict communion according to I Cor. v 11 and xi, 26-29.

10. The Moody Church called me to its pastorate with the clear-cut understanding that I believe in immersion as the only baptism taught by the New Testament; that I believe in the baptism of believers only, and that I am to be free to preach and practice whatever I believe the Bible teaches without limitation or compromise, while I accord to every one else the same kind of religious liberty.

11. The Moody Church has a creed to which every member assents, which any true Baptist church might adopt without compromise of principle.
A. C. DIXON.

RIGHT HOME

Doctor Recommends Postum from Personal Test.

No one is better able to realize the injurious action of caffeine—the drug in coffee—on the heart, than the doctor.

When the doctor himself has been relieved by simply leaving off coffee and using Postum, he can refer with full conviction to his own case.

A Missouri physician prescribes Postum for many of his patients because he was benefited by it. He says:

"I wish to add my testimony in regard to that excellent preparation—Postum. I have had functional or nervous heart trouble for over 15 years, and part of the time was unable to attend to my business.

"I was a moderate user of coffee and did not think drinking it hurt me. But on stopping it and using Postum instead, my heart has got all right, and I ascribe it to the change from coffee to Postum.

"I am prescribing it now in cases of sickness, especially when coffee does not agree, or affects the heart, nerves, or stomach.

"When made right it has a much better flavor than coffee, and is a vital sustainer of the system. I shall continue to recommend it to our people, and I have my own case to refer to." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

A SPECIAL PAGE FOR OUR YOUNG MEN

SUCCESS IN LIFE.

I believe success in life is within the reach of all who set before them an aim, and an ambition that is not beyond the talents and ability which God has bestowed upon them. We should all begin life with a determination to do well whatever we take in hand, and if that determination is adhered to with the pluck for which Englishmen are renowned, success, according to the nature and quality of our brain power, is, I think, a certainty. The first step on the ladder that leads to success is the firm determination to succeed; the next is the possession of that moral and physical courage which will enable one to mount up, rung after rung, until the top is reached.—Lord Wolseley.

HOW TO USE A DIFFICULTY.

Every time a man thinks or talks of the difficulties that confront him, unless he does so in order to overcome them, he weakens himself. No difficulty is of any value in the world save as an invitation to defeat it. To recognize an obstacle as something that can not be changed or circumvented is to lesson our power against it. Most men do not realize this. They seem to think it helps them to tell some one else about the peculiar hardships of their work. They miss the fact that to do so is like opening one of their own arteries and letting the blood run out. Successful workers in every field find life too short, and time and energy too precious to waste any of it in a lament over what they wish were different. But to recognize and discuss a difficulty for the sole purpose of discovering how to overcome it is good employment for one's time. Difficulties ought to be used like tentpins—never bring them up except for the purpose of knocking them down.—Sunday-school Times.

WHAT MAKES A GREAT LIFE.

Do not try to do a great thing; you may waste your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come—from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore pillory and stake; to find the noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

IT DOESN'T PAY.

My young friend, there are many things in this world that it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn't pay to lie, for your lies must all be kept on file mentally, and in the course of time some of them are pretty certain to get on the wrong hook. A liar needs a better memory than any one is apt to possess.

It doesn't pay to try to get a living

without doing work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker unless you can enjoy the joke when you happen to be the victim.

It doesn't pay to rest when you ought to be at work; if you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilled milk, neither does it pay to spill the milk.—Dr. S. A. Steele, in Work.

RELIGION AND MANHOOD.

In one of his addresses at a Missionary Conference, Dr. Chivers made these points concerning Christianity and college men:

A man's religion makes his manhood manlier and adds to everything he is and does. True Christian faith is the child of the aught. Man is never asked to do injustice to his rational nature. Christian missions are a ministry of enlightenment and culture. The puritans were nothing if not religious, and so, sixteen years after landing, established Harvard College. A large part of the energies of the church has always been devoted to education. College men today lead in all the world's life. Sometimes the charge is made that the trend of educated men is away from the church. Is the charge true? A careful summary of painstaking investigation reveals these statistics: The percentage of Christians in the student bodies in colleges and universities has been: 1775-95, 12 per cent; 1795-1800, 5 per cent; 1800-8, 15 per cent; 1810, 10 per cent; 1810-25, 25 per cent; 1825-50, 33 per cent; 1858, 40 per cent; 1860, 45 per cent; 1900, 50 per cent; 1902, 52 per cent. Among young men of the world one in twelve is a Christian, while in our colleges one in two is a Christian. The enlightened and cultured are therefore six times as ready to accept Jesus Christ as their Savior as their fellow men not so well favored.

Our schools should be enswathed in an atmosphere of prayer. Pastors should seek and seize opportunities for evangelistic work among the bodies of college students.

HENRY VAN DYKE ON "TRUE AMERICANISM."

For what is true Americanism and where does it reside? Not on the tongue, nor in the clothes, nor among the transient social forms, refined or rude, which mottle the surface of human life. True Americanism is this:

To believe that the inalienable rights of man to life, liberty and the pursuit of happiness are given by God.

To believe that any form of power that tramples on these rights is unjust.

To believe that taxation without representation is tyranny, that government must rest upon the consent of the governed, and that the people should choose their own rulers.

To believe that freedom must be safeguarded by law and order, and that the end of freedom is fair play for all.

To believe not in a forced equality of conditions and estates, but in a true equalization of burdens, privileges and opportunities.

To believe that the selfish interests of persons, classes and sections must be subordinated to the welfare of the commonwealth.

To believe that union is as much a human necessity as liberty is a divine gift.

To believe, not that all people are good, but that the way to make them better is to trust the whole people.

To believe that a free state should offer an asylum to the oppressed, and an example of virtue, sobriety, and fair dealing to all nations.

To believe that for the existence

and perpetuity of such a state a man should be willing to give his whole service, in property, in labor, and in life.—Henry van Dyke in Harper's Magazine for October.

DARLING LITTLE MOTHER.

By Willis Brown.

I was looking through an old package of letters the other day and I came to one from mother.

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled and no more letters came addressed to "My darling boy," I longed for a few to keep and re-read, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" was underlined.

The letter was not very long, and I spotted its pages with tear-drops.

It closed with "From your little mother." That is what I called her—"little mother."

I am glad that when I wrote her I always began the letter with "My darling little mother." I did not think so much about it then, but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write, "Darling little mother." I think she got lonesome for the childhood days when her boy was little and climbed up into her lap, stroked her cheek and said, "My darling little mamma." When she read my letters and remembered the old days she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that come with manhood's years that had taken some of boyhood's warm, affectionate expressions away.

"Darling little mother." I am glad I always wrote this way and so often called her this sweet name.

I remember once, in playfulness, I sat for a moment on her lap. She pulled my head down on her shoulder and stroked my hair, and I heard her say in a whisper, "My little boy," and when I looked up there were tears in her eyes. They were happy tears of memory.

To mother we are only boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be glad you did it after she is gone.—Ram's Horn.

THE IMPERIOUS "MUST."

What does the world owe to that imperious "must"—that strenuous effort which we make when driven to desperation, when all outside help has been cut off and we are forced to call upon all that is within us to extricate ourselves from an unfortunate situation.

Many of the greatest things in the world have been accomplished under the stress of the impelling "must"—merciless in its lashings and prodings to accomplishment.

Thomas Erskine, whom Lord Campbell pronounced the greatest advocate and most consummate forensic orator that ever lived, began his legal career under many discouragements. Though he had a sublime self-confidence, which was itself a prophecy of success, yet he fought the battle of life for many years against great odds. His father's means having been ex-

hausted in educating his two elder brothers, he was obliged to start in life with little training, and a scanty stock of learning. While pursuing his law studies he found it hard, even with the strictest economy, to keep the wolf from the door. For several years he lived so economically as to be often "shabbily dressed." Conscious, all the time, of powers that fitted him to adorn a larger sphere, he chafed against the iron circumstances that hemmed him in. A chance conversation led to his being employed as counsel in an important case. The effect produced by his speech was prodigious. He won a verdict for his client, and by a single bound, overleaping all barriers, passed from want to abundance, from the castle of Giant Despair to the Delectable Mountains. Entering Westminster Hall that morning a pauper, he left it prospectively a rich man. As he marched along the hall after the judges had risen, the attorneys flocked around him with their briefs, and retainer fees rained upon him. From that time his business rapidly increased, until his annual income amounted to 12,000 pounds. He said that he never could have made his first great plea, which made him famous, but for this imperious "must." He said that, when making this speech, he could feel his children tugging away at his coat-tails and asking him for bread.

Necessity has been a priceless spur, which has helped men to perform miracles against incredible odds. Every person who amounts to anything feels within himself a compelling power which is ever prodding him to perpetual improvement, pushing him on. Whether he feels like it or not, this little inward monitor holds him to his task.

It is that little insistent "must" that dogs our steps and pushes us on, that makes us willing to suffer so many privations, to endure so much inconvenience and lack of comfort, and to work so hard when it is so tempting to take it easy.—Success.

A KIND LETTER.

Carbon Hill, Ala., Sept. 27, 1906.
Dear Brother Barnett:

I beg to hand you herewith \$2, for which please give me a renewal, when my present subscription to the Alabama Baptist expires. It was not my pleasure to meet you at the session of the North River or Walker County Association, yet I hope that every Baptist present paid his old score, and a year in advance.

The Baptists of Alabama should feel proud of the paper that you are giving us and should one and all give it their support, for it never in its history has been as interesting and as worthy of support as it is today, and it should be, especially, to every Baptist home in the state, a welcome visitor.

I am glad to note the nice things you had to say about the harmonious and interesting meeting of our Association, the North River, which met with the Corona Baptist church, and especially what you had to say about Brother Metcalf, who is our pastor, and Brother Earnest, who is a member of our church and our evangelist in this field.

We Baptists of Carbon Hill feel very proud of them and the glorious work they are doing for the Master, and we have the evidence that they are workers in His vineyard, as shown by the reports made at the Association. Fraternally,

T. H. MOORE.

DR. GRAY AND THE HOME BOARD

The Baptists of Alabama are rejoicing in Dr. Gray's decision to remain with the Home Board. They are pleased for two very definite reasons:

First of all we in these parts believe that Dr. Gray is in the right place. There is, in my opinion, no office among us quite so difficult to fill. And where, among us, is there quite such a bundle of abilities as represented by the present secretary? Workability, durability, acceptability, discernability and so on to the end of the chapter.

In the second place, we are glad because we feel that just now the Baptists of the South need to see the secretary of the Home Board stick to his job for better or for worse. The personal conviction of the secretary concerning the work of his board must go afield, and only time joined to patient work and sacrifice can send it. There is nothing that so convicts one of the merit of a cause as to see a good man giving his very blood for its life.

So, go ahead, Brother Gray; we believe in you more and more. We believe, too, that your refusal to leave us for the great church at Waco has endeared you to us, and has put the work of the Home Board upon our hearts in a new and better way.

J. M. SHELBURNE.

East Lake, Ala.

GOOD MANNERS AT HOME.

1. Shut every door after you, without slamming it.
2. Never stamp, jump or run in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to the servants, if you would have them do the same to you.
5. When told to do or not do a thing by either parents, never ask why you should or should not do it.
6. Tell of your own faults, but not those of your brothers and sisters.
7. Carefully clean the mud and snow from your boots or shoes before entering the house.
8. Be prompt at every meal.
9. Never sit down at the table or in the parlor with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently for your turn to speak.
11. Don't reserve your good manners altogether for strangers, but be equally polite at home and abroad.

To St. Louis, Mo., account American Bankers' Association, October 16-19, 1906, one fare plus 25 cents, round trip; tickets on sale October 14 and 15, good to leave St. Louis not later than October 20, except that extension of limit can be obtained to October 30th under usual conditions. To Columbia, S. C., account Home Coming for South Carolinians, October 21-23, 1906, one fare plus 25 cents for the round trip, tickets on sale October 18 and 19, good returning leaving Columbia not later than ten days in addition to date of sale, except that extension of limit can be obtained to November 10th, under usual conditions.

For further information apply to nearest ticket agent.

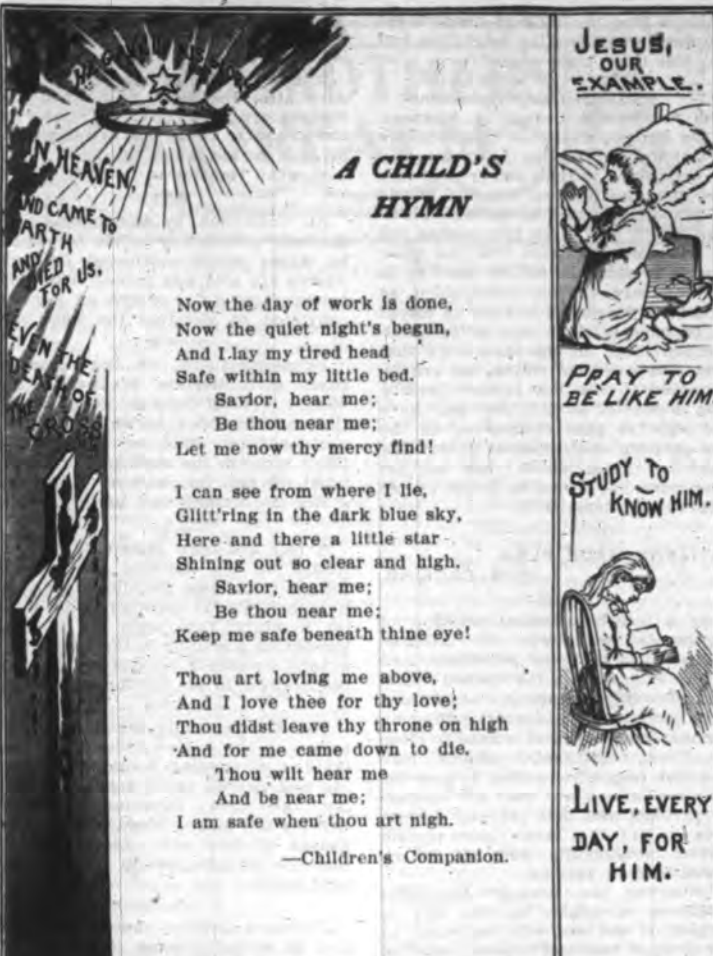
EXCURSION RATES VIA CENTRAL OF GEORGIA RY.

ATLANTIC COAST LINE

The thoroughfare of travel to Florida, South and East Georgia points and Cuba. Pullman Buffet sleeping cars on all through trains; also to Savannah, Ga. Direct connection at Montgomery.

For reservations or other information, address E. M. North, Division Passenger Agent, Savannah, Ga., or Thomas E. Myers, Traveling Passenger Agent, Montgomery, Ala.

IN HEAVEN,
AND CAME TO
EARTH
AND DIED FOR US.
EVEN THE
DEATH OF
A CROSS.



**JESUS,
OUR
EXAMPLE.**

**A CHILD'S
HYMN**

**PRAY TO
BE LIKE HIM.**

**STUDY TO
KNOW HIM.**

**LIVE, EVERY
DAY, FOR
HIM.**

Now the day of work is done,
Now the quiet night's begun,
And I lay my tired head
Safe within my little bed.
Savior, hear me;
Be thou near me;
Let me now thy mercy find!

I can see from where I lie,
Glitt'ring in the dark blue sky,
Here and there a little star
Shining out so clear and high.
Savior, hear me;
Be thou near me;
Keep me safe beneath thine eye!

Thou art loving me above,
And I love thee for thy love;
Thou didst leave thy throne on high
And for me came down to die.
Thou wilt hear me
And be near me;
I am safe when thou art nigh.

—Children's Companion.

THIRD BIRTHDAY.

I've a secret to tell you, Dolly;
Let me whisper it in your ear.
To-morrow will be our birthday—
Your birthday and mine, my dear!
As soon as the sun peeps over
The hill where the blackberries
grow,
I'll be eight years old, my Dolly,
And you'll be one, you know.

Don't you remember, Dolly—
I'm perfectly sure that you do—
When I woke last birthday morning,
The first thing I saw was you?
You sat on the edge of the workbox,
Waiting, you lovely child;
And when you saw I was looking,
You stretched out your arms and
smiled.

And you're just as lovely as ever,
Though your curls are very thin,
And your poor legs wobble sadly,
And your left eye's falling in.
And if tomorrow morning
Another doll comes here,
We'll be kind to her, but she shall not
Supplant you, Dolly, dear.
—Little Men and Women.

OVERTAXED FAITH.

"Mamma, I've been praying every night for a new doll," said little Dorothy. "and God hasn't sent it yet."
"Perhaps God doesn't think that you need another doll, dear," answered the mother.
"Then why doesn't he tell me," asked the little girl, "so I could pray for something else?"—Woman's Home Companion for October.

NAIL UP THE HOLE.

A letter appeared in The New Voice some time ago which narrated the following interesting incident:
"I took my little boy on my knee and told him the story of the lost lamb; how it found a hole in the fence and crawled through, how glad it was to get away, how it skipped and played in the sunshine, until it wandered so far it could not find its way back.
"And then I told him how the wolf chased it and how finally the good shepherd rescued it and carried it back to the fold. The little fellow did not say a word until I got to that part of the story where the shepherd had carried the lamb, all wounded and bleeding, back to the fold, when he exclaimed: 'Say, papa, did he nail up the hole where it got out?'
"Many temperance workers have been trying to save victims of drink for years, but where they are able to save one that has gone astray, hundreds of others go astray. Every public house is a hole in the fence, and the popular veto is greatly needed to enable communities wishing to do so to get rid of the temptations to go astray by nailing up the hole."

A LITTLE NEW MOON.

I spied one noon
A little new moon
Like a cobweb floating up high;
But by and by,
When the day grew old,
It turned to gold
And floated down out of the sky.
—Edith Colby Banfield.

AN UNFULFILLED PURPOSE.

All over the state of Alabama, indeed over the entire Southland, are scores of Baptist preachers who, for a long, long time, have had a half-formed purpose to attend the seminary at Louisville, Ky. If you should approach them today and tell them that they would never do it, they would not only be made sad, but would stoutly resent it.

Among these men are many of our most faithful and in many respects most useful ministers of the gospel. In fact, it is just these who most desire and most appreciate the need of the help which the seminary offers.

"Why, then, have they not gone to the seminary long ago?" is a question that is often asked. I will not here undertake to name or to discuss those reasons; they have been many and strong. What I do desire to say at this point is that there is need of a little heroism among us in standing by our convictions of a duty of further preparation. Are you willing, my dear brethren, to finish your labors and go to meet your Master without having done a little more—all in your power—to increase your efficiency as a workman? I think I hear your answer: It is a decided "No."

Then let me warn you of entertaining too long an unfulfilled purpose. I am convinced that it is both the will of God and the desire of the Baptist churches of Alabama that our preachers shall have educational advantages. All God wants to see, and I may add, all that the churches want to see, is that the preacher is dead in earnest about an education.

We rejoice to report an increased number of fine men who will enter the seminary this fall. But there should be twice as many. We rejoice also to report an increase in the number of ministerial students at Howard college. But there should be many more.

The board of ministerial education has decided, with the blessing of God and the help of the churches to put the question of education pointedly before the minds of those men whom God is calling. Let us hear from you, brethren. You can enter school this fall if you will.

J. M. SHELBURNE,
President of Board.

AGENTS DOUBLE MONEY IN A SHORT TIME.

Only a small amount of money to start. Demand increases with every sale. One sale makes a lifetime customer. Sells to every family. People will come to you for it. Staple as bread, and safe as government bonds. No canvassing. No peddling.

You benefit yourself and bless your neighbors by handling it. Business people as well as farmers can sell it from their homes or places of business without taking up time from other affairs.

For full particulars address, with name, P. O., county and state, Dr. C. H. Gregory, Little Rock, Ark. Write today.

The Popular Opinion.

No failure. "Out of several gross of Hughes' Tonic sold, not a failure has been reported. The people here will have no other remedy. Sold by druggists—50c and \$1.00 bottles.

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

FREE.

Send J. B. Vaughan, Athens, Ga., six or more names and addresses of Music Leaders, and he will send you free a copy of his great selling, Sunday school book, "Windows of Heaven," No. 4.



STUDY CLOSELY THE EFFECT OF THE CLOSE OF SALOONS SAYS ANTI-SALOON LEAGUE.

The Georgia Anti-Saloon League is taking an active interest in the present situation in Atlanta, and have issued to the public the following statement:

"We are greatly pleased to learn that the saloons have been ordered closed for the time being, on account of the condition of affairs in Atlanta.

"We wish to urge all the good people of Atlanta to study closely the effect, for good or evil, this order will have in the city, and satisfy themselves as to which is the better, saloons or no saloons.

"If in the judgment of thinking men the town will be better off with no saloons, it will be only a question of demand upon the part of the people, with nerve and determination to stand by the demand, and they will be closed for good.

"The one hundred and sixty-odd liquor establishments, only so many gateways to hell, that exist in our fair city, are here only by toleration, and the sooner every good citizen can be prevailed upon to see that he is personally responsible for the existence of so foul a crime in the city, the sooner decisive efforts will be made for its removal.

"The saloons are here fattening off the life blood of our noble manhood, and plunging deeper and deeper into debauchery and crime the low and vicious element of the community.

"Information comes into this office that 90 per cent of the devilish deeds done in the city is due alone to the existence of the liquor traffic, and more than half of it results from the influence of liquors sold on Saturday nights, and it is high time than men begin to look into the situation and assist in applying a remedy. It is the determined purpose of the league to bring all the influence possible to bear upon our city authorities to have all liquor establishments closed on Saturdays at 5 o'clock, thus removing the opportunity of the vicious to loiter around such places and engage in the usual Saturday night revelry and crime.

"The city council has a perfect right to close up these places when in their judgment it is for the best interest of the city to do so, and if the good people engaged in humanitarian efforts wish it, the saloons can be closed every Saturday at 5 o'clock.

"We have been urging enforcement of law relative to the liquor traffic, pointing out such violations as we could get hold of, but have not been as successful as we had hoped to be. We shall make other attempts this week and again give the police department some points to work on, and if possible, get them to move in the matter; if not, we shall take hold of the matter and make cases ourselves. The league is unqualifiedly pledged to law enforcement—through the regular sworn officers if we can—independently of them if we have to.

"We are not strictly a law-enforcement order, transferring ourselves into police boards to execute law, but to assist the regularly chosen officers, furnish information and such aids as may be within our power, and also to cause, if possible, the enactment of better laws, where we find them inadequate or unenforceable.

"One hundred thousand men go to the grave and to hell through these dens of infamy and crime every year, while they seek to create a thirst in as many boys to take their places.

"The saloon is educating the boys up to drink, almost as fast as the church and the school can educate them up to noble manhood and usefulness.

"Why should not the good people of

Atlanta rise up in their magnificent manhood and Christian patriotism and say this thing must cease?

"J. S. RICHARDS,
"District Superintendent."

The Anti-Saloon League in Alabama.

We have no doubt but that Brothers Crumpton and Brooks Lawrence will do everything in their power to arouse not only the pastors, but the people of Alabama, to rise up in their Christian might and drive the saloons out of Alabama. We trust that the question of temperance will be handled in such a way at our Association as to arouse the people to such an extent as to impress those who go to Montgomery to sit in the legislature that they will stand no trifling, but are determined to see that proper legislation is enacted so that they may have the right to pass themselves on the question of the sale of liquor. The fight for local option has not yet been won, but it can be if the people rise up and demand it.

CITIZENS MADE PLEA FOR CLOSING.

At a largely attended meeting of representative citizens of Atlanta, composed of the most prominent men of this city, held in the council chamber Tuesday morning, resolutions were unanimously adopted, calling on the mayor and general council to close all dives, restaurants, saloons, pool and club rooms frequented by negroes. The resolutions ask that all licenses be revoked and that the city authorities see to it that these places remain closed permanently and not be allowed to ever re-open.

"Whereas, the present deplorable condition of affairs in this city is largely, if not entirely, traceable to the dens of vice and idleness existing on Decatur, Peters streets and similar places, and the lawlessness which is bred there and disseminated from such places, and

"Whereas, it has been publicly declared by the white people as a whole, and by the best element of colored people, that this class of saloons and restaurants are public nuisances and responsible for crime and the present conditions of mob rule and lawlessness, and

"Whereas, the interests of peace, good order, sobriety and law demand the breaking up of the places referred to, therefore be it

"Resolved, by this meeting, representing the business interests of Atlanta, and declaring ourselves devoted to the welfare of the entire city and the protection of all classes of our law-abiding people, both white and colored, that the saloons and restaurants on Decatur and Peters streets, and similar places, well known to the people and the police department, ought to be at once and permanently closed. Be it further

"Resolved, that in our representative capacity, we urgently advise, request and insist upon the mayor and general council the necessity of immediate action, both revoking all such licenses, breaking up these saloons, restaurants, dens, pool and club rooms and a permanent and persistent refusal to ever allow such or any similar places or establishments to be opened."

W. A. Covington, writing in the Journal, says: If there is to be any safety for our women left, if we are to maintain any self-respect, not only must the "negro dive" go, but we must arrange to put stripes upon any man who will sell liquor to a negro in Georgia. The revenue derived from the license fees, and the rents that come from the buildings is not a sufficient consideration for bartering away the safety and peace of our homes.

PARAGRAPHS ABOUT ATLANTA HORROR

It now looks like the first few days after the New Year when the pledges are fresh. Whether the enforced pledge of the last few days will be kept or not when the lid is lifted next week remains to be seen.

An ordinance by Councilman McEachern prohibiting tables or chairs in places where spirituous or malt liquors are sold was passed. The ordinance places a fine of \$200 on any one convicted of violating the new law.

Judge Pendleton, of the superior court, civil division, Wednesday denied a writ of habeas corpus to C. C. Lee, a Southern railway machinist, sentenced by Recorder Broyles to thirty days in the stockade, and held in \$1,000 bail on charges of inciting a riot and assault and battery.

A call has been issued by the officials of the Georgia Anti-Saloon League for a mass meeting of citizens to be held Friday morning at the Wesley Memorial Tabernacle to discuss presenting a petition to the mayor and general council to permanently revoke the licenses of all saloons in Atlanta.

The Fulton county grand jury took action on the recent disorders in Atlanta at its meeting Wednesday morning and passed resolutions condemning the mob, thanking Recorder Broyles and Mayor Woodward for discharge of duty and recommending that the saloons remain closed until next week.

Alderman Quillian announced today that he would propose to council to put the regular license of \$1,000 on all clubs in the city selling liquors. The respectable clubs, he said, ought not to object to paying it in the interest of law and order, and the effect would be to drive all the negro clubs and similar resorts out of business.

Judge Broyles on Wednesday, imposing a fine on the first man brought before him for drunkenness since the riot, said: "Any man who would get drunk and disorderly in a time like this ought to be severely punished. You ought to know better. This is a time for sobriety, and I intend to fine heavily men guilty of drunkenness."

Section 1547 of the code of Atlanta reads:

"No person licensed to sell spirituous or malt liquors in said city shall keep open his place or sell or furnish liquors on the Sabbath, Fourth of July or Christmas day or on occasions when in the judgment of the mayor and police commissioners the conserving of the peace and order of the city requires closing and they first notify such dealer to close."

Of all the lids that have been down in the United States in the past twenty years, none has been so tight as the one down in Atlanta at present. This is no floating rumor. Hundreds have testified to the fact since last Saturday night at 10 o'clock. The Ancient Mariner never had a worse thirst than that which certain Atlanta people now have, and will continue to have until October 1—next Monday.

The only way you can get a drink in Atlanta is to have a physician write you a prescription, take it to the mayor and have him O. K. it. Otherwise the druggist will give you a stony stare. Cafes will give you no help, nor hotels, or any other place in or right near Atlanta. As a result hundreds are on the water wagon who have never been before, and by Monday the list will be increased to many more. Men have been seen

sober who were never so previous to last Sunday.—Atlanta Journal.

The committee of safety, composed of ten of Atlanta's leading citizens, recommended the following:

"We recommend further the closing of all barrooms and places where liquor is sold.

"We recommend that the governor keep the military force up to a maximum until affairs are completely settled.

"We recommend the resumption of all business, and urge that it be run even at a loss.

"We recommend the assurance to all colored people, who have behaved themselves, of our intention to protect them.

By unanimous vote the city council has revoked the licenses of every saloon in Atlanta until October 1st, and until that time the city is practically under prohibition. This action was taken on a report from the police committee, which had been requested to investigate the saloons and ascertain what places could be classed as dives and unfit to engage in the liquor trade. The committee, after striking out fifty-seven saloons, decided that such arbitration might be unjust to many saloon men, and when a conference was held with the citizens' committee, it was decided to recommend to council the revoking of all saloon licenses for the purpose of weeding out the dives.

The recent riots in Atlanta will cost the state of Georgia, in round numbers, \$7,500, all of which has been expended to keep the military upon the streets of the city, where it has rendered invaluable service, contributing much to the restoration of peace and order.

PROHIBITION THAT PROHIBITS.

Actual, legal and total prohibition exists in Atlanta, as the result of the action of the special meeting of council Wednesday afternoon, which by unanimous vote revoked all licenses to sell whisky, beer or other intoxicants within the city limits. The resolution of revocation carried with it all wholesale houses, including the brewery, as well as the saloons, and no one of them can recommence business until each has made formal application, after three days' advertisement, which application will have to be passed on by a special committee consisting of the police committee of council, Chief of Police Henry Jennings and Police Commissioner John J. Woodside, was as follows:

"Resolved, by the mayor and general council, that each and every license to sell whisky or beer, wholesale or retail, which has heretofore been granted by the city of Atlanta, be and the same is hereby revoked.

"Be it further resolved, that all persons desiring a renewal shall make application under existing ordinances for a renewal of license. That an intention to apply shall be published for three days in the Atlanta Constitution, Atlanta News, Atlanta Journal and Atlanta Georgian, and a copy of said advertisement shall accompany each application. That upon the filing of said application with the clerk of council then the same be immediately transmitted to the chairman of the police committee.

"That the special committee to whom said applications are referred shall hold open sessions in the council chamber, beginning with October 2, 1906, at such hours as shall be appointed, and shall proceed and make their recommendations on each petition.

"That all licenses granted shall expire with June 30, 1907."

CRADLE SONG.

By Emma A. Whittier.

There's a little white bed in a house
That I know,
And a mother sits rocking it,
Gently and slow;
Rocking and singing with
Love so deep
For the little wee baby
There fast asleep.

Hushaby, lullaby, baby dear,
Cuddle down closely, do not fear;
The same loving care guards you and
me
That watches the nestlings in their
tree.

There's an oriole's nest in the
Old willow tree,
And in it are birdies small—
One, two, three.

Hushaby, baby, the
South wind sings
As each little breeze the
Nest cradle swings.

Hushaby, lullaby, birdies small—
Cuddle down closely, you can not fall;
The same loving care guards you in
the tree
That watches so tenderly baby and
me.

THAT INCORRIGIBLE BOY.

"If that boy had been led to understand from the start by his parents that he must work, that every dollar must come honestly, that he can not make the saloon his headquarters, and that at night it is better for him to be in school than on the streets, he would learn in the first years of his life that honesty pays, and he would come out a useful citizen."—Chief of Police Scheuttler, Chicago.

MUNICIPAL CHILD REARING.

The town of Huddersfield, England, which stands in the front rank of the cities that have adopted the plan of public utilities owned and controlled by the municipal authorities, has recently taken a further step and provided for child rearing under official direction. Realizing that a large part of the death rate among the poor was of infants under one year of age, owing to insufficient or unintelligent care and nourishment, the mayor of the city offered a bonus of \$4 to every child born in one of the districts that should attain the age of twelve months. This offer, which is to hold good during the term of the present incumbent's mayoralty, led the local health authorities to consider whether steps could not be taken toward saving the lives of infants.

Accordingly they decided to offer a reward of one shilling to the first person who should inform the medical officer of the birth of a child within forty-eight hours after its occurrence. The mother is then to be visited by the physicians and women health visitors, who will instruct her as to the best methods of feeding, washing and clothing the child, while, in addition, detailed instructions are to be prepared and printed for general distribution.

The health visitors will also examine the homes of the mothers and factories and other places where women are employed, and cases where deaths of children under one year have occurred will be investigated. Furthermore, a year's experiment will be undertaken with a day nursery where children will be cared for, and sterilized milk will be supplied for the babies. Huddersfield is a manufacturing town, and the authorities consider that its present strength can best be preserved through maintaining its native labor. They therefore believe that if the infant mortality is reduced to a minimum a large majority of the children would grow to manhood and womanhood. The experiment is interesting.—Harper's Weekly.



AN EASTERN MARRIAGE CUSTOM.

Taking home the bride after a Jewish wedding in Tunis is a picturesque ceremony embodying many quaint customs. A meal is partaken of, from which the bridegroom is absent, and a torchlight procession is formed to escort the lady to her husband's house. After a contraventional display of unwillingness she sets out, supported by her girl friends, and preceded by a number of children, who walk very slowly and assume an aspect of deep sadness. This mournful progress would appear like a funeral procession were it not that etiquette demands that the adults shall laugh and the children shout continually, but some years back it was an even wearier affair, for the bride was obliged to take two steps backward for every three she took forward, which was said to have been so painful a process that an armchair was provided for her to take rest at intervals. The husband waits patiently, or hides his impatience, outside the house, until the bride arrives, when he has to lift her over the threshold, having theoretically carried her off, and as soon as she touches the floor he places his foot on hers to signify possession.

NECROMANCY.

All the sorrows that beset me,
And the little ills that fret me,
Troubles great or worries small;
Slip away and leave me smiling,
Seem such trifles after all—
When my liddle comes beguiling;
Lisps in baby language funny:
"Mother, you a' fweet a' honey."

Fortune may be long delaying,
Still disdainful of my praying,
But at touch of rose-leaf fingers
Gone is grief and laughter lingers!
They were follies that oppressed me—
Futile fears that so possessed me—
"Mother, you a' fweet a' honey."
Presto! All the world is sunny!
—Grace Stone Field, in the September Housekeeper.

ORIGIN OF LULLABY.

There are few boys or girls in this country who have not heard the nursery rhyme sung by the mother:

"Lul-la-by baby, upon the tree top;
When the wind blows the cradle will
rock;
When the bough breaks the cradle
will fall,
And down will come cradle, baby,
and all."

But how many know the origin of these lines? Shortly after our fathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "papposes"—that is, babies—and having no cradles, they had them tied up in Indian fashion, and hung from the limbs of surrounding trees. "When the wind blew, these cradles would rock." A young man of the party, observing this, peeled off a piece of bark and wrote the above lines which, it is believed, is the first poetry written in America.—Selected.

WHILE MOTHER WAS AWAY.

The Princess of Wales has trained her children so carefully in habits of obedience and veracity that they are most trustworthy little persons. Before her royal highness started on her trip round the world with her husband she drew up a list of rules to be observed in the nursery, and added a series of light tasks to be fulfilled by each one of the youngsters before the date set for her return.

There were occasional lapses of memory as regards the forbidden things, and some carelessness in carrying out the tasks, for royal children, despite the severity of their training, are children still. But in the main they respected their mother's wishes and commands, and took no advantage of her absence. Upon one occasion, however, they were sorely tempted. This was when their loving and beloved grandmother, Queen Alexandra, brought them a big box of bonbons. But when the sweets were offered them, one child after another reluctantly but firmly declined to take any.

"We like them, but mother has forbidden us to eat them," explained the eldest prince.

"You can have the sugar plums if I say you may," said the indulgent queen. "I will tell mamma all about it when she returns."

Prince Eddie wavered momentarily, then reiterated his refusal.

"We'd like them," he sighed, "but that's what mother said."

"But if I say you may—" she said.

Prince Eddie stood his ground, a hero between two fires—the wishes of his adored mother and those of his almost equally adored grandmother. His sister and his brothers followed his lead. When the queen went away she put the bonbons on the nursery table and there they stayed for months untouched, a handsome monument to the thoroughness of the princess' training and the respectful love and devotion of her children.—Youth's Companion.

MOTHER'S RELIGION.

A youth had just come up to Chicago from a farm in Indiana, where he had left his old mother, who was a staunch Presbyterian. Soon after the young man came to Chicago, Bob Ingersoll spoke at the Auditorium, and the country boy was persuaded to go to hear him by a former Indiana school mate, who had become a great admirer of Ingersoll.

"You'll see how Colonel Ingersoll will bowl over the doctrines of believers in the Bible," said the friend. "It will open your eyes some, I tell you."

The two young men duly went to the meeting. Ingersoll was in excellent form, and gave one of his usual adroit and ingenious speeches. As the friends were leaving, the admirer of Ingersoll turned to the boy from the farm.

"Wasn't that great?" he asked. "Did you ever hear anything like it? Didn't he just sweep away every stick and stone, every argument and theory of the orthodox side? He simply didn't leave anything of the other side at all—he certainly made a clean sweep."

"I know one thing he didn't sweep away," said the boy from the Indiana farm.

"What was that?"
"My old mother's religion."—Selected.

AN ABDICATION.

Grace Stone Field in October St.
Nicholas.

"We'll have a coronation," said
Sister Dorothy.
"We'll have a coronation,
Here in the nursery."

They set King Richard on the throne—
King Richard aged three,
They crowned him with a candle
shade
Of silver filigree.

A scepter in his dimpled hand
And royal robes had he,
And all his courtiers drew near,
A goodlie companie.

So for a space he sat in state
And ruled right royallye
Until his queenlie mother came
His kingdom for to see.

Then from his throne descended
King Richard, aged three,
And laid his crown and scepter down
To sit on mother's knee!

WHY THEY MOVED.

"My wife wants to buy a little
dog."

"Yes?" queried the dealer. "What
kind?"

The customer looked about anxiously. "Oh, a little one. I'll tell you," he went on, solemnly flapping his hands up and down; "one that wags his tail this way."

"What?"
"We live in a flat. There isn't
room for a dog that wags his tail side-
ways."

CULTIVATING THE CHILD.

There is not a single desirable attribute which, lacking in a plant, may not be bred into it. Choose what improvement you wish in a flower, a fruit, or a tree, and by crossing, selection, cultivation and persistence, you can fix this desirable trait irrevocably. Pick out any trait you want in your child, granted that he is a normal child—I shall speak of the abnormal later—be it honesty, fairness, purity, loveliness, industry, thrift, what not. By surrounding this child with sunshine from the sky and your own heart, by giving the closest communion with nature, by feeding him well-balanced, nutritious food, by giving him all that is implied in healthful environmental influences, and by doing all in love, you can cultivate in this child and fix there for all his life all of these traits. Naturally not always to the full in all cases at the beginning of the work, for heredity will make itself felt first, and as in the plant under improvement, there will be certain strong tendencies to reversion to former ancestral traits; but in the main, with the normal child, you can give him all these traits by patiently, persistently, guiding him in these early formative years.

And on the other side, give him foul air to breathe, keep him in a dusty factory or an unwholesome school room or a crowded tenement up under the hot roof; keep him away from the sunshine, take away from him music and laughter and happy faces; cram his little brains with so-called knowledge, all the more deceptive and dangerous because made so apparently adaptable to his young mind; let him have bad associates in his hours out of school, and at the age of ten you have fixed in him the opposite traits. He is on his way to the gallows. You have perhaps seen a prairie fire sweep through the tall grass across a plain. Nothing can stand before it, it must burn itself out. That is what happens when you let the weeds grow up in a child's life and then set fire to them by wrong environment.—Lutner Burbank in the Century.

FRANK WILLIS BARNETT
Editor and Proprietor.



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Corresponding Editor
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THE ATLANTA RACE RIOTS.

Some may think we have given too much space to the Atlanta situation, but we feel that there is no question which touches us closer than the way in which we must treat the negro and in seeing that he obeys the law, not to take the law into our own hands. The mob spirit is growing, and unless Christians preach obedience to the laws and are willing to abide by them, race antagonisms are going to be the means of drenching our southern cities in blood and make our country and suburban life a dream of horror to our women and children. We are no alarmists, but there is danger ahead unless the wisest and best in both the white and the negro race face the perplexing problem in the spirit of the Master. As the dominant race, it behooves us to act with wisdom, moderation and charity. We have used editorials and news articles from the leading Atlanta papers in order that our readers may see that a race riot is a most serious affair.

BAPTIST MINISTERS OF ATLANTA.

When the passions and hate of men are stirred then is the time for the servants of the Lord to be cool and cry out to the best that is in our weak human nature not to let the lust for blood find its victims in innocent and helpless sufferers. We are glad that while the mob spirit was still burning fiercely at the regular meeting of the Baptist ministers of Atlanta, held Monday morning a week ago, a committee of six were appointed to investigate the causes of the recent riots, and to suggest if possible the adoption of measures to prevent their recurrence.

The committee of six which was instructed to report consisted of Rev. W. W. Landrum, pastor of the First Baptist church; Rev. John E. White, of the Second church; Rev. John F. Purser, of the West End church; Rev. Julius W. Millard, of the Ponce de Leon Avenue church; Rev. Virgil C. Norcross, of the Western Heights church, and Rev. S. W. Cowan, of Emmanuel church.

There were about fifty of the Baptist ministers of Atlanta and vicinity present and the discussion was brought about by the introduction of the following resolution by Rev. John E. White:

"Resolved, That this conference direct six of its members to investigate the causes and the influence entering into the serious situation at the present time and report thereon next Monday, for the purpose of directing the attention of the people to some way in which to prevent, if possible, its recurrence."

The resolution was unanimously adopted and the committee above named appointed.

"CRIMES OF CROWDS."

We have witnessed some riots and from them have learned a few things. We saw the Hawes riot in Birmingham from start to finish, and for days and nights kept up with the Boulanger riots in Paris during our student days. Those who have made criminology a study have justly reached the conclusion that the crowd is a retrograde social organism, and that no matter how perfect, it is passionate, not rational. Morally and intellectually men in throngs are less valuable than in detail; that is, social collectivity, especially when it takes the form of a crowd, is morally inferior to the average individual in the crowd. The best police force can hardly suppress the brutality of the crowd after the lust for murder has had its victim, for men will do in mass what they would shrink from doing as individuals. All this was seen in the recent race riots in Atlanta. The Constitution says:

For, after the tempestuous scenes of Saturday evening, it is only the watchful care of Providence, the vigilance of the authorities, that has saved Atlanta today from a reign of anarchy and death the contemplation of which makes the very breath catch in the throat.

For the reckless mob-spirit—tiger-like—having once tasted blood, was, at one time, becoming careless of race and color in its hunger for further horrible nourishment. This was shown in the act of a white mob in firing into a group of white millmen and white citizens. It was shown in the frenzied blows dealt whites who, inadvertently, stood in the way of members of the mob. It was shown in the rough handling of street car

conductors and motormen who attempted to rush their cars out of the danger zone. Such indications cannot but strike apprehension into the mind of the conservative thinker; they can but indicate, all too eloquently, the length to which such things may go.

When the public mind is inflamed the press ought not to publish that which produces excitation to crime or misdemeanor, and the Atlanta papers are to be commended for needing the resolution of the Fulton county grand jury:

That the press of the city be urged to abstain from the publication of all sensational and inflammatory news matter; to discontinue the publication of "extras" in reference to prevailing local conditions; to publish no rumors until such rumors are first investigated and found to be true; in short, to use conservatism and discretion in the treatment of all facts relating to the conditions now confronting us.

CLOSE UP THE DIVES.

The Atlanta Journal, in a vigorous editorial headed "Obey the Law and Get Back to Business," among other things, says:

"We have urged months ago, weeks ago, yea, days ago, upon the authorities of this city, the police, the board of police commissioners and the city council, the absolute necessity of closing up every negro dive, saloon, restaurant or club on Decatur and Peters streets, where worthless, drunken negroes congregate by the thousands.

"The authorities did all in their power to quell the disorder. It should be a gratification to them that more life and more property was not destroyed. But it should also be a warning to them in future conduct of this city's affairs.

"The first order given by the city authorities when the riot broke forth in all its fury was to close the negro dives and saloons on Decatur and Peters streets.

"How much better it would have been to have given this order three weeks ago. Yea, how much better it would have been had these dives never been allowed to exist.

"The Journal does not believe there is a sane man in this community who does not feel in his heart of hearts that the presence in this city of innumerable low dives, where hell-raising whiskey and brain-numbing cocaine is dished out to worthless, trifling negro loafers, is but the primal cause of the terrible assaults upon white women and the resulting horrors of the riot which has temporarily clouded the fair name of this city.

"Just one word more on this subject. Now that the Decatur street saloons and dives are closed, let them stay closed. Let the moral Christian men and women of this city, when the excitement has subsided, let them remember that it is their duty to prevent a license being granted to any white man or black man who will sell negroes whiskey.

"Good order must and shall be maintained in this community. Our women must be protected."

These words ring true and clear. They ought to sound the death knell of every dive in the south. It is utter folly to go on permitting dives to be run because somebody makes some money out of them, and because the same somebodies have a political pull. It is against all reason and common sense. It is poor business, poor political policy for any party, poor protection for white women.

The Constitution in closing an editorial, says: "We are going to protect our own; we are going to punish, swiftly, effectually, attempts on our women; we are going to restore this city, permanently, to a

HELP THE STORM SUFFERERS.

The terrible storm which visited our coast cities and towns left death and desolation in its track. Scores are dead, hundreds are homeless, and thousands need food and clothing. Help through your local committees or send direct to mayor of Mobile or to Dr. W. J. E. Cox, pastor St. Francis St. Baptist church, Mobile. The funds will be used to help the most helpless in Mobile and the surrounding country. Let every one give something.

condition of law and order."

Good! Make a start by wiping out Atlanta's dives, and then drive out all saloons so that neither whites or blacks can patronize them. Atlanta has an opportunity to partially redeem herself by ridding the city of saloons.

OUR PLAIN DUTY IS TO BE LAW-ABIDING.

We know that some of our wise leaders speak sneeringly when a man refers to the "negro problem" and optimistically with a wave of their hand dismiss the subject as though it was purely academic, but as sure as we live in the south there is a "negro problem" that under God must be solved by the dominant race, with the help of the weaker race. It is a question that for years has pressed heavily on us, for we have felt its presence and known that one of our southern cities would receive a shock that would make us all sit up and think. We confess to surprise that Atlanta, one of our most conservative and law-abiding cities, should have first felt the shock. This only accentuates a thing which is symptomatic of the times and will not be downed because it happens not to fit in with the policy of some of our people. The thing is going to get worse unless the dominant race deals justly but firmly with the situation.

The Constitution, in summing up the situation, said:

"Let us be frank with each other, and look an abhorrent, an extraordinary situation full in the face:

"Primarily—there is the provocation. It stands out in revolting, maddening relief. With the Anglo-Saxon all things begin—all things end—with the chastity, the inviolability of the women of the race. No man worthy the love of his mother, no man boasting the traditions of his father, but would eagerly claim the privilege of resigning life in the defense of that chastity; equally in meeting out punishment for an invasion of that inviolability.

"Conceded, then, that all of us—to the LAST MAN—will go almost any conceivable length in the duty manhood lays upon us. Conceded that the men of this community have, for months, been haunted by a hidden menace likely without warning to lay their homes in ruin. Conceded that the agony of apprehension had reached a crisis Saturday evening; that the bonds of human endurance, of finite restraint had reached the snapping point.

"Now, let us ask ourselves, frankly:

"Do ANY of these considerations justify the slaughter and the maiming of absolutely innocent persons? Are we working for the protection of the womanhood of our race when immature boys—many of them in knee trousers, and many of them led by a few men crazed by whisky, many of them viewing the thing simply as a picnic—drag innocent, pleading human beings from street cars, from alleys where they had taken refuge, from the sides of their employers, and hack and stab and shoot and stamp them?

"Does blood-lust—purely for the SAKE of blood-lust—revenge crime? Does the doing to death of the blameless—and in few of the cases of Saturday was resistance or provocation shown—right even the terrible wrongs pressed upon the white people of this community? Is such letting loose of savage, insane atrocity likely to prevent a repetition of these crimes?

"Punishment—swift, sure, absolute—for the assailant or the would-be assailant! Punishment that will deter! Punishment that will awe into silence. Punishment that will inspire fear and respect for the law of the ruling race. No southern white man will take issue with these positive principles. Not one but will enforce them at the expense of his own life—if that sacrifice be the only sufficient remedy.

"BUT—

"Not 'punishment' that will crucify the innocent and react on the race that inflicts it. Not 'punishment' that makes a holiday out of a man-hunt. Not 'punishment' that pillories us in our own self-respect—in the regard of the south—in the exaggerated horror of the nation. Not 'punishment' that jeopardizes the peace, the honor, the prosperity, the future of the community."

And then gives a view picture of the mob's work and concludes:

"Our women must and will be protected, but their surest and best protection, as well as that of the whole community, is the supreme reign of the law, and the guarantee that order and not chaos shall control.

Atlanta's Riots as Seen Through Atlanta's Papers

MOB LAW ARRAIGNED BY JUDGE PENDELTON
CHARGING GRAND JURY.

That those who have been guilty of rioting during the last few days will be severely punished when it comes to dealing with Judge J. T. Pendleton was indicated by his charge to the grand jury Wednesday morning. He told that body to take several weeks if necessary in making an investigation and to bring the guilty parties to justice if there was any possibility of doing so.

"It is your duty," said the judge, "to investigate this disorder thoroughly and then act fearlessly. The object of punishment is not only to punish the guilty, but to protect the innocent."

"When that lawless mob chased and murdered whatever negroes it could find Saturday night, those whose duty it is to enforce the law were disgraced before the civilized world."

"Some one has said that mob law in its last analysis is anarchy, but I tell you in its first analysis it is anarchy. The mob takes action without waiting for any developments which will show conclusively the guilt or innocence of the accused. Mob law is not justifiable under any circumstances. It is never founded on correct principles and but rarely—very rarely—on correct sentiment. Criminal assaults are the occasion and not the cause of mobs. None of you was in that riot Saturday night, and the lawless element doesn't regard law and virtue any more than you do."

"Atlanta is on trial before the world, and the safety of the city and your safety is in the balance. That mob of Saturday night went wheresoever it would and wreaked vengeance on whom it pleased. It is your duty to proclaim that it shall never happen again and to see, so far as is in your power, that the guilty are punished."

"This is no ordinary service you are about to undertake, and you will not come up to your duty if you treat it as an ordinary task. You will have to be in session probably weeks and possibly a month, looking into this affair. If half a dozen witnesses can not tell you what you wish to know, a hundred might. If it is possible for you to find who is responsible, it is your duty to do it. I know you will act fearlessly on whatever information you obtain, for your consciences under your oaths will inspire you to do your duty."

SELLING LIQUOR TO NEGROES.

The United States and the British governments have joined hands ere this in the forbidding the shipping of rum to the inferior races of the Pacific Islands. It was recognized that this should be done in the interests, first, of humanity. The free use of rum by the natives has led to their absolute disappearance, the annihilation of the race, in more than one isle of the sea. Then, in the interests of law and order, it was not deemed necessary to add to the white man's burden the duty of controlling a man or a tribe that had been made lustful or murderous through strong drink.

The United States has long made it a crime to sell liquor to those other "wards of the nation," the Indians. It is difficult to make southern white people believe that this protection to the Indians is any less needed than in the case of the negroes. It should be made a crime, by state law and by municipal law, to sell liquor to a negro. And if any lesson is to be drawn from the scenes in Atlanta, through which we have recently passed, it is this lesson.

The Journal is not here and now discussing prohibition as an abstract question. It would suggest to those who believe in the prohibition of the sale of liquor to both whites and blacks, that they can do the most for their cause by joining with us now on the proposition that the prohibition of the sale of liquor to the weak and dependent race among us is as much a necessity, or more a necessity, than its prohibition to the Indians or the South Sea Islanders. In the absence of state law affecting this, the matter is in the hands of the municipal authorities. There are saloons where negroes are not allowed, the color line being drawn.

Let it be drawn everywhere. And let it be understood, not only in Atlanta, but in Macon and Augusta and Savannah, where trouble is also brewing, that the saloon that does sell liquor to negroes will have its license revoked forthwith. Let every municipality retain the right to revoke any and all licenses at discretion, and, with this understanding, the thing can be done.

And we suggest to the saloon keepers that a half-loaf to them is also better than no bread. In the present temper of our people, any resistance on the part of the liquor dealers to this scheme will be met with the voting out of saloons altogether. When the white people weigh in one scale the profits of those who want to sell liquor to negroes and in the other

the wrongs our white women have been called upon to endure, the stirring up of race hatred and the fury of the mob, with its train of disgrace to our very civilization, the profit side of the question will kick the beam.

The best of the negro leaders will join in this demand. If there seems to be discrimination, it is a kind that is wise and just, for the very preservation of the weaker race from the physical effects of strong drink upon the constitution of the race and from the stirring up of the passions of individuals that finally brings indiscriminate punishment to innocent and guilty.

The closing of the low dives and barrooms where the negro custom has been made a specialty may well be followed by the prohibition of the sale of liquor to all negroes. Proper exceptions can be made where the physician may prescribe its use. But let it be understood that the white man who sells or gives away liquor to a negro is an enemy of his own race, an enemy of society, an enemy of law and order.—Atlanta Journal.

COUNCIL OFFERS REWARD FOR ARREST OF LEADERS AND MEMBERS OF MOB.

At the adjourned meeting of council Wednesday afternoon a resolution offering a reward of \$200 to any person arresting and giving incriminating evidence against rioters who committed murder or attempted murder was unanimously adopted.

The action was taken after the reading of the following communication from Mayor Woodward:

"To the General Council of the City of Atlanta:

"Gentlemen—It becomes my painful duty to officially call to your attention the deplorable conditions that have existed in our beloved city since last Saturday night. I would have addressed a communication to your honorable body at its session on yesterday, but earnest and necessary work in other directions prevented my doing so or even being present at the meeting of your body.

"It is to be deeply regretted that such scenes as were presented upon our streets on last Saturday night should ever have occurred, and I do not believe that they would have been possible on any other time during the week than Saturday night, when such large numbers of people are congregated upon the streets. While there had been several beastly crimes attempted by black brutes upon white women during the past few weeks, yet I do not believe that violence would have been resorted to if it had not been for the inflammatory, sensational newspaper extras that were continually flooding the streets, and the reports they contained, in some instances, were upon investigation found to be utterly void of any foundation. Such work is a stigma upon reputable journalism, and should be, and I believe will be, condemned by all classes of our people.

"I thoroughly understand that our people will not tolerate the crime of assault, at the same time there is nothing that justifies the infliction of punishment upon innocent people. According to all the information that I have the victims of Saturday night's outbreak were industrious, law-abiding negroes who had no reason to expect such treatment. While there were a great many people upon the streets, I do not believe that there were a great many actually engaged in riotous conduct.

"It is not necessary for me, at this time, to address you at length, but I think it eminently proper to direct your attention to the preamble and resolutions printed in the daily press. They are the expressions of some of Atlanta's foremost citizens, people who have no toleration or palliation for the crime of assault, yet there are people who condemn mob violence.

"I hope that your honorable body will give this matter your earnest consideration. The fair name of Atlanta before the world demands it, and I recommend that you offer such a reward as will bring the offenders to a speedy trial, that justice may be meted out to each one engaged. It should be sufficient satisfaction to those who desire to take the law into their own hands when they are sure that they have the actual criminal; and they should not kill or punish an innocent, law-abiding citizen for the vicious crime of a brute. Respectfully submitted,

"JAMES G. WOODWARD, Mayor."

THE EVIL ELEMENT OF BOTH RACES.

Hon. John Temple Graves, editor of the Atlanta Georgian, in a leading editorial says:

"In the terrible municipal and county tragedies of the last seven weeks culminating on Saturday night, both the white race and the negro race have been the victims of their worst and least representative elements.

"No man knows better than the editor of The Georgian that the crime of rape which goaded this people to a final and terrible vengeance does not represent

the indorsement or the approval of the better element of the majority element of the negro race.

"The Georgian itself has made that fact crystal clear. Whatever we may or may not have done in other lines of service, The Georgian can at least claim the full credit for having developed the co-operation of the leading negroes with the white man in the warfare against these assaults upon white women. This was our position, strongly assumed, and at least earnestly defended. We advocated any form of business reprisal or of business withdrawal which might be necessary to compel the editors, teachers, preachers and leaders of the negro race to give less time to the denunciation of lynching and more time and space to the preaching and teaching of hell and damnation for the greater crime of assaulting white women. And we have borne cheerful and hearty testimony to the fact that these negro teachers and editors and preachers have with commendable loyalty and admirable feeling accepted this suggestion and have given us such co-operation as has never been given before in the suppression of the crime of crimes.

"We are just as confident as we live that the fruit of this loyal co-operation will be seen later; and we cannot fail to express now and at all times our hearty appreciation of the good sense and of the Christian support displayed by these leading negroes in this advocacy.

"We know, moreover, that these men represent the majority of the negro race, and that the crimes recently committed against white women were the acts of frenzied and bestial brutes who represent the more vicious element of the negro race. It is well to keep this fact in mind, and these two facts. The non-representative character of the criminal and the strong moral support of the negro leader should both be remembered at any future time in which Southern people might be stirred to the frenzy of another physical vengeance from an accumulative series of negro assaults.

"And we know just as well that the recent mob in Atlanta was not composed of the representative and thoughtful people of this city. It was largely composed of wild young men, eager, passionate, adventurous, filled with hot blood and eager to avenge without deliberation or without discrimination the most damnable of crimes against the women of the South.

"To these were joined those reckless and irresponsible bands of hoodlums which belong to all communities and who are ever ready for any trouble or disturbance which offers a vent to their passions.

"The acts of these men have been condemned, condemned sufficiently and condemned enough, by the thoughtful men of Atlanta who were in public meeting assembled.

"Now that it is all over, the problem to be solved is how the better elements of both races can control hereafter the evil element of each race.

"When that problem is solved, our wars will be over and there will never be riots any more."

THE REAL SPIRIT OF SOUTHERN WHITE MEN.

Let the Georgian give you an instance of the real feeling of Southern white men toward the right kind of negroes.

On Tuesday we recorded the proffer of personal and military service by the College Park negroes to the white men of that suburb in repelling any band of reckless and irresponsible negroes who might ever disturb the town.

On Tuesday evening there was a feeling of general unrest in the city and suburbs over what seemed a well founded rumor that a disorderly force was gathered from all sections of the county to rendezvous at East Point, and to beat and terrorize the negroes of East Point and College Park.

At 7 o'clock the mayor of College Park ordered every negro to be at home for safety by 8 o'clock—an order which was promptly obeyed.

Then the white men of College Park held a conference over their telephones and in personal conversation, and unanimously agreed that in view of the admirable way in which the College Park negroes had behaved in this crisis that the white men of College Park would not permit them to be mistreated by any mob from anywhere, and that if necessary they would protect them at the point of their guns.

This is the real bottom spirit of every Southern white man to every negro whom he knows to be good and worthy.

In its last analysis there are no people under the sun who are as kindly and helpful to the right sort of negro as the Southern white man. We are the only people on earth who know and appreciate them, and for such negroes as those that live at College Park there will always be found such white men as live at College Park to defend them.—Atlanta Georgian.

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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 wrapper.
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CEDAR BLUFF ASSOCIATION.
Sept. 26, 1906.

I take my pen to give you a few things about the Cedar Bluff Association and other things. The Association met last Friday. Brother G. W. Palmer being absent, the introductory sermon was preached by Brother J. W. Dunaway, subject "Go Forward." It was splendid. He made us see God in it from beginning to end.

After dinner, which was bountiful, the body was called to order by the moderator. The letters were read, which showed an advance all along the line of work.

The election of officers resulted in the choice of J. N. Webb and J. H. Weaver. The appointment of committees took up most of the evening session. Brother Singleton preached at night. They said it was a good sermon. I did not hear it.

Saturday morning discussion began in earnest. There was manifested a warm spirit of enthusiasm and when the report on education was read and discussed feeling seemed to reach high water mark.

Pending the adoption of this report Brother Dunaway preached on the subject, "Here is a lad with five loaves and two fishes," and we were impressed with the fact that God used the church to feed the world and then gave every disciple a basketful for his faithful service.

By this time the sisters realized that "it is more blessed to give than to receive," but the people thought that it was good to receive about this time.

After dinner a collection was taken of over two hundred dollars for the school property at Gaylesville. This property was bought by this association two years ago. We have made two payments on it, amounting to one thousand and forty dollars. Brother Dunaway went over and preached in the college building and was elated over the fact that our people were so fortunate in the purchase of such valuable property at such a little cost.

Brother Hinsey preached Saturday night on the subject, "Not My Will, but Thine Be Done." He preached us a good sermon. It made me feel like trying to do as the Lord says.

Sunday morning Brother Crumpton arrived at Lawrence Station in fine shape for the days work, except he says, "I have not had breakfast." This made me sorry for the good woman who had just fed me, but she called for him in a few minutes and when he came out he looked like all the doubts had disappeared. Then to the church we went and the day's work was most gratifying. The report on missions was discussed and Brother Crumpton preached the missionary sermon, subject, parable of the talents. In this he showed us that the Lord holds us responsible for our bodies, mind, time, money, children and the head of the gospel. He made a fine impression for the Lord's work.

After adjourned Brother Crumpton met over and preached in the college building at Gaylesville and constituted us for the purchase of this property. Yours truly,
J. N. WEBB,
Jamestown, Ala.

This is getting too long or we would write more.

It was my privilege to attend Cleburne Association, and it was a spiritual feast from the beginning.

Some feared lest discord should creep in, and it looked that way, but so much spirituality got into the meeting there was no place for discord to appear.

I had heard that Cleburne county was anti-missionary, and I went over hoping to assist some one to catch the spirit of the Master, but instead they caught me and gave me new inspiration.

I obtained eighteen new subscribers

to the Home Field and twelve to the Foreign Mission Journal. They made a good offering to Orphans' Home and a real good offering to missions. Let it be said no more that Cleburne county is anti-missionary, but missionary. Sincerely,
A. G. SPINKS.

Beginning October 1st, I shall give my full time to the pastoral care of Sylacauga church. I resigned Vincent and Fayetteville with regret, yet with a sense of duty to this larger field of usefulness. Larger because giving me better opportunity for development, both for myself and for my church. Brother A. C. Swindall succeeds me at Vincent. A good man for a good church.

At Fayetteville the church is anxious to have a pastor live in their pastor's home among them. This is the best plan for this very worthy people if they consummate it.

I baptized two on my last day at Fayetteville. Another waits baptism. In two years and seven months about fifty have been baptized and more than that many received by letter into Fayetteville church. Four Sunday schools have connection with that church, besides another mission prayer meeting organized this summer.—C. J. Bentley.

The eighty-sixth annual session of Bethel Association convened with Linden church on September 5th. J. E. Hecker was chosen moderator and J. O. Bailey secretary and treasurer. There were twenty-one churches represented by forty-four messengers, the twenty-one churches having a membership of 1,943. The value of church property is \$16,675. The churches of the Association contributed for missions during the last associational year \$1,008.71, and for all benevolent purposes \$1,457.26. There are fifteen Sunday schools in the Association with ninety-five officers and teachers and 788 pupils.

A valuable addition to the ordained ministers of the Association is the Rev. Charles M. Brewer, from the Montgomery Association, and the increased contributions from his churches for benevolence is evidence of his value.

Five of the strongest churches in the Association are now, and have been for the last six months, pastorless. If these churches can secure active, working pastors, the Association will considerably increase its contributions for benevolence during the associational year.

J. O. BAILEY.

It was recently my privilege to be with Dr. D. O. Baird and his good people, at Gordo, Ala., in a few days' meeting. I rejoiced at the privilege of laboring with the enterprising, hospitable, cultured, Christian people that constitute the prosperous town of Gordo, especially the Baptist church. The present pastor organized the church four years ago with thirteen members and it is now, in every respect, the leading church in the town.

I also rejoiced because the meeting afforded me the opportunity of laboring with that old soldier of the cross, Dr. D. O. Baird, who needs no introduction to the Baptists of Alabama. He is seventy-five years old and still preaches with great energy and power. Brethren, we talk about the lead line in the ministry, where is it? Here is a man five years beyond the time allotted to him by God, and fifteen or twenty years beyond the time in the ministry allotted him by his brethren, and yet he is pastor of five churches, four in the towns and one in the country, and is the most popular preacher in that portion of the state. It is indeed refreshing and inspiring to hear him preach. Now, brethren, let us hush talking about the dead-line and go to work. Yours in His name.—W. A. Hewitt, Columbus, Miss.



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ALONG THE WAY.

A winding, hidden path that lies
Across this great world's span,
And countless million restless feet
Join in its heedless van.
For some the thorns and briars grow,
For some the roses wave,
But all lead with unerring aim
But all lead with unerring aim
To one lone spot—the grave.

'Twill not be long if blossoms blow
Beneath a faultless sky,
Till we shall clasp the parting hand
And softly say goodbye.
'Twill not be long, if red thorns pierce
Our weary, toll-worn feet;
The grave is always waiting there,
And surely sleep is sweet.

Though azure skies arch soft and fair,
And lilies gently wave
Beside a violet-bordered way,
They lead but to the grave.
A silent, lonesome, yawning tomb,
A resting place for all;
Why sigh we then for downy bed
In gilded palace hall?

And why such needless haste and care?
Why pause not as we go
To grasp a fainting brother's hand
And aid the fallen foe?
Why fret for fame, the puppet crown?
Why sin and strive for gold?
Our tired hands must empty lie
At last in quiet fold.

Oh, heedless, careless hands, reach out
And aid along the way
The erring one, the little child,
The steps that go astray.
Some weary heart may courage take,
Some sorrow you may share,
And love's sweet light will glint the way
Though leading to the grave.

And He who guides the untried wing
Outside the little nest,
Will watch beside you all this way
That leads to silent rest.
And when at last the weary eye
Shall watch the fading light
We'll fold our hands—our empty hands,
And gladly say "goodnight."

—LEILA MAE WILSON.

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A Page of Selections About Baptism

BAPTISM.

1. Much water. "And John was baptizing in Enon, near to Salem, because there was much water there."—John 3:23.

2. In the river. "And were all baptized by him in the river of Jordan."—Mark 1:5; Matt. 3:6.

3. Going down into the water. "And they went down both into the water, both Philip and the eunuch, and he baptized him."—Acts 8:38.

4. Buried by baptism. "Therefore we are buried with him by baptism into death."—Rom. 6:4; Col. 2:12.

5. A resurrection. "Buried with him in baptism, wherein also ye are risen with him."—Col. 2:12; Rom. 6:4 and Col. 3:1.

6. Coming up out of the water. "And straightway coming up out of the water."—Mark 1:10; Acts 8:39.

7. There is but one baptism. "One Lord, one faith, one baptism."—Eph. 4:5.

"Why call ye me Lord, Lord, and do not the things I say?"—Luke 6:46; Matt. 15:1-9; Mark 7:6-13; I Sam. 15:22-23; Rev. 22:18-19.—W. M. Lee in Baptist Standard.

A ROYAL BAPTISM.

The other instance of strange superstition is the custom at royal baptismal rites:

The baby was undressed to her little shirt, which was the same that the Emperor had worn at his baptism. It was, alas! stolen from the church that day and never recovered. She was then dipped three times in the font, the hair was cut in four places in the form of a cross. What was cut off was rolled in wax and thrown into the font. According to Russian superstition, the good or evil future of the child's life depends on whether the hair sinks or swims. Little Mary's hair behaved in an orthodox fashion and all sank at once, so there is no need for alarm concerning her future. The child was then brought behind the screen, where she was dressed in entirely fresh clothing, and the robe of cloth of silver was put on her and the mass proceeded. She was again carried into the church and anointed with oil. Her face, eyes, ears, hands and feet were touched with a fine brush dipped in oil. She was now carried round the church three times by the Dowager Empress, supported on each side by the god-fathers. Two pages held up the Empress's train. The Emperor, who had re-entered the church when the baptismal ceremony was over, came forward and invested her with her Order in diamonds, after which the procession retired in the same order that it had entered the church. The baby was brought to the church in a gilt and glass coach drawn by six snow-white horses, each horse led by a groom in white and scarlet livery with powdered wig, and she was escorted by a guard of Cossacks.

MINISTERIAL COURTESY?

One more case has occurred lately of a Pedobaptist minister who was courteously invited to address a Baptist meeting and who misused the occasion and his own privilege by certain unbecoming remarks about baptism. The brother actually fancied that he was funny and doubtless went away and told his brethren how cute and cunning he was in what he said about immersion when he spoke to the Baptists. It did not cross his languid brain that he had trampled propriety under foot and that he sought to be humorous on the surface with a strain of sarcasm underneath which he imagined the Baptists would not recognize. We delight in denominational comity and are always quick to favor every movement in the interest of courtesy, but if the stately and large-voiced brother from the outside does not

cease to talk clumsy nonsense when he comes to see us we will some of these days emerge and offer a withering resolution to the effect that no outsider be invited to speak until he has been privately examined as to whether his sense of propriety is in working order.—W. E. H. in Argus.

\$1,000 TO GIVE IF?

"Editor Western Recorder—Please state the conditions on which you offer \$1,000 to any one who will find the words pour or sprinkle for baptism in the Bible.

J. B. CUMER.

The offer is, and for eighteen years has been, to give \$1,000 to any one who will produce a single case in the Greek of either classic or the New Testament period, where baptizo means sprinkle or pour. This offer has stood for eighteen years and no such passage has been produced. There has been some bluster about it and it has been claimed that somebody did send such a passage. But when we heard the claim made we begged those making it to name the passage, offering to pay them the \$1,000, if they would do so, but in vain. No such passage has ever been received. And all any one who claims such a passage has been sent us needs to do to get the \$1,000 is simply to find out what the passage is and to send it to us. Our neighbor, the Christian Observer, once claimed that such a passage had been sent us, but neither our entreaties nor the offer of the \$1,000 could induce the Observer to name the passage.

It has not been a question as to whether or not we would agree that baptizo in the given passage does really mean sprinkle or pour. No passage has been sent in which the sender would venture to translate baptizo by sprinkle or pour. If a passage should be received, in which the sender claims and we deny that baptizo should be translated either sprinkle or pour, then we would agree upon some professors of Greek in leading universities, to whom the passage should be referred, without note or comment, with the request that they translate it into English. If they translate baptizo in the given passage by either sprinkle or pour, the \$1,000 will be promptly paid.

WHERE WERE THEY BAPTIZED?

It has been shown in a recent editorial that there were no infants in the family of the Philippian jailor. All his house were capable of hearing, believing and rejoicing. Hence, the passage cannot be used as an argument in favor of infant baptism.

There is another question of interest involved in this passage: Where were the jailor and his household baptized? They were baptized either in the jail, or in the jailor's house, or at some other place. The passage, as rendered in the revised version is as follows: "And calling for lights, he (the jailor) sprang in (in the prison) and, trembling, fell down before Paul and Silas, and having brought them out (out of the jail) he said, 'Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus and thou shalt be saved, and thy house. And they spoke to him the word of the Lord, with all that was in his house (in the jailor's house). And he took them with him at that hour of the night, and washed their stripes, and was baptized himself, and all his, immediately. And bringing them up into his house (the jailor's house) he set food before them and rejoiced greatly with all his house, having believed in God.'" Acts 16:29-34.

By a careful investigation of this passage it will be observed that the jailor brought Paul and Silas out of the jail and that they preached to him

in his house. Then the jailor took them out of his house—the Greek word used indicates going from one place to another—and washed their stripes and was baptized. And, finally, he brought them up into his house. If it is held that the jailor brought them out of the inner prison and that Paul and Silas preached to him and his house in the outer prison, the argument will be the same. If he took them from the outer prison to wash their stripes, he did not take them into his house, for after the baptism, he brought them up into his house. If he took them from his own house to wash their stripes, he certainly did not take them back into the jail. It is quite clear to an impartial mind that he was not baptized either in the jail or in his own house. So he must have been baptized at some other place. By reference to Acts 16:13, it will be observed that the regular place of worship in Philippi was "by a river side." This was the place where Paul and Silas had been preaching and baptizing. How natural for this new convert to desire to go to the regular place of worship to do service to these faithful men of God and to receive baptism at their hands.

It is a beautiful sight to see a poor sinner, saved by grace, going down to the river to exemplify the death, burial and resurrection of his Savior. And, also, to say by that act that he is dead to sin and raised to walk in newness of life.—Christian Index.

THE BISHOP OF LONDON

ON BAPTISM.

The death of Dr. Creighton, Bishop of London, has naturally attracted very wide attention. Dr. Creighton was an eminent man in many ways, and had great influence with his fellow-churchmen. He was a man of learning and a historian of eminence.—Southern Churchman.

The following correspondence printed in a recent issue of the London Times and Freeman, will be of interest:

Lawley Bank, Dawley, Salop.

April 2, 1906.

The Right Rev. the Lord Bishop of London:

My Lord Bishop—Will you very kindly send me a few words on the doctrine of baptism as indicated below—a few words which I may print, together with other matter on the subject?

Thanking you in anticipation, yours truly,

(Rev.) A. LESTER.

Is total immersion in water the most ancient form of the rite of baptism?—Yes.

Should persons who profess convictions in favor of this mode and who are uneasy about the matter, be so baptized by the clergy?—It is desirable to meet the wishes of adults.

Would the more general adoption of adult baptism by immersion tend to discourage the baptism of infants?—I do not think that it would materially affect the question. Infants may be baptized by immersion, if preferred.

Of course, the point of most interest to Baptists in the the bishop's answers to Mr. Lester's questions is the Bishop's frank statement that "the most ancient"—meaning by that of course the scriptural—"form of the rite of baptism" is total immersion in water.—Religious Herald.

A SOUTHERN BAPTIST

IN ENGLAND.

To an American Baptist, and especially from the south, the practice of English Baptist churches seems very strange in some things. The large majority practice open communion; they do not make baptism a prerequisite for the Lord's table.

It is, I think, largely attributable to this cause that there is so much

irregularity and confusion in the membership of their churches. Dr. F. B. Myer was recently elected president of the Baptist Union, and he has been pastor of a Congregational church, and is now pastor of a mixed church. He immerses believers and his assistant sprinkles infants. I heard that there were unbaptized members and even deacons in Dr. Maclaren's and Dr. Clifford's churches. The church of which John Bunyan was pastor is now a Congregational church. So in England, where open communion has been tried long enough to test it, we see the results which demonstrate the fact that close or restricted communion is the keystone in the Baptist arch. Take this out and all the rest falls to pieces and is sacrificed. In their present state of mixture and confusion it seems to me that English Baptists have a very poor prospect of propagating and impressing their distinctive doctrines. Their churches do not stand for these doctrines as institutions, because there are members who do not believe them. Their pulpits cannot give emphasis to these doctrines without meeting discord in the church. Any American Baptist who may think we ought to change our position on this communion question should go to England and see what open communion will do, and what it will not do. It will not cause Baptists to grow faster, for there are less than a half million of Baptists in England where open communion prevails, and there are three million regular white Baptists in America where close communion prevails.

In England and in Wales many churches which once taught Baptist doctrines are now Pedobaptist churches. In America such a change never happens. So open communion does not preserve or perpetuate Baptist doctrines, but restricted communion does. Open communion practically neutralized Baptist churches so far as Baptist doctrines are concerned and silences their pulpits and ministry, but restricted communion makes every church stand and testify for Baptist doctrines as an institution and enables the pulpit and ministry to declare and defend these doctrines boldly and effectively.

The experiment in England convinces me that the conquest, or progress, or even perpetuity of Baptist doctrines is involved in restricted communion. To give this up will eventually deprive the world of Baptist doctrines. The importance and value of close communion is the importance and value of Baptist doctrines.

W. C. TYREE.

NEEDS AT ORPHANAGE.

September has passed and our receipts are only about 40 per cent of what they were last September. Why this falling off in the face of the fact that we need more money than we ever did at this season? My personal credit I have freely used, but we have about reached the limit. Won't the friends help?

JOHN W. STEWART.

We have had a good meeting at Myrtlewood this week. I go next week to Linden, and the second Sunday to Lincoln and third Sunday to Gurley. I am now entering upon my twelfth week in meetings and God has been with me in them all. The churches have been greatly strengthened and many souls have been led to Jesus. If any of the brethren need me I am not tired. I hear lots of nice things said about our editor and our paper. It is getting better each week. God bless you.

W. J. RAY.

Sept. 27, 1906.

TERRIBLE ITCHING SCALP HUMOR

Badly Affected With Sores and Crusts—Extended Down Behind the Ears—Some Years Later Painful and Itching Pustules Broke Out on Lower Part of Body—Son Also Affected.

A TRIPLE CURE BY CUTICURA REMEDIES

"About ten years ago my scalp became badly affected with sore and itching humors, crusts, etc., and extending down behind the ears. My hair came out in places also. I was greatly troubled; understood it was eczema. Tried various remedies, so called, without effect. Saw your Cuticura advertisement, and got them at once. Applied them as to directions, etc., and after two weeks, I think, of use, was clear as a whistle.

"I have to state also that late last fall, October and November, 1904, I was suddenly afflicted with a bad eruption, painful and itching pustules over the lower part of the body. I suffered dreadfully. In two months, under the skilful treatment of my doctor, conjoined with Cuticura Soap and Cuticura Ointment, I found myself cured.

"Six years ago my son was laid up with a severe cold, a hard cough, and finally painful eruption all over the body. I procured the Cuticura Remedies as soon as possible, and after his faithful use of same was as well as ever in two weeks, as well as I can recall. He has never had a return of the illness, as far as I know.

"I have always been pleased to commend the Cuticura Remedies, and testify as to their efficacy. I am a veteran of the late Civil War, '61-'65, between seventy and eighty years of age. Yours truly, H. M. F. Weiss, Rosemont, Christian Co., Ill., Aug. 31, 1905."

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FROM TUSCALOOSA.

L. O. Lawson.

There was a general feeling of relief around the "Center" today when our Alabama Baptist came to us with very little of the "pros and cons" of Fosterism in its pages. We are living in hopes that the deluge has passed, but are trying to be ready for the next installments, if such there be.

LOSSES AND GAINS.

We are sore over the loss of Magill from Northport, Henson from Holt and Loftin from Brookwood. The departure of these brothers to other fields has sorely thinned our ranks in this Association, and now, to make matters worse, Mack Stamps is resigning his churches, including the chapel in Tuscaloosa, and arm of our church here.

News comes, though, that Bishop Camp, of Columbus, Miss., has heard Northport's call and will soon take up the work there. We are all happy in his coming and hope to see that excellent church do a continually enlarging work under his leadership.

The Central Booming.

Every year marks an increase in the power and patronage of the Central. Last year it was full to its limit, about 75 boarders. This summer the business men of Tuscaloosa insisted that the building be made to accommodate more pupils by putting in shape some hitherto unused space. Backing this request with the money, President Giles so arranged that he can now take 96 boarders.

I confess to a lack of enthusiasm in these expansion plans, being somewhat of a crank on the need and value of a limited school, but was perhaps well to prepare these added rooms, for Giles has 83 girls now in his house, with more coming, and news comes from Marion that the Judson is obliged to turn away not a few for lack of room. What a blessing the Central is to our cause in Alabama few of us can realize. We get more out of it in proportion to its cost to the denomination than any enterprise I know of in Alabama. I rejoice to note the increasing number of friends it is making among our people, and especially am I happy that the overflowing of Judson gives annual proof that the schools are not rivals, but fellow helpers in a work by far too great for either—yes, and for both.

Consider This.

The population of Alabama is steadily increasing. The common schools are turning out rapidly increasing numbers who are prepared for and desirous of college training. The number of people among us who wish and are able to educate their children is rapidly growing. Once more, remember that one-half the white people in Alabama are included in Baptist families, and you can see at a glance that our problem has shifted from one of pupils to supply the schools to the very different matter of getting schools to supply the pupils.

And, to use a common phrase, we are "up against" that question right now. What are we going to do about it?

Tuscaloosa.

NOTICE OF FINAL SETTLEMENT.

The State of Alabama, Jefferson County, Probate Court, 26th day of September, 1906.

Estate of Marcus L. Warren, deceased. This day came George M. Warren, administrator of the estate of Marcus L. Warren, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 26th 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, Judge of Probate.

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I KNOW what a blessing this Cure brought into my own life. May I not send you letters breathing in every line joy and gratitude from people cured by my Home Cure? The Worst cases are the ones I am most anxious to treat. Those that have found other remedies and treatments worthless I guarantee to cure. Let me treat the case you deem hopeless, and if I don't cure it I don't want a cent. Just give me a chance to prove it. Write to-day for Free treatment to

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Visitors expecting to attend the sessions of the Chilton County Association should write Bro. David A. Wilkins, Fletcher, Ala., in regard to conveyances from station. The association meets at Pilgrim's Rest, two miles west of Fletcher, on M. and O. railroad, Oct. 17 and 18. Come and be with us.—P. G. Maness, Moderator.

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

CHAPEL BUILDING FOR ALABAMA.

We have had presented to us today the imperative need of building chapels on our Catholic mission fields. I wish to present a similar need for Alabama.

Alabama, with all her wealth, with all her facilities for making money, has many sons and daughters who are not blessed with an abundance of this world's goods. Owing to the great industrial development in our state, great throngs of people are constantly coming to make their homes among us. Many of these are poor; some of them have no religious inclinations, so if we would win them for God and His cause we must provide houses of worship for them.

In every community there are a faithful few who realize the need and are trying to supply it. Without our help they are unable to supply all their needs. All over our state towns and cities are springing up as if by magic, almost in a night. In these places the first church is of necessity a mission.

The Home Board hasn't half enough money to meet the demands made upon it. Our beloved and wise Secretary, Dr. Crumpton, has originated a plan by which Alabama Baptists can help one another. The purpose is to build a chapel each year in some town where the State Board decides it is most needed. Already the Sunday schools have built two churches, one at Alabama City, the other at Merri-mac. Now West Huntsville, a large mill town, comes pleading for help. They had a house entirely too small to accommodate their Sunday school. Last year Brother Crumpton sent out a call for the Sunday schools to help West Huntsville. A number responded, but not enough money was raised to build a house. The church, acting on the advice of the State Board, borrowed money and built the house. They are doing all they can toward paying that debt. They ask us to raise \$1,000 towards it.

When Brother Crumpton wants something done SURE ENOUGH he puts it into the hands of the women. The central committee had 1,000 blank cards published, with an excellent likeness of brother Crumpton on each card. With these cards we hope to raise \$1,000. The money thus raised will pass through the treasury of the W. M. U. of Alabama.

Let us rally to this cause and do all that our Secretary expects of us—a chapel every year, the gift of Alabama children, built for the glory of God in those places where God's little ones toil and suffer during the week! Let us build houses where these little ones may go every Sunday morning and feel like saying "Alabama, here we rest," and where they may be taught the way to the eternal haven of rest.
MISS CECIL VINES.

SELMA ASSOCIATION.
 Fully a month has passed since the Selma Association convened, at Town Creek church, August 14, 11, and 16,

but I send a few words about the woman's meeting which was held in the school house not far from the church. A goodly number of women and children were present, much interest was taken in the meeting, and we came away feeling that it was good to have been there.

A splendid program was carried out. The objects, Margaret's Home, Chapel in Colon, Italian Compound, Training School and Howard college Library were interestingly presented. Three excellent papers, "Importance of Organized Woman's Work," by Miss Cammie Day; "What Are the Benefits, if Any, of Woman's Meetings Held at Our Associations?" by Miss Mary Edwards, and "Woman's Work, or in Business for the King," by Mrs. E. J. Hardy, of Benton, were read.

By-law 10 of the constitution was presented and heartily endorsed by the societies represented.

Report of the year's work was very gratifying and is a stimulus to enlarged efforts next year. Selma Association is apportioned \$700—\$200 for foreign, \$300 for home and \$100 for state missions for another year. Over \$2,400 was contributed by the women and children last year. Sixteen active societies are now enrolled on the vice president's book.

At the close of the meeting your humble servant went with a board of young ladies and girls and organized a young woman's society, to be known as the King's Daughters of Town Creek Church. Pray for them that they will grow strong and develop a band of earnest, consecrated workers in the vineyard.

My heart rejoices to say the work of the Selma Association is growing every year and in every church where it is practicable to have one there is a society for women and children. One word more. Great stress was laid upon the "Three weeks of special prayer."

(Miss) FRANK T. TURNER,
 Vice President, Selma.

WOMAN'S WORK, OR IN BUSINESS FOR THE KING.

(Paper Read at Selma Association.)
 What a grand and glorious subject. It thrills my soul with joy when I meditate upon it and know that each of us is at liberty to work for and worship our Heavenly Father at home or abroad and none dare to hinder or make us afraid.

I well remember fifty years ago that woman was not considered in her sphere if she engaged in public service for her Master as she does now. We should at all times have a "Thus saith the Lord" for what we do, for there is nothing that strengthens us as Christians and gives us the victory over the enemy as the sword of the Spirit. Then for our warning and encouragement in this work let us read Isa. vii, 9-11: "Rise up ye women that are at ease, hear my voice ye careless daughters, give ear unto my speech; many days and years shall ye be

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

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

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troubled, ye careless woman, for the vintage shall fall." We plainly see here that God speaks to us, not to the people at large. Some may say this is not applicable to us, but remember it is God's word, and He says "My word shall not return unto me void;" again He says, "Woe unto them who are at ease in Zion." It is a fearful condition to be at ease and careless in our Master's cause. All this comes from neglect of God's word and our duty to Him and each other.

As to the making of money to extend the cause of religion, it is the great obstacle in so many person's way. My experience is, whatever we undertake we will meet with obstacles. These are placed in our way to strengthen our faith. You remember when the women went to embalm our Savior after his burial they said, "who will roll away the stone?" They felt a great obstacle was in their way, but they went trusting in their Heavenly Father, and when they reached the sepulchre the stone was rolled away. God is the same today and forever and will help us to overcome all obstacles in our way if we make an effort to do His will.

God places opportunities before our eyes if we will try to accept them, but we all are looking for great things. If we do not seize what God places before us we are responsible and accountable to Him for our neglect. Now let us resolve that we will readily obey the command, "Take ye up the fragments, that nothing be lost."

God gives us fragments of time, fragments of opportunities, fragments of means and fragments of influence and blessings, which if we would take and make use of we would gather up more than twelve baskets full that we might use for His glory.

How many times have you heard the remark: "My family is so large I do not have time to do one thing for the cause." And often that same person has time to chat for an hour or so with a friend or napping for the same length of time. I believe in sociability, but let us try and have some hand work that we can do on such occasions and pick up some of the fragments of time. The profit would be astonishing. I have tried it and know whereof I speak. Last March the Holy Spirit impressed me to take a nickel and see what I could make of it by the time our Association convened in August. I did so and today I report \$3.95 income from that nickel. I made and sold Tatting trimming. It was very slow work, but the Lord blessed my labors. I commenced with a five-cent spool of thread. I worked steady all day, when I had that much time, and made a little over one yard, selling it for 10 cents per yard. Often I would only have time to make one to half dozen loops.

I do not set myself as an example, but I relate my experience to encourage those who cannot find but little to do and are willing to try and gather up the fragments of time that are before them.

"Blessed is he that soweth beside all waters."

MRS. E. J. HARDY,
Benton, Ala.

YOUNG WOMAN'S WORK.

(Paper Read to the Montgomery Women.)

It is a pleasure for me to use the time given to me in calling the attention of the young women of the churches in our Association to the special work which has been assigned to us for the coming year. Mrs. J. W. Vesey, leader of the young woman's work, says: "We have adopted for our work for the coming year the Louisville Home, not to the exclusion of other objects as worthy, but that this shall be our specific work."

This home is for young women while in training at the Southern Baptist Theological Seminary, either for

work at home or abroad. We are anxious to support an Alabama girl in this home, one who has already been accepted by our Foreign Mission Board, and may we not claim her as our representative when she goes to take up her life work?

I believe this object will appeal to all young women. Alabama is blessed with large numbers of educated, cultivated young women, our Judson college alone sending out scores each year to elevate and refine their respective communities, and when we all realize that it is our duty and privilege to join hands, means and influence in equipping one of our number for special missionary labor, it can but make a powerful appeal.

I am glad that from the earliest days of this home Alabama has given it a strong, helping hand, and last year made the largest contribution to its support. The need for this home and training school is great, for no informed person any longer thinks that it is a wise investment to send untrained workers into like field. Georgia suggests that the young women be called "Daughters of the Missionary Union," which would indeed be appropriate. I would be glad if we daughters of Alabama could appreciate our privilege of aiding in the great forward movement in world wide missions which is sweeping over our land.

What we need is to again hear the command, "Go ye into all the world and preach the gospel to every creature," and believe that it was a command not only to Christ's disciples, but to all his followers in all ages of the world.

Obedience to this command is duty done and will surely bring a reward, for like mercy,

"It is twice blessed. It blesses him that takes and him that gives."

ANNIE STAKELY,
Montgomery.

IN MEMORY OF

Mrs. Elizabeth Jane Manning, who died at her home near Rockford, Ala., April 9, 1906, and was buried April 10th in the family burying ground in the old cemetery at Rockford.

She was born April 23, 1824, in Kentucky. Came with her father and mother, Mr. and Mrs. John Sheril McDonald, at the age of nine years to Rockford, Ala.; near which place she spent the remainder of her life. She was first married in 1842 to Micajah Benge Casey. To them five children were born, three of whom survive her. Her second marriage occurred November 11, 1857, to Benjamin W. Manning. From this union two children survive her.

Uniting with the Rockford Baptist church, she lived a consistent member, strong in the faith, for about half a century, and was always known as the preacher's friend. Her children and grandchildren rise up and call her blessed.

Although in feeble health and confined to her bed for some time before her death, with that cheerful, sunny disposition which always made one feel better for having been in her presence, she bore her burdens with fortitude. In prosperity and adversity she was the same, and when the death angel knocked at her door she peacefully submitted to his will and her spirit was wafted by the angel of God into the realms beyond, where tears and sorrows are unknown. We may be blind and cannot see why she was taken from our midst just at this time, but we must remember that God never makes a mistake.

"Not now, but in the coming years, it may be in the better land, We'll read the meaning of our tears, And there, sometime, we'll understand."
—C. E. J.

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It is because of the fact that **SYRUP OF FIGS** is a remedy of known quality and excellence, and approved by physicians that has led to its use by so many millions of well informed people, who would not use any remedy of uncertain quality or inferior reputation. Every family should have a bottle of the genuine on hand at all times, to use when a laxative remedy is required. Please to remember that the genuine Syrup of Figs is for sale in bottles of one size only, by all reputable druggists, and that full name of the company—California Fig Syrup Co., is plainly printed on the front of every package. Regular price, 50c per bottle.

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THE FAMOUS HAYSTACK MONUMENT.

We present herewith a photograph of the beautiful and appropriate monument which was erected in Mission Park, Williamstown, Mass., to commemorate that famous prayer meeting. The monument is of Berkshire marble, silver blue in color. Its entire height is twelve feet. The globe which surmounts it is traced in map lines, and is three feet in diameter. On the eastern face of the monument is carved the likeness of a haystack, with this inscription:

THE FIELD IS THE WORLD
THE BIRTHPLACE OF
AMERICAN FOREIGN MISSIONS
1806.

SAMUEL J. MILLS
JAMES RICHARDS
FRANCIS L. ROBBINS
HARVEY LOOMIS
BYRAM GREEN

The American Board will hold a meeting around this Haystack Monument on Wednesday, October 10th, and it is expected that a large throng will go to visit the spot where five young men, hardly more than boys, may be said to have prayed that Society into existence, and to have given a stimulus to the cause of foreign missions that is simply immeasurable.

Last tribute of respect to Brother Joshua Pointer: An old Confederate Veteran has passed away to his reward. He served in the Thirtieth Alabama regiment for three years. He joined the church in his youth and lived and died a Christian. He was a member of the Pilgrim Rest Baptist church at the time of his death. He was born in Calhoun county, Alabama, and died at his home in DeKalb county, Alabama, at the age of sixty-five years.

He was laid away in the Beulah cemetery on the 11th of September, 1906. Rev. E. Upton and Rev. J. H. Peyton officiated in the services. We bow in humble submission to the will of Him who doeth all things well.

A FRIEND.

The editor of the World Today, Shaller Mathews, is a well-known educator and author. Born in Maine forty-three years ago, he was educated in the east and abroad, has been a theological professor in the University of Chicago the past twelve years and is dean of its Divinity School.

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.

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, evidence 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.

AN APPEAL TO THE BAPTISTS OF ALABAMA FOR THE ORPHAN-AGE.

Since the recent severe illness of several of the children in the "Home" I have been much impressed with the urgent necessity of furnishing the infirmary.

A suitable building has been erected which meets all the demands for the purpose, but it has never been properly furnished for lack of sufficient funds. There is no furniture in the wards except the iron bedsteads—not even chairs, tables, or such other articles as are needed for comfort and convenience.

I am glad to state that Mr. Stewart has engaged the services of a trained and competent woman to take charge of the infirmary at an early day and it is greatly desired that she should have such articles of convenience and pressing necessity as will enable her to perform her duties satisfactorily for the welfare of the children.

This appeal is made in the sincere belief and hope that it will meet with a liberal response from many sympathetic hearts.

All amounts sent to me will be properly disbursed to the best of my judgment. Any amounts handed to Mr. Stewart and designated for the purpose indicated will be properly expended for this purpose.

Very respectfully,
MRS. G. R. FARNHAM,
Oct. 1, 1906. Evergreen, Ala.

The Cherokee County Association meets October 16th with Liberty church, one mile from Spring Garden on the Southern railway. This is a fine community and will take care of all who come. Anxious to have correspondence and representatives from sister associations and the interest fostered by the Baptists of Alabama. We hope the State Board, Howard college, the Judson, orphans' home and Alabama Baptist will all have a representative at the meeting. Fraternally, H. W. Roberts, Moderator.